



# BIBLIA The Byble, that

is the holy Scrypture of the  
Olde and New Testament,  
faithfully translated in  
to English.

M.D. XXXV.

**S. Paul. II. Tessa. III.**

Hope for us, that the worde of God maye haue fre  
passage and be glorified.

**S. Paul. II. Coloss. III.**

Let the worde of Christ dwell in you plentifully in al  
wisdom.

**Isaie. R.**

Let not the Booke of this lawe departe out of thy  
mouth, but exercep thy selfe therein daye and nyght,  
that thou mayest hope and do every thinge according  
to it that is written therein.



These are the lawes, that  
thou shalt keepe before them.



So your waye into all the  
world, spread the Gospel.





## Because that whan thou go

est to study in holy scripture, thou shuldest do it with reuerence, ther  
foze for thy instruction & loupnge admonition therto, the Reue-  
rende father in god, Nicolas, Bisshoppe of Salisburp hath  
prescribed the this prayer folowynge, taken  
out of the same.

Jacob. 7.



Orde God almyghty whiche longe agoo saydest by the  
mouthe of James thyn Apostle: If any of you lacke wys-  
dom, let hym aske it of God whiche geueth it plenteously  
to all men, and casteth no man in the tette, and it shal be  
geuen hym. Heare my petition for this thy promys sake.

psal.

140.

psal.

129.

psal. 9.

Let my prayer ascende luckely in to thy syght lyke incense. Let thyn  
eare be attent vnto my depe desyre. Geue me wysdome which is euer  
assistent about thy seate. And put me not out from amonge thy  
children, for I am thy seruaunt and sonne of thy handmaide. Let me  
her (I meane thy godly wysdome) out of thyn holy heauens, and  
from the trone of thy maiesty, that she maye be with me, and labour  
with me, & I may knowe what is acceptable in thy syght. Oh lerne  
me goodnes, nurtoure, and knowlege, for I beleue thy commande-  
mentes. Thou art good and gracious, instructe me in thyn ordy-  
nances. Let myne hertie besechynge ascende in to thy presence. Geue  
me vnderstandynge accordynge to thy worde. Oh geue me vndersto-  
dunge, and I shall kepe thy lawe, & I shall kepe it with all myne  
herte. Shewe me thy wayes o Lorde, & teache me thy patthes. Leade  
me in to thy trueth and lerne me, for thou art the God of my helth.  
And on the do I depende alway. Heare now my voyce o Lorde with  
which I haue cryed vnto the. Haue mercy vpon me, and graciously  
heare me for Iesus Christes sake oure Lorde, which lyueth and reyg-  
neth with the his father & the holy goost worlde without ende. Amen.

After the ende of any Chapter (yf thou wilt) thou  
mayest saye these verses folowynge.

psal. 118.

Leade me (o Lorde) in thy waye, and let me walke in thy trueth.  
Oh let myne herte delyte in fearynge thy name.

Ordye my goynges after thy worde, that no wyckednes reygne  
in me.

Kepe my steppes within thy patthes, lest my fete turne in to any  
contrary waye.

55-1275,6

## Unto the most victorious Prince

and our most gracious soueraigne Lorde, kynge Henry the  
kyng of Englonde and of Fraunce, Lorde of Irelande, &c.  
Defendour of the fayth, and vnder God  
the chefe and supreme  
heade of the  
Church of Englonde.

1535

The ryght & iust administracyon of the lawes that God gaue vnto Moses  
and vnto Joshua: the testimonye of faythfulnes that God gaue of David: the  
plenteous abundaunce of wysdome that God gaue vnto Salomon: the lucky  
and prosperous age with the multiplicacyon of sede whiche God gaue vnto  
Abraham and Sara his wyfe, be geue vnto you most gracious Prince, with  
your dearest iust wyfe, and most vertuous Princesse, Quene Anne, Amen.



Caiphas beyng bysshope of that ycare, lyke a blynde prophete (not  
vnderstandynge what he sayd) propheted, that it was better to put  
Christ vnto death, then that all the people shulde peryshe: he mea-  
nyng, that Christ was an heretike, a deceauer of the people, & a de-  
stroyer of the lawe, and that it was better therfore to put Christ vn-  
to death, than to suffre hym for to lyue, and to deceaue the people, &c.  
where in very dede Christ was the true prophete, the true Messias, and the onely  
true Sauour of the worlde, sent of his heauenly father to suffre the moste cruell,  
most shamefull, and most necessary death for our redempcyon: accordynge to the  
nyng of the prophete truly vnderstande.

Euen after the same maner & blynde bysshope of Rome, (that blynde Baalam  
I saye) not vnderstandynge what he dyd, gaue vnto your grace this tytyle: Defen-  
dour of the fayth, onely bycause your hyghnes suffred your bysshoppes to burne  
Gods worde the rote of fayth, and to persecute the louers and mynisters of the same.  
where in very dede the blynde bysshope (though he knewe not what he dyd) pro-  
pheted, that by the ryghteous administracyon and contynuall diligence of youre  
grace, the fayth shulde so be defended, that Gods worde the mother of fayth with  
the frutes therof, shulde haue his fre course thorowe out all Christendome, but spe-  
cially in your realme.

If your hyghnesse now of your princely benygnyte wyl pardon me to compare  
these two bysshoppes (I meane bysshope Caiphas and the bysshope of Rome) &  
they prophetes together, I doute not but we shal fynde them agree lyke brethren,  
though the one be a Iewe and the other a counterfayte Christian. First, Caiphas  
propheted that it was better to put Christ vnto death, then that the people shulde  
peryshe. The bysshope of Rome also, not knowynge what he propheted, gaue  
your grace this tytyle: Defendour of the fayth. The trueth of both these prophe-  
cies is of the holy goost (as was Baalams prophete) though they that spake the,  
knewe not what they sayd. The trueth of Caiphas prophete is, that it was neces-  
sary for mans saluacyon, that Christ by his death shulde ouercome death, and re-  
deme vs. And the trueth of oure Baalams prophete is, & your grace in very dede  
shulde defende the fayth, & euen the true fayth of Christ, no dreames, no fables,  
no heresie, no papistlicall inuencions, but the vncorrupte fayth of Gods most holy  
worde, which to set forth (prayed be the goodnes of God, and increace youre gracy-  
ous purpose) your hyghnes with youre most honorable counsell, applyeth all his  
studye and endeouore.

These two blynde bysshopes now agree in the vnderstandynge of theyr prophetes:  
for Caiphas taketh Christ for an heretike, oure Baalam taketh the worde of Christ  
for heresie. Caiphas iudgeth it to be a good dede to put Christ vnto death, that he  
\*..ii.





shulde not deceaue the people. Our Balaam calleth defendynge of the fayth, the suppressyng, keepyng secrete, and burnyng of the worde of fayth: lest the lyght thre of shulde bitter his darknes: lest his owne Decretales & Decrees, his owne lawes and constitucions, his owne statutes and inuencions shulde come to none effecte: lest his intollerable exactions and vsurpacions shulde lose theyr strengthe: lest it shulde be known what a thefe and murderer he is in the cause of Christ, and how haynous a traytoure to God and man in defraudyng all Christen kynges & prynces of theyr due obedience: lest we poure graces subiectes shulde haue eyes in the worde of God, at the last to spy out his crafty conuycpance and iuglynges: and lest men shulde se, how soe he and his false Apostles haue deceaued all Christendome, specially poure noble realme of Englonde.

Thus your grace seyth how brotherly the Jewysch bysshoppe and our Balaam agree together, not onely in myter and outwarde appareance: but as the one persecuted the Lorde Jesus in his owne persone, so doth the other persecute his worde and resysteth his holy ordynaunce in the auctorite of his anoynted kynges. For so moche now as the worde of God is the onely trueth that dryueth away all lyes, and discloseth all iuglyng and disceate, therfore is our Balaam of Rome so lothe that the scripture shulde be knowe in the mother tonge: lest yf kynges and prynces (specially aboue all other) were exerceysed therein, they shulde reclame and chalenge agayne theyr due auctorite, which he falsely hath vsurped so many yerres, and so tye hym shorter: and lest the people beyng taught by the worde of God, shulde fall from yf false fayned obediēce of hym and his disguised Apostles, vnto the true obediēce commaunded by Gods owne mouth: as namely, to obey theyr pryncce, to obey father and mother, &c. and not to steppe ouer father and mothers hely to enter in to his paynted religions, as his ypocrites teach: for he knoweth well ynough, that yf the cleare Sonne of Gods worde come ones to the heate of the daye, it shal dryue away all the foule myst of his deuylsh doctrines. Therfore were it moze to the mayntenaunce of Antichristes kyngdome, that the worlde were styll in ignorance and blyndnes, and that the scripture shulde neuer come to lyghte. For the scripture (both in the olde testament and in the new) declareth most abouerdantly that the office, auctorite and power geuen of God vnto kynges / is in earth aboue all other powers: let them call the selues Popes, Cardynalles, or what so euer they will, the worde of god declareth them (yee and commaundeth them vnder payne of dampnation) to be obedient vnto the temporall swerde: As in the olde Testament all the Prophetes, Priestes and Leuites were. And in the new Testament Christ & his Apostles both were obedient them selues, and taught obediēce of all men vnto theyr prynces ad temporall rulers: which here vnto vs in the worlde present the persone of God, and are called Goddes in the scripture, bycause of the excellēcy of theyr office. And though there were no mo auctorities but the same, to proue the preminence of the temporall swerde, yet by this the scripture declareth playnly, that as there is nothyng aboue God, so is there no man aboue the kyng in his realme but that he onely vnder God is the chefe heade of all the cōgregacyon and church of the same. And in token that this is true, there hath ben of olde antiquite (and is yet vnto this daye) a lounge ceremonye vsed in your realme of Englonde, yf whā your graces subiectes reade your letters, or begynne to talke or come of your hyghnes, they moue theyr bonettes for a signe & token of reuerence vnto your grace, as to theyr most soueraigne lord & heade vnder God, which thyng no man vbleth to do to any bysshoppe, wherby (yf oure vnderstandyng were nat blynded) we myght euidently perceaue, that euen very nature teacheth vs the same, that scripture commaundeth vs: and that lyke as it is agaynst Gods worde that a kyng shulde not be the chefe heade of his people, euen so (I saye) is it agaynst kynde that we shulde knowe any other heade aboue hym vnder God.

And that no prest nor bysshoppe is exempte (nor can be lawfully) from the obediēce of his pryncce, the scripture is full both of strypte commaundementes, & practises of the

of the holysst men. & Aaron was obedient vnto Moses, and cal led hym his lord, & Numie. though he was his owne brother. Eleasar and Phineas were vnder the obediēce 12.b. of Josua. & Nathan the prophete fell downe to the grounde before kyng David, Jos. 4c. he had his pryncce in such reuerence (he made not the kyng for to kysse his fote as 3. Reg. the bysshoppe of Rome maketh Emperours to do) Norwithstandyng he spared 1.c. not to rebuke hym, and that ryght sharply whan he fell from the worde of God 3. Reg. to adultery and manslaughter. For he was not afrayed to reprove hym of his sin 18.b. nes, nomoze than Helyas the prophete stode in feare to save vnto kyng Achab: Leuit. 18.b. & It is thou and thy fathers house that trouble Israell, because ye haue forsaken y 18.b. commaundementes of the Lorde, and walke after Baal. And as Johan Baptyste Math. durst saye vnto kyng Herode: It is not lawfull for the to take thy brothers wyfe. 14.a. But to my purpose I passe ouer innumerable mo ensamples both of the olde Testa- ment and of the new, for feare lest I be to teduous vnto your grace. Summa, in all godly regimentes of olde tyme the kyng and tēporall iudge was obeyed of euery man, and was alwaye vnder God the chefe and supreme heade of the whole cōgregacyon, and deposed euen prestes whan he saue an vrgēnt cause, as Salomon dyd vnto Abiathar. who coulde than stonde agaynst the godly obediēce of his 3. Reg. pryncce (excepte he wolde be at defyaunce with God and all his holy ordynaunces) 2.d. that were well acquainted with the holy scripture, which so earnestly cōmendeth vnto euery one of vs the auctorite and power geuen of God vnto kynges and tēporall rulers: Therfore doth Moses so strately forbyde the Israelites to speake Exod. so moche as an euell worde agaynst the pryncce of y people, moche lesse than to diso- 22.d. beye hym, or to withstonde hym. Doth not Jeremy the prophete and Baruc also Jerem. exhorte the people in captiuite, to praye for the prosperous welfare of the kyng of 19.b. Babilon, and to obeye hym, though he was an infidele? In the new Testament Bar. 2c. whā oure sauoure Christ (beyng yet fre & Lorde of al kynges & prynces) shewed his Math. obediēce in payenge the trybute to oure enlample, & dyd he not a miracle there in 17.d. puttynge the pece of money in the fysshes mouth (that Peter myght paye the custo- mer therwith) and all to stablyshe the obediēce due vnto prynces: & dyd not Jo- seph and Mary the mother of our sauour Christ departe fro Nazareth vnto Beth Lu. 2.a. leē, so farrestom home, to shewe theyr obediēce in payenge the tax to the pryncce? And wolde not oure Sauoure be borne in the same obediēce: & doth not Paule Ro. 13 a prouounce hym to resyste God hym selfe, that resysteth the auctorite of his pryncce? And (to be shorte) the Apostle Peter dothe not onely stablyshe the obediēce vnto 1. Petr. prynces and temporall rulers: but affirmeth playnly the kyng (and no bysshoppe) 2.b. to be the chefe heade. Innumerable places mo are there in scripture, which bynde vs to the obediēce of oure pryncce, and declare vnto vs, that no man is nor can be lawfully excepte from the same: but that all the mynisters of Goddes worde are vnder the tēporall swerde: & prynces onely to owe obediēce vnto God & his worde.

And where as Antichrist vnto poure graces tyme dyd thrust his heade into y imperiall crowne of your hyghnes (as he doth yet with other noble prynces mo) that lerned he of Sathā the authour of pryde, and therein doth he both agaynst the doctryne & also agaynst y ensample of Christe: whiche because his kyngdome was not of this worlde, medled with no temporal matters, as it is euident both by his wordes and practyse: Luc. xii. Math. xxvi. Joh. vi. Joh. xviii. where he y hath eyes to se, maye se: & he y hath eares to heare, maye heare, y Christes admynistraction was nothyng tēporall, but playne spiritual, as he hym selfe affirmeth & proueth in the fourth chapter of saynt Luke out of the prophete Eay: where all bysshoppes and prestes maye se, how farre theyr byndyng and lowyng extendeth, and where in theyr office consisteth, namely in preachynge the Gospell. &c.

wherfore (most gracyous pryncce) there is no tonge I thynke, that can fully ex- presse and declare the vtollerable iniuries, which haue bene done vnto God, to al prynces and to the compynalties of all christen realmes, sence they which shulde be onely the mynisters of Gods worde, became lordes of the worlde, and thrust y true



## An Epistle.

and iust pynces out of theyr rowmes. whose herte wolde not pittie it (ye eue with lamentacyon) to remember but onely the vntollerable wyonge done by that Antychrist of Rome vnto youre graces most noble predeceffoure kynge John. I passe ouer his pestilent pykynge of Peter pens out of youre realme: his stealyng awaye of youre money for pardons: benefices and bysshoppes: his dilcauyng of youre subiectes soules with his deuelyshe doctrynes and sectes of his false religions: his bloudsheddyng of so many of your graces people, for bokes of the scripture, whose herte wolde not be grieved (ye and that out of measure) to call to remembrance, how obstinate and disobedient, how presumptuous & stubburne that Antychrist made the bysshoppes of youre realme agaynst your graces noble predeceffours in tymes past, as it is manifest in y Cronicles: I trust verely there be no suche now within youre realme. If there be, let them remembre these wordes of scripture: Presumptuousnes goeth before destruccio, & after a proude stomacke there foloweth a fall.

16.  
16.

What is now the cause of all these vntollerable and nomore to be suffred abhominacions? Truly euen the ignorance of the scripture of God. For how had it els ben possible, that such blyndnes shulde haue come in to y worlde, had not y lyghte of Gods worde bene extynct? How coude men (I saye) haue bene so farre from the true seruyce of God, and from the due obedience of theyr pynce, had not the lawe of God bene clene shute by, depycted, cast asyde, and put out of remembrance? As it was afore the tyme of that noble kynge Josias, and as it hath bene also amonge vs vnto youre graces tyme: by whose most ryghteous admystracyon (thorowe the mercyfull goodnes of God) it is now founde agayne, & as it was in the dayes of that most vertuous kynge Josias. And prayled be the father, the sonne, and the holy goost worlde without ende, which so excellently hath endewed youre Pynce ly hert with such feruentnes to his honoure, and to the welth of youre louyng subiectes, that I maye ryghtuously (by iust occasyons in youre persone) compare youre hyghnes vnto that noble and gracyous kynge, y lanterne of lyghte amonge pynces, that feruent protectour and defender of the lawes of God: which comaunded straitly (as youre grace doth) that the lawe of God shulde be redde and taught vnto all y people: set the prestes to theyr office in the worde of god: destroyed Idolatry and false ydols: put doyme all euell customes and abusyons: set by the true honoure of God: applyed all his studye and endeuoure to the ryghtuous admystracyon of the most vncorrupte lawe of God. &c. What felicitye was amonge y people of Jerusalem in his dayes? And what prosperous health both of soule & body foloweth the lyke mynistracion in youre hyghnes, we begynne now (prayled be God) to haue experience. For as false doctryne is the origenall cause of all euell plagges and destruccyon, so is y true excecutyng of the lawe of God ad the preaching of the same, the mother of all godly prosperite. The onely worde of god (I saye) is the cause of all felicitye, it byngeth all goodnes with it, it byngeth lernynge, it geueth vnderstandynge, it causeth good workes, it maketh chyldren of obedience, breuely, it teacheth all estates theyr office and duety. Seynge then that the scripture of God teacheth vs euery thyng sufficiently, both what we oughte to do, and what we oughte to leaue vndone: whome we are bounde to obey, and whome we shulde not obey: therfore (I saye) it causeth all prosperite, and setteth euery thyng in frame: and where it is taught and knowen, it lyghteneth all darkenes, cōforteth all sorow hertes, leaueth no pooze man vnhelpe, suffreth nothyng amysse vnamended, letteth no pynce be disobeyed, permyteth no heresie to be preached: but refourmeth all thynges, amēdeth that is amysse, and setteth euery thyng in order. And why: because it is geuen by the inspiracyon of God, therfore is it euer byngynge profyte and frute, by teachynge, by inpyouynge, by amendynge and refourmyng all the y wyl receaue it, to make them perfecte & mete vnto all good workes.

4. Re.  
22. b.  
2. Bar.  
24. c.

Jerem.  
44. d

Sap.  
7. b.

1. Tim.  
3. b.

Considerynge now (most gracyous pynce) the inestimable treasure, frute & prosperite euerlastynge, that God geueth with his worde, and trustynge in his infynite goodnes that he wolde bynne my symple and rude labourer herin to good ef-

## Vnto the Kynge's hyghnesse.

fecte, therfore as the holy goost moued other me to do the cost herof, so was I bounden in God, to labour in the same. Agayne, considerynge your Imperfall maiestye not onely to be my naturall soueraigne liege Lorde & chiefe heade of y church of Englode, but also the true defender and maynteyner of Gods lawes, I thought it my dutye and to belonge vnto my allegiaunce, whan I had translated this Bible, not onely to dedicate this translatyon vnto youre hyghnesse, but wholly to commytte it vnto the same: to the intent that yf any thyng therein be translated amysse (for in many thynges we fayle, euen whan we thynke so be sure) it may stode in youre graces handes, to correcte it, to amende it, to improue it, yee & cleane to reiecte it, yf youre godly wysdome shall thynke it necessary. And as I do with all humblenes submitte myne vnderstandynge and my pooze translatyon vnto y spirite of trueth in your grace, so make I this protestacyon (haupng God to recorde in my conscience) that I haue nether wrested nor altered so moch as one worde for the mayntenaunce of any maner of secte: but haue with a cleare conscience purely & faythfully translated this out of fyue sundry interpreters, haupng onely the manifest trueth of the scripture before myne eyes: Trustynge in the goodnes of God, that it shalbe vnto his worshippe: quietnes and tranquillite vnto your hyghnes: a perfecte stablyshment of all Gods ordynaunces within youre graces domynion: a generall comfote to all Christen hertes, and a continuall thankfulness both of olde and yonge vnto god, and to your grace, for beyng oure Moyses, and for byngynge vs out of this olde Egypte from the cruell handes of our spirituall Pharao: For where were the Jewes (by ten thousande partes) so moch bounde vnto kynge Dauid, for subduynge of grete Goliath and all theyr enemyes, as we ate to your grace, for deliuerynge vs out of oure olde Babylon call captiuyte: For y which 17. g. deliuerance and victorie I beseeke oure onely medyatoure Iesus Christ, to make soch meanes for vs vnto his heavenly father, y we neuer be vnthankfull vnto hym ner vnto your grace: but that we euer increace in the feare of him, in obedience vnto your hyghnesse, in loue vnfaigned vnto oure neighbours: and in all vertue that commeth of God. To whom for y defendynge of his blessed worde (by your graces most rightfull administracyon) be honoure

and  
thanks, gloz  
and dominyon, worlde  
without ende,  
Amen.

your graces humble subiecte and daylye oratour,  
Wyles Couerdale.

8. iii.



## A prologe.

### Myles Couerdale Unto the Christen reader.



Considerynge how excellent knowlege and lernynge an interpreter of scripture oughte to haue in the tongues, and ponderynge also myne owne insufficiency therin, & how weake I am to perfourme þe office of a translatoure, I was the more lothe to medle with this worke. Notwithstandynge whan I cōsidered how greate pytie it was that we shulde wante it so longe, & called to my remembraunce þe aduersite of them, which were not onely of rypc knowlege, but wolde also with all theyr hertes haue perfourmed þe theyr beganne, yf they had not had impediment: considerynge (I saye) that by reason of theyr aduersyte it coude not so soone haue bene broughte to an ende, as oure most prosperous nacyon wolde sayne haue had it: the se and other reasonable causes consydered, I was the more bolde to take it in hande. And to helpe me herin, I haue had sondre translations, not onely in latyn, but also of the Douche interpreters: whom (because of theyr spyngher gyses & speciall diligence in the Bible) I haue ben the more glad to folowe for the most parte, accordynge as I was requyred. But to saye the trueth befoze God, it was nether my labourer ner desyre, to haue this worke put in my hande: neuertheles it greued me þe other nacys shulde be more plenteouly p̄pouyded for with þe scripture in theyr mother tongue, then we: therfore whan I was instantly requyred, though I coude not do so well as I wolde, I thought it yet my dewtye to do my best, and that with a good wyll.

Where as some men thynke now þe many translatyons make diuysyon in þe sayth and in the people of God, þe is not so: for it was neuer better with the congregacion of god, then whan euery church almost had þe Byble of a sondre translation. Amonge the Grekes had not Origen a speciall translation: Had not Eulgius one peculiar, & lyke wylse Chrysostom: Besyde the seuentye interpreters, is there not the translation of Aquila, of Theodotio, of Symachus, and of sondre other: Agayne amonge the Latyn men, thou findest þe euery one almost v̄sed a speciall & sondre translation: for in so moch as euery byllshoppe had the knowlege of þe tongues, he gaue his diligence to haue the Byble of his awne translation. The doctours, as Hiereneus, Cyprianus, Tertullian, S. Iherome, S. Augustine, Hilarus & S. Ambrose vpon dyuerse places of the scripture, reade not þe texte all alyke.

Therfore oughte it not to be taken as euell, þe soch men as haue vnderstandynge now in oure tyme, exercyse them selues in þe tongues, & geue their diligence to translate out of one language in to another. See we ought rather to geue god hys thanks therfore, which thow his spete sterceth by mys myndes, so to exercise them selues therin. Wolde god it had neuer bene left of after þe tyme of S. Augustine, then shulde we neuer haue come in to soch blindness & ignoraunce, in to soch erroures & delusyons. For as soone as the Byble was cast asyde, & nomore put in exercyse, then beganne euery one of his awne heade to wyte what so euer came in to his brayne and þe seemed to be good in his awne eyes: and so grewe þe darknes of mys tradicions. And this same is þe cause þe we haue had so many wyters, which seldome made mēcyon of þe scripture of the Byble: & though they some tyme aleged it, yet was it done so farre out of season & so wyde from þe purpose, that a mā maye well perceaue, how that they neuer sawe the orygynall.

Seynge then þe this diligent exercyse of translatynge doth so moch good & edifyeth in other languages, why shulde it do euell in oures? Doubtes lyke as all nacys in þe dyuersite of speeches maye knowe one God in the vnyte of faith, and be one in loue: euen so maye dyuerse translatyons vnderstande one another, & that in the head articles & grounde of oure most blessed faith, though they vse sondre wordes. wherfore me thynke we haue greate occasyon to geue thanks vnto God, that he hath opened vnto his church the gyfte of interpretacyon & of p̄pnyng, and that there are now at this tyme so many, which with soch diligence and faithfulness inter-

## To the reader.

prete þe scripture to the honoure of god and edifyenge of his people, where as (lyke as whan many are shutynge together) euery one doth his best to be nyest the marke. And though they can not all attayne therto, yet shuteth one nyet then another, and hytteth it better then another, yee one can do it better the another. who is now then so vnreasonable, so despytfull, or enuyous, as to abhorre him þe doth all his diligence to hytte þe pycke, and to shute nyest it, though he mysse & come not nyest the mark: Ought not soch one rather to be commended, and to be helped forwarde, that he maye exercyse himselfe the more therin?

For the which cause (accordynge as I was desyred) I toke the more vpon me to set forth this speciall translatyon, not as a checker, not as a repprouer, or despyser of other mens translatyons (for amonge many as yet I haue founde none without occasyon of greate thankesgeyvinge vnto god) but lowly & saythfully haue I folowed myne interpreters, & that vnder correccyon. And though I haue sayled eny where (as there is noman but he mysse in some thyng) loue shall constyre all to þe best without eny peruerse iudgment. There is noman lyuynge þe can se all thynges, ne ther hath god geuen eny man to knowe euery thyng. One seyth more clearly then another, one hath more vnderstandynge then another, one can vtter a thyng better then another, shulde not set him at naught þe vnderstandeth lesse: yee he that hath þe more vnderstandynge, ought to remembre that the same gyfte is not his but Gods, and þe God hath geue it him to teach & enfourme the ignoraunt. yf thou hast knowlege therfore to iudge where eny faute is made, I doute not but thou wilt helpe to amende it, yf loue be ioyned with thy knowlege. Howbeit wherin so euer I can perceaue by my selfe, or by the informacyon of other, that I haue sayled (as it is no wonder) I shall now by the helpe of God ouerloke it better & amende it.

Now wil I exhorte the (who so euer thou be þe readeest scripture) yf thou fynde oughte therin þe thou vnderstandest not, or that appeareth to be repugnaunt, geue no temerarious ner hasty iudgment therof: but ascrybe it to thyne awne ignoraunce, not to the scripture, thynke þe thou vnderstandest it not, or þe it hath some other meanynge, or þe it is haply ouersene of þe interpreters, or wronge p̄pnted. Agayne, it shall greatly helpe þe to vnderstande scripture, yf thou marke not onely what is spoken or wyttten, but of whom, & vnto whom, with what wordes, at what tyme where, to what intent, with what circumstance, consyderynge what goeth befoze, and what foloweth after. For there be some thynges which are done & wyttre, to the intente þe we shulde do lyke wylse: as whan Abraham beleueth God, is obedient vnto his worde, & defendeth Loth his kynsman from violent wronge. There be some thynges also which are wyttre, to the intente þe we shulde eschue soch lyke. As whan Dauid lyeth with Arias wyfe, & causeth him to be slayne. Therfore (I saye) whan thou readeest scripture, be wylse & circumspecte: & whan thou comest to soch straunge maners of speakynge & darke sentences, to soch parables & similitudes, to soch dreames or vylions as are hyd from thy vnderstandynge, comytte them vnto God or to the gyfte of his holy spete in them þe are better lerned then thou.

As for the commendacyon of Gods holy scripture, I wolde sayne magnifye it as it is worthy, but I am farre vn sufficient therto. & therfore I thoughte it better for me to holde my tonge, then with few wordes to prayse or commende it: exhortynge þe (most deare reader) so to loue it, so to cleue vnto it, & so to folowe it in thy daylye conuersacyon, yf other men seynge thy good workes & the frutes of þe holy goost in the, maye prayse the father of heauen, & geue his worde a good repoyte: for to lyue after the lawe of God, & to leade a vertuous conueracyon, is the greatest prayse þe thou canst geue vnto his doctryne.

But as touchynge the euell repoyte and dysprayse that the good worde of God hath by the corrupte and euell conuersacyon of some, þe daylye heare it and professe it outwardly with theyr mouthes, I exhorte þe (most deare reader) let not þe offende thener withdrawe thy mynde fro the loue of þe trueth, nether moue þe to be partaker in lyke



## A prologe.

Unthankfulness: but seynge þ lighte is come in to the worlde, loue nomore the woꝝ-  
kes of darknes, receaue not the grace of god in vayne. Call to thy remembraunce  
how louynge & mercifull God is vnto the, how kyndly and fatherly he helpeth the  
in al trouble, teacheth thyne ignoraunce, healeth the in all thy syknesse, forgeueth  
the all thy synnes, fedeþ þ, geueth the drynke, helpeth þ out of pꝛeson, norysheth the  
in straunge countrees, careth for the, & seþeth þ thou wante noþynge. Call this to  
mynde (I saye) & that earnestly, and consydre how thou hast receaued of god all the  
se benefices (ye and many mo then thou canst desyre) how thou art bounde lyke wi-  
se to shewe thy selfe vnto thy neighbour as farre as thou canst, to teach him yf he be  
ignoraunt, to helpe him in all his trouble, to heale his syknes, to forgeue him his  
offences, and that hartely, to fede him, to cherisþ him, to care for him, and to se þ he  
wante noþynge. And on this behalfe I beseeke the (thou þ hast þ ryches of this worl-  
de, and louest God with thy harte) to lyfte vp thyne eyes, and se how greate a multi-  
tude of poore people renne thorow euery towne: haue pitie on thyne awne flesh, hel-  
pe them with a good harte, and do with thy counsell all that euer thou canst, that  
this vnshamefast beggynge maye be put downe, that these ydle folkes maye be set  
to labour, & that soch as are not able to get theyꝝ lyuynge, maye be prouyded for.  
At the leest thou þ art of counsell with soch as are in auctoryte, geue them some oc-  
casyon to cast theyꝝ heades together, and to make prouysyon for the poore. But the  
in remembraunce of those noble cyties in other countrees, that by the auctoryte of  
theyꝝ pꝛynces haue so rycheþ ad well prouyded for theyꝝ poore people, to the greate  
shame & dishonour of vs, yf we lyke wyse receauynge þ worde of God, shewe not  
soch lyke frutes therof. wolde God þ those men (whose office is to maynteyne þ co-  
mon welth) were as diligent in this cause as they are in oþer. Let vs beware by  
tymes, for after vnthankfulness there foloweth euer a plage: the merciful hande of  
God be with vs, & defende vs that we be not partakers therof.

Deute.  
6. a.

Go to now (most deare reader) & syt the downe at the Lordes fete and reade his  
wordes, & (as Moses teacheth the Jewes) take them in to theyꝝ herte, & let thy tal-  
kyng & communicacion be of them whan thou syttest in thyne house, or goest by þ  
waye, whan thou lyest downe, & whan thou rysest vp. And aboue all thynges fast-  
thyon thy lyfe, & couersacion accordyng to the doctryne of the holy goost therin, that  
thou mayest be partaker of þ good promyses of god in the Wyble, & be heyre of his  
blessynge in Christ. In whom yf thou put thy trust, & be an vnspayed reader: or hea-  
rer of his worde with thy hert, thou shalt fynde swetenesse theryn, & spye wonderous  
thynges, to thy vnderstandynge, to the auoydynge of all sedycious sectes, to the ab-  
horrynge of thy olde synfull lyfe, & to the stablyshynge of thy godly conuersacyon.

In the first boke of Moses (called Genesis) thou mayest lerne to knowe the al-  
myghtye power of god in creatynge all of naught, his infinite wysdome in ordynyng  
the same, his ryghteousnes in punysshynge þ vngodly, his loue & fatherly mercy in  
comforynge the righteous with his promyses, &c.

In the seconde boke (called Exodus) we se the myghtye arme of god, in deli-  
uerynge his people from so greate bondage out of Egypte, and what prouysyon he  
maketh for them in the wilderness, how he teacheth them with his wholsome worde  
and how the Tabernacle was made and set vp.

In the thyrde boke (called Leviticus) is declared what sacrifices the pꝛiestes &  
Leuites bled, and what theyꝝ office & ministracyon was.

In the fourth boke (called Numerus) is declared how the people are nombꝛed  
and mustꝛed, how the captaynes are cholen after þ trybes & kynreds, how they we-  
te forth to þ battayll, how they pitched theyꝝ tentes, & how they brake vp.

The fyfth boke (called Deuteronomium) sheweth how that Moses now beyn-  
ge olde, rehearseth the lawe of god vnto þ people, putterh them in remembraunce  
agayne of all the wonders & benefices that god had shewed for them, and exhorteþ  
them earnestly to loue þ Lorde theyꝝ god, to cleue vnto him, to put their trust in him  
and to herken vnto his voyce.

## To the reader.

After the death of Moses doth Josue bynge the people in to the lode of promes  
where God doth wonderous thynges for his people by Josue, which distributeth þ  
londe vnto them, vnto euery trybe theyꝝ possession. But in theyꝝ wealth they forgat  
the goodnes of God, so that oft tymes he gaue the ouer in to the hande of theyꝝ ene-  
mies. Neuertheles whan so euer they called faithfully vpon him, and conuerted, he  
delyuered them agayne, as the boke of Judges declareth.

In the bokes of the kynges, is describde the regiment of good and euell pꝛyn-  
ces, and how the decaye of all nations commeth by euell kynges. For in Jeroboam  
thou seyst what myschefe, what ydolatre & soch like abhominacyon foloweth, whā  
the kyng is a maynteyner of false doctryne, ad caueth the people to synne agaynst  
God, which fallinge awaye from gods worde, increased so sore amonge them, that  
it was the cause of all theyꝝ sorowe and misery, & the very occasion why Israel first  
and then Iuda, were carryd awaye in to captiuite. Agayne, in Josaphat, in Eze-  
chias and in Josias thou seyst the nature of a vertuous kyng. He putterh downe  
the houses of ydolatre, seyth that his pꝛiestes teach noþynge but þ lawe of God, co-  
naundeth his lordes to go with them, and to se that they teach the people. In these  
kynges (I saye) thou seyst the cōdycyon of a true defender of þ fayth, for he spareth  
nether cost ner labour, to manteyne the lawes of God, to seke the welth & prosperi-  
te of his people, and to rote out the wicked. And where soch a pꝛince is, thou seyst a-  
gayne, how God defendeth him and his people, though he haue neuer so many ene-  
mies. Thus wente it with the in the olde tyme, and euen after þ same maner goeth  
it now with vs: God be prayesd therfore, ad graunte vs of his fatherly mercy, that  
we be not vnthankfull: lest where he now geueth vs a Josaphat, an Ezechias, yee  
a very Josias, he sende vs a Pharaos, a Jeroboams, or an Achabs.

In the two first bokes of Esdras & in Hester thou seyst the delyueraunce of the  
people, which though they were but fewe, yet is it vnto vs all a speciall cōfōrte, for  
so moch as God is not forgetfull of his promes, but byngeth them out of captiui-  
te, accordyng as he had tolde them befoze.

In the boke of Job we lerne comfōrte and pacience, in that God not onely pu-  
nysheth the wicked, but proueth & tryeth the iust and righteous (howbeit there is  
noman innocent in his sighte) by dyuerse troubles in this lyfe, declarynge thereby, þ  
they are not his bastardes, but his deare sonnes, and that he loueth them.

In the Psalmes we lerne how to resoꝛte onely vnto God in all oure troubles,  
to seke helpe at him, to call onely vpon him, to satle oure myndes by paciēce, & how  
we ought in prosperite to be thankfull vnto him.

The Prouerbes and the Preacher of Salomon teach vs wysdome, to knowe  
God, oure owne selues, and the worlde, and how vayne all thynges are, saue onely  
to cleue vnto God.

As for the doctryne of the Prophetes, what is it els, but an earnest exhortacion  
to eschue synne, & to turne vnto God: a faythfull promes of the mercy ad pardon of  
God, vnto all them þ turne vnto him, and a threatenynge of his wrath to the vngod-  
ly: sayynge that here and there they prophete also manifestly of Christ, of þ expul-  
sion of the Jewes, and callynge of the Heythen.

Thus moch thought I to speake of þ olde Testament, wherein almyghtie God  
openeth vnto vs his myghtye power, his wysdome, his louynge mercy & righteouf-  
nesse: for the which cause it oughte of no man to be abhorred, despyled, or lyghtly re-  
garded, as though it were an olde scripture þ noþynge beloged vnto vs, or þ now  
were to be refused. For it is Gods true scripture & testimony, which the Lorde Je-  
sus commaundeth the Jewes to search, who so euer beleueþ not the scripture, bele-  
ueþ not Christ, and who so refuseth it, refuseth God also.

The New Testament or Gospell, is a manifest and cleare testimony of Christ  
how God perfourmeth his ooth and promes made in the olde Testament, how the  
New is declared and included in the Olde, and the Olde fulfilled and verifed in  
the New.



## A prologe.

Now where as the most famous interpreters of all geue sondyng iudgmentes of the terte (so farre as it is done by þe spete of knowlege in the holy goost) me thynke noman shulde be offended there at, for they referre theyr doinges in mekenes to the spete of trueth in the congregacyon of god: & sure I am, that there cometh more knowlege and vnderstondinge of the scripture by theyr sondyng translacions, then by all the gloses of oure sophistical doctours. For that one interpreteth somthyng obscurely in one place, the same translateth another (or els he him selfe) more manifestly by a more playne vocable of the same meanyng in another place. Be not thou offended therfore (good Reader) though one call a scribe, that another calleth a lawyer: or elders, that another calleth father & mother: or repentaunce, that another calleth penance or amendement. For yf thou be not discaued by mens tradicions, thou shalt fynde nomore dyuersite betwene these termes then betwene foure pens and a grote. And this maner haue I vsed in my translacion, calling it in some place penance, that in another place I call repentaunce, and that not onely because the interpreters haue done so before me, but that the aduersaries of the trueth maye see, how that we abhorre not this worde penance (as they vntruly reporte of vs) no more then the interpreters of latyn abhorre penitere, whan they reade resipiscere. Onely oure hertes desyre vnto God, is, that his people be not blynded in theyr vnderstondyng, lest they beleue penance to be ought saue a very repentaunce, amendement, or conuersyon vnto God, and to be an vnfaigned new creature in Christ, and to lyue acordyng to his lawe. For is shall they fall in to the olde blasphemie of Christes bloude, and beleue, that they the selues are able to make satisfaccion vnto God for theyr awne synnes, from the which erreure god of his mercy and pléteous goodnes pferue all his.

Now to conclude: for so moch as all the scripture is wyrtten for thy doctryne & ensample, it shalbe necessary for the, to take holde vpon it, whyle it is offred the, pee and with ten handes thankfully to receaue it. And though it be not worthely ministered vnto the in this translacion (by reason of my rudnes) yet yf thou be feruent in thy prayer, God shal not onely sende it the in a better shappe, by the mynistracyon of other that beganne it afore, but shall also moue the hertes of them, which as yet medled not withall, to take it in hande, and to bestowe the gifte of theyr vnderstondyng theron, as well in oure language as other famous interpreters do in other languages. And I praye God, that thorow my pooze ministracyon here in, I maye geue them that can do better, some occasyon so to do: exhortyng the (most deare reader) in the meane whyle on Gods behalfe, yf thou be a heade, a Iudge, or ruler of þe people, that thou let not the boke of this lawe departe out of thy mouth, but exercise thyselfe therein both daye and nyghte, and be euer readyng in it as longe as thou lyuest: that thou mayest lerne to feare the Lorde thy God, & not to turne asyde from the commaundement, nether to the right hande ner to the lefte: lest thou be a knower of personnes in iudgmet, and wrest the righte of the stranger, of the fatherles or of the wedowe, and so þe curse to come vpon the. But what office so euer thou hast wayte vpon it, and execute it, to the mayntenaunce of peace, to the welth of thy people, defendyng the lawes of God, and the louers therof, and to the destruccyon of the wicked.

Yf thou be a preacher, and hast the ouersight of the flocke of Christ, awake and fede Christes shepe with a good herte, & spare no laboure to do them good, seke not thy selfe, & beware of fylthy lucre: but be vnto þe flocke an ensample, in þe worde, in conuersacyon, in loue, in feruentnes of þe spete, and be euer readyng, exhortyng, & teachyng in Gods worde, that the people of God renne not vnto other doctrynes and lest thou thy selfe (whan thou shuldest teach other) be founde ignoraunt therein. And rather then thou woldest teach the people any other thyng then Gods worde take the boke in thyne hande, & reade the wordes cue as they stonde thein (for it is no shame so to do, it is more shame to make a lye) This I saye for sorh, as are not yet experte in the scripture, for I repproue no preachyng without the boke as longe as they saye the trueth.

## To the reader.

Yf thou be a man that hast wyfe and childre, first loue thy wyfe, acordyng to the ensample of the loue, wherwith Christ loued the cōgregacion, and remembre that so doynge, thou louest euen thyselfe: yf thou hate her, thou hatest thine awne flesh: yf thou cherishe her and make moch of her, thou cherisest & makest moch of thyselfe: for she is bone of thy bones, & flesh of thy flesh. And who so euer thou be that hast children, byng them vp in the nurtour and informacion of the Lorde. And yf thou be ignoraunt, or art otherwyse occupied lausfully that thou canst not teach them thy selfe, then be euen as diligent to seke a good master for thy childre, as thou wast to seke a mother to beare them: for there lieth as great weight in the one as in þe other. See better it were for the to be vnborne, then not to feare God, or to be euel brought vp. which thyng (I meane byngyng by well of children) yf it be diligently looked so, it is the vpholdinge of all comon welches: and the negligence of the same, the very decaye of all realmes.

Fynally, who so euer thou be, take these wordes of scripture in to thy herte, and be not onely an outwarde hearer, but a doer thereafter, and practyse thyselfe therein: that thou mayest fele in thine hert, the swete promyses therof for thy consolacion in all trouble, & for the sure stablyshyng of thy hope in Christ, and haue euer an eye to þe wordes of scripture, that yf thou be a teacher of other thou mayest be within the boundes of the trueth, or at the leest though thou be but an hearer or reader of another mans doyn

ges, thou mayest  
yet haue  
knowlege to iud-  
ge all spetes, and be fre from  
euery erreure, to the vtter destruccyon  
of all sedicious sectes & straunge doctrynes, that  
the holy scripture maye haue fre passage, and be had in re-  
putation, to the worshippe of the authoz therof,  
which is euen God himselfe: to whom  
for his most blessed worde be  
glory & domynion  
now & euer.  
Amen.

Jos. 1. a  
Deute.  
17. d

Deute.  
24.

Roma.

12. b.

1. Pet.

4. b.

Actu.

20. d

1. Petr.

5. a.

1. Tim.

4. b.

Tit. 2. a



# The boke of the hole Byble.

how they are named in Englysh and Latyn / how longe they are wyrtten in the allegacions, how many chapters euery boke hath, and in what leafe euery one begynneth.

## The boke of the fyrst parte.

Abbrenuacion.	Boke.	Chapters.	Leafe.
Gen.	Genesis, the fyrst boke of Moyses.	i.	fyrst.
Ero.	Exodus, the seconde boke of Moyses.	xl.	xxiii.
Leut.	Leuiticus, the thyrde boke of Moyses.	xxvii.	clii.
Num.	Numerus, the fourthe boke of Moyses.	xxxvi.	lv.
Deut.	Deuteronomion, the fyfth boke of Moyses.	xxxiiii.	lxxiiii.

## The boke of the seconde parte.

Abbrenuacion.	Boke.	Chapters.	Leafe.
Jos.	Josue, the boke of Josua.	xxiii.	ii.
Jud.	Judicum, the boke of the Judges.	xxi.	xiii.
Ruth.	Ruth, the boke of Ruth.	iiii.	xxiii.
I.Reg.	Regum, the fyrst boke of the kynge.	xxxi.	xxvi.
II.Reg.	Regum, the seconde boke of the kynge.	xxiiii.	xl.
III.Reg.	Regum, the thyrde boke of the kynge.	xxii.	lii.
III.Reg.	Regum, the fourth boke of the kynge.	xxv.	lxi.
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II.Par.	Paralipomenon, p. II. boke of p. Chronicles.	xxvi.	rci.
I.Esd.	Esdre, the fyrst boke of Esdras.	x.	cvi.
II.Esd.	Esdre, the seconde boke of Esdras.	xiii.	cxv.
Hester.	Hester, the boke of Hester.	x.	cxvii.

## The boke of the thyrde parte.

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Psal.	Psalterium, the Psalter.	cl.	xii.
Pro.	Proverbia, the prouerbes of Salomon.	xxxi.	xxviii.
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Cant.	Cantica Canticoꝝ, Salomons balettes.	viii.	i.

## The Prophetes.

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Jer.	Jeremias, Jeremy the prophete.	li.	xxiii.
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Bar.	Baruc, Baruc the prophete.	vi.	li.
Eze.	Ezechiel, Ezechiel the prophete.	xlvi.	lv.
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Amo.	Amos, Amos the prophete.	ix.	lxxviii.
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Jon.	Jonas, Jonas the prophete.	iiii.	xc.
Miche.	Micheas, Micheas the prophete.	vii.	xcii.
Na.	Naum, Naum the prophete.	iii.	xciii.
Abac.	Abacuc, Abacuc the prophete.	iii.	xcv.
Soph.	Sophontas, Sophony the prophete.	iii.	xcvi.
Agg.	Aggeus, Aggeus the prophete.	ii.	xcvii.
Zacha.	Zacharias, Zachary the prophete.	xiii.	xcvii.
Mal.	Malachias, Malachy the prophet.	iii.	ci.

## The Apocrypha.

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III.Esdre.	Esdre, the thyrde boke of Esdras.	ix.	ii.
III.Esdre.	Esdre, the fourth boke of Esdras.	xvi.	viii.
Tob.	Tobias, the boke of Tobias.	xiii.	xx.
Judith.	Judith, the boke of Judith.	xvi.	xxiii.
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Suf.	Susanna, the storye of Susanna.	i.	lvi.
Bel.	Bel, the storye of Bell.	i.	lviii.
I.Mac.	Machabeorum, the fyrst boke of the Mach.	xvi.	li.
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Mar.	Marke the Euangelist.	xvi.	xvi.
Luc.	Luke the Euangelist.	xxiiii.	xxv.
Joh.	Jhon the Euangelist.	xxi.	xl.
Act.	The Actes of the Apostles.	xxviii.	li.
Rom.	The Epistle to the Romaynes.	xvi.	lxi.
I.Coꝝ.	The fyrst epistle to the Corinthians.	xvi.	lxxii.
II.Coꝝ.	The seconde epistle to the Corinthians.	xiii.	lxxviii.
Gal.	The epistle to the Galathians.	vi.	lxxxi.
Ephe.	The Epistle to the Ephesians.	vi.	lxxxiii.
Phl.	The epistle to the Philippians.	iii.	lxxxvi.
Col.	The epistle to the Collossians.	iii.	lxxxvii.
I.Tess.	The fyrst Epistle to the Tessalontians.	v.	lxxxix.
II.Tess.	The seconde Epistle to the Tessalontians.	iii.	xc.
I.Timo.	The fyrst Epistle vnto Timothy.	vi.	xc.
II.Tim.	The seconde Epistle vnto Timothy.	iii.	xcii.
Tit.	The epistle vnto Tytus.	iii.	xciii.
Phile.	The epistle vnto Philemon.	i.	xciii.
I.Pet.	The fyrst epistle of S. Peter.	v.	xcv.
II.Pet.	The seconde epistle of S. Peter.	iii.	xcvi.
I.Joh.	The fyrst epistle of S. Jhon.	v.	xcviii.
II.Joh.	The seconde epistle of S. Jhon.	i.	xcix.
III.Joh.	The thirde epistle of S. Jhon.	i.	cc.
Heb.	The epistle vnto the Hebrues.	xiii.	c.
Jac.	The epistle of S. James.	v.	ciii.
Jud.	The epistle of S. Jude.	i.	cvi.
Apo.	The Reuelacion of S. Jhon.	xviii.	cvi.



# The first booke of Moses called Genesis what this booke conteyneth.

Chap. i. The creation of the worlde in sixe dayes/  
and of man.  
Chap. ii. The rest of the seuenith daye.  
The tre of knowlege of good & euell is forbydde. &c.  
Of the creation of Eua.  
Chap. iii. The serpent deceaueth the woman: they  
transgresse and are byuon out of paradys.  
Chap. iiii. Abels offeringe pleaseth God: therefore  
both his brother Cain hate hym: marthureth hym: &  
is cursed. Of the chyldren of Cayn.  
Chap. v. Of the generation, age & death of Adā:  
Seth and his sonnes vnto Noe.  
Chap. vi. The occasion of the floud: and of the pre-  
parange of the arcke.  
Chap. vii. Noe with his household is preserued in  
the arcke: where as all the worlde perissheth thowge  
the floud.  
Chap. viii. The floud abatereth. Noe goeth out of  
the arcke.  
Chap. ix. God blesteth Noe and his sonnes: for-  
byddeth to eate the bloude of bestes, and to shed mas  
bloude: maketh a conuenaunt (and geueth the rai-  
bowe for a token of the same) that he wyll destroye the  
worlde no more by water. Noe is dyonken. Ham vnto  
uereth hym, and getteth his curse.  
Chap. x. The increase of mas generatio by Noes  
the sonnes: which go abrode and begynne to buyde.  
Chap. xi. The buydynge of the towne of Babel is  
hyndreth thowge the confusyon of the tonges. The  
generation of Sem vntill Abraham: whiche goeth with  
Loth vnto Haran.  
Chap. xii. Abraham goeth with Loth into a strange  
londe at the wynde of the Lord: which appeareth vnto  
hym in Lanaan: and promyseth to geue the same londe  
vnto his sede: Afterwarde goeth Abraham into Egypte  
and faryneth Saray to be his wyfe.  
Chap. xiii. Abraham and Loth departe agayne out of  
Egypte: and haue so many cattell that they can not  
dwel together. Abraham receaueth the blessinge and  
promys.  
Chap. xiiii. Loth is taken prisoner: Abraham deliuereth  
hym: Melchisedech febeth Abraham at his returnyng:  
Abraham geueth hym tythes of the spoiles: and holdeth  
nothings of the hynde of Sodoms goodes.  
Chap. xv. God conforteth Abraham and promyseth  
hym sede: he beleueth and is iustified.  
Chap. xvi. Sarai geueth Abraham leue to take hys  
mayde whiche beareth hym Isaac.  
Chap. xvii. The conuenaunt of circumcysion. &c.  
Chap. xviii. The me appeare vnto Abraham to whom  
the destruction of Sodome is declared.  
Chap. xix. Loth receaueth the two angels: the men of  
Sodome go aboute to abuse them: Loth is deliuered  
Sodome is destroyed: Loth's wyfe is turned to a pylle  
of salt: and his daughters beare chyldren vnto hym.  
Chap. xx. Abraham departeth as a stranger in to  
Gerar: and faryneth Sarai to be his wyfe: the kynge  
taketh her and geueth hym her agayne.  
Chap. xxi. The byrth of Isaac: Agar is put out  
with hys sonne: Abraham and Abimelech are twome  
frendes.

Chap. xxi. God tryeth Abraham: whiche at his word  
wolde offer his owne sonne. The promys is confirmed  
vnto hym with an oath.  
Chap. xxii. The death of Sara: for whom Abraham  
byeth a pece of londe to burye her in.  
Chap. xxiii. Abraham wyll haue his sonne to mary in  
his owne kynred: the seruaunt byngeth Rebecca: whos  
Isaac taketh to wyfe.  
Chap. xxiv. Abraham begetteth mo chyldren by ano-  
ther wyfe: geueth his good vnto Isaac and dyeth.  
Isaac begynneth to growe: Esau sellecth his byrth  
righte.  
Chap. xxv. Isaac goeth into Gerar: faryneth Rebecca  
to be his wyfe: increaseth in ryches: the ydillnes  
skappe his welles. Abimelech & he are twome frendes.  
Chap. xxvi. Jacob is blessed before Esau: and Esau  
threateneth hym: but he flyeth into Haran to Laban  
his mothers brother.  
Chap. xxvii. Isaac sendeth Jacob awaye to mary a-  
monge Labans daughters: Jacob seyth a vision: God  
confirmerth hym the promys made vnto Abraham: wher  
vpon Jacob maketh a vowe.  
Chap. xxviii. Jacob geueth Labans shepe to dyner: &  
ueth seuen yere for Rachel: Lea is geuen hym: & per-  
serueth he seuen yere mo for Rachel.  
Chap. xxix. Rachel geueth Jacob hys mayden and so  
dorth Lea: they beare hym chyldren: his reward is ap-  
poynted with a condicion: wherby he is made ryche.  
Chap. xxx. Jacob goeth home ward: Rachel stealeth  
hys fathers ymagis. Laban ouertaketh them and syn-  
deth not his ymagis: they sweare together: the angell  
mereth Jacob.  
Chap. xxxi. Jacob sendeth presentes vnto Esau: & ut-  
tereth God in remembrance of his promys: and wretch-  
leth with the angell: whiche chaungeth his name and  
blesteth hym.  
Chap. xxxii. Jacob and Esau are agreed. &c.  
Chap. xxxiii. Dyna Jacobs daughter is forced by Hy-  
chem: wherof there cometh great bloudsheddyng.  
Chap. xxxiv. Rachel dyeth at the byrth of Benjamin.  
Ruben lyeth with his fathers concubynes.  
Chap. xxxv. Of the princes that came of Esau: and  
how Esau departeth from his brother.  
Chap. xxxvi. Joseph is hated of his brethren: and sold  
into Egypte.  
Chap. xxxvii. Juda lyeth with his daughter in lawe  
whiche beareth hym two sonnes.  
Chap. xxxviii. Joseph is beloued: & because he wyll not  
consente to the inordinate desyre of his maistresse, he  
is put in pylson.  
Chap. xxxix. Joseph expoundeth the dreames of the two  
psones.  
Chap. xl. Joseph declarerth Pharaos dream: and is  
made a Lord of Egypte. The deth begynneth.  
Chap. xli. Josephs brethren come in to Egypte to bye  
corne: and are troubled of hym.  
Chap. xlii. They come agayne for corne: bynging Ben-  
Jamyn with them: and are put to more trouble.  
Chap. xliiii. As they go home he causeth the be brought  
agayne: and put to more feare.  
Chap. xliii. Joseph vtereth hym selfe to his brethren:  
and sendeth for his father.  
Chap. xlv. Jacob cometh in to Egypte with all his  
people: Joseph receaueth hym.  
Chap. xlv. Pharaos geueth them the londe of Gosen: &  
deth is great in Egypte. &c.  
Chap. xlv. Jacob is lyche: & blesteth Josephs sonnes.  
Chap. xlv. Jacob before his death telleth his sonnes  
what shall happen vnto them, and dyeth.  
Chap. l. Joseph buryeth his father: and chargeth  
his brethren concernyng his bones: and dyeth in E-  
gypte.

# The first booke of Mo- Fo. i. ses, called Genesis.

The first dayes worke.



The seconde dayes worke.



The thirde dayes worke.



The fourth dayes worke.



The fith dayes worke.



The sixte dayes worke.



## The first Chapter.



And God sayde: let there be a firmament  
betwene the waters, and let it deuide & wa-  
ters a sinder. Then God made & firmamēt,  
and parted the waters vnder the firmamēt,  
from the waters aboue the firmament: And  
so it came to passe. And God called & firma-  
ment, Heauen. Then of the euenyng & mo-  
nyng was made the seconde daye.

And God sayde: let there be light, & there  
was light. And God sawe the light that it  
was good. Then God deuyled & light from  
darknes, and called the light, Daye: and  
the darknes, Night. Then of the euenyng  
and monyng was made the first daye.

And God sayde: let there be a firmament  
betwene the waters, and let it deuide & wa-  
ters a sinder. Then God made & firmamēt,  
and parted the waters vnder the firmamēt,  
from the waters aboue the firmament: And  
so it came to passe. And God called & firma-  
ment, Heauen. Then of the euenyng & mo-  
nyng was made the seconde daye.

And God sayde: let the waters vnder hea-  
uen gather theselues vnto one place, & the  
drye londe maye appere. And so it came to  
passe. And God called & drye londe, Earth:  
and the gatheringe together of waters cal-  
led he, y See. And God sawe & it was good.

And God sayde: let & earth bringe forth  
grene graspe and herbe, that beareth se-  
de: & frute full trees, that maye beare frute, every  
one after his kynde, hauyng their owne se-  
de in them selues vpon the earth. And so it  
came to passe. And the earth brought forth  
grene graspe and herbe, & beareth se-  
de every one after his kynde, & trees bearyng frute, &

2  
4. Ed. 6. d  
Eccl. 1. 5. a  
Ier. 10. b  
Heb. 11. a  
Esa. 44. c



## The i. boke of Moses.

## The ii. Chap.

hauynge their owne sede in them selues, euery one after his kynde. And God sawe that it was good. Then of the euenynge and mornynge was made the thirde daye.

**Psal. 135. a** And God sayde: let there be lightes in y<sup>e</sup> firmament of heauen, to deuide the daye fro the night, that they maye be vnto toles, seasons, dayes, and yeaes. And let them be lightes in y<sup>e</sup> firmament of heauen, to shyne vpon the earth: And so it came to passe. And God made two great lightes: one greater light to rule the daye, and a lesse light to rule the night, and he made starres also. And God set them in the firmament of heauen, y<sup>e</sup> they might shyne vpon the earth, and to rule the daye and the night, and to deuide the lighte from darcknes. And God sawe that it was good. Then of the euenynge and mornynge was made the fourth daye.

**4. Eccl. 5. c** And God sayde: let the waters brynge forth creatures that moue and haue life, y<sup>e</sup> foules sorte flye aboue the earth vnder the firmament of heauen. And God created greates whalles, and all maner of creatures that lyue and moue, which the waters brought forth euery one after his kynde: and all maner of feathered foules, euery one after his kynde. And God sawe that it was good, and blessed them, sayenge: Growe, and multiplie, and fyll the waters of the sees, and let the foules multiplie vpon the earth. Then of the euenynge and mornynge was made the fifth daye.

And God sayde: let y<sup>e</sup> earth brynge forth lyuynge foules, euery one after his kynde: cattell, woumes y<sup>e</sup> what as hath life vpon earth, euery one after his kynde. And so it came to passe. And God made y<sup>e</sup> bestes of the earth euery one after his kynde, and cattell after their kynde, and all maner woumes of the earth after their kynde. And God sawe that it was good.

**Sap. 2. d** And God sayde: let vs make man in our similitude after our likenesse, that he maye haue rule ouer the fysh of the see, and ouer the foules vnder y<sup>e</sup> heauen, and ouer cattell, and ouer all the earth, and ouer all woumes that crepe on y<sup>e</sup> earth. And God created man after his likenesse: after y<sup>e</sup> likenesse of God created he him, male y<sup>e</sup> female created he them.

**Iere. 29. b** And God blessed them, and sayde vnto them: Growe, and multiplie, and fyll the earth, and subdue it, y<sup>e</sup> haue domynion ouer the fysh of the see, and ouer the foules of the ayre, and ouer all the bestes that crepe vpon the earth.

**Gen. 1. 2. a** And God sayde: I haue geuen you all

**Psal. 103. b** maner herbes that beare sede vpon the whole earth, and all maner fructifull trees that beare sede, to be meate for you. And to all bestes of the earth, and to all foules vnder the heauen, and to euery wombe that hath life (vpon earth) all maner grene herbes to eate. And so it came to passe. And God behelde all y<sup>e</sup> he had made, and lo, they were exceeding good. Then of the euenynge and mornynge was made the sixte daye.

**Deu. 32. a** **Eccl. 39. c** **2** The seconde Chapter. Thus was heauen and earth fynished with all their hoost, and thus in the seventh daye God ended his worke, which he had made, y<sup>e</sup> rested in the seventh daye from all his workes which he had made: And blessed the seventh daye, y<sup>e</sup> sanctified it, because y<sup>e</sup> in it he rested from all his workes, which God created and made.

**Exo. 20. b** **Heb. 4. a** These are the generacions of heauen and earth whan they were created, in the tyme whan the LORDE God made heauen and earth: before there was any troygg vpon earth, and ouer there grew any grene herbe vpon the felde. For the LORDE God had yet sent no raine vpon y<sup>e</sup> earth, nether was there any man to tylle the earth. But there arose a myst from the earth, y<sup>e</sup> watered all the londe. And y<sup>e</sup> LORDE God shopen man out of the mould of the earth, y<sup>e</sup> brethed in to his face y<sup>e</sup> breath of life. And so was man made a lyuynge soule.

**Sap. 10. a** **Tob. 8. b** **1. Cor. 15** The LORDE God also planted a garde of pleasure in Eden, towarde y<sup>e</sup> east, and set man therein whom he had made. And the LORDE God caused to sprynge out of the earth all maner trees, pleasaunt to loke vpon, and good to eate: and the tre of life in the myddest of the garden, and the tre of knowlege of good and euell.

**Pro. 3. b** **Apo. 2. a** And out of Eden there wente a ryuer, to water the garden, and there deuided it selfe in to foure heade waters. The first is called Phison, which renneth aboute all the londe of Henuyl. And there is founde golde, y<sup>e</sup> the golde of that countre is precious, and there is founde Bedellion, and the precious stone Onix. The second water is called Gihon, which runneth aboute the whole londe of y<sup>e</sup> Moiaas. The thirde water is called Hydecell, which runneth towarde the east syde of y<sup>e</sup> Assiriaas. The fourth water is Euphrates.

**Eccl. 24** And the LORDE God toke man, y<sup>e</sup> set him in the pleasaunt garden of Eden, to dresse it y<sup>e</sup> to kepe it. And the LORDE God commaunded man, sayenge: Thou shalt eate of all maner trees in y<sup>e</sup> garden: But of y<sup>e</sup> tre of know

## The i. boke of Moses.

## The iii. Chap. Fo. ii.

lege of good and euell, shalt thou not eate. For loke in what daye so euer thou eatest therof, thou shalt dye the death.



**2** And the LORDE God sayde: It is not good y<sup>e</sup> man shulde be alone. I wil make him an helpe, y<sup>e</sup> to beare him company. And whan God the LORDE had made of the earth all maner bestes of the felde, y<sup>e</sup> all maner foules vnder the heauen, he brought them vnto man, to se what he wolde call the: For as man called all maner of liuinge foules, so are their names. And man gaue names vnto all maner cattell, y<sup>e</sup> vnto the foules vnder the heauen, and vnto all maner bestes of y<sup>e</sup> felde. But vnto man there was founde no helpe, to beare him company.

**Cor. 11. a** Then the LORDE God caused an herbe slepe to fall vpon man, and he slepte. And he toke out one of his rybbes, and (in steade therof) he filled vp y<sup>e</sup> place with flesh. And the LORDE God made a woman, of y<sup>e</sup> rybbe that he toke out of man, and brought her vnto him. Then sayde man: This is once bone of my bones, and flesh of my flesh. She shalbe called woman, because she was taken of man. For this cause shal a man leaue father and mother, and cleue vnto his wife, y<sup>e</sup> they two shalbe one flesh. And they were both naked, the man and his wife, and were not ashamed.



**2** The III. Chapter. Of the serpent was sayd: For the serpent was slyer then all the bestes of the felde, which y<sup>e</sup> LOR

**2. Cor. 11. a** DE God had made) and sayde vnto the woman: Yee, hath God sayde in dede: Ye shall not eate of all maner trees in the garden: Then sayde the woman vnto the serpent: We eate of the frute of the trees in the garden: But as for the frute of the tre that is in the myddes of the garden, God hath sayde: Eate not ye of it, and touch it not, lest ye dye.

**1. Iere. 14. b** **and 23. c** Then saide the serpent vnto the woman: Tush, ye shall not dye the death. For God doth knowe, that in what daye so euer ye eate of it, youre eyes shalbe opened, and ye shalbe as God, and knowe both good and euell. And the woman sawe that y<sup>e</sup> tre was good to eate of, and lustye vnto the eyes, and a pleasaunt tre y<sup>e</sup> to make wyse, and toke of the frute of it, and ate, and gaue vnto hir husbande also therof, and he ate. Then were the eyes of them both opened, and they perceaued that they were naked, and so wed fygge leaues together, and made them apurys.

**Some reader: \* whyle it made wyse. B** And they herde the voyce of the LORDE God, which walked in the garden in the coole of the daye. And Adam hyd him self with his wyse, from the presence of y<sup>e</sup> LORDE God amonge the trees of the garden. And y<sup>e</sup> LORDE God called Adam, and sayde vnto him: Where art thou? And he saide: I herde thy voyce in the garden, and was afrayed, because I am naked, and therefore I hyd myself. And he sayde: who tolde the, that thou art naked? Hast thou not eaten of the tre, wherof I commaunded the, y<sup>e</sup> thou shuldest not eate?

**Apo. 12. c** Then sayde Adam: The woman, which thou gauest me (to beare me company) gaue me of the tre, and I ate. And the LORDE God sayde vnto the woman: wherfore hast thou done this? The woman sayde: the serpent deceaued me so, that I ate. Then sayde the LORDE God vnto the serpent: Becausethou hast done this, cursed be thou aboue all cattell and aboue all bestes of the felde. Vpon thy bely shalt thou go, y<sup>e</sup> earth shalt thou eate all the dayes of thy life. And I wyll put enemyte betwene the and the woman, and betwene y<sup>e</sup> sede and hir sede. The same shal treade downe thy heade, and thou shalt treade him on the hele.

**Matt. 4. a** **\* Col. 2. b** And vnto the woman he sayde: I will increase thy sorrow, whan thou art with childe: with payne shalt thou beare thy childe, and thy lust shal perrayne vnto y<sup>e</sup> husband, and he shal rule the.

**Some reader: \* Thou shalt** And vnto Adam he sayde: For so much as





thou hast hearkened vnto the voyce of thy wyse, and hast eaten of the tre, wherof I commaunded the, sayenge: thou shalt not eate of it. Cursed be y<sup>e</sup> earth for thy sake. With sorowe shalt thou eate therof, all the dayes of thy life. Thornes and thistles shalt it beare vnto the, and thou shalt eate the herbes of the felde. In the sweate of thy face shalt thou eate thy bred, tyll thou be turned agayne vnto earth, wherewith thou art take: for earth thou art, and vnto earth shalt thou be turned agayne.

And Adam called his wyse Hena, because she is the mother of all luyng. And the LORDE God made Adam & his wyse garments of skynnes, & these he put on them. And the LORDE God sayde: lo, Adam is become as it were one of vs, & knoweth good & euell. But now lest he stretch his hande, and take also of the tre of life, and eate, and lyeue for ever. Then the LORDE God put him out of the garden of Eden, to tyll y<sup>e</sup> earth, wher he was take. And he cast Adam out. And before the garden of Eden he set Cherubes, and a naked syre swerde, to kepe y<sup>e</sup> waye vnto the tre of life.

The iij. Chapter.

Now Adam laye with Hena his wyse, which conceaued & bare Cain, and sayde, I haue opeyned y<sup>e</sup> man of the LORDE. And she proceeded forth, & bare his brother Abell. And Abell became a shepherde, but Cain became an husbilde man.

And it fortuneth after certayne daies, that Cain brought of the frute of the earth, an offryng vnto y<sup>e</sup> LORDE. And Abell brought also of the firstlinges of his shepe, and of y<sup>e</sup> fat of them. And the LORDE had respecte vnto Abell and to his offryng: but vnto Cain and his offryng he looked not. Then was Cain exceeding wroth, and his countenance chaunged. And the LORDE sayde vnto Cain: Why art thou angrie? and why doth thy countenance chaunge? Is it not so: that yf thou do well, thou shalt receaue it: but and yf thou do euell, thy synne lyeth open in the doore? Shal he then be subdued vnto the? and wilt thou rule him? And Cain talked with Abell his brother.

And it happened, that whan they were in the felde, Cain arose agaynst Abell his brother, and slew him. Then sayde the LORDE vnto Cain: Where is Abell thy brother? He sayde: I can not tell. Am I my brothers keeper? And he sayde: What hast thou done? The voyce of thy brothers bloude crieth vnto me out of the earth. And now shalt thou be cursed vpon the earth, which hath opened hir mouth, and receaued thy brothers bloude of thine hande. Whan thou tyllest y<sup>e</sup> ground, she shall hensforth not geue hir power vnto the. A vagabunde and a rennagate shalt thou be vpon y<sup>e</sup> earth. And Cain sayde vnto y<sup>e</sup> LORDE: my synne is greater, then that it maye be forgiven me. Beholde, thou castest me out this daye from out of y<sup>e</sup> lande, and from y<sup>e</sup> sight must I hyde myself, and must be a vagabunde and a rennagate vpon y<sup>e</sup> earth. And thus shal it go with me: that who so fyndeth me, shal slaye me.

But the LORDE sayde thus vnto him: Who so euer slayeth Cain, it shalbe auenged sevenfolde. And the LORDE put a marke vpon Cain, that no man which founde him, shulde kyll him. So Cain wente out from y<sup>e</sup> face of the LORDE, and dwelt in the lande Nod, vpon the east syde of Eden.

And Cain laye with his wyse, which conceived and bare Henoche. And he buylded a cite, and called it after the name of his sonne Henoche. And Henoche begat Irad, Irad begat Mahuial. Mahuial begat Mathusael. Mathusael begat Lamech.

And Lamech toke him two wyues: y<sup>e</sup> one was called Ada, & the other Zilla. And Ada bare Jabel, of whom came they that dwelt in tentes and had catell. And his brothers name was Jubal: of him came they that occupied harpes & pypes. And Zilla she also bare Tubalcain, a worker in all connynges poyntes of metall & yron. And Tubalcains sister was called Naama.

And Lamech sayde vnto his wyues Ada and Zilla: heare my voyce (ye wyues of Lamech) and hearken vnto my wordes: for I haue slayne a man, and wounded myselfe; and (haue kylled) a yongeman, and gotten myself stripes. Cain shalbe auenged seven tymes: but Lamech seven and seuentie tymes.

Adam laye yet with his wyse agayne, & she bare a sonne, and called him Seth. For

God (sayde she) hath apointed me another sede, for Abell, whom Cain slew. And Seth begat a sonne also, and called him Enos. At the sametyme beganne men to call vpon the name of the LORDE.

The V. Chapter.

This is the boke of the generacion of man, in the tyme whan God created man, and made him after the similitude of God. Male and female made he them, and blessed the, & called their names Man, in the tyme whan they were created. And Adam was an hundred and thirtie yeare olde, and begat a sonne, which was like his owne ymage, and called his name Seth: & luyed thereafter eight hundred yeare, and begat sonnes and daughters. And his whole age was nyne hundred and thirtie yeares, and so he dyed.

Seth was an hundred and fyue yeare olde, and begat Enos: & luyed thereafter eight hundred and seven yeare, and begat sonnes and daughters. And his whole age was nyne hundred and twelue yeares, and so he dyed.

Enos was nyentie yeare olde, and begat Kenan: and luyed thereafter eight hundred & systene yeare, and begat sonnes & daughters. And his whole age was nyne hundred and fyue yeares, and so he dyed.

Kenan was seuentie yeare olde, and begat Mahalaliel: and luyed thereafter eight hundred and fourtie yeare, and begat sonnes & daughters. And his whole age was nyne hundred and ten yeares, and so he dyed.

Mahalaliel was thre score yeare olde & fyue, and begat Jared: and luyed thereafter eight hundred and thirtie yeare, and begat sonnes and daughters. And his whole age was eight hundred, nyentie and fyue yeares, and so he dyed.

Jared was an hundred and two & sixtie yeare olde, and begat Henoche: & luyed thereafter eight hundred yeare, and begat sonnes & daughters. And his whole age was nyne hundred and two and sixtie yeare, and so he dyed.

Henoche was fyue and thre score yeare olde, and begat Mathusalah: and led a godly conuersacion thre hundred yeares thereafter, and begat sonnes & daughters. And his whole age was thre hundred and fyue and thre score yeares. And for so moch as he luyed a godly life, God toke him awaye, & he was nomore sene.

Mathusalah was an hundred & seue and foure score yeare olde, & begat Lamech: and

luyed thereafter seven hundred and two and foure score yeare, and begat sonnes & daughters. And his whole age was nyne hundred and nyne and tre score yeares, and so he dyed.

Lamech was an hundred and two and foure score yeare olde, and begat a sonne, & called him Noe, and sayde: This same shal cosorte vs in oure workes, and in the sorowe of oure bondes vpon the earth, which the LORDE hath cursed. After this he luyed fyue hundred and fyue & nyentie yeare, and begat sonnes and daughters. And his whole age was seven hundred seven and seuentie yeares, and so he dyed.

Noe was fyue hundred yeare olde, and begat Sem, Ham and Japhet.

The VI. Chapter.

Whan men beganne to multiplie vpon the earth, and had begot them daughters, the children of God sawe the daughters of men, that they were fayre, and toke vnto the wyues soch as they liked. Then sayde y<sup>e</sup> LORDE: My spere shal not allwaye stryue with man, for he is but flesh also. I wil yet geue him respyte an hundred and twety yeares. There were giants also in the worlde at that tyme. For whan the children of God had lyeu with the daughters of men, and begotten them children, y<sup>e</sup> same (children) became mightie in the worlde, and men of renoune.

But whan the LORDE sawe y<sup>e</sup> wickednes of man was increased, vpon y<sup>e</sup> earth, and that all y<sup>e</sup> thought and imaginacion of their hert was but onely euell continually, it repented him, that he had made man vpon the earth, and he sorowed in his hert, and sayde: I wyll destroye man kynde which I haue made, from the earth: both man, best, worne, and foule vnder the heauen: for it repented me, that I haue made them. Neuer theles Noe founde grace in the sight of the LORDE.

This is y<sup>e</sup> generacion of Noe. Noe was a righteous and perfecte man, and led a godly life in his tyme, and begat thre sonnes: Sem, Ham and Japhet. Norwithstandinge y<sup>e</sup> earth was corrupte in y<sup>e</sup> sight of God, and full of myschefe. Then God looked vpon y<sup>e</sup> earth: and lo, it was corrupte (for all flesh had corrupte his waye vpon the earth.)

Then sayde God vnto Noe: Then ende of all flesh is come before me, for the earth is full of myschefe before them. And lo, I wyll destroye them with the earth. Make the an Arcke of pyne tre, and make chambers in it,



and pitch it within and without with pitch and make it after this fashion: The length shal be thre hundred cubites, the bredth fiftie cubites, and the heyghe thirtie cubites. A wyndow shalt thou make aboue of a cubyte greate: but the doore shalt thou set in the myddest in the syde of it: And the Arke shalt thou make with thre loftes one aboue another. For lo, I will bringe a floude of water vpon the earth, to destroye all flesh (wherin the breth of life is) vnder the heauen: All that is vpon earth, shal perishe.

**D** But with the wyll I make a couenaunt, and thou shalt go in to the Arke with thy sonnes, with thy wyse, and with thy sonnes wyues. And of all creatures what so ever flesh it be, thou shalt bringe into the Arke, euen a payre: the male and the female, that they maye lyue w<sup>th</sup> the: Of foules after their kynde, of bestes after their kynde, and of all maner wormes of the earth after their kinde. Of every one of these shal there a payre go in vnto the, that they maye lyue. And thou shalt take vnto the all maner of meate that maye be eaten, and shalt laye it vp in store by the, that it maye be meate for the and them. And Noe dyd accordinge to all that God commaunded him.

The VII. Chapter.



**A** And  $\gamma$  LORDE sayde vnto Noe: Go in to the Arke thou & thy whole house: for the haue I sene righteous before me at this tyme. Of all cleane bestes take vnto the seven and seven, the male and his female. And of vncleane bestes a payre, the male and his female. Like wyse of the foules vnder the heauen, seven and seven, the male and his female, that there maye be sede left a lyue vpon the whole earth.

For yet after seven dayes, I wil sende raine vpon the earth fourtie dayes and fourtie nightes, and wyll destroye all maner of thynges that I haue made, from of the face of the earth.

And Noe dyd all that the LORDE commaunded him. Sire hundred yeare olde was he, whan the water floude came vpon earth. And he wente in to the Arke, with his sonnes, his wyse, and his sonnes wyues, for the waters of the floude. Of cleane bestes and of vncleane, of all fethered foules, & of all that crepeth vpon earth, wente in vnto him to the Arke by paires, a male and a female, as  $\gamma$  LORDE comaunded him. And whan the seven dayes were past, the water floude came vpon the earth.

In the sixe hundred yeare of Noes age, vpon the seuentene daye of the seconde moneth, that same daye were all  $\gamma$  fountaynes of the greate depe broken vp, and the wyndowes of heauen were opened, and there came a rayne vpon  $\gamma$  earth fourtie dayes and fourtie nightes.

Vpon the selfe same daye were Noe into the Arke, with Sem, Ham and Japhet his sonnes, and with his wyse, and the thre wyues of his sonnes, and all maner of bestes after their kynde, all maner of catell after their kynde, all maner of crepyng thinges (that crepe vpo the earth) after their kynde, and all maner of foules (what so ever coude flye & what so ever had fethers) after their kynde: These wente all vnto Noe in to the Arke by coopes, of all flesh in whom was the breth of life. And these were the male & the female of all maner of flesh, and wente in, accordinge as God commaunded him. And the LORDE shut (the doore) vpon him.

Then came the water floude fourtie dayes vpon the earth, and the water increased, and bare vp the Arke, and lift it vp ouer  $\gamma$  earth. Thus the water preuayled, and increased sore vpon the earth, so that the Arke wente vpon the waters. And the waters preuayled and increased so sore vpon earth, that all the hye mountaynes vnder the whole heauen were couered. Systene cubytes hye preuayled  $\gamma$  waters ouer the mountaynes, which were couered.

Then all flesh that crepte vpon earth, perished, both foules, catell, bestes, and all  $\gamma$  moved vpon earth, and all men. What so euer had the breth of life vpon the drye land, dyed.

Thus was destroyed all that was vpon the earth, both man and beast, both wormes and foules vnder  $\gamma$  heauen: all these were destroyed from the earth. Sane Noe onely remayned, and they that were with him in the Arke. And the waters preuayled vpon the earth, an hundred and fiftie dayes.

**B**  
Matt.  
Luc.

**C**  
me  
ra  
ync.

**D**  
Eccl.

**Sap.**

**ene. i. d**

The VIII. Chapter.

**A** Then God remembered Noe and all the bestes, and all the catell that were with him in the Arke, and caused a wynde to come vpon the earth: and  $\gamma$  waters ceassed, and the fountaynes of the epe and the wyndowes of heauen were stoppe, and the rayne of heauen was forbydden, and the waters ranne styll awaye from  $\gamma$  earth, and decreased after an hundred and fiftie dayes.

Vpon the seuentene daye of the seuenth moneth rested the Arke vpon the mountaynes of Ararat. And the waters were awaye and decreased vntill the tenth moneth: for the first daye of the tenth moneth, the toppes of the mountaynes appeared.

After fourtie dayes Noe opened  $\gamma$  wyndow of the Arke which he had made, & sent forth a rauen, which flew out, and came agayne, vntill the waters were dried vp vpo the earth.

Then sent he forth a doue from him, to wete, whether the waters were fallē vpon the earth. But when  $\gamma$  doue coude fynde no resting place for hir fete, she came agayne vnto him in to the Arke, for the waters were yet vpon the face of all the earth. And he put out his hande, and toke her to him in to the Arke.

Then he abode yet seven dayes mo, & sent out the doue agayne out of the Arke: & she returned vnto him aboute the euen tyde: and beholde, she had broken of a leaf of an olyue tre, & bare it in hir nebb. Then Noe perceived, that the waters were abated vpon the earth. Nevertheless he taried yet seven other dayes, and sent forth the doue, which came nomore to him agayne.

In the sixe hundred and one yeare of Noes age, vpon the first daye of  $\gamma$  first moneth, the waters were dried vp vpon the earth. Then Noe toke of the hatches of the Arke, and sawe  $\gamma$  the face of the earth was drye. So vpon the seven and twenty daye of the seconde moneth the whole earth was drye.

Then spake God vnto Noe, and sayde: Go out of the Arke, thou and thy wyse, and thy sonnes, and thy sonnes wyues with the. As for all the bestes that are with the, what so ever flesh it be (both foule & catell and all maner of wormes that crepe vpon the earth) let them go out with the, and be ye occupied vpon the earth, growe and multiplye vpon the earth.

So Noe wente out, with his sonnes, and

with his wife, and with his sonnes wyues. All the bestes also and all the wormes, and all the foules, and all that crepte vpon the earth, wente out of the Arke, euery one vnto his life.

And Noe buylded an altare vnto  $\gamma$  LORDE, and toke of all maner of cleane bestes & of all maner of cleane foules, and offered bree sacrifices vpon  $\gamma$  altare. And  $\gamma$  LORDE smelled the swete sauour, & sayde in his hert: I wyll hence forth curse the earth nomore for mans sake, for the ymaginacion of mans hert is euell, euen from the very yowth of him. Therfore from hence forth I wil nomore smyte all that lyueth, as I haue done. Neethy shall sowynge tyme and harvest, colde & heate Sommer and wynter, daye and nyght cease so longe as the earth endureth.

The IX. Chapter.



**A** And God blessed Noe and his sonnes, and sayde vnto them: increase & multiplye, and fyll the earth. The feare also and drede of you be vpon all bestes of the earth, vpon all foules vnder the heauen, and vpon all that crepeth on the earth, and all fyshes of the see be geuen in to youre handes. All that moueth and hath life, be youre meate. Euen as the grene herbe, so haue I geue you all. Onely eate not the flesh with the bloude, wherin the soule is: For the bloude of you wherin youre soule is, wyll I requyre of the hande of all bestes: and the soule of man wyll I requyre of mans hande, yet euery mans soule of anothers hande.

He that sheddeth mans bloude, his bloude shal be shed by man agayne, for God made man after his owne liknesse. As for you, be ye frutefull, and increase, and be occupied vpon the earth, that ye maye multiplye therin.

Farthermore, God sayde vnto Noe and to his sonnes w<sup>th</sup> him: Beholde, I make my couenaunt with you, and with youre seds.

**D**  
Leui. ii.

**Gen. i. d**

**Leui. 7. c**  
and 17. d

**Exo. 21. a**

**Tren. 4. b**  
Mat. 20. c  
Apo. 17. b

**Gen. 1. d**

**Gen. 1. d**



ecclesiast.  
ci. 44. b

after you, and with every lyuynge creature that is with you, both foule, catell, and all beastes vpon the earth with you, of all that is gone out of the Arke, what so euer beast of the earth it be: And thus I make my couenant with you, that hence forth all flesh shal not be destroyed with the waters of any floude, and from hence forth there shal come no floude to destroye the earth.

And God sayde: This is the token of my couenant which I haue made betwene me and you, and all lyuynge creatures amonge you for euermore: My bowe will I set in the cloudes, and it shal be the token of my couenant betwene me and the earth: so that whā I brynge cloudes vpon the earth, the bowe shal appeare in the cloudes. And then wyll I thynke vpon my couenant betwixte me and you and all lyuynge creatures in all manner of flesh: so that from hence forth there shal nomore come any floude of water to destroye all flesh. Therfore shal my bowe be in the cloudes, that I maye loke vpon it, and remembre the euerlastynge couenant, betwixte God and all lyuynge creatures in all flesh that is vpon earth. God sayde also vnto Noe: This is the toke of the couenant, which I haue made betwene me and all flesh vpon earth.

The sonnes of Noe which wente out of the Arke, are these: Sem, Ham and Japhet. As for Ham, he is the father of Canaan. These are Noes thre sonnes, of whom all londes were ouerspred.



Noe beganne to take hede vnto the tyllinge of the ground, and planted a vyngarde. And dranke of the wyne, and was drunken, and laye vncouered in his tente. Now when Ham the father of Canaan sawe his fathers priuities, he tolde his two brethren without. The toke Sem and Japhet a mantell and put it vpo both their shulders, and wente backward, and covered their fathers secretes: and their faces were turned asyde, so they shulde not see their fathers priuities.

So whan Noe awaked from his wyne, and perceaued what his yonger sonne had done vnto him, he sayde: Cursed be Canaan, and a seruaunt of seruautes be he vnto his brethren. He sayde morouer: Praisedy be the LORDE God of Sem, and Canaan be his seruaunt. God increaseth Japhet, and let him dwell in the tentes of Sem, and Canaan be his seruaunt.

And Noe lyued after the floude thre hundred and fiftie yeare, so his whole age was ix. hundred and fiftie yeare, and so he dyed.

The X. Chapter.

This is the generacion of the childre of Noe, Sem, Ham, and Japhet, and they begat childre after the floude.

The childre of Japhet are these: Gomer, Magog, Madai, Jauan, Tubal, Mesek and Thyas. The childre of Gomer are these: Ascanas, Riphath and Togaima. The childre of Jauan are these: Elisa, Tharsis, Cithim and Dodanim: Of these are deuised the Isles of the heichen in their countrees, euery one after his speach, kynred and people.

The childre of Ham are these: Chus, Misraim, Phut and Canaan. The childre of Chus are these: Seba, Henila Sabtha, Keyma and Sabthecha.

The childre of Keyma are these: Sheba and Dedā. Chus also begat Nemrod, which beganne to be mightie in the earth, and was a mightie hunter in the sight of the LORDE. Therof commeth the piouserbe: This is a mightie hunter before the LORDE like as Nemrod. And the origenall of his kynngdome was Babel, Erech, Acad and Chalne in the londe of Synear. Out of that lode came Assur, and buylde Ninue, and the stretes of the cite, and Calah, and Kessen betwene Ninue and Calah: This is a greete cite. Mizraim begat Ludim, Enamim, Leabim, Naphthum, Pathrusim and Casubim, from whence came the Philistynes and Capthoums. Canaan also begat Sidon his eldest sonne, and Heth, Jebusi, Emori, Girgosi, Hini, Arki, Simi, Arnadi, Semari and Hamati: from whence the kynreds of the Cananites are dispersed abroad. And the Coastes of the Cananites were from Sidon forth thorow Gerar vnto Gaza, tyll thou comest vnto Sodoma, Gomora, Adama, Zeborim, and vnto Lasa. These are the childre of Ham in their kynreds, tinges, londes and people. And Sem which is the father of all the childre of Noe, and the elder brother of Japhet, begat childre also. And these are his childre: Elā, Assur, Arphachad, Lud and Aram. The childre of Aram are these: Uz, Hul, Gether and Mas.

And Arphachad begat Sala, and Sala begat Eber. Eber begat two sonnes: the name of the one was Peleg, because that in his tyme the worlde was deuyled, and his brothers name was Jaktan. And Jaktan begat Almodad, Saleph, Hazarmaphet, Jarah, Hadoram, Usal, Dilala, Obal, Abimael, Seba, Ophir, Henila and Jobab: All these are the childre of Jaktan. And their dwelling was from Mesā, tyll thou come vnto Sephar a mountayne of the east. These are the childre of Sem in their generacions, tinges, londes and people.

This is now the generacion of the childre of Noe in their kynredes and people. Of these were the people vpon earth spred a brode after the floude. The XI. Chapter.

Now all the worlde had one tongue and language. Now as they wente toward the East, they founde a playne in the londe of Synear, and there they dwelt, and saide one to another: Come on, let vs make bryck and burne it. And they toke bryck for stone, and slyme for mortar. And sayde: Come, let vs buylde a cite and a tower, whose toppe maye reach vnto heauē, so we maye make vs a name, afore we be scatred abroad in all londes. Then came the LORDE downe, to see the cite and tower, which the childre of man had buylde. And the LORDE saide: Beholde, the people is one, and haue one maner of language amonge the all, and this haue they begonme to do, and wil not leaue of from all that they haue purposed to do. Come on, let vs go downe, and confounde their tonge euē there, so one vnderstande not what another saith. Thus the LORDE scatred the fro thece in all lodes, so they left of to buylde the cite. Therfore is it called Babel, because the LORDE confounded there the language of all the worlde, and from thece scatred them abroad in to all londes.

These are the generacions of Sem. Sem was an hundred yeare olde, and begat Arphachad two yeare after the floude, and lyued thereafter syue hundred yeare, and begat sonnes and daughters.

Arphachad was siue and thirtie yeare olde, and begat Salah, and lyued thereafter foure hundred and thre yeare, and begat sonnes and daughters.

Salah was thirtie yeare olde, and begat Eber, and lyued thereafter foure hundred and thre yeare, and begat sonnes and daughters.

Eber was foure and thirtie yeare olde, and begat Peleg, and lyued thereafter foure hundred and thirtie yeare, and begat sonnes and daughters.

Peleg was thirtie yeare olde, and begat Regu, and lyued thereafter two hundred and nyene yeare, and begat sonnes and daughters.

Regu was two and thirtie yeare olde, and begat Serug, and lyued thereafter two hundred and seven yeare, and begat sonnes and daughters.

Serug was thirtie yeare olde, and begat Nahor, and lyued thereafter two hundred yeare, and begat sonnes and daughters.

Nahor was nyene and twentye yeare olde, and begat Terah, and lyued thereafter an hundred and nyentene yeare, and begat sonnes and daughters.

Terah was seuentie yeare olde, and begat Abram, Nahor and Haran.

These are the generacions of Terah: Terah begat Abram, Nahor and Haran. And Haran begat Lot, but Haran dyed before Terah his father in the londe where he was borne, at Ur in Chaldea.

Then Abram and Nahor toke them wyues. Abrahams wyfe was called Sarai, and Nahors wyfe Milca the daughter of Haran, which was father of Milca and Isca. But Sarai was baren, and had no childe.

Then toke Terah Abrahams sonne, and Lot his sonne Harans sonne, and Sarai his daughter in lawe, his sonne Abrahams wyfe, and caried them with him from Ur in Chaldea, to go in to the lande of Canaan. And they came to Haran, and dwelt there. And Terah was two hundred and syue yeare olde, and dyed in Haran.

The XII. Chapter.

Now the LORDE sayde vnto Abram: Get thee out of thy countre, and from thy kynred, and out of thy fathers house, in to a londe which I wil shew the. And I wil make of the a mightie people, and wyll blesse the, and make the a greete name, yee thou shalt be a very blesynge. I wil blesse them that blesse the, and curse them that curse the: and in the shal all the generacions of the earth be blessed.

Then wente Abram out, as the LORDE commaunded him, and Lot wente with him. Syue and seuentie yeare olde was Abram, whan he wente out of Haran. So Abram toke Sarai his wyfe, and Lot his brothers sonne, and all their goodes which they had gotten, and soules which they begat in Haran, and departed to go in to the londe of Canaan. And whē they were come in to the same londe, he wente thorow, tyll he came vnto the place of Sichem, and vnto the Okegrone of More: for the Cananites dwelt in the lode at that tyme.

Then the LORDE appeared vnto Abram,



Gen. 17. a  
 7 sayde: This londe wil I geue vnto y seide.  
 And there he buylded an auter vnto y LOR  
 DE, which appeared vnto him. The brake he  
 vp fro thece, vnto a mountayne y laye on y  
 east syde of the cite of Bethel, 7 pitched his  
 tent: so y he had Bethel on the west side, and  
 Ay on y east syde: 7 there buylded he an alta  
 re also vnto the LORDE, 7 called vpon the na  
 me of the LORDE. Afterwarde departed A  
 biam farther, 7 toke his iourney southwar  
 de. But there came a derth in the londe.

Gen. 20. a  
 and 26. a  
 Then wente Abiam downe in to Egipte  
 to kepe himselfe there as a straunger, for the  
 derth was sore in the londe. And whan he  
 was come nye for to entre in to Egipte, he  
 sayde vnto Sarai his wife: Beholde, I knowe  
 y thou art a fayre woman to loke vpon.  
 Now whan the Egiptians se the, they wil  
 saye: She is his wife, and so shal they slaye  
 me, and saue the alyne. Therefore (I pray y)  
 saye thou art my syster, that I maye fare the  
 better by reason of the, and that my soule  
 maye lyue for thy sake.

Now whan he came in to Egipte, y E  
 gipcians sawe y woman, y she was very fai  
 re: 7 Pharaos prynces sawe her also, 7 pray  
 sed her before him. Then was she brought  
 in to Pharaos house, and Abiam was well  
 intreated for his sake: and he had shepe, oxen,  
 and he Asses, seruantes, maydes, she Asses  
 and Camels.

Esa. 43. a  
 But y LORDE plagued pharao 7 his hou  
 se w greute plagues, because of Sarai Abias  
 wife. Then pharao called Abiam vnto him,  
 and sayde: Why hast thou dealt thus w me?  
 Wherfore toldest thou not me at the first, y  
 she was thy wifer? Why saydest thou then,  
 that she was y syster? Wherfore I toke her  
 to my wifer. And now lo, there is y wifer, take  
 her, and go thy waye. He gaue his officers  
 also a charge ouer him, to conuey him out,  
 and his wife, and all that he had.

The XIII. Chapter.

Gen. 12. b  
 Gen. 26. a  
 Abiam departed out of Egipte, w  
 his wife, 7 with all y he had, 7 Lot  
 w him also, towarde y south. Abiam  
 was very rich in catell, siluer 7 golde. And he  
 wente on forth from the south vnto Bethel,  
 vnto the place where his tent was at y first,  
 betwene Bethel and Ay: euen vnto y place  
 where he had made the altare before, 7 whe  
 re he called vpon the name of the LORDE  
 Lot also which wente with him, had shepe,  
 greute catell 7 tentes: so y the londe was not  
 able to receaue them, that they might dwell  
 together: for the substance of their riches  
 was so greute, that they coude not dwell to

gether. And there fell a strife betwene the  
 herdmen of Abiams catell, and the herdmen  
 of Lots catell. The Cananites also and the  
 Pheresites dwelt at that tyme in the londe.

Then sayde Abiam vnto Lot: O let there  
 be no strife betwene me and the, and betwene  
 my herdmen and thine, for we are brethren.  
 Is not all the whole londe open before the?  
 Departe fro me, I praye the. If thou wilt  
 go to the left hande, I wil take the right: Or  
 if thou wilt go to the right hande, I wil ta  
 ke the left. Then Lot lift vp his eyes, and be  
 helde all the countre rounde aboute Jorda,  
 that it was a plenteous countre of water.  
 For before the LORDE destroyed Sodoma  
 and Gomorra, it was rounde aboute Zoar, e  
 uen as the pleasaunt garden of the LORDE,  
 and as the londe of Egipte.

Then Lot chose all the coastes of Jorda,  
 and toke his iourney towarde y East. And  
 so the one brother departed from the other.  
 Abiam dwelt in the lande of Canaan, and  
 Lot in the cities of the same coastes, and pic  
 ched his tent towarde Sodome. But y men  
 of Sodome were wicked, and synned excea  
 dingly agaynst the LORDE.

Now whan Lot was departed from A  
 biam, the LORDE saide vnto Abiam: Lift  
 vp thine eyes, and loke from the place whe  
 re thou dwellest, northwarde, southwarde,  
 eastwarde, and westwarde: for all the londe  
 that thou seist, wyll I geue vnto the and to  
 thy side for euer, and wyll make thy seide as  
 the dust of the earth: so that yf a man can  
 nombre the dust of the earth, he shall nom  
 bre thy seide also. Arise, and go thorow the  
 londe, in the length and bredth, for I wyll ge  
 ue it vnto the.

So Abiam remoned his tent, and wente  
 and dwelt in y Okegrone of Mamre, which  
 is in Ebron, and buylded there an altare vn  
 to the LORDE.



The XIII. Chapter.  
 And it chaunced in the tyme of Amra  
 phel the kynge of Synear, Arioch

the kynge of Ellasar, Redoulaomer the kin  
 ge of Elam, 7 Thydeale the kynge of y hei  
 then, That they made warre w Bera y kyn  
 ge of Sodome, and w Birsa the kynge of Ada  
 ma, 7 with Sineab the kynge of Zeboim,  
 and with the kynge of Bela, which is called  
 Zoar. These came all together in to the bro  
 de valley, where now the salt see is: for twol  
 ue yeares were they subiectes vnto kynge Re  
 doulaomer, 7 in the thirtenth yeare they fell  
 from him. Therfore in the fourtenth yeare  
 came Redoulaomer, and the kynges y were  
 with him, 7 smote the Gaiantes in Astareth  
 Barnaim, 7 Susim at Ham, 7 Lemin in the  
 felde of Kiriathaim, and y houites in their  
 owne mount Seir vnto the playne of Pha  
 ran, which bordieth vpo the wildernes. And  
 then they turned, 7 came to the well of iudg  
 ment (which is Cades) 7 smote all the coun  
 tre of the Amalechites, and also the Amori  
 tes, that dwelt in Hazazon Thamar.

Then wente out the kynge of Sodome, 7  
 the kynge of Gomorra, 7 the kynge of Ada  
 ma, and the kynge of Zeboim, and the kynge  
 of Bela, called Zoar, 7 prepared them selues  
 to fight in the brode valley w Redoulaomer  
 the kynge of Elam, 7 with Thydeale y kyn  
 ge of the heithen, 7 with Amraphel y kyn  
 ge of Synear, 7 with Arioch the kynge of  
 Ellasar: foure kynges w syue. And y brode  
 valley had many slyme pyttes. But the kyn  
 ge of Sodoma and Gomorra were put to  
 flight, 7 fell there, 7 the residue fled vnto y  
 mountaynes. Thentoke they all the goodes  
 at Sodoma and Gomorra, 7 all their vytal  
 es, 7 wente their waye. They toke Lot also  
 Abiams brothers sonne, 7 his goodes (for he  
 dwelt at Sodome) and departed.

Then came onethat had escaped, and tol  
 de Abiam the Aleunt, which dwelt in the  
 Okegrone of Mamre the Amoryte, which  
 was the brother of Escol 7 Aner: for these  
 were confederate with Abiam.

Now whan Abiam herde y his brother  
 was taken, he harnessed his bonde serua  
 ntes borne in his owne house, the hundred 7  
 eightene, 7 folowed after them vntill Dan, 7  
 deuyded the, 7 fell vpo them by night w his  
 seruantes, and smote the, and chased them  
 awaye vnto Hoba, which lieth on y left han  
 de of the cite of Damascos, and broughte  
 a gayne all the goodes, and also his brother  
 Lot, and his goodes, y women also and the  
 people. And as he came agayne from the  
 slaughter of Redoulaomer 7 of the kynges  
 that were with him, the kynge of Sodome

wente to mete him in to the playne felde, Num. 31. b  
 which is called Kynge's dale.

But Melchisedech the kynge of Salem  
 brought forth bred and wyne. And he beyng  
 the priest of the most hye God, blessed him  
 and sayde: Blessed be thou Abiam vnto  
 the most hye God possessor of heauen and  
 earth. And praysed be God the hyest, which  
 hath deliuered thine enemies in to thy han  
 des. And Abiam gaue him tithes of all.

Then sayde the kynge of Sodome vnto  
 Abiam: Geue me the soules, and take y goo  
 des vnto thy self. But Abiam sayde vnto  
 the kynge of Sodome: I lift vp my honde vn  
 to the LORDE the most hye God, possessor  
 of heauen and earth, that I wyll not take  
 of all that is thine, so moch as a threde or a  
 shue lacher, lest thou shuldest saye: I haue  
 made Abiam ryche: Saue onely that which  
 the yongemen haue spent, and the men Aner  
 Escol and Mamre, that wente with me, let  
 them take their parte.

The XV. Chapter.

It happened after these actes, y the  
 worde of y LORDE came vnto Abiam  
 in a vysion, and sayde: Feare not A  
 biam, I am thy shyld and thy excedinge  
 greater rewarde. But Abiam sayde: LORDE  
 LORDE, what wilt thou geue me? I go child  
 les, and the seruante of my house (this Elea  
 sar of Damascos) hath a sonne. And Abiam  
 sayde morouer: Beholde, vnto me hast thou  
 geuen no seide: and lo, the sonne of my hous  
 holde shal be myne heyre. And beholde, the  
 worde of the LORDE spake vnto him, and sai  
 de: he shal not be thine heyre, but one that  
 shal come out of thine owne body, he shal be  
 thine heyre. And he bad him go forth, and  
 sayde: Loke vp vnto heauen, and tell y star  
 res: Canst thou nombre them? And he sayde  
 vnto him: Euen so shal thy seide be.

Abiam beleued the LORDE, and y was  
 counted vnto him for righteousnes. And he  
 sayde vnto him: I am y LORDE, y brought  
 the from y out of Chaldea, to geue y this  
 londe to possesse it. But Abiam sayde: LOR  
 DE LORDE, wherby shall I knowe, that  
 I shall possesse it? And he sayde vnto him:  
 Take a cow of thre yeare olde, and a she goa  
 te of thre yeare olde, and a ramme of thre ya  
 re olde, and a turtill doue, and a yonge pi  
 geon. And he toke all these, and deuyded  
 them in the myddes, and layde the one parte  
 ouer agaynst the other, but the soules deuy  
 ded he not. And the soules fell vpo the flesh,  
 but Abiam drone them awaye.

Now whan the Sonne beganne to go



Act. 7. a  
Exod. 12. f  
Iudic. 5. b  
Gala. 3. c

Exo. 12. e

Gen. 21. a

Deut. 20. c

Gen. 24. a

1. Re. 4. b

downe, there fell an hevy slepe vpo Abram. And lo, feare and greate darcknes fell vpon him. And he sayde vnto Abram: knowe this of a suertye, that thy sede shalbe a strainger, in a londe that is not theirs. And they shall make bonde men of them, and intreate them euell foure hundred yeares. But the people whos they shal serue, wyl I iudge. Afterwarde shall they go forth with greate substance: and thou shalt departe vnto thy fathers in peace, and shalt be buried in a good age. And after the fourth generacion they shall come hither agayne, for the wickednes of the Amorites is not yet full.

So whan the Sonne was downe, and it was wared darcke: Beholde, there smoked a forname, and a fyre biande wente betwene the partes. The same daye made the LORDE a couenaunt with Abram, and sayde: Vnto thy sede wil I geue this lode, from the water of Egipte, vnto the greate water Euphrates: the Kenytes, the Kenizites, the Admonites, the Hethtites, the Pherezites, the Giamrites, the Amorites, the Cananites, the Gergesites, and the Jebusites.

The XVI. Chapter.



**S**arai Abrahams wife bare him no childen: but she had an handmayde an Egipcian, whose name was Agar, and sayde vnto Abram: Beholde, the LORDE hath closed me, that I can not beare. Go in (I praye the) vnto my mayde: peraduenture I shalbe multiplied by her, more then by myself. And Abram hearkened vnto the voyce of Sarai. Than Sarai Abrahams wife toke Agar hir mayde the Egipcian, after they had dwelt ten yeare in the londe of Canaan, and gaue her vnto hir husbände Abram, to be his wife. And he wente in vnto Agar, and she conceived. Now whan she sawe she had conceived, she despyled hir mastresse.

Then sayde Sarai vnto Abram: I must suffre wronge for thy sake. I layde my mayde by the: but now because she seyth, that she

hath conceived, I must be despyled in his sight: the LORDE be iudge betwene me and the. And Abram sayde vnto Sarai: Beholde, thy mayde is vnder thine auenture, do with her, as it pleasech the.

Now whan Sarai dealt hardly w her, she fled from her. But the angell of the LORDE founde her besyde a well of water in the wilderness (euen by the well in the waye to Sur) and sayde vnto her: Agar Sarais mai de, whence comest thou? and whither wylt thou go? She sayde: I fle from my mastresse Sarai. And the angell of the LORDE sayde vnto her: Returne to thy mastresse agayne, and submitte thyself vnder hir hande.

And the angell of the LORDE sayde vnto her: Beholde, I wil so encrease thy sede, that it shall not be nombred for multitude. And the angell of the LORDE sayde further vnto her: Beholde, thou art with childe, and shalt bringe forth a sonne, and shalt call his name Ismael, because the LORDE hath herde thy trouble. He shal be a wyldeman. His hande agaynst every man, and every mans hande agaynst him: and he shal dwel oner agaynst all his brethren.

And she called the name of the LORDE that spake vnto her: Thou art the God that seist me. For she sayde: Of a suertye I haue sene the back partes of him that sawe me. Therefore called she the well: The well of the liuinge that sawe me. Which (well) is betwene Cades and Bared.

And Agar bare Abram a sonne, and Abram called his sonnes name which Agar bare him, Ismael. And Abram was foure score yeare olde and sixe, whan Agar bare him Ismael.

The XVII. Chapter.

**N**ow whan Abram was nyentye yeare olde and nyene, the LORDE appeared vnto him, and sayde vnto him: I am the allmightie God, walke before me, and be vncorrupte. And I wyl make my couenaunt betwene me and the, and wyl multiplye the exceedingly. Then fell Abram vpon his face.

And God talked furthur with him, and sayde: Beholde, It is I, and haue my couenaunt with the, and thou shalt be a father of many people. Therefore shalt thou nomore be called Abram, but thy name shal be Abraham: for I haue made the a father of many nacions, and I wil multiplye the exceedingly, and wil make people of thee, yee and thynges also shal come out of the. Moreover I wil make my couenaunt betwene me and the,

and thy sede after the thorow out their posterities, that it maye be an euerlastinge couenaunt, so that I wyl be the God of the, and of thy sede after the. And vnto the and to thy sede after the, wyl I geue the lande, wherein thou art a straunger: euen all the lande of Canaan for an euerlastinge possession, and will be their God.

**A**nd God sayde morouer vnto Abraham: Kepe my couenaunt then, thou and thy sede after the. This is my couenaunt which ye shal kepe betwene me and you, and thy sede after the thorow out their posterities. Every manchild that is amonge you, shalbe circumcyded: and ye shall circumcyde the foreskynne of yo flesh. This same shalbe a token of the couenaunt betwene me and you. Every manchild whan it is eight dayes olde, shalbe circumcyded thorow out youre posterities: In like maner all housholde folkes borne at home, or bought, or eny other also that is a strainger and not of thy sede. Thus shal my couenaunt be in youre flesh for an euerlastinge couenaunt. And yf there shalbe any manchild vncircumcided in the foreskynne of his flesh, his soule shalbe roted out from his people, because he hath broken my couenaunt.

**A**nd God sayde vnto Abraham: Sarai thy wyfe shal nomore be called Sarai, but Sara shal be hir name: for I wyl blesse her, and geue the a sonne of her. I wil blesse her, and people shal come of her, yee and kynge of many people. Then fell Abraham vpo his face, and laughed, and sayde in his heart: Shal a childe be borne vnto me that am an hundred yeare olde? And shall Sara be nyentye yeare olde, beare? And Abraham sayde vnto God: O that Israel might lye in thy sight. Then sayde God: Yee euen Sara thy wyfe shal beare the a sonne, and thou shalt call his name Isaac: for with him wil I make my euerlastinge couenaunt, and with his sede after him. And as concernyng Ismael also, I haue herde thy request: Beholde, I haue blessed him, and will increase him, and multiplye him exceedingly. Twelue prynces shal he beget, and I wyl make a greata nacion of him.

**B**ut my couenaunt wyl I make w Isaac, whom Sara shal beare vnto the, euē this tyme twelue moneth. And he lest of talkyng with him, and God wente vp from Abraham. Than toke Abraham his sonne Ismael, and all the seruantes borne in his house, and all that were bought, (as many as were men children in his house,) and circumcy-

ded the foreskynne of their flesh, euen the same daye, as God had sayde vnto him. And Abraham was nyentye yeare olde and nyne, whan he cut of the foreskynne of his flesh. As for Ismael, he was thirtene yeare olde, whan the foreskynne of his flesh was circumcyded. Euen vpon one daye were they all circumcyded: Abraham, and Ismael his sonne, and all the men in his house, (whether they were borne at home, or bought, or eny other strainger,) they were all circumcyded with him.

The XVIII. Chapter.



**A**nd the LORDE appeared vnto him in the Okegrope of Mamre, as he sat in his tent doore in the heate of the daye. And as he lift vp his eyes, and looked, beholde, there stode thre men ouer agaynst him. And whan he sawe them, he ranne to mete them from his tent doore, and bowed him self downe vpon the grounde, and sayde: LORDE, yf I haue founde fauoure in thy sight, go not by, yf seruaunt. There shalbe brought you a litle water, and ye shall wash yo fete, and rest youre selues vnder the tre. And I wyl fet you a moissell of bred, to comforte youre hertes withall, and then shall ye go youre wayes, for therfore are ye come to youre seruante. They sayde: do cuen so as thou hast spoken.

Abraham wente a pace in to the tent to Sara, and sayde: Make haist, and mengle thre peckes of fyne meele, kneede it, and bake cakes. And he ranne to the bestes, and fet a calf that was tender and good, and gaue it vnto a yonge man, which made it ready at once. And he toke butter and mylke and of the calf that he had prepared, and set it before the, stode him self by them vnder the tre, and they ate. Then saide they vnto him: where is Sara thy wyfe? He answered: within in the tent. Then sayde he: aboute this tyme twelue moneth, (yf I lye) I wyl come to the agayne, and Sara thy wyfe shal haue a sonne. And

Gen. 19. a

1. Re. 23. c

Iudi. 19. b

Psal. 103. b

Matt. 11. c

Luc. 11. b

Tob. 12. b

Iud. 13. c

Some

reader



As soon as the sun was risen, Abraham and Sara were both old, and well stricken in age: so that it wente nomore with Sara after the manner of women: therefore laughed she with in hir self, and sayde: Now that I am olde, and my lord olde also, shall I yet gene my self to lust?

Then sayde the LORD vnto Abraham: Wherefore doth Sara laugh, and saye: Is this true in dede, that I shall beare, and yet am olde? Shulde any such thinge be to hard for the LORD? Aboute this tyme (yf I lyue) I wil come to the agayne, and Sara shall haue a sonne. Then Sara denyed it, and sayde: I laughed not, for she was afayed. But he sayde: It is not so, thou dydest laughe. Then the men stode vp from thence, and turned them toward Sodome: and Abraham wente with them, to brynge them on their waye.

Then sayde the LORD: How can I hyde from Abraham, & thinge that I wil do? seynge he shall be a grete and mightie people, and all the people vpon earth shall be blessed in him: for I knowe him that he wil commaunde his children and his householde after him, to kepe the waye of the LORD, and to do after right and conscience, that the LORD maye bringe vpon Abraham what he hath promised him. And the LORD sayde: There is a crye at Sodome and Gomorra, which is grete, and their synnes are exceeding greuous: therefore will I go downe to see, whether they haue done all together, according to that crye, which is come before me, or not, that I maye knowe. And the men turned their face, and were toward Sodome. But Abraham stode still before the LORD, and stept vnto him, and sayde:

Wilt thou then destroye the righteous with the vngodly? Peradventure there maye be fiftie righteous within the cite: wilt thou destroye these, and not spare the place, for fiftie righteous sake that are therein? That be farre fro the, & thou shuldest do this, and to slaye the righteous with the vngodly, and that the righteous shulde be as the vngodly. That be farre from the. Shulde not the iudge of all the worlde do according to right? And the LORD sayde: Yf I fynde fiftie righteous at Sodome in the cite, I wil spare all the place for their sakes.

Abraham answered, and sayde: O se, I haue taken vpon me to speake vnto the LORD, howbeit I am but dust and ashes. Peradventure there maye be fyue lesse then

fiftie righteous therein: Wilt thou then destroye the whole cite because of those fyue? He sayde: yf I fynde fyue and fourtie therein, I will not destroye them.

And he proceeded further to speake vnto him, and sayde: Peradventure there might be fourtie founde therein. And he sayde: I wil do nothinge vnto them for those fourtyes sake. Abraham sayde: Oh let not my LORD be angrie, that I speake yet more. Peradventure there might be thirtie founde therein. And he sayde: Yf I fynde thirtie therein, I will do nothinge vnto them. And he sayde: O se, I haue taken vpon me to speake vnto my LORD.

Peradventure there might be twentie founde therein. He answered: I will not destroye them for those twentyes sake. And sayde: O let not my LORD be angrie, that I speake yet once more. Peradventure there might be ten founde therein. He saide: I wil not destroye them for those ten sake.

And the LORD wente his waye, when he had left talkynge with Abraham. And Abraham returned vnto his place.

## The XIX. Chapter.

At the eueninge came the two angels vnto Sodome. And Lot sat vnder the gate of the cite. And when he sawe them, he rose vp for to mete them, and bowed himself downe to the ground vpon his face, and sayde: Se lordes, come in, I praye you into youre seruantes house, and tarye all night: let youre fete be washed, so maye ye ryse tomorrow by tymes, and go youre waye. Nevertheless they sayde: Nay, but we will byde in the streetes all night. Then compelled he them sore: and they turned in vnto him, and came into his house. And he made them a feast, and baked swete cakes, and they ate.

But before they wente to rest, the men of the cite of Sodome came and compassed the house rounde aboute, yonge and olde, all the people from all quarters, and called Lot, and sayde vnto him: Where are the men that came vnto the to night? Bynge them out here vnto vs, that we maye knowe them.

And Lot wente out at the dore vnto the, and shut the dore after him, and sayde: O brethren, do not so wickedly. Beholde, I haue two daughters, which yet haue knowe no man: them will I brynge out vnto you, do with them as it liketh you. Onely do nothinge vnto these men of God, fortherfore are they come vnder the shadowe of my rose. But they sayde: Come thou hither. Then

sayde they: Camest not thou onely herin as a straunger, and wilt thou now be a iudge? Wel, we will deale worse with the the with them.

And they pressed sore vpon the man Lot. And when they ranne to, and wolde haue broken vp the dore, the men put out their bondes, and pulled Lot vnto them in to the house, and shut to the dore. And the men at the dore of the house were smytte with blyndnesse both small and grete, so that they coulde not fynde the dore.

And the men saide vnto Lot: Hast thou yet here any sonne in lawe, or sonnes or daughters? Who so ever belongeth vnto the in the cite, brynge him out of this place: for we must destroye this place, because the crye of them is grete before the LORD, which hath sent vs to destroye them. Then wente Lot forth, and spake to his sonnes in lawe, which shulde haue married his daughters, and sayde: O stonde vp, and get you out of this place, for the LORD wyll destroye this cite. Nevertheless they toke it but for a sporte.

Now when the morninge arose, the angels caused Lot to speede him, and sayde: Stonde vp, take thy wife and thy two daughters which are at hande, that thou also perishe not in the synne of this cite. But while he prolonged the tyme, the men caught him and his wife, and his two daughters by the hande (because the LORD was mercifull vnto him,) and brought him forth, and set him without the cite.

And when they had brought him out, they sayde: Save thy soule, and loke not behynde the, neither stonde thou in all this countre: Save thy self vpon the mountayne, that thou perishe not. Then sayde Lot vnto the: Oh no my LORD, beholde, in as much as thy seruante hath founde grace in thy sight, now make the mercy grete, which thou hast shewed vnto me, in that thou sauest my soule alyue. I can not save my self vpon the mountayne. There might some my fortune fall vpon me, that I shulde dye. Beholde, here is a cite by, that I maye fflye vnto, and it is a litle one: let me save myself there in. Is it not a litle one, that my soule maye lyue?

Then sayde he vnto him: Beholde, I haue loved vpon the in this poynte also, that I will not overthrowe the cite, wherof thou hast spoken. Hast thou, and save thy self there: for I can do nothinge tyll thou be comethither. Therefore is the cite called Zoar. And the Sonne was vp vpon the earth,

when Lot came in to Zoar.

Then the LORD caused brymstone and fyre to rayne downe from the LORD out of heauen vpon Sodoma and Gomorra, and overthrew those cities, the whole region, and all that dwelt in the cities, and that that grew vpon the earth. And his wife looked behynde her, and was turned into a pillar of salt.

Abraham rose vp early in the morninge, and gat him vnto the place, where he had stonde before the LORD, and turned his face toward Sodoma and Gomorra, and all the lande of that countre, and looked. And beholde, there rose vp a smoke from the countre, as it had bene the smoke of a furnace. For when God destroyed the cities of the region, he thought vpon Abraham, and conueyed Lot out of the cities which he overthrew, wherein Lot dwelt.

And Lot departed out of Zoar, and dwelt in the mountaynes with both his daughters (for he was afayed to tary at Zoar) and so remayned he in a cave with both his daughters.



Then sayde the elder vnto the yonger: Our father is olde, and there is not a man more vpon earth, that can come in vnto vs after the maner of all the worlde. Come therefore, let vs gene oure father wyne to drynke, and lye with him, that we maye save sede of oure father. So they gaue their father wyne to drynke that same night. And the elder daughter wente in, and laye with hir father: and he perceived it not, neither when she laye downe, nor when she rose vp.

On the morow the elder sayde vnto the yonger: Beholde, yesternight laye I with my father: let vs gene him wyne to drynke this night also: that thou mayest go in and lye with him, that we maye save sede of oure father. So they gaue their father wyne

Esa. 13. d  
Iere. 50. g  
Ose. 11. b  
Amos 4.

Lu. 17. d  
Sap. 10. b

Gen. 18.

S

S

Leui. 18. a



to drynke that night also: And the yonger arose like wyse, and laye with him: & he perceived it not, nether when she laye downe, ner when she rose vp.

Thus were both the daughters of Lot with childe by their father. And the elder bare a sonne, and called him Moab, of whom came y Moabytes vnto this daye. And y yonger bare a sonne also, and called him the sonne Ammi, of whom come the children of Ammon vnto this daye.

The XX. Chapter.

**A**S for Abraham, he departed thence, into the south countre, and dwelt betwixte Cades and Sur, and was a straunger at Gerar, and sayde of Sara his wife: She is my sister. Then Abimelech the kinge of Gerar sent for her, and caused her be fett awaye.

Gen. 12. c  
nd. 26. a

But God came to Abimelech by night in a dreame, & sayde vnto him: Beholde, thou art but a deed man, for the womans sake which thou hast taken, for she is a mans wife. Neuertheles Abimelech had not yet touched her, and sayde: LORDE, wilt thou sleie a righteous people? Sayde not he vnto me: she is my sister? Yee and sayde not she her self also: he is my brother? With a pure hert & with innocent handes haue I done this.

**A**nd God sayde vnto him in a dreame: I knowe that thou dydest it w a pure hert, and therefore I kepte the, that thou shuldest not synne agaynst me, nether haue I suffred the to touch her. Now therefore deliuer the man his wife ageyne, for he is a prophet: and let him pray for y, and thou shalt lyue. But and yf thou deliuer her not ageyne, be sure, that thou shalt dye the death, and all that is thine.

Then Abimelech rose vp by tymes in the mornynge, and called all his seruantes, and tolde all these thinges in their eares, and the men were sore afrayed, and Abimelech called Abraham, and sayde vnto him: Wherefore hast thou done this vnto vs? And what haue I offended y, that thou shuldest bynne on me and on my kyngdome so greate a synne? Thou hast not dealt with vs, as a man shulde deale. And Abimelech saide morouer vnto Abraham: What sawest thou, y thou hast done this thinge?

Abraham sayde: I thought: Peraduenture there is no feare of God in this place, & they shall sleie me for my wifes sake, And of a tructh she is my sister, for she is my fa-

thers doughter, but not my mothers doughter, and is become my wife. So whan God charged me to wadie out of my fathers house, I sayde vnto her: Shew this kyndnes vpon me, that, where soeuer we come, thou saye of me, that I am thy brother.

Then toke Abimelech shepe and oxen, seruantes and maydens, and gaue them vnto Abraham, and deliuered him Sara his wife agayne, and sayde: Beholde, my londe stondesth open before the, dwell where it liketh the. And vnto Sara he sayde: Beholde, I haue geuen thy brother a thousande syluer pens: lo, he shalbe vnto the a couerynge of the eyes, for all that are with the, and euery where, and a sure excuse.

As for Abraham, he prayed vnto God: Then God healed Abimelech, and his wyse, and his maydens, so that they bare childre. For afore the LORDE had closed all the matrices of Abimelechs house, because of Sara Abrahams wife.

The XXI. Chapter.

**T**he LORDE also visited Sara, as he had promysed: & dealt with her, euen as he had sayde. And Sara was with childe, and bare Abraham a sonne in his olde age, euen in the tyme appointed, like as God had spoken vnto him afore. And Abraham called his sonne which was borne vnto him (whos Sara bare him) Isaac, and circumcided him the eight daye, like as God commanded him. An hundred and thirtie yeare olde was Abraham, whan his sonne Isaac was borne vnto him.

And Sara sayde: God hath prepared a ioye for me, for who soeuer heareth of it, wyll reioyse with me. She sayde morouer: Who wolde haue saide vnto Abraham, that Sara shulde geue children sucke, and beare him a sonne in his olde age? And the childe grew, and was weened. And Abraham made a greate feast, in y daye whan Isaac was weened.

And Sara sawe the sonne of Agar the Egipcian (whom she had borne vnto Abraham) that he was a mocker, and sayde vnto Abraham: Cast out this bonde mayden and hir sonne, for this bonde maydens sonne shall not be heyre w my sonne Isaac. This worde displeased Abraham sore, because of his sonne.

Neuertheles God sayde vnto him: let it not displease the because of the childe and the hand mayde: What soeuer Sara hath sayde vnto the, folowe it, for in Isaac shall

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Gen. 12. c

the sede be called vnto the. As for the bonde maydens sonne, I wyll make a people of him also, because he is of thy sede.

Then Abraham rose vp early in the mornynge, and toke bried and a botell with water, and put it vpon Agars shulders, and gaue her the childe, and sent her awaye. Then departed she, and wandred out of the waye in y wyldernes beside Berseba. Now whan the water in the botell was out, she layed the childe vnder a bush, and wente, and sat hir downe ouer on y other syde, a bowe shot of. For she sayde: I can not se the childe dye. And she sat hir downe ouer on y other syde, and lifte vp hir voyce, and wepte.

Then God herde the voyce of the childe, and the angell of God called vnto Agar out of heauen, and sayde vnto her: What ayleth the, Agar? Feare not, for God hath herde y voyce of the childe, where he lyeth. Arise and take the childe, and holde him by the hande, for I wyll make a greate people of him. And God opened hir eyes, that she sawe a well of water.

Then wente she and fylled y botell with water, and gaue y childe drynke. And God was with the childe, which grew vp, and dwelt in y wyldernes, and became a conynge archer, and dwelt in y wyldernes of Pharan, and his mother toke him a wyse out of the londe of Egipre.

At the same tyme talked Abimelech and Phicol his chiefe caprayne with Abraham, and sayde: God is with the in all that thou doest. Therefore sweare now vnto me by God, that thou wilt not hurt me, ner my children, ner my childers children: but that thou shalt shewe vnto me (and to the londe wher in thou art a straunger) the same kyndnesse that I haue done vnto the.

Then sayde Abraham: I wyll sweare. And Abraham rebuked Abimelech for the well of water, which Abimelechs seruantes had taken awaye by violence. Then answered Abimelech: I knewe not who dyd it, nether dydest thou tell me, and I haue not herde of it but this daye.

Then toke Abraham shepe and oxen, and gaue them vnto Abimelech, and they both made a bonde together. And Abraham seeuen lambes by them selues. Then sayde Abimelech vnto Abraham: What meane those seuen lambes, which thou hast set by them selues? He answered: seuen lambes shalt thou take of my hande, that they maye be wytnes vnto me, that I haue dygged this well. Therefore is the place called Berseba, becau-

se they sware there both together. And so they made the bonde at Berseba.

Then rose Abimelech and Phicol his chiefe caprayne, and departed agayne in to the londe of y philistynes. And Abraham planted trees at Berseba, and called vpon the name of the LORDE y everlastinge God, and was a straunger in y londe of the philistynes a longe season.

The XXII. Chapter.

**A**fter these actes God tempted Abraham, and sayde vnto him: Abraham. And he answered: I am here. And he sayde: Take y some, this onely sonne of thine, ene Isaac whom thou lovest, and go thy waye in to the londe of Moia, & offre him there for a burnt offeringe, vpon a mountayne that I shal shew the. Then Abraham stode vp by tymes in the mornynge, and saddled his Ass, and toke with him two yongemen, and his sonne Isaac, and cloue wodd for the burnt offeringe, gat him vp, and wente on vnto the place, wherof the LORDE had sayde vnto him.

Vpon the thirde daye Abraham lift vp his eyes, and sawe the place a farre of, and sayde vnto his yonge man: Tary ye here with the Ass: as for me and the childe, we wyll go yonder: and whan we haue worshipped, we wyll come to you againe. And Abraham toke the wodd to the burnt offeringe, and layed it vpon Isaac his sonne. As for him self, he toke the fyre and a knyfe in his hande, and wente on both together.

Then sayde Isaac vnto his father Abraham: My father. Abraham answered: here I am, my sonne. And he sayde: lo, here is fyre and wodd, but where is the shepe for the burnt offeringe? Abraham answered: My sonne, God shall prouyde him a shepe for the burnt offeringe. And they wente both together.



And whan they came to the place which

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God shewed him, Abraham buylded there an altare, and layed the wodd vpon it, and bande his sonne Isaac, layed him on the altare, aboue vpo the wodd, and stretched out his hande, and toke the knyfe, to haue slayne his sonne.

**C** Then the angell of the LORDE called from heauen vnto him, and sayde: Abraham Abraham. He answered: here am I. He sayde: Laye not thy handes vpon the childe, & do nothinge vnto him: for now I knowe that thou fearest God, and hast not spared thine onely sonne for my sake. Then Abraham lift vp his eyes, and sawe behynde him a ramme, holde fast by the hornes in the bres, and wente, and toke the ramme, and offered him for a bient sacrifice, in steade of his sonne. And Abraham called the place. The LORDE shall prouyde. Therfore it is a common sayenge yet this daye: Vpon the mountayne shal the LORDE prouyde.

And the angell of the LORDE cryed vnto Abraham from heauen the seconde tyme, and sayde: I haue sworn by myne owne self (sayeth the LORDE) that for so much as thou hast donethis, and hast not spared thine onely sonne, I wyll prospere and multiplye thy sede as the starres of heauen, and as the sonde vpon the see shore. And thy sede shall possesse the gates of his enemies: and in thy sede shal all the nacions of the earth be blessed, because thou hast hearkened vnto my voyce.

**D** So Abraham turned ageyne to the yonge men, and they gat vp, and wente together vnto Bersaba, and dwelt there.

After these actes it fortuned, that it was tolde Abraham: Beholde, Milca hath borne children also vnto thy brother Nabor: namely, \*hus & eldest, and \*hus his brother, and Kemnel, of whom came the Syrians: and Cesed, and Haso, and Pildas, and Jed-laph and Bethuel. And Bethuel begat Rebecca. These eight dyd Milca beare vnto Nabor Abrahams brother. And his concubine called Rehuma, bare also: namely, Theba, Sahan, Thahas, and Maacha.

## The XXIII. Chapter.

**A** Ara was an hundred and sent and twentye yeare olde: so longe lyued she, and dyed in the head cite which is called Hebron, in the lande of Canaan. Then wente Abraham, to mourne and wepe for her. Afterwarde he stode vp from his coarfe, and talked with the Hethites, & sayde: I am a stranger and an indweller amonge you, geue me a possession to bury in with

you, that I maye bury my coarfe by me.

Then the Hethites answered Abraham, and sayde vnto him: O heare lorde, thou art a prynce of God amonge vs: bury thy dead in the best of oure sepulchres, there shall none of vs forbyd &, that thou shuldest not bury thy deed in his sepulchre. Then Abraham stode vp, and thanked the people of & londe: namely the Hethites.

And he talked with them, and sayde: If it be youre wyll that I burye my coarfe by me, heare methē, & speake for me to Ephron the sonne of Zoar, that he maye geue me the dubble cane, which he hath in & ende of his felde. For a reasonable money let him geue it me, for a possession to burye in amonge you. For Ephron dwelt amonge the Hethites.

Then answered Ephron the Hethite vnto Abraham, that the Hethites might heare, before all that wente out and in at the gates of his cite, and sayde: To my lorde, but heare me: As for the felde, and the cane also that is therein, I geue it the: and in the sight of my people I geue it the, to burye thy dead.

Then Abraham thanked the people of the londe, and talked with Ephron, that the people of the londe might heare, and sayde: Heare me then, Because of me the money that I geue the for the felde, and so wyll I burye my deed there.

Ephron answered Abraham, and sayde vnto him: Heare me my lorde: The felde is worth foure hundred Sycles of syluer: but what is that betwixte me and the? Burye thy deed. Abraham hearkened vnto Ephron, and weyed him the money which he had sayde, that the Hethites might heare: namely foure hundred syluer cycles of currant money amonge marchauntes.

Thus Ephrons felde (where in the dubble cane is) which lyeth ouer before Mamre, even the felde and the cane, was made sure for Abrahams owne good, with all the trees of the felde also rounde aboute, in the sight of the Hethites, and of all that go out and in at the gates of his cite. Then Abraham buried Sara his wife in the dubble cane of the felde, that lyeth ouer before Mamre (that is, Hebron) in the londe of Canaan. So the felde and the cane therein was made sure of the Hethites vnto Abraham, for a possession to bury in.

## The XXIII. Chapter.

**A** Abraham was olde and well stricken in age, and the LORDE had blessed

him in all thinges. And he sayde vnto his eldest seruaunt of his house, which had the rule of all his goodes: Laye thine hande vnder my thye, that I maye make the sweare by & LORDE the God of heauen and earth, that thou take no wife vnto my sonne amonge & daughters of & Cananites, (amonge whom I dwell) but that thou go in to my countrey: and to myne owne kynred, and brynge my sonne Isaac a wife.

The seruaunt sayde: What and the woman wyll not folowe me in to this countrey: shal I then cary thy sonne agayne in to yonder londe, where thou camest out of? Abraham sayde vnto him: Beware of that, that thou brynge not my sonne thither agayne. The LORDE, the God of heauen, which toke me from my fathers house and from the londe of my kynred, and that talked with me, and swaie also vnto me, and sayde: Vnto & sede wyll I geue this londe: Euen he shall sende his angell before the, that thou maiest brynge my sonne a wife from thence. But yf the woman wyll not folowe the, thou art discharged of this oath: onely brynge not my sonne thither agayne. Then & seruaunt layed his hande vnder his master Abrahams thye, and swaie the same vnto him.

**B** So the seruaunt toke ten Camels of the Camels of his master and departed, and had w him of all maner of goodes of his master, and gat him vp, and departed vnto Mesopotamia, to the cite of Nabor. Then let he the Camels lye downe without before the cite besyde a well of water in the euenynge, aboute the tyme that the women used to go forth, and to drawe water. And he sayde:

O LORDE, thou God of my master Abraham, mete me to daye, and shew mercy vnto my master Abraham. Lo, I stonde here besyde the well of water, & the mens daughters of this cite wyll come forth to drawe water: Now yf there come a damsell, to whom I saye: bowe downe thy pytcher, & let me drynke, and yf she saye: drynke, and I wyll geue & Camels drynke also: That & same be she, whom thou hast prouyded for thy seruaunt Isaac: & that I maye knowe by & same that thou hast shewed mercy vpon my master.

And ouer he had left of speakeynge, beholde, Rebecca the daughter of Bethuel (which was the sonne of Milca, that was the wyfe of Nabor Abrahams brother) came forth, and bare a pytcher vpon hir shulder, and she was a very saye damsell of face, and yet a virgin, and vnknewe of any

man: She wente downe to the well, and fylled hir pitcher, and came vp agayne. Then ranne the seruaunt to mete her, and sayde: Let me drynke a litle water out of & pitcher. And she sayde: drynke syr.

And haistely let she downe the pitcher in hir hande, and gaue him drynke. And whan she had geuen him drynke, she sayde: I wyll drawe for thy Camels also, tyll they haue drynke ynough. And she made haist, and poured out hir pitcher in to the trough, and ranne agayne to the well to drawe, and drew for all his Camels. The man marueyled at her, and helde his tonge, tyll he knewe whether the LORDE had prospered his iourney or not.

Now whan the Camels had all drynken, he toke a golde earynge of half a Syckle weight, and two braceletes for hir handes, weynge ten Sycles of golde, and sayde: Doughter, whose art thou? tell me. Is there rowme for vs in thy fathers house to lodge in? She sayde vnto him: I am the doughter of Bethuel, the sonne of Milca, whom she bare vnto Nabor. And sayde morouer vnto him: We haue plenty of litter and prouender, and rowme ynough to lodge in.

**D** Then the man bowed himself, and thanked the LORDE, and sayde: Praise be the LORDE the God of my master Abraham, which hath not withdrawen his mercy and his trueth from my master, for the LORDE hath brought me the waye to my masters brothers house. And the damsell ranne and tolde all this in hir mothers house. And Rebecca had a brother called Laban.

And Laban ranne to the man without by the well syde: and that came by the reason that he sawe the earynges, and the braceletes vpon his sisters handes, and herde the wordes of Rebecca his syster, that she sayde: thus spake the man vnto me.

And whan he came to the man, beholde, he stode by the Camels at the well syde. And he sayde: Come in \* thou blessed of the LORDE, wherfore stondest thou without? I haue dressed the house, and made rowme for & Camels. So he brought the man in to & house, and vnbled the Camels, and gaue them litter and prouender, and water to wash his feet, and the mens that were with him, and set meate before him.

Nevertheless he sayde: I wil not eate, tyll I haue fyrst tolde myne carade. They answered: Tell on. He sayde: I am Abrahams ser-



naunt, and the LORDE hath prospered my master richely, so & he is become greete: and he hath geuen him shepe and oxen, syluer and golde, seruantes and maidens, Camels and Asses: yee and Sara my masters wife hath borne my master a sonne in hir olde age: vnto him hath he geuen all that he hath.

And my master hath taken an ooth of me and saide: Thou shalt not take a wife for my sonne amonge the daughters of the Canaanites, in whose lande I dwell, but go & waye to my fathers house and to myne owne kynred, and there take a wyse for my sonne. But I sayde vnto my master: What and the woman wyl not folowe me: Then sayde he vnto me: The LORDE (before whom I walke) shall sende his angell with the, and prosper thy iourney, that thou mayest take a wife for my sonne of myne owne kynred, and of my fathers house. And so whan thou comest to my kynred, yf they geue her not vnto & thou shalt be discharged of myne ooth.

So I came this daye vnto the well of water, and sayde: O LORDE thou God of my master Abraham, If thou hast prospered my iourney that I go: Beholde, I stonde here by the well of water: Now yf there come forth a virgin to draw water, and I saye vnto her: geue me a litle water to drinke out of thy pitcher, and she saye vnto me: Drynke thou, and I wyll drawe water for thy Camels also: that the same be the womā, which the LORDE hath prouyded for my masters sonne. Now or euer I had spoken out these wordes in my hert, beholde, Rebecca cometh forth with a pitcher vpon hir shulder, and goeth downe to the well, and draweth.

Then sayde I: geue me a drynke. And immediatly she toke downe the pitcher fro hir shulder, and sayde: drynke, and I wyll geue thy Camels drynke also. So I dranke, and she gaue the Camels also to drynke. And I axed her, and sayde: Doughter, whose art thou? She answered: I am & doughter of Bethuel the sonne of Nahor, whom Milca bare vnto him. Then layed I the earringe vpon hir face, and the braceletes vpon hir handes, and bowed myself, and thanked the LORDE, and praysed the God of my master Abraham, which had brought me & right waye, to take my masters brothers daughters vnto his sonne.

If ye be they then that shew mercy and faithfulness vnto my master, tell me: If not, yet tell me, that I maye turne me to & right hande or to the left.

Then answered Laban and Bethuel, and sayde: This is come of the LORDE, therefore can we saye nothinge agaynst the, neither euell ner good. There is Rebecca before the, take her, and go thy waye, that she maye be thy masters sonnes wife, as the LORDE hath sayde. When Abrahams seruant herde these wordes, he bowed himself vnto the LORDE flat vpon the earth, and toke forth Jewels of syluer and golde, and rayment, and gaue them vnto Rebecca. But vnto hir brethren and the mother, he gaue spycies. Then he ate and dronke, and the men also that were with him, and tarried there all night.

But in the mornynge he arose, and sayde: Let me departe vnto my master. Neuerthelesse hir brother and hir mother sayde: Let the damsell tary with vs at the leest ten dayes, and then shall she go. Then sayde he vnto them: holde me not, for the LORDE hath prospered my iourney: let me go, that I maye departe vnto my master. Then sayde they: let vs call the damsell, and axe her, what she sayeth therto. And they called Rebecca, and sayde vnto her: Wilt thou go with this man?

And she answered: Yee I wyll go with him. So they let Rebecca their syster go with hir nose and Abrahams seruant, and his men. And they blessed Rebecca, and sayde vnto her: Thou art oure syster, growe into many thousande tymes thousandes, and thy sede possesse the gates of his enemies.

So Rebecca gat hir vp w<sup>th</sup> hir damself, and satt them vpon the Camels, and wente their waye after the man. And the seruant toke Rebecca, and departed.

As for Isaac, he was commynge from the well of & linyng & seynge, for he dwelt in the south countre, and was gone forth to his meditations in the felde aboute the euen tyde. And he lift vp his eyes, and sawe, that there were Camels commynge. And Rebecca lift vp hir eyes, and sawe Isaac. Then lighted she of the Camell, and sayde vnto & seruant: What man is this, that cometh agaynst vs in the felde? The seruant sayde: The same is my master.

Then toke she hir cloke, and put it aboute her. And the seruant tolde Isaac all the earande that he had done. Then Isaac brought her in to his mother Saras tent, and toke Rebecca, and she became his wife, and he loued her. So Isaac was comforted ouer his mother.

Abraham toke another wife called Retura, which bare him Simran & Jafsan, Medan & Midian, Jeshbat and Suab. Jafsan begat Seba and Dedan. The children of Dedan were Assurim, Latasim, and Lemim. The children of Midian were Ephra, Ephra, Shanoah, Abida and Eldaa. All these are the children of Retura. And Abraham gaue all his goodes vnto Isaac: As for the children that he had of the concubynes, he gaue them gistes, and (whyle he yet lyued) he sent the awaye from his sonne Isaac, eastwarde in to the east countre.

This is the age of Abraham which he lyued: euen an hundred and syue and seuen tyde yeare, and fell sicke and dyed in a good age, whan he was olde, & had lyued ynough and was gathered vnto his people. And his sonnes Isaac and Ismael buried him in the dubble caue in the felde of Ephron the sonne of Zoar the Hethite, which lyeth ouer before Mamre, in the felde that Abraham bought of the Hethites. There was Abraham buried with Sara his wife. And after the death of Abraham God blessed his sonne Isaac. And he dwelt by the well of the linyng and seynge.

This is the generation of Ismael Abrahams sonne, whom Agar Saras mayde the Egipcian bare vnto him. And these are the names of Ismaels children, of whom their kynredes are named. The eldest sonne of Ismael, Nebaioth, Cedar, Abdeel, Mibsan, Misia, Dama, Misa, Zadar, Thema, Jethur, Naphis and Redma. These are the children of Ismael with their names in their courtes and cities: twolue londreynces. And this is the age of Ismael, euen an hundred and seuen and thirtie yeare, and he fell sicke and dyed, and was gathered vnto his people. He dwelt from Heula vnto Surwarde Egipre, as men go to the Assirians. And he dyed in the presence of all his brethren.

This is the generation of Isaac the sonne of Abraham. Abraham begat Isaac. Isaac was fourty yeare olde, whan he toke to wyse Rebecca the doughter of Bethuel & Syrian of Mesopotamia, & Sister of Laban the Syrian.

Isaac besought the LORDE for his wyse (because she was baren) and the LORDE was intreated, and Rebecca his wyse conceived. And the children stroue to-

together in her wombe. Then sayde she: If it shulde go so with me, why am I then w<sup>th</sup> childe? And she wente for to axe the LORDE. And the LORDE sayde vnto her: Two manner of folke are in thy wombe, and two manner of people shall be deuyled out of thy body, and the one nacion shall overcome the other, and the greater shall serue the lesse.

Now whan the tyme came that she shulde be deliuered, beholde, there were twyns in hir wombe. The first that came forth, was reed, all rough as an hyde, and they called him Esau. Anone thereafter came his brother forth, which helde the hele of Esau with his hande, and they called him Jacob. Thie score yeare olde was Isaac, whan they were borne. And whan the boies were growne vp, Esau became an hunter, & an husbunde man. As for Jacob, he was a symple man, and dwelt in the tentes. And Isaac loued Esau, because he ate of his venison. But Rebecca loued Jacob.

And Jacob dight a meace of meate. The came Esau from the felde, and was weery, and sayde vnto Jacob: Let me proue of & reed meace of meate, for I am fayntie (therefore is he called Edom.) But Jacob sayde: Sell me this daye thy byrthright. Esau answered: Lo, I must dye neuerthelesse, what good then shall my byrthright do me? Jacob sayde: Then sweare vnto me euen this same daye. And he swore vnto him, and so he solde his byrthright vnto Jacob. Then Jacob gaue him bred and that meace of ryse. And he ate and dronke, and stode vp, and wente his waye. And so Esau regarded not his byrthright.

Here came a berth in the londe, passinge the other that was in Abrahams tyme. And Isaac wente to Gerar, vnto Abimelech the kynge of & philistynes. Then the LORDE appeared vnto him, and sayde: Go not downe in to Egipre, but tary in the lande that I shall saye vnto the. Be thou a straüger in this lande, and I wil be with the and blesse the. For vnto the and thy sede wyll I geue all this londe, and wyll perfourme myne ooth that I swore to thy father Abraham. And I wyll multiplye thy sede as the starres of heauen, and vnto thy sede wyll I geue all this londe, and thow thy sede shall all nacions be blessed, because Abraham was obedient vnto my



voys, and kepte myne ordinaunces, my commaundementes, my statutes, and my lawes.

Gen. 12. c  
and 20. a

So Isaac dwelt at Gerar. And when the men of the same place asked him of his wife, he sayde: she is my sister. For he was afrayed to saye: she is my wife, (thinkinge thus :) they might slaye me for Rebeccas sake, for she was beautifull to lōke vnto. Now when he had bene there a longe season, Abimelech the kynge of the philistynes loked out at a wyndow, and sawe Isaac sportinge with Rebecca his wife.

**B** Then Abimelech called Isaac, and sayde: Beholde, she is thy wyfe, why saydest thou then: She is my sister? Isaac answered him: I thought, I might peradventure haue died because of her. Abimelech saide: Why hast thou then done this vnto vs? It coude lightly haue come to passe, that some of the people might haue lēen with thy wyfe, and so haddest thou brought synne vpon vs. The Abimelech commaunded all the people, and sayde: Who so toucheth this man or his wyfe, shal dye the death.

And Isaac sowed in that londe, and founde the same yere an hundredth busshels, for the LORDE blessed him. And he became a greute man, wente forth, and grew, tyll he was exceedinge greute, so that he had moch good in shepe and greute catell, and a greute housholde. Therefore had the philistynes envye at him, and stopped all the welles, that his fathers seruantes had dygged in the tyme of Abraham his father, and fylled them with earth. In so moch that Abimelech also himself sayde vnto him: Departe from vs, for thou art farre mightier then we.

Gen. 21. c

**C** Then departed Isaac from thence, and pitched his tent in the valley of Gerar, and dwelt there. And when he was satled, he caused to dygge up the welles agayne, that they had dygged up in his father Abrahams tyme, which the philistynes had stoppe after the death of Abraham, and he called the after y same names that his father had named them withall.

Gen. 22. a

Isaacs seruantes also dygged in the valley, and there they founde a well of lyvinge water. But the hyrdmen of Gerar stroue with Isaacs hyrdmen, and saide: The water is oures. Then called he the well Essek, because they had done him wronge.

Then dygged they another well, and stroue for that also: therfore called he it Sytena. So he gatt him from thence, and dygged

another well, for the which they stroue not: therfore he called it Rehoboth, and sayde: Now hath the LORDE made vs rowme, and letten vs growe in the londe. Afterwarde he departed thence vnto Bersaba.

And the LORDE appeared vnto him the same night, and sayde: I am the God of thy father Abraham, feare thou not, for I am with the, and wyll blesse the, and multiplye thy sede for my seruant Abrahams sake. Then buylded he an altare there, and called vpon the name of the LORDE, and pitched his tent there, and there his seruantes dygged a well.

And Abimelech wente vnto him from Gerar, and Ahushath his frende, and phicol his chiefe captayne. But Isaac sayde vnto them: Wherefore come ye to me? seynge ye hate me, and haue put me awaye from you? They sayde: We se with open eyes, that the LORDE is with the, therefore we deuysed that there shulde be an ooth betwixte vs and the, and that we wolde make a bonde with the, that thou do vs no harme, like as we haue not hurtte the, and as we haue done nothinge vnto the, but all good, and let the departe in peace.

As for the, thou art y blessed of the LORDE. Then Isaac made them a feast, and they ate and dronke. And on the morow they arose, and sware one to the other. And Isaac let them go, and they departed from him in peace.

The same daye came Isaacs seruantes, and tolde him of the well that they had digged, and sayde vnto him: We haue founde water. And he called it Saba. Therefore is y cite called Bersaba vnto this daye.

## The XXVII. Chapter.

**W**hen Esau was fourtye yere olde, he toke wyues: Judith the daughter of Beri the Hethite, and Basmath the daughter of Elon the Hethite: both these were disobedient vnto the spere of Isaac and Rebecca.

And it came to passe when Isaac was olde, his eyes waxed dymme of sight, and he called Esau his greater sonne, and sayde vnto him: My sonne. He answered him: Here am I. And he sayde: Beholde, I am olde, and knowe not when I shal dye. Now therefore take thy geer, thy quyer and thy bowe, and get the forth to the felde, and take me some venyson, and make me meate (soch as I loue) and brynge it me herein, that I maye eate, y

my soule maye blesse the, before I dye.

**B** But Rebecca herde these wordes, that Isaac sayde vnto his sonne. And Esau wente his waye in to the felde, to hunte venyson, and to brynge it home. Then sayde Rebecca vnto Jacob hir sonne: beholde, I haue herde thy father talkinge with Esau thy brother, and sayenge: Brynge me venyson, and make me meate, that I maye eate, and blesse the before y LORDE, yer I dye. Now therfore my sonne, heare my voyce, what I commaunde the: Go thy waye to the flocke, and fetch me two good kyddes, that I maye make meate of them for thy father, soch as he loneth: this shalt thou brynge in vnto thy father, that he maye eate, that he maye blesse the before his death.

Nevertheless Jacob sayde vnto Rebecca his mother: Beholde, my brother Esau is rough, and I am smooth: then might my father peradventure fele me, and I shulde seme vnto him as though I begged him, and so brynge a curse vpon me and not a blessinge. Then sayde his mother vnto him: That curse be vpon me my sonne, folowethou my voyce: go thy waye and fetch it me. So he wente his waye, and fetched it, and brought it vnto his mother.

**C** Then his mother made meate, accordinge as his father loued, and toke Esaus hir elder sonnes costly rayment (which she had with her in y house) and put them vpon Jacob hir yonger sonne. But the kyddes synnes put she aboute his handes, and where he was smooth aboute the neck: and so she put the meate with bred (as she had made it) in hir sonne Jacobs hande.

And he brought it in vnto his father, and sayde: My father. He answered: here am I, who art thou my sonne? Jacob sayde: I am Esau thy firstborne sonne, I haue done as thou saydest vnto me: aryse, sit vp, and eate of my venyson, that thy soule maye blesse me. But Isaac sayde vnto his sonne: My sonne, how hast thou founde it so soone? He answered: The LORDE y God broughte it to my hande.

Then sayde Isaac vnto Jacob: Come neare my sonne, that I maye fele the, whether thou be my sonne Esau or not. So Jacob wente vnto Isaac his father. And when he had felt him, he sayde: The voyce is Jacobs voyce, but the handes are the handes of Esau. And he knew him not, for his handes were rough like as y handes of his brother Esau. And he blessed him.

**D** And he sayde vnto him: art thou my son-

ne Esau? He answered: Yee I am. Then sayde he: Brynge me here then to eate of thy venyson my sonne, that my soule maye blesse the. Then he brought it him, and he ate: and he brought him wyne also, and he drank. And Isaac his father sayde vnto him: Come nye, and kysse me my sonne. So he came nye, and he kysed him.

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Then smelled he the sanoure of his clothes, and blessed him, and sayde: Beholde, the smell of my sonne is as y smell of the felde, which y LORDE hath blessed. God geue the of the dew of heauen, and of the fatnesse of the earth, and plenteousnes of corne and wyne. Actions be thy seruantes, and people fall downe at y fote. Be thou lorde ouer thy brethren, and thy mothers children fall downe at thy fote. Cursed be he, that curseth the: and blessed be he, that blesseth the.

Heb. 11. d  
Eccl. 5. b

Gen. 12. a

**E** Now when Isaac had made an ende of blessinge, and Jacob was scace gone out from his father Isaac, his brother Esau came from his huntinge, and made meate also, and brought it vnto his father, and sayde vnto him: Aryse my father, and eate of y sonnes venyson, that thy soule maye blesse me. Then answered him Isaac his father: Who art thou? He sayde: I am Esau thy firstborne sonne. Then was Isaac exceedingly amased above measure, and saide: Who? Where is then the hunter that brought me, and I haue eaten of all afore thou camest, and haue blessed him? And he shall be blessed still.

When Esau herde these wordes of his father, he cried loude, and was exceedingly sore, and sayde vnto his father: O blesse me also my father. But he sayde: Thy brother came with sotyltie, and hath taken thy blessinge awaye. Then sayde he: He maye well be called Jacob, for he hath vndermined me now two tymes. My byrth right hath he awaye, and beholde, now taketh he awaye my blessinge also.

**S** And he sayde: Hast thou not kepte one blessinge for me? Isaac answered, and sayde vnto him: I haue made him lorde ouer y, and all his brethren haue I made his seruantes. With corne & wyne haue I pronyded him. What shal I do vnto the now my sonne? Esau sayde vnto his father: Hast thou not one blessinge more my father? O blesse me also my father.

And he lift vp his voyce, & wepte. Then Isaac his father answered and sayde vnto him: Beholde, thou shalt haue a fat dwellinge vpon earth, & of y dew of heauen from

Heb. 12. c

Heb. 11. d



aboue: with thy swerde shalt thou get thy lyuynge, and shalt serue thy brother. And it shall come to passe, & thou shalt put of his yock, & and plucke it from thy neck.

\*4. Re. 9. c

G

Abd. 1. a

\*Gen. 31. a

And Esau bare euell wyll vnto Jacob, because of the blessinge that his father had blessed him withall, and sayde in his herte: The tyme wyll come shortly, that my father shall mourne, for I wil slaye my brother Jacob. The was it tolde Rebecca of these wordes of hir elder sonne, and she sent, and bad call for Jacob hir yonger sonne, and saide vnto him: Beholde, thy brother Esau threatenech the, that he wil slaye the. And now my sonne heare my voyce: Get the vp, and fflye vnto my brother Laban in Haran, and tary there with him a whyle, & tyll the furiousnes of thy brother be swaged, and till his wrath agaynst & be turned from the, and he forget what thou hast done vnto him. So wyll I then sende for the, and cause the be fetched from thence. Why shulde I be robbed of you both in one daye?

\*Gen. 10. c

And Rebecca sayde vnto Isaac: I am weery of my life, because of the daughters of Heth: If Jacob take a wife of the daughters of this lande, what shall this life then profit me?

## The XXVIII. Chapter.

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\*Gen. 31. d  
and 24. a

Then called Isaac his sonne Jacob and blessed him, and charged him, & sayde vnto him: Take not a wife of the daughters of Canaan, but get the vp, and go in to Mesopotamia vnto the house of Bethuel thy mothers father, and take & there a wife of & daughters of Laban & mothers brother. And the Allmightie God blesse the, and make the fructfull, and multiplye the, (that thou mayest be a multitude of people) and geue the the blessinge of Abraham vnto & & thy sede with the, that thou mayest possesse the lande, wherein thou art a stranger, & which God gaue vnto Abraham. So Isaac let Jacob departe, that he might go in to Mesopotamia vnto Laban the sonne of Bethuel of Siria, & brother of Rebecca, his and Esaus mother.

Now when Esau sawe that Isaac had blessed Jacob, and let him departe in to Mesopotamia, that he might take a wife there: and &, as he blessed him, he charged him, & sayde: Thou shalt not take a wife of the daughters of Canaan, and that Jacob obeyed his father and his mother, and was gone vnto Mesopotamia: seynge also that Isaac his father looked not gladly vpon the

daughters of Canaan, he wente his waye vnto Ismael, and besyde the wyues that he had afore, he toke Mahaloth the daughter of Ismael (Abrahams sonne) the sister of Eliabiorh, to wife.

As for Jacob, he departed from Bersaba, and wente vnto Haran and came to a place, where he taried all night: for the Sonne was downe. And he toke a stone of & place, & put it vnder his heade, and layed him downe in & same place to slepe. And he dreamed, and beholde, there stode vpon & earth, a ladder, whose toppes reached vnto the heauen. And beholde, the angels of God wente vp and downe vpon it, and the LORDE stode vpon it, and sayde:

I am the LORDE God of thy father Abraham, and the God of Isaac: The lande & thou liest vpon, wyl I geue vnto the, and to thy sede: and thy sede shall be as & dust of & earth. And thou shalt spiede forth toward the west, east, north, and south: and thou & the and thy sede shall all the kynreds vpon earth be blessed. And beholde, I am with &, and wyll kepe the where so ever thou goest, & wyl brynge the hither agayne in to this lande: for I wil not leaue the, tyll I haue made good, all that I haue promysed the.

Now when Jacob awaked from his slepe, he saide: Surely the LORDE is in this place, and I knew not. And he was afrayed, and sayde: How fearfull is this place: here is no thinge els but an house of God, & a gate vnto heauen. And Jacob arose early in the morninge, and toke the stone that he had layed vnder his heade, and set it vp, and poured oyle vpon it. And he called the place Bethel, but afore the cite was called Lus. And Jacob made a vowe, and sayde: If God wyll be with me, and kepe me in this iourney, & I go & geue me bred to eate, and clothinge to put on, and brynge me peaceably home agayne vnto my father: The shall the LORDE be my God, and this stone that I haue set vp, shall be an house of God: and all that thou gapest me, I wyl geue the the tenth therof.

## The XXIX. Chapter.

Then Jacob gat him vp vpon his feet, and wente in to the east countre, & looked aboute him, and beholde, there was a well in the felde, and & flockes of shepe therby, for the flockes dranke of the well. And there laye a greates stone at the welles mouth, and thither they used to brynge the flockes, and to roule the stone from & mouth of the well, and to geue the shepe drynke, &

so they put the stone agayne vpon the welles mouth in to his place.

And Jacob sayde vnto them: Brethren, whence be ye? They answered: we are of Haran. He sayde vnto them: Knowe ye Laban the sonne of Nahor? They answered: We knowe him well. He sayde: Is he in good health? They answered: he is in good health. And lo, there cometh his daughter Rachel with the shepe. He sayde: It is yet hye daye, & is not yet tyme to dryue in the cattell: geue the shepe to drynke, & go youre waye, & fede them. They answered: We can not, tyll all the flockes be brought together, and tyll we roule the stone from the welles mouth, & so geue the shepe drynke.

Whyle he yet talked with them, Rachel came with hir fathers shepe, for she kepte & shepe. When Jacob sawe Rachel & daughter of Laban his mothers brother, and the shepe of Laban his mothers brother, he wepte, & rouled the stone from the welles mouth, and gaue his mothers brother shepe to drynke, and kysed Rachel, lift vp his voyce, and wepte, and tolde her, & he was hir fathers brother, and & sonne of Rebecca. Then ranne she, and tolde her father.

When Laban herde of Jacob his sisters sonne, he ranne to meete him, and embraced him, and kysed him, and brought him in to his house. And so he tolde him all this matter. The sayde Laban vnto him: Wel, thou art my bone and my flesh. Abide with me a moneth longe. But after that saide he vnto Jacob: Because thou art my brother, shalt thou therfore serue me for nought? Tell me, what shall thy wages be. Laban had two daughters, the eldest was called Lea, & the yongest Rachel. And Lea was tender eyed, but Rachel was beutyfull & well fauoured of face, and Jacob loued her well, and sayde: I will serue the seven yeaere, for Rachel thy yongest daughter. Laban answered: It is better that I geue her the, then vnto another: tary thou with me.

So Jacob serued seven yeaere for Rachel, and they semed vnto him but few dayes, he loued her so well. And Jacob saide vnto Laban: geue me my wyfe, for the tyme is come that I shulde lye with her. The Laban had all the people of that place, and made a marriage. But at euē he toke his daughter Lea, and brought her in vnto him, and he layed with her. And Laban gaue Zilpa his mayde vnto his daughter Lea to be hir mayde.

But on the morow, beholde, it was Lea. And he sayde vnto Laban: Why hast thou

done this vnto me? haue not I serued & for Rachel? Why hast thou then begyled me? Laban answered: It is not the maner in our countre, to mary the yongest before the eldest. Holde out this weke, & I will geue the this also, for the seruyce & thou shalt do me yet seven yeaeres more. Jacob dyd so, & helde out & weke. Then gaue he him Rachel his daughter to wyfe. And Laban gaue Bilha his mayden vnto Rachel his daughter to be hir mayden. So he laye with Rachel also, & loued Rachel more the Lea, and serued him yet seven yeaeres more.

But when the LORDE sawe, that Lea was nothinge regarded, he made her fructfull, and Rachel baren. And Lea conceaued, and bare a sonne, whom she called Ruben, and sayde: The LORDE hath looked vpon my aduersite. Now wyll my husband loue me. And she conceaued agayne, and bare a sonne, and sayde: The LORDE hath herde that I am despysed, and hath geue me this also, and she called him Symeon. She conceaued yet agayne, and bare a sonne, and sayde: Now wyll my husband kepe me company agayne, for I haue borne him thre sonnes, therefore called she his name Leui. She conceaued & fourth tyme, and bare a sonne, and sayde: Now wyll I geue thanks vnto the LORDE, therefore called she him Iuda, and left bearynge.

## The XXX. Chapter.

Then Rachel sawe that she bare no children vnto Jacob, she had enuie at hir sister, & saide vnto Jacob: Geue me childre also, or els I am but deed. But Jacob was very wroth at Rachel, & sayde: Am I then in Gods steade, which kepeth & fruct of & wombe from &? Nevertheless she sayde: Beholde, there is Bilha my mayden, lye with her, & she maye beare vpon my lappe, & that I maye be increased by her. And so she gaue him Bilha hir mayden to wyfe.



And Jacob laye with her. So Bilha conceived, and bare Jacob a sonne. Then saye



de Rachel: God hath geuen sentence on my syde, and herde my voyce, and geue me a son ne, therefore called she him Dan. Bilha Rachels mayde conceaued agayne, and bare another sonne vnto Jacob. Then sayde Rachel: God hath turned it with me, and my sister, and I haue gottē the upperhande. And she called him Nephtali.

Now whan Lea sawe that she had lest bearynge, she toke Silpa hir mayde, and gaue her vnto Jacob to wyfe. So Silpa Leas mayde bare Jacob a sonne. Then saide Lea: This is good lucke, & she called him Gad. After this Silpa Leas mayde bare Jacob another sonne. Then sayde Lea: Well is me, for the doughters will call me blessed, and she called him Asser.

Ruben wente out in the tyme of y wheate harvest, and founde Mandragoras in the felde, and brought them home vnto his mother Lea. Then sayde Rachel vnto Lea: Geue me some of y sonnes Mandragoras. She answered: Hast thou not ynough that thou hast taken awaye my husbände, but wilt take awaye my sonnes Mandragoras also? Rachel saide: Wel, let him lye with the this night for thy sonnes Mandragoras. Now whan Jacob came home at even from the felde, Lea wente forth to mete him, and sayde: Thou shalt lye w me, for I haue bought the for my sonnes Mandragoras.

And he slepte with her that night. And God herde Lea, and she conceaued, and bare Jacob the fift sonne, & sayde: God hath rewarded me, because I gaue my mayden vnto my husbände, and she called him Issachar. Lea conceaued yet agayne, and bare Jacob the sixte sonne, and sayde: God hath endewed me with a good dowry. Now wyll my husbände dwell with me agayne, for I haue borne him sixe sonnes, & she called him Zabulon. After that she bare a doughter, whom she called Dina.

Nevertheless God thought vpon Rachel, and herde her, and made her frute full. Then she conceaued, and bare a sonne, and sayde: God hath taken awaye my rebuke, and she called him Joseph, and sayde: God geue me yet another sonne.

Now whan Rachel had borne Joseph, Jacob sayde vnto Laban: Let me go, & departe in to my place and vnto myne owne lande: geue me my wyues and my children, (for the which I haue serued the) & I maye go: for thou knowest, what seruyce I haue done the. Laban sayde vnto him: Can I not synde sauoure in thy sight? I perceaue, that

God hath blessed me for thy sake. Appoynte thou the rewarde, & I shal geue the. But he saide vnto him: Thou knowest how I haue serued the, and what maner of catell thou hast vnder me. Thou haddest but litle afore I came hither, but now is it growne into a multitude, and the LORDE hath blessed & for my sake. And now whan shall I loke to myne owne house also? he saide: What shal I then geue the?

Jacob sayde: Thou shalt geue me nothinge at all, but yf thou wilt do this for me & I saye, then wyll I fede and kepe thy shepe agayne. I wyll go thorow all thy flockes to daye, and separate thou from amonge them all the shepe that be spotted and partye coloured, and all blacke shepe amonge the lambes. Now loke what shal be partie coloured and spotted amonge the kyddes, the same shal be my rewarde: so shal my righteousness testify with me to daye or tomorrow, whan it cometh vnto my rewarde before the, so that, what so euer is not spotted and partye coloured amonge the kyddes, and blacke amonge the lambes, let that be theft with me.

Then sayde Laban: Beholde, let it be so as thou hast sayde. And that same daye he sundered out the speckled and partye coloured goates, and all the spotted and partye coloured kyddes (where there was eny whyte vpon them) and all that was blacke amonge the lambes, and put them vnder the hande of his children, and made rowme of thre dayes iourney wyde betwixte him and Jacob. So Jacob kepte the residue of Labans flocke.

But Jacob toke stanes of grene wyllies, hasell and of chesnottreas, and pyllid whyte streakes in them, and layed the stanes that he had pyllid, in the drynkinge troughes before the flocke, which came there to drynke, that they shulde conceaue, whan they came to drynke. So the flockes conceaued ouer y stanes, and brought forth speckelde, spotted and partye coloured.

Then Jacob parted y lambes, and put them to the flocke vnto the spotted: and all that was blacke in Labans flocke, that put he vnto the spotted. And he made him a flocke of his owne, which he put not vnto Labans flocke. Nevertheless in the first buckynge tyme of the flockes, he layed the stanes in the drynkinge troughes before the eyes of the flockes, that they shulde conceaue ouer the stanes. But in the latter buckynge tyme he layed them not in. So the later were Labans, but the firstlings were Jacobs.

Thus the man became exceedinge riche, so that he had many shepe, maydens & seruauntes, Camels and Asses.

## The XXXI. Chapter.

¶ He herde also of y wordes of Labans children, that they sayde: Jacob hath brought all y fathers good vnto him self, & of oure fathers good hath he gotten these riches. And Jacob behelde Labans countenance, & beholde, it was not toward him as yester daye and yester daye.

And the LORDE sayde vnto him: Departe agayne to thy fatherlāde, and to thy kynred, I wyll be with the. Then sent Jacob and bad call Rachel and Lea in to the felde to his flockes, and sayde vnto them: I se youre fathers countenance, that it is not toward me like as yester daye and yester daye: but the God of my father hath bene with me. And ye knowe, that I haue serued youre father with all my power.

And he hath disceaued me, and chaunged my wages now ten tymes. But God hath not suffred him, to do me harme. If he sayde: The partye coloured shal be thy rewarde, then the whole flocke bare partye coloured. If he sayde: The speckelde shal be thy rewarde, then the whole flocke bare speckelde. Thus hath God with drawen youre fathers goodes from him, and geuen them vnto me. For whan the buckynge tyme came, I lift vp myne eyes and sawe in a dreame, and beholde, the rammes leapte vpon the flocke that was speckelde, spotted, & partye coloured.

And the angel of God sayde vnto me in a dreame: Jacob. And I answered: here am I. He sayde: lift vp thine eyes, and beholde, the rammes leape vpon the speckelde, spotted, and partye coloured flocke: for I haue se ne all y Laban doth vnto the. I am y God at Bethel, where thou dydest anoynthe the stone, & maydest a vowethere vnto me. Get the vp now, & departe out of this londe, & go agayne in to the londe of thy kynred.

¶ Then answered Rachel and Lea, and sayde vnto him: As for vs, we haue no porcioner inheritance more in oure fathers house, & he hath cousted vs as straungers, for he hath solde vs, & spent vp y wages. Therefore hath God with drawe y fathers riches from him vnto vs & oure children. What so euer now God hath sayde vnto the, that do.

So Jacob gat vp, and set his children and wyues vpon Camels, and caried awaye all his catell and all his substance, that he had gotten at Mesopotamia, y he might

come vnto Isaac his father in the lande of Canaan. Laban was gone to clyppe his flocke, and Rachel stole hir fathers ymages. Thus dyd Jacob steale awaie y hert of Laban & Syuan, in y he tolde him nor that he fled. So he fled, & all that was his, gat vp, and passed ouer the water, & wente straight toward the mount Gilead.

¶ Upon the thirde daye it was tolde Laban, that Jacob fled. And he toke his brethren vnto him, and folowed after him seven dayes iourney, and ouertoke him vpon the mount Gilead. But God came vnto Laban the Syuan in a dreame by night, & sayde vnto him: Bewarre, that thou speake no thinge to Jacob but good. And Laban drewe nye vnto Jacob. As for Jacob, he had pyched his tente vpon the mount. And Laban with his brethren pyched his tent also vpon the same mount Gilead.

¶ Then sayde Laban vnto Jacob: What hast thou done, that thou hast stolen awaie my hert, and caried awaye my doughters, as though they had bene taken captiue & y siverde? Wherefore kepest thou that secreete, that thou woldest flye, and hast stolen awaye from me, and toldest me not, that I might haue brought the on the waye with myrth, with synginge, with tabrettes and harpes? and hast not suffred me to kysse my children and doughters? Thou hast done foolishly, and so moch might I haue made, that I coude haue done you euell: but youre fathers God saide yester daye vnto me: Bewarre, that thou speake no thinge vnto Jacob but good. And for so moch then as thou woldest nedes departe, and longedest sore after y fathers house, why hast thou stolen away my goodes?

¶ Jacob answered and sayde vnto Laban: I was a frayd, that thou shuldest haue taken away thy doughters fro me: but loke by whom thou syndest thy goodes, let the same dye here before oure brethren. Seke that thine is by me, and take it awaye. (But he knew not, that Rachel had stolen them.) Then wente Laban in to Jacobs tent and in to Leas tent, and in to both the maydens tētes, and founde nothinge: and out of Leas tēte he wente in to Rachels tent. Then toke Rachel the ymages, and layed them vnder the Camels strawe, and sat downe vpon them. But Laban searched the whole tent, and founde nothinge. Then sayde she vnto hir father: Be not angrie my lord, that I can not ryse vp vnto the: for it goeth w me after the maner of women. So he sought,

Gen. 28.  
2. Re. 12.  
\* Gen 25.

2



and founde not the ymages.

And Jacob was wroth, and chode with Laban, answered & sayde vnto him: What haue I trespassed or offended, & thou art so whote vpon me? Thou hast searched all my housholde stuff, & what hast thou founde of thy housholde stuff? Laye it here before my brethren & thyne, & they maye iudge betwene vs both. Twentye yere haue I bene w<sup>th</sup> the: thy shepe & goates haue not bene vnfructefull, the rammes of thy flocke haue I not eaten: I oke what was to me of bestes, I brought it not vnto y, I was fayne to paie it my self: thou requyrest it of my hande, whether it were stollen from me by daye or by night. On the daye yme the heate consumed me, and the frost on the night, and my slepe departed fro myne eyes.

Thus haue I serued twentye yere in thy house, fourtene yeres for thy daughters, & sixe for thy flocke, and ten tymes hast thou chaunged my rewarde: & yf the God of my father the God of Abraham, and the feare of Isaac had not bene on my syde, thou haddest latten me go awaye emptye. But God hath looked vpon myne aduersite and labour, and rebuked the yester daye.

Laban answered and sayde: The daughters are my daughters, & the children are my children, and the flockes are my flockes, & all that thou seist is myne. What can I do this daye vnto these my daughters, or to their children whom they haue borne? Nowther fore come on, let vs make a coneuant (I & thou) which maye be a wytnesse betwene me and the. Then toke Jacob a stone, & set it vp (for a piler or markstone) and sayde vnto his brethren: Gather stones. And they toke the stones, and made an heape, & ate vpon the same heape. And Laban called it Jegar Sahu dutha, but Jacob called it Gilead: (either of them after the properte of his language.)

Then sayde Laban: This heape be wytnesse betwene me and the this daye (therefore is it called Gilead) and a testimony, for he sayde: The LORDE loke betwene me and y, whan we are departed & one from y other: yf thou were my daughters, or take other wyues vnto them. There is no mā with vs, but lo, God is the wytnesse betwene me and the. And Laban sayde morouer vnto Jacob: Beholde, this is the heape, and this is the markstone that I haue set vp betwixte me and the: the same heape be wytnesse, and the same markstone also be wytnesse, yf I passe ouer vnto the, or yf thou passe ouer this heape & markstone vnto me, to do eny har-

me. The God of Abraham, and the God of Nahor, and the God of their fathers, be iudge betwene vs.

And Jacob sware vnto him by the feare of his father Isaac. And Jacob offred an offeringe vpon the mount, and called his brethre to eate bled. And whan they had eaten, they taried vpon the mount all night. But vpon the morow Laban rose vp early, kysed his childre & daughters, & blessed the, & departed, and came agayne vnto his place. As for Jacob, he wente on his iourney, & the angels of God met him. And whan he sawe them, he sayde: It is Gods hoost, & called the same place Mahanaim.

## The XXXII. Chapter.

Jacob sent messengers before him to his brother Esau into the lande of Seir, of the felde of Edom, & commaunded the, & sayde: Saye thus vnto my lord Esau: Thy seruant Jacob sendeth y this worde: I haue bene out w<sup>th</sup> Laban, & haue bene hither to amonge straungers, & haue oren & Asses, shepe, seruantes & maydes, & haue sent forth to shewe it the my lord, & I might synde sauoure in thy sight.

The messengers came agayne vnto Jacob, and sayde: We came vnto thy brother Esau, & he commaundeth forth also agaynst the with foure hundred men. Then was Jacob sore afayed, and wylt not what waye to turne himself, & denyded the people that was with him, and the shepe, and the oren, & the Camels in to two droues, & sayde: If Esau come vpon the one drone, and smyte it, the other shal escape.

Jacob sayde morouer: O God of my father Abraham, God of my father Isaac, LORDE thou that saydest vnto me: Departe agayne to thine owne londe and to thy kynred, and I wyl do the good: I am to litle for all the mercies and all the trouth that thou hast shewed vnto thy seruant (for I had no more but this staff whan I wente ouer this Jordan, and now am I becometwo droues) deliuer me from y hande of my brother, fro the hade of Esau, for I am afayed of him, lest he come and smyte me the mother with the children. Thou saydest: I wyl do the good, and wyl make thy sede as the sonde of y see, which can not be nombred for multitude.

And there he taried that night, and toke of such as came to hande, a present vnto his brother Esau, two hundred she goates, twentye he goates, two hundred shepe, twentye rammes and thirtie mylke camels w<sup>th</sup> their

foales, fourtye kyne, ten bullockes, twentye she Asses with ten foales, and put them in the handes of his seruantes, every flock by them selues, & sayde vnto them: Go ye forth before me, & put a space betwixte one flocke after the other, and commaunded the first and sayde:

When my brother Esau meteth the, and axeth the: Whose art thou? & whyther goest thou? and whose are these that thou dyuest before the? Thou shalt saye: They be thy seruant Jacobs, which sendeth a present vnto his lord Esau, and commaundeth behynde vs him self.

Thus commaunded he the seconde also, and the thirde, and all them that folowed the flockes, and sayde: Like as I haue tolde you, so speake ye vnto Esau, whan ye mere him, and saye vnto him also: Beholde, y seruant Jacob is behynde vs. For he thought: I wyl reconyle him with the present that goeth before me, after warde wyl I see him my self, peradventure he shall receaue me to grace.

So the present wente before him, but he taried in the tente the same night, and rose vp in y night, and toke his two wyues and the two maydens and his eleuen sonnes, and wente vnto the soorde of Jacob, toke them and caried them ouer the water, so that all that he had came ouer, and taried him self alone on this syde.

Then wrestled there a man with him vntill the breake of y daye. And whan he sawe y he might not ouercome him, he touched the fenowe of his thye, and y fenowe of his thye shianke in wrestlinge with him. And he sayde: Let me go, for y daye breaketh on. But he answered: I will not let y go, except thou blesse me. He sayde: What is thy name? He answered: Jacob. He sayde: Thou shalt nomore be called Jacob, but Israel, for thou hast stryuen with God and with men, and hast preuayled. And Jacob axed him, & sayde: Tell me, what is y name? But he sayde: Why axest thou what my name is? And he blessed him there. And Jacob called the place Peniel, for I haue sene God face to face, & my soule is recovered. And as he came ouer fro Peniel, y Some rose vpo him, & he halted vpon his thye. Therefore eate the children of Israel no vane vpon the fenow of y thye vnto this daye, because y vane vpon the fenow of Jacobs thye was touched.

## The XXXIII. Chapter.

Jacob lift vp his eyes, & sawe his brother Esau comynge with foure hun-

dreth men, and he denyded his children vnto Lea vnto Rachel, and to both the maydes, and set the maydens with their children before, and Lea with hir childre after, and Rachel with Joseph hynder most. And he wente before them, and bowed him self to the grounde seven tymes, tyll he came to his brother. But Esau ranne to mere him, and embraced him, and fell aboute his neck, & kysed him, and wepte, and lift vp his eyes, and sawe the wyues with the children, and sayde: What are these with the? He answered: They are the children, which God hath geuen vnto thy seruant. And the maydens came forth with their children, and dyd their obeysaunce vnto him.

Lea came forth also with hir childre, and kneeled vnto him. Afterwarde came Joseph and Rachel forth, and kneeled vnto him like wyfe. And he sayde: What meanest thou w<sup>th</sup> all the drone that I met? He answered: that I might synde grace in the sight of my lord. Esau sayde: I haue ynough my brother, kepe that thou hast. Jacob answered: Whay, but yf I haue founde grace in y sight, receaue my present of my hande (for I sawe thy face, as though I had sene the face of God) and be at one with me. Take this present in good worth, that I haue brought y, for God hath geuen it me, & I haue ynough of all thinges. So he compelled him to take it.

And he sayde: Let vs go on and take oure iourney, I wyl go in thy company. But he sayde vnto him: My lord, thou knowest that I haue tender children by me, and small and greate catell also, which are yet but yong: yf they shulde be dryue ouer in one daye, the whole flocke wolde dye. Let my lord go on before his seruant. I wyl dryue after fayre and softly, (there after as the catell & the children can go,) tyll I come to my lord in Seir. Esau sayde: Yet wil I leave some of my people with the. He answered: What neede is it? Let me but onely synde grace in the sight of my lord.

So Esau departed agayne the same daye toward Seir, and Jacob toke his iourney toward Sucoth, and buylded him an house, and made tetes for his catell. Therefore is the place called Sucoth.

Afterwarde came Jacob peaceably vnto the cite of Sichem, which lyeth in y lande of Canaan, after that he was come agayne out of Mesopotamia, and pitched before the cite, and bought a pece of londe of the children of Hemor y father of Sichem for

\* Ge. 27. 8

2. Re. 19. 6  
Heb. 13. 5

Gen. 28. 6

Iosu. 24. 1



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## The XXXIII. Chapter.

**A**na y daughter of Lea, which she bare vnto Jacob, wente out to beholde the daughters of the londe. Whan Sichem the sonne of Hemor the Hemyte (which was lorde of the lode) sawe her, he toke her, and laye with her, and forced her, and his hert hanged vpon her, and he loved y damsell, and talked louyngly with her, and spake to his father Hemor: Get me this mayden to wife.

And Jacob vnderstode, that Dina his daughter was defyled, and his sonnes were with the catell in the felde, and Jacob helde his tonge tyll they came. Then Hemor the father of Sichem wente forth vnto Jacob to comen with him. In the meane season came Jacobs sonnes from y felde. And whan they herde it, it grieved them, and they were very wroth, that he had wrought folly in Israel, and lyen with Jacobs daughter: for so was not the vse to do.

**B** Then comened Hemor with the, and sayde: My sonne Sichems hert longeth for your daughter, O geue hir him to wife: make frendshipe with vs, geue vs youre daughters, and take ye oure daughters, and dwell with vs, the londe shall be open vnto you, dwell and occupie, and haue youre possessions therin. And Sichem sayde vnto his father and brethren: Let me fynde grace with you: loke what ye appoynte me, I will geue it: requyre the dowrye and gift of me hardely, I will geue it accordinge as ye will are, onely geue me the damsell to wife.

Then Jacobs sonnes answered Sichem and Hemor his father (and spake disceatfully, because their sister Dina was defyled) and sayde vnto them: That can we not do, to geue oure sister to an vncircumcised man: for that were a shame vnto vs.

**C** Neuertheles we will consente vnto you, yf ye will be like vnto vs, and be circumcised as many as are males amonge you: then will we geue you oure daughters, and take youre daughters vnto vs, and dwell with you, and be one people. But yf ye will not herken vnto vs, to be circumcised, then will we take oure daughter, and go oure waye.

These wordes pleased Hemor and his sonne wel, and the yongeman desai de not to do the same, for he had lust to Jacobs doughter:

and he was holden in honoure aboue all in his fathers house. Then came Hemor and Sichem his sonne vnder y gate of cite, and comened with the citisens of the cite, and saide: These men are peaceable with vs, and will dwell in the lande and occupye: now is the londe brode of both the sydes, we will take their daughters vnto vs, and geue them oure daughters.

But then will they consent vnto vs, to dwell by vs, and to be one people with vs, yf we circumcise all the men children amonge vs, like as they are circumcised: their catell and goodes, and all that they haue, shall be ours, yf we consent vnto them, that they maye dwell with vs.

And they herkened vnto Hemor and Sichem his sonne, as many as wente out and in at y gate of his cite, and circumcised all the males, that wente out and in at his cite. And vpon the thirde daye (whan it was painefull to them) the two sonnes of Jacob Symeon and Levi Dinas brethren, toke every man his swerde, and wente boldly in to the cite, and slew all the males, and slew Hemor also and Sichem his sonne with the edge of the swerde, and toke their sister Dina out of Sichems house, and wente their waye.

Then came Jacobs sonnes ouer the slayne, and spoyled the cite (because they had defyled their sister) and toke their shepe, oxen, Asses, and what so ever was in the cite and in the londe, and all maner of goodes: All their children and wyues toke they captiue, and spoyled all y was in the houses.

And Jacob sayde vnto Symeon and Levi: Ye haue brought it so to passe, y I stynte before the inhabitants of this lande, y Canaanites and Pherecites, y I am but a small nombre: If they gather them selues now together against me, they shall slaye me, so shall I be destroyed with my house. But they answered: Shalde they the deale with oure sister as with an whoore?

## The XXXV. Chapter.

**A**nd God sayde vnto Jacob: Get the vp, and go vnto Bethel, y dwell there, and make there an altare vnto the God, that appared vnto the, whan thou fleddest from thy brother Esau. Then sayde Jacob vnto his household and to all y were with him: Put awaye from you y straunge goddes, that are amonge you, and cleanse youre selues, and chaunge youre clothes, and let vs get vp, and go vnto Bethel, that I maye there make an altare vnto the God.

which herde me in the tyme of my trouble, and hath bene with me in the waye that I haue gone.

**B** Then gaue they him all the straunge gods that were vnder their handes, and their earynges, and he buried them vnder an Oke that stode besyde Sichem, y departed. And there came a feare of God vpon the cities that laye rounde aboute, so that they folowed not after y sonnes of Jacob. So came Jacob vnto Lus in y lande of Canaan (which is called Bethel) and all the people that were with him, and there he buylded an altare, and called y place Bethel, because the LORDE appeared vnto him there, whan he fled from his brother. Then dyed Debora Rebeccas noife, and was buried beneth Bethel vnder the Oke, and it was called the Oke of lamentacion.

**C** And God appeared agayne vnto Jacob, after that he was come out of Mesopotamia, and blessed him, y saide vnto him: Thou art called Jacob, neuertheles thou shalt no more be called Jacob, but Israel shall be y name. And so was he called Israel.

**C** And God sayde vnto him: I am the All mightie God, be fructifull and multiplye: people and a multitude of people shall come of the, and kynges shall come out of thy loynes: and the lande that I gaue vnto Abraham and Isaac, will I geue vnto the, y will geue it vnto thy sede after the. So God departed from him, from y place where he talked with him. And Jacob set vp a piler of stone, in the place where he talked with him, y poured drynt offerynges thereon, and poured oyle vpon it. And Jacob called y place where God talked with him, Bethel.

**D** And he departed from Bethel: and whan he was yet a felde brode from Ephrath, Rachel traueyled, y the byrth came harde vpon hir. But whan she had soch payne in traueylinge, y myd wife sayde vnto her: feare not, for thou shalt haue this sonne also. But as hir soule was departynge, y she must dye, he called hir Ben Oni: neuertheles his father called hi Ben Jamin. So Rachel died, y was buried in the waye toward Ephrath, which now is called Bethlehẽ. And Jacob set vp a piler vpon hir graue, there is Rachels grauestone vnto this daye. And Israel departed, and pitched his tent beyonde the tower of Eder.

**E** And it chaunced, that whan Israel dwelt in that londe, Ruben wente and laye with Bilha his fathers concubine, and that came to Israels eares.

And Jacob had twolue sonnes. The sonnes of Lea were these: Ruben Jacobs first borne sonne, Simeon, Levi, Juda, Isachar, y Zabulõ. The sonnes of Rachel were Joseph and Ben Jamin. The sonnes of Bilha Rachels mayde: Dan, and Nephtali. The sonnes of Silpa Leas mayde: Gad and Aser. These are y sonnes of Jacob, which were borne vnto him in Mesopotamia. And he came to his father Isaac to Mamre in to the head cite which is called Hebron, where in Abraham y Isaac were strangers. And Isaac was an hundred y foure score yere olde, y fell sicke, and dyed, y was gathered vnto his people, whan he was olde, y had lyued ynough: and his sonnes Esau y Jacob buried him.

## The XXXVI. Chapter.

**A** This is the generaciõ of Esau, which is called Edom. Esau toke wyues of the daughters of Canaan. Ada the daughter of Esõ the Hethite: y Abalibama the daughter of Ana, the childe childe of Zibeon the Hemyte: And Basmath y Ismaels daughter, the sister of Nebaioth. And Ada bare Eliphaz vnto Esau. Basmath bare Reguel. Abalibama bare Jous, Jaelam, y Boiah. These are the childe of Esau, y were borne vnto him in the lande of Canaan.

And Esau toke his wyues sonnes y daughters, and all the soules of his house, his substance, and all the catell with all the goodes that he had gotten in the lande of Canaan, and wente in to a countre awaye fro his brother Jacob: for their substance was so greute, that they coude not dwell together: and the londe wherein they were strangers, might not holde them because of their goodes. So Esau dwelt vpon mount Seir. And Esau is Edom.

**B** This is y generaciõ of Esau, of whõ are come y Edomites vpon y mount Seir. And these are y names of the childe of Esau: Eliphaz y sonne of Ada Esaus wife: Reguel y sonne of Basmath Esaus wife: The sonnes of Eliphaz were these: Theman, Omar, Zepho, Gaerham y Renas. And Thimna was a concubine of Eliphaz y sonne of Esau, and bare him Amaleck. These are y children of Ada Esaus wyfe.

The children of Reguel are these: Naath Eserah, Samma, Nisa. These are the children of Basmath Esaus wife.

The children of Abalibama Esaus wife, the daughter of Ana, that was the childe childe of Zibeon (which she bare vnto Esau) are these: Jous, Jaelam and Boiah.



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## The XXXIII. Chapter.

**A** And y<sup>e</sup> daughter of Lea, which she bare vnto Jacob, wente out to beholde the daughters of the londe. Whan Sichem the sonne of Hemor the Hemitte (which was lord of the lode) sawe her, he toke her, and laye with her, and forced her, and his hert hanged vpon her, and he loved y<sup>e</sup> damsell, and talked louyngly with her, and spake to his father Hemor: Get me this mayden to wife.

And Jacob vnderstode, that Dina his daughter was defyled, and his sonnes were with the catell in the felde, and Jacob helde his tonge tyll they came. Then Hemor the father of Sichem wente forth vnto Jacob to comen with him. In the meane season came Jacobs sonnes from y<sup>e</sup> felde. And whan they herde it, it grieved them, and they were very wroth, that he had wrought folly in Israel, and lye with Jacobs daughter: for so was not the vse to do.

**B** Then comened Hemor with th<sup>e</sup>, and sayde: My sonne Sichems hert longeth for y<sup>e</sup>re daughter, O geue hir him to wife: make frendshipe with vs, geue vs youre daughters, and take ye oure daughters, and dwell with vs, the londe shall be open vnto you, dwell and occupie, and haue youre possessions therin. And Sichem sayde vnto his father and brethren: Let me synde grace with you: loke what ye appoynte me, I will geue it: requyre the dowrye and gift of me hardely, I will geue it accordinge as ye will are, onely geue me the damsell to wife.

Then Jacobs sonnes answered Sichem and Hemor his father (and spake disceatfully, because their sister Dina was defyled) and sayde vnto them: That can we not do, to geue oure sister to an vncircumcised man: for that were a shame vnto vs.

**C** Neuertheles we will consente vnto you, yf ye will be like vnto vs, and be circumcised as many as are males amonge you: then will we geue you oure daughters, and take youre daughters vnto vs, and dwell with you, and be one people. But yf ye will not herken vnto vs, to be circumcised, then will we take oure daughter, and go oure waye.

These wordes pleased Hemor and his sonne wel, and the yongeman deside not to do the same, for he had lust to Jacobs doughter: and he was holden in honoure aboue all in his fathers house. Then came Hemor and Sichem his sonne vnder y<sup>e</sup> gate of cite, and comened with the citifens of the cite, and saide: These men are peaceable with vs, and will dwell in the lande and occupie: now is the londe brode of both the sydes, we will take their daughters vnto vs, and geue them oure daughters.

But then will they consent vnto vs, to dwell by vs, and to be one people with vs, yf we circumcise all the men children amonge vs, like as they are circumcised: their catell and goodes, and all that they haue, shall be ours, yf we consent vnto them, that they maye dwell with vs.

And they herkened vnto Hemor and Sichem his sonne, as many as wente out and in at y<sup>e</sup> gate of his cite, and circumcised all the males, that wente out and in at his cite. And vpon the thirde daye (whan it was painefull to them) the two sonnes of Jacob Simeon and Levi Dinas brethren, toke every man his swerde, and wente boldly in to the cite, and slew all the males, and slew Hemor also and Sichem his sonne with the edge of the swerde, and toke their sister Dina out of Sichems house, and wente their waye.

Then came Jacobs sonnes ouer the slayne, and spoyled the cite (because they had defyled their sister) and toke their shepe, oxen, Asses, and what so ever was in the cite and in the londe, and all maner of goodes: All their children and wyues toke they captiue, and spoyled all y<sup>e</sup> was in the houses.

And Jacob sayde vnto Simeon and Levi: Ye haue brought it so to passe, y<sup>e</sup> I stynte before the inhabitants of this lande, y<sup>e</sup> Cananites and Pherefices, y<sup>e</sup> I am but a small nombre: If they gather them selues now together against me, they shall slaye me, so shall I be destroyed with my house. But they answered: Shulde they the deale with oure sister as with an whoore?

## The XXXV. Chapter.

**A** And God sayde vnto Jacob: Get thee vp, and go vnto Bethel, and dwell there, and make there an altare vnto the God, that appared vnto the, whan thou fleddest from thy brother Esau. Then sayde Jacob vnto his household and to all y<sup>e</sup> were with him: Put awaye from you y<sup>e</sup> straunge goddes, that are amonge you, and cleanse youre selues, and chaunge youre clothes, and let vs get vp, and go vnto Bethel, that I maye there make an altare vnto the God,

which herde me in the tyme of my trouble, and hath bene with me in the waye that I haue gone.

**B** Then gaue they him all the straunge gods that were vnder their handes, and their earynges, and he buried them vnder an Oke that stode besyde Sichem, and departed. And there came a feare of God vpon the cities that laye rounde aboute, so that they folowed not after y<sup>e</sup> sonnes of Jacob. So came Jacob vnto Lus in y<sup>e</sup> lande of Canaan (which is called Bethel) and all the people that were with him, and there he buylded an altare, and called y<sup>e</sup> place Bethel, because the LORDE appeared vnto him there, whan he fled from his brother. Then dyed Debra Rebeccas noyse, and was buried beneath Bethel vnder the Oke, and it was called the Oke of lamentacion.

**C** And God appeared agayne vnto Jacob, after that he was come out of Mesopotamia, and blessed him, and saide vnto him: Thou art called Jacob, neuertheles thou shalt no more be called Jacob, but Israel shall be y<sup>e</sup> name. And so was he called Israel.

**C** And God sayde vnto him: I am the ALL mighty God, be frutefull and multiplye: people and a multitude of people shall come of the, and Kynges shall come out of thy loynes: and the lande that I gaue vnto Abraham and Isaac, will I geue vnto the, and I will geue it vnto thy sede after the. So God departed from him, from y<sup>e</sup> place where he talked with him. And Jacob set up a pillar of stone, in the place where he talked with him, and poured drynke offerynges thereon, and poured oyle vpon it. And Jacob called y<sup>e</sup> place where God talked with him, Bethel.

**D** And he departed from Bethel: and whan he was yet a felde brode from Ephrath, Rachel traueyled, and the byrth came harde vpon hir. But whan she had soch payne in traueyllynge, y<sup>e</sup> myd wife sayde vnto her: feare not, for thou shalt haue this sonne also. But as hir soule was departynge, y<sup>e</sup> she must dye, she called him Ben Oni: neuertheles his father called hi Ben Jamin. So Rachel died, and was buried in the waye toward Ephrath, which now is called Bethlehe. And Jacob set up a pillar vpon hir graue, there is Rachels grauestone vnto this daye. And Israel departed, and pitched his tent beyonde the tower of Eder.

**E** And it chaunced, that when Israel dwelt in that londe, Ruben wente and laye with Bilha his fathers concubine, and that came to Israels eares.

And Jacob had twolue sonnes. The sonnes of Lea were these: Ruben Jacobs first borne sonne, Simeon, Levi, Juda, Isachar, and Zabul<sup>o</sup>. The sonnes of Rachel, were Joseph and Ben Jamin. The sonnes of Bilha Rachels mayde: Dan, and Nephtali. The sonnes of Silpa Leas mayde: Gad and Aser. These are y<sup>e</sup> sonnes of Jacob, which were borne vnto him in Mesopotamia. And he came to his father Isaac to Mamre in to the head cite which is called Hebron, wherein Abraham and Isaac were straungers. And Isaac was an hundred and foure score yere olde, and fell sicke, and dyed, and was gathered vnto his people, whan he was olde, and had luyed ynough: and his sonnes Esau and Jacob buried him.

## The XXXVI. Chapter.

**T**his is the generacio of Esau, which is called Edom. Esau toke wyues of the daughters of Canaan. Ada the daughter of El<sup>o</sup> the Hethite: and Zhalibama the daughter of Ana, the childe childe of Zibeon the Hentyte: And Basmath y<sup>e</sup> Ismaels daughter, the sister of Nebaioth. And Ada bare Eliphaz vnto Esau. Basmath bare Reguel. Zhalibama bare Jons, Jaelam, and Korah. These are the childre of Esau, y<sup>e</sup> we re borne vnto him in the lande of Canaan.

And Esau toke his wyues sonnes and daughters, and all the soules of his house, his substance, and all the catell with all the goodes that he had gotten in the lande of Canaan, and wente in to a countre awaye fro his brother Jacob: for their substance was so greate, that they coude not dwell together: and the londe wherein they were straungers, might not holde them because of their goodes. So Esau dwelt vpon mount Seir. And Esau is Edom.

**T**his is y<sup>e</sup> generacio of Esau, of wh<sup>o</sup> are come y<sup>e</sup> Edomites vpon y<sup>e</sup> mount Seir. And these are y<sup>e</sup> names of the childre of Esau: Eliphaz y<sup>e</sup> sonne of Ada Esaus wife: Reguel y<sup>e</sup> sonne of Basmath Esaus wife: The sonnes of Eliphaz were these: Theman, Omar, Zepho, Gaerham and Kenas. And Thimna was a concubine of Eliphaz y<sup>e</sup> sonne of Esau, and bare him Amaleck. These are y<sup>e</sup> childre of Ada Esaus wyfe.

The childre of Reguel are these: Nahath Serah, Samma, Misa. These are the childre of Basmath Esaus wife.

The childre of Zhalibama Esaus wife, the daughter of Ana, that was the childe childe of Zibeon (which she bare vnto Esau) are these: Jons, Jaelam and Korah.



**E** These are the prynces amonge the childre of Esau. The children of Eliphas the first sonne of Esau, were these: The prynce Theman, & prynce Omar, the prynce Zepho, the prynce Kenas, the prynce Korah, the prynce Gathian, the prynce Amaleck. These are the prynces of Eliphas in the lade of Edom, and are the children of Ada.

And these are the children of Roguel Esaus sonne: & prynce Nahath, & prynce Serah, & prynce Sama, & prynce Misa. These are & prynces of Roguel in & londe of Edomites, & they are & children of Basmath Esaus wife. These are the children of Abalibama Esaus wife: The prynce Jcus, & prynce Jaclam, the prynce Korah. These are the prynces of Abalibama, & daughter of Ana Esaus wife. These are & childre of Esau and their prynces. He is Edom. The children of Seir & Horite & dwelt in the londe, are these: Lothan, Sobal, Zibeon, Ana, Disan, Ezer & Disan. These are the prynces of the Horites, all children of Seir in the londe of Idumea. But & childre of Lothan were these: Hori, & Hemā, & Lothas sister was called Thimna.

Ge. 16. b

Leu. 19. c

The children of Sobal were these: Alua, Manahat, Ebal, Sepho & Ona. The childre of Zibeon were: Alia & Ana. This is the same Ana & foudere Mules in & wylbernes, whā he kepte his fathers Zibeons Asses. The childre of Ana were: Disan & Abalibama, & is & daughter of Ana. The childre of Disan were: Hemdan, Esban, Jethia & Charan. The children of Ezer were: Bilhan, Seana, & Aran. The children of Disan were: Uz & Aran.

These are & pūces of & Horites: The prynce Lothan, & prynce Sobal, & prynce Zibeon, & prynce Ana, & prynce Disan, & prynce Ezer, & prynce Disan. These are the prynces of the Horites, which ruled in & londe of Seir.

1. Pe. 1. d

The kynges that reigned in the londe of Idumea (before the childre of Israel had any kyng) are these: Bela & sonne of Beor was kyng in Idumea, & & name of his cite was Dinhaba. And whā Bela died, Jobab & sonne of Serah of Bosra was kyng in his steade. When Jobab dyed, Husam out of & lode of the Themanites was kyng in his steade. Whan Husam dyed, Hadad & sonne of Bebad (which slewe & Madianites in & Moabites felde) was kyng in his steade, & the name of his cite was Auith. Whan Hadad dyed, Samla of Masrek was kyng in his steade. Whā Samla died, Saul of Rehoboth by & water syde, was kyng in his steade. Whan Saul dyed, Baal Hanā the sonne of Achbor was kyng in his steade. Whā Baal Hanā

the sonne of Achbor dyed, Hadad was kyng in his steade, & the name of his cite was Pagan, & his wifes name was Mehet Abael, the daughter of Matred, the daughter of Mesa hab. Thus are the pūces of Esau called in their kynreds, places & names: The prynce Thymna, & prynce Alua, & prynce Jerbeth, the prynce Abalibama, the prynce Ela, the prynce Pynon, the prynce Kenas, & prynce Theman, & prynce Mibzar, the prynce Magdiel, & prynce Jra. These are the prynces in Idumea, like as they dwelt in & lade of their possessions. And Esau is & father of & Edomites.

The XXXVII. Chapter.

**J** Acob dwelt in & lande, wherin his father was a straunger, namely in the lade of Canaan. And these are & generacions of Jacob. Joseph was seutene years olde, whā he became a keeper of the catell wh his biethren, & the lad was wh the children of Bilha & Silpa his fathers wyues, and tolde their father of & euell repore & was of the. Israel loued Joseph more the all his childre because he had begottē him in his olde age, and he made him a cote of many coloures.

Now whā his biethre sawe, & his father loued him more the all his biethre, they had euell wyll at him, & coude not speake a frendly worde vnto hi. Joseph also had once a dreame, and tolde his biethre therof. The hate they him & more, for he sayde: Heare I praye you what I dreamed. We thought we were byndinge sheenes vpon & felde, & my shefe arose, and stode vp, and youre sheenes rounde aboute made obeysaunce vnto my shefe.

Then sayde his biethre vnto him: Shalt thou be & kyng, and haue domyniō ouer vs? And they hated him yet & more, because of his dreame, & his wordes. And he had yet another dreame, which he tolde his biethre, & sayde: Beholde, I had yet another dreame: We thought & Sonne & & Moone & eluen starres made obeysaunce to me. And whā this was tolde his father and his biethre, his father reprovēd him, & sayde vnto him: What manner of dreame is this, & thou hast dreamed: Shall I & thy mother, & thy biethren come & fall before & vpon the grounder? And his biethre had enuie at him. But his father marked this sayenge.

Now whā his biethren were gone forth to kepe their fathers catell in Sichem, Israel sayde vnto Joseph: Do not & biethren kepe the catell in Sichem: Come, I wil sende the vnto the. He answered: Here am I. And he sayde: Go thy waye, and loke whether it be well wh thy biethren and with & catell, and

byngeme worde agayne how it is. And he sent him out of the valley of Hebron, to go vnto Sichem.

Then a certayne man founde him, wanginge out of his waye in the felde, which axed him, and sayde: Whom sekest thou? He answered: I seke my biethren: tell me I pray the where they kepe. The man sayde: They are gone from hence, for I herde them saye: let vs go vnto Dothan. Then folowed Joseph after his biethren, and founde them at Dothan.

Now whan they sawe him a farr off, asore he came at the, they deuysed to sleve him, and sayde one to another: Lo, there cometh the dreamer, & come on, and let vs sleve him, & cast him in a pytt, and saye: a wicked beast hath deuoured him: the shal it besene, what his dreames are.

When Ruben herde that, he wolde haue deuyned him out of their handes, & sayde: Let vs not sleve a soule. Ruben sayde moreover vnto him: Shed no bloude, but cast him into this pytt & is in the wylbernes, & laye ye no hādes vpon him. (He wolde haue deuyned him out of their hādes, & he might haue brought him agayne vnto his father.)

Whan Joseph now came to his biethre, they stryped him out of his cote, that partye coloured cote which he had vpon him, & toke him and cast him in to a pytt. But the same pytt was emptye, and no water in it, & they sat them downe to eate. In the meane season they lifte vp their eyes, and sawe a company of Ismaelites comynge from Gilead, with their camels, which bare spyes, balme, and myre, and were goinge downe into Egypte.

Then saide Juda vnto his biethre: what helpeth it vs, that we sleve oure brother, and hyde his bloude? Come, let vs sell him vnto the Ismaelites, that oure handes be not defyled vpon him, for he is oure brother, oure flesh and bloude. And they hearkened vnto him.



And as the Madianites marchant men wente by, they drew Joseph out of the pytt, and solde him vnto the Ismaelites (for twetye syluer pens) which brought him in to Egypte.

Ac. 7. b

Now whan Ruben came agayne vnto the pytt, & founde not Joseph therein, he rent his clothes, and came agayne to his biethre and sayde: The lad is not yonder, whyther shal I go? Then toke they Josephs cote & slewe a goate, and dypped the cote in & bloude, and sent awaye that partye coloured cote, and caused it be brought vnto their father and sayde: This hanewe founde, loke, whether it be thy sonnes coate, or no.

But he knewe it, and sayde: It is my sonnes coate, & a wicked beast hath deuoured him, a rauysinge beast hath rauysed Joseph. And Jacob rete his clothes, and put a sackcloth aboute his loynes, & mourned for his sonne a longe season. And all his sonnes & daughter came vnto him to cōforte him. But he wolde not be cōforted, & saide: With sorowe wil I go downe in to the graue vnto my sonne. And his father wepte for him. But the Madianites solde him in Egypte vnto Potiphar Pharaos chiefe Marshall.

Ge. 44. d

Pla. 104. c

The XXXVIII. Chapter.

**J** C fortunēd at the same time, & Juda wente downe fro his biethren, & gat him to a man called Hyra at Odolam. And there Juda sawe a mā of Canaan daughter called Sua, and toke her. And whā he had lyen with her, she conceaued and bare a sonne, whom she called Er.

And she conceaued agayne, & bare a son, whō she called Ona. She proceeded yet further, & bare a sonne, whō she called Sela. And whā she had borne him, she left of bearinge.

And Juda gaue his first sonne Er a wife, whose name was Thamar. But he was wicked before the LORDE, therefore the LORDE slew him. Then sayde Juda vnto his sonne Onan: Go lie with thy brothers wife, and makee thyself with her, that thou mayest raise vp sede vnto thy brother. But when Onan knewe that the sede shulde not be his owne, whan he laye with his brothers wife, he let it fall vpon the earth and destroyed it, & he shulde not gene sede vnto his brother. This thinge that he dyd displeased the LORDE sore, and he slewe him also.

Dent. 25. a

Then sayde Judas vnto Thamar his sonnes wyfe. Remayne a wyddow in thy fathers house, tyll my sonne Sela be growne: for he thought: peradventure he might dye also like as his biethren. So Thamar wente



hir waye, and remained in hir fathers house. Now whā many dayes were past, & dough-  
ter of Sūa Judas wife dyed. And whan Ju-  
da had left mourninge, he wente vp vnto  
Thimnath to clyppe his shepe with his  
shepherde Hyia of Odollam.

\*Ge. 31. c  
\*Re. 13. c

**C** Then was it tolde Thamar: beholde, thy  
father in lawe goeth vp vnto Thimnath,  
to clyppe his shepe. Then put she of & wyd-  
dowes garmentes that she had vpon her,  
covered and dysgyfed hir self, & sat hir dow-  
ne without the porte by the waye syde to-  
warde Thimnath. For she sawe that Se-  
la was growne, and she was not geuen vn-  
to him to wife.

Now whan Juda sawe her, he thought  
it had bene an whoore, for she had covered  
hir face: and he gat him to her in the waye,  
and saide: I praye the let me lye with the, for  
he knewe not that it was his daughter in  
lawe. She answered: What wilt thou geue  
me, that thou mayest lye with me? he sayde:  
I wil sende the a kydd from the flocke. She  
answered: Geue me a pledge then, tyll thou  
sende it me. he sayde: What pledge wilt  
thou that I geue the?

**D** She answered: Thy signet, and thy bra-  
celet, and thy staff that thou hast in thy ha-  
de. Then he gaue it her, and laye with her,  
and she was with childe of him. And she  
gat hir vp, and wente hir waye, and layed of  
hir cloke, and put on hir wyddowes garme-  
tes agayne.

Juda sent the kydd by his shepherde of  
Odolla, to fetch the pledge agayne from the  
woman, and he founde her not. Then axed  
he the men of the same place, & sayde: Whe-  
re is the whoore & sat without in the waye?  
They answered: There hath no whoore be-  
ne here. And he came agayne vnto Juda,  
and saide: I haue not founde her, morouer &  
men of the same place saide: that there hath  
no whoore bene there. Juda sayde: Let her  
take it vnto her, lest we happily be shamed,  
for I haue sent the kydd, and thou hast not  
founde her.

**E** After thre monethes it was tolde Juda:  
Thamar thy daughter in lawe hath plaied  
the whoore: and beholde, by whordome is  
she gotten with childe. Juda sayde: brynge  
her forth, that she maye be brent. And whan  
she was brought forth, she sent vnto hir fa-  
ther in lawe, and sayde: By the man & oweth  
these, am I w childe. And she sayde: Know-  
est thou whose is this signet, this bracelet &  
this staff? Juda knewe the, & sayde: She is  
more righteous the I, for I gaue hir not my

sonne Sela: But he laye nomore with her.  
Whan the tyme came that she shulde be  
delynered, there were two twyns founde in  
hir wombe. And as she was now in tran-  
lynge, the one put out his hande. Then the  
mydwife toke and boude a reed threde abou-  
te it, and saide: This shal come out first. But  
whan he pluckte in his hande agayne, his  
brother came forth. And she sayde: Wherefo-  
re is there a rent mayde for thy sake? And he  
was called Phares. Afterwarde came his  
brother forth, which had & reed threde abou-  
te his hande, and he was called Sarah.

## The XXXIX. Chapter.

**J** Oseph was brought downe in to E-  
gipte, & Potiphar an Egipcian Pha-  
raos chiefe marshall bought him of  
& Ismaelites, & brought him downe. And  
LORDE was w Joseph, in so moch & he beca-  
me a lucke yema, & was in his master & Egip-  
cians house. And his master sawe & the LOR-  
DE was w him: for what so ever he dyd, the  
LORDE made it to prospere in his hande: so  
he founde fauor in his masters sight, & was  
his seruant. He made him ruler of his hou-  
se, and put all that he had, vnder his hande.  
And from the tyme forth that he had made  
him ruler of his house and all his goodes, &  
LORDE blessed the Egipcians house for Jo-  
sephs sake: and there was nothyng but the  
very blessinge of the LORDE in all & he had  
in & house & in the felde, therefore left he all  
he had, in Josephs hande. And medled with  
nothyng himself, saue onely the bred that  
he ate. And Joseph was saye of bewtye,  
and well fauoured of face.

And it fortunad after these actes, that his  
masters wife cast hir eyes vpon Joseph, and  
sayde: Slepe with me. But he denyed, and  
saide vnto her: Beholde, my master knoweth  
not what is in & house, and all that he hath,  
that hath he put vnder my hande. And the-  
re is no man so greate in the house as I, and  
he hath kepte nothyng fro me, excepte the:  
for thou art his wife. How shulde I then do  
so greate euell, and synne agaynst God? But  
she spake soch wordes vnto Joseph daylie.  
Nevertheless he hertened not vnto her, to sle-  
pe by her, or to be in her company.

It fortunad vpon a tyme, that Joseph  
wente in to the house to do his busynesse, and  
there was none of & folkes of the house the-  
reby. And she caught him by his garment, &  
sayde: Slepe with me. But he left the gar-  
ment in hir hande, and fled, and gat him out  
of the house.

Now whā she sawe that he had left his  
garmēt in hir hande, and fled out, she called  
the folkes in the house, and sayde vnto the:  
Lo, he hath brought vs in the hebrue, to do  
vs shame. he came in here vnto me, to slepe  
by me: but I cried with loude voyce. And  
whan he herde that I made a noyse & cried,  
he left his garmēt here by me, and fled, and  
ranne out.

And she layed vp his garmēt by her, tyll  
his master came home, and tolde him euen  
the same wordes, and sayde: The hebrue ser-  
uaunt whom thou broughtest here vnto vs,  
came in here to me, for to do me shame. But  
whan I made a noyse and cried, he left his  
garment here by me, and fled out. Whan  
his master herde the wordes of his wyfe  
which she tolde him, and sayde: Thus hath  
the hebrue seruant done vnto me, he was  
very wroth.

Then his master toke him, and put him in  
the prison, wherin the kinges prisoners laie.  
And there he laye in prison. But the LORDE  
was with him, and had mercy vpon him, &  
caused him to fynde fauor in the sight of the  
officer of & prison, so that he committed all  
the prisoners of the prison vnto his handes:  
that what so ever were done, might be done  
by him. For the officer of the prison sawe, &  
the LORDE was with him in all & was  
vnder his handes, and that what so ever he  
dyd, the LORDE made it to come prospe-  
rously to passe.

## The XL. Chapter.

**I** t fortunad after this, that & kyn-  
ge of Egypres chiefe butlar and & che-  
fe baker offended their loide the kyn-  
ge of Egypre. And pharao was angrie w  
them, & caused them be put in prison in & che-  
fe marshalls house, where Joseph laye preso-  
ner. And the chiefe marshall put Joseph vn-  
to them, & he might serue them. And so they  
were in prison for a season.

And they dreame, both the butlar & the  
baker in one night, euery mā his owne drea-  
me, and euery dreame had his interpretaciō.  
Now in the mornynge whan Joseph came  
in vnto them, and sawe that they looked sad-  
ly, he axed them and sayde: Why loke ye so  
sadly to daye? They answered: We haue  
dreame, and haue no man to declare it vn-  
to vs. Joseph sayde: Interpretinge belon-  
geth vnto God, but tell it me yet.

**B** Then the chiefe butlar tolde Joseph his  
dreame, and saide vnto him: I dreame that  
there was a vyne before me, which had thre  
braunches, and it lubbed, grewe and bare

blossoms, and the grapes therof were ripe.  
And I had pharao cuppe in my hande, &  
toke (the grapes) and wronge the in to & cup-  
pe, and gaue pharao the cuppe in his hande.

Joseph sayde: This is the interpretaciō:  
The thre braunches are thre dayes, and ouer  
thre dayes shall pharao take the, and putt  
the in thine office agayne, that thou mayest  
geue him the cuppe in his hande after the  
olde maner, whā thou wast his butlar. But  
whan thou art in thy prosperite, thynke v-  
pon me, and shewe me kyndnesse, that thou  
mayest certifie pharao of me, & he maie brin-  
ge me out of this house: for I was preuely ca-  
ried out of the lands of the hebrues, and he-  
re also haue I done nothyng, that they shul-  
de haue put me in this dongeon.

Whan the chiefe baker sawe, that the in-  
terpretacion was good, he sayde vnto Jo-  
seph: I dreamed, that I bare thre wyker bas-  
kettes vpon my heade, and in & vppermost  
basket all maner of bakē meates vnto pha-  
rao, and the foules ate out of the basket v-  
pon my heade.

Joseph answered, and sayde: This is the  
interpretacion: The thre baskettes are thre  
dayes, and after thre dayes shall pharao  
take the, and hange the vpon the galowe,  
and the foules shal eat thy flesh from of &.

And vpon the thirde daye it came to pas-  
se, that pharao helde his byrth daye, and  
made a feast vnto all his seruantes, and to  
ke the chiefe butlar and the chiefe baker befo-  
re all his seruantes, and restored the chiefe  
butlar to his butlarshipe agayne, so that he  
reached the cuppe in to pharao's hande. As  
for the chiefe baker, he caused him be hanged  
like as Joseph had interpreted vnto him.  
Nevertheless the chiefe butlar thought not  
on Joseph, but forgot him.

\*Mat. 14. a

## The XLI. Chapter.

**I** t after two yeares pharao had a  
dreame, how that he stode by a wa-  
ter syde, and beholde, out of the water  
there came seuen goodly kyne, and fat fles-  
hed, and wente feedinge in the medowe. Af-  
ter these he sawe other seuen kyne come out  
of the water, which were euell fauoured and  
leane fleshed, and wente by the kyne vpon &  
water syde: and the euell fauoured leane kyne  
ate vp the seuen goodly and fatt kyne. Then  
pharao awaked.

And he slepte agayne, and dreame the  
seconde tyme. And he sawe that seuen eares  
of come grewe vpon one stalk, full and  
good. Afterwarde he sawe seuen thynne and



blasted eares come vp, and the seven thynne eares deuoured the seven greate and full eares. Then pharao awaked, and sawe that it was a dreame. And whan it was daye, his spiete was troubled, and he sente out, & caused to call all the soothsayers in Egipte & all the wyse men, and tolde them his dreame. But there was none, that coude tell pharao the interpretacion of it.

**B** Then spake the chiefe butlar vnto pharao, and saide: This daye do I remembre my sawte. Whan pharao was angrie with his seruantes, and put me in prison with the chiefe baker in the chiefe marshalls house, we dreamed both in one night euery mā his dreame, hauinge his owne interpretacion. Then was there with vs a yonge man an hebreue, the chiefe marshalls seruant, vnto whom we tolde it, and he declared oure dreames vnto vs, vnto euery mā acordinge to his dreame. And as he declared it vnto vs, so came it to passe. For I was restored vnto myne office, and he was hanged.

Then pharao sent and called for Joseph and they let him out of the dongeon. And he let himself be shauen, and chaunged his clothes, and came in vnto pharao. Then saide pharao vnto him: I haue dreamed a dreame, and there is no man that can interpret it: but I haue herde tell of the, that whā thou hearest a dreame, thou declarest it. Joseph answered pharao, and sayde: God shall geue pharao a prosperous answer, yee well without me.

**C** Pharao sayde vnto Joseph: I dreamed that I stode by a water syde, and beholde, out of the water there came seven kyne, fat-fleshed and goodly, and wente feeding in the meadowe. And after them I sawe other seven kyne come out, thynne, euell fauoured, and leenfleshed. So euell fauoured sawe I neuer in all the lande of Egipte. And the seven leene and euell fauoured kyne, ate vp the seven first fat kyne. And whan they had eaten them vp, a man coude not perceaue that they had eaten them, & were as euell fauoured as they were afore. Then I awaked.

And I sawe agayne in my dreame seven eares of come, growinge vpo one stalk, full and good. Afterwarde there spronge vp seven withered eares, thynne and blasted, and the seven thynne eares deuoured the seven good eares. And I haue shewed it vnto my soothsayers, but they can tell me nothinge therof.

**D** Joseph answered pharao: Both pharao's dreames are one. God sheweth pha-

rao what he wil do. The seven good kyne are seven yeares, and the seven good eares are seven yeares also. It is one dreame. The seven leene and euell fauoured kyne, that came up after them, are seven yeares. And the seven thynne and blasted eares, shalbe seven yeares of derth. This is now the thinge which I tolde pharao, that God sheweth pharao, what he wyll do.

Beholde, there shal come seven yeares of greate plenteousnes in the whole lande of Egipte, and after the same there shal come seven yeares of derth, so that all this plenteousnes shalbe forgotten in the lande of Egipte: and the derth shal consume the lande, so that the plenteousnes shal not be perceaued in the lande, because of the derth that cometh thereafter, for it shal be very greate. Where as pharao dreamed the second kyne, it signifieth that this thinge is surely prepared of God, and that God wil shortly brynge the same to passe.

Let pharao now prouyde for a man of vnderstandinge & wysdome, whom he maye set ouer the lande of Egipte, and se that he ordene officers in the lande, and take the fift (parte) of the lande of Egipte in the seven plenteous yeares, and gather all the foode & shal come of the plenteous yeares, that they maye laye vp come vnder pharao's power for sustenance in the cities, and kepe it, & theremay be foode founde prepared for the lande in the seven deare yeares, which shal come vpon the lande of Egipte, that the lande be not destroyed of hunger. The sayenge pleased pharao well and all his seruantes. And pharao sayde vnto his seruantes: How might we fynde soch a man, in whom is the spiete of God? And sayde vnto Joseph: For so moch as God hath shewed & all this, there is none of soch vnderstandinge & wysdome as thou.

Thou shalt be ouer my house, and acordinge vnto thy worde shal all my peepie obey: onely in the kynges seate wyll I be more then thou. And he sayde: Beholde, I haue set the ouer the whole lande of Egipte. And he toke of his ringe from his hāde, and gaue it Joseph in his hāde, and clothed him with whyte sylke, and honged a cheyne of golde aboute his neck, and made him ryde vpo the seconde charet: and caused it be proclaimed before him, that men shulde bowe their knees vnto him, as to him whō pharao had set ouer the whole lande of Egipte.

And pharao sayde vnto Joseph: I am pharao: without thy wyll shal no man mo-

ue his hande or his fore in all the lande of Egipte. And he called him Zaphnath Paena, & gaue him a wife, euen Asnath the daughter of Potiphar the priest of On. So Joseph wente out, for to visyte the lande of Egipte. (And he was thirtie yeare olde, whan he stode before pharao.) And he departed from pharao, and wente thorow all the lande of Egipte.

And the londe dyd so those seven plenteous yeares, and they gathered all the foode of the seven yeares that were in the lande of Egipte, & layed it in the cities. Loke what foode grewe in the felde rounde aboute euery cite, they put it therein. So Joseph layed vp the come in stoare, and that moch aboue measure, as the sonde of the see: in so moch & he left of nombrynge of it, for it coude not be nombred.

**G** And vnto Joseph there were borne two sonnes (before the derth came) whom Asnath the daughter of Potiphar priest of On bare vnto him. And the first called he Manasses: for God (sayde he) hath caused me to forget all my laboure, and all my fathers house. The seconde called he Ephraim: for God (sayde he) hath caused me to growe in the lande of my trouble.

Now whan the seven plenteous yeares were ended in Egipte, then beganne the seven deare yeares to come, wherof Joseph had sayde. And there was derth in all landes, but in all the lande of Egipte there was foode. Now whan the lande of Egipte beganne to suffre hunger also, the people cryed vnto pharao for bread. But pharao sayde vnto all the Egiptians: Go vnto Joseph, what he sayeth vnto you, & doo. So whan there was derth in all the lande, Joseph opened all the was by him, & solde vnto the Egiptians. Thus the derth perauyled in the lande, & all countrees came to Egipte to bye at Joseph: for the derth was mightie in all landes.

## The XLII. Chapter.

**A** Whan Jacob sawe that there was moch come in Egipte, he sayde vnto his sonnes: Why gape ye? Beholde, I heare that there is moch come in Egipte, go downe & bye vs come, & we maie lyue, & not dye. So Josephs ten brethren wente downe to bye come in Egipte. As for Beniamyn Josephs brother, Jacob wolde not let him go to his brethren, for he sayde: Some my fortune might happen vnto him. So the childre of Israel came to bye come, amonge ether & came to them: for there was derth also in the lande of Canaan. But Joseph was

gouernoure in the lande, and solde come vnto all the people in the lande.

Now whā his brethren came to him, they fell downe to the grounde before him vpon their faces. And he sawe them, & knewe the, and helde himself straunge toward them, and talked roughly with them, and saide vnto them: Whence come ye? They sayde: Out of the lande of Canaan to bye vytayle. Then theles though he knewe them, yet knewe they not him. And Joseph thought vpon the dreames that he had dreamed of them, and sayde vnto them: Ye are spyes, and are come to se wher the lande is open.

They answered him: To my lord, thy seruantes are come to bye vytayle: we are all one mans sonnes, we are vsfayned, and thy seruantes were neuer spyes. He sayde vnto the: No, but ye are come to se wher the lande is open. They answered him: We thy seruantes are twelue brethren, the sonnes of one man in the lande of Canaan, and the yongest is with oure father: as for one, he is awaye.

Joseph sayde vnto them: This is it that I sayde vnto you: spyes are ye. Here by wyll I proue you: By the life of pharao ye shall not get hence, excepte youre yongest brether come hither. Sende awaye one of you to fetch youre brother, but ye shalbe in prison. Thus wyll I trye out your wordes, whether ye go aboute w<sup>th</sup> truthe or not: for els, by the life of pharao ye are spyes. And he put the together in ward the thre dayes longe.

Vpon the thirde daye he sayde vnto the: If ye wil lyue, the do thus, for I feare God: If ye be vsfayned, let one of youre brethren lye bounde in youre prison: but go ye youre waye, and cary home the necessary foode, & brynge me youre yongest brother, so wyll I beleue youre wordes, that ye shall not dye. And so they dyd.

And they sayde one to another: This haue we deserued against oure brother, in that we sawe the anguysh of his soule, whan he besought vs, and we wolde not heare him: therfore cometh now this trouble vpon vs. Ruben answered them, and saide: Tolde not I you & same, whan I sayde: O synne not agaynst your lad, but ye wolde not heare. Now is his bloude requyred. But they knewe not that Joseph vnderstode it, for he spake vnto the by an interpreter. And he turned him from them, and wepte. Now whan he had turned him to them agayne, and talked to them, he toke Symon from amonge them, & bound him before their eyes, and commaund

Gen. 37.2

C

\* Ge. 37.1



ded to sell their sackes to come, and to put every mans money in his sack, and to geue every one his expenses by the waye. And so was it done vnto them.

**A** And they laded their come vpon their Asses, and departed thence. But whan one opened his sack to geue hisASSE prouender in the Inne, he spyed his money in his sack mouth, and sayde vnto his brethren: My money is restored me agayne: lo, it is in my sack. Then their hertes fayled them, and they were afayed amonge them selues, and sayde: Wherfore hath God done this vnto vs?

Now whan they came home to Jacob their father in the lande of Canaan, they tolde him all that had happened vnto them, and sayde: The man that is lord of the lande, spake roughly to vs, and toke vs for spies of the countre. And whan we answered: we are vnfayned, and were neuer spies, but are twelue brethren the sonnes of oure father: one is awaye, and the yongest is yet this daye with oure father in the lande of Canaan, he sayde: Hereby wyl I marke, that ye are vnfayned: Leane one of youre brethren with me, and take foode necessary for youre houses, and go youre waye, and brynge youre yongest brother vnto me: so shal I knowe that ye are no spies, but vnfayned: the shal I deliuer you youre brother also, and ye maye occupie in the lande.

**E** And whan they opened their sackes, every man founde his boundell of money in his sacke. And whan they and their father sawe, that it was the bundels of their money, they were afayed.

Then sayde Jacob their father: Ye haue robbed me of my children. Joseph is awaye, Simeon is awaye, and ye will take Ben Jamin awaye: It goeth all ouer me. Ruben answered his father and sayde: If I brynge him not to the agayne, then slaye my two sonnes: deliuer him but in to my hande, I wyl brynge him agayne vnto the. He sayde: my sonne shal not go downe with you: for his brother is deed, and he is left alone. If eny myffortune shulde happen vnto him by the waye & ye go, ye shulde bringe my graye haye with sorowe downe vnto the graue.

The XLIII. Chapter.

**A** Vt the dertch oppressed y lande. And whan all the vytales that they had brought out of Egipte were spent, Jacob their father sayde vnto them: Go agayne, and bye vs a litle foode.

The Juda answered him, and sayde: The man siuare vnto vs, and sayde: ye shal not se

my face, excepte youre brother be with you. If so be now that thou wilt sende oure brother with vs, we wil go downe, and bye the foode. But if thou wilt not sende him, we wyl not go downe. For the man sayde vnto vs: Ye shal not se my face, excepte youre brother be with you.

Israel sayde: Wherfore haue ye done this euell vnto me, to tell y man, that ye had yet a brother? They answered: The man enquired so strately of vs and of oure kynrede, and sayde: Is youre father yet a lyue? haue ye yet a brother? Then tolde we him, as he ayed vs. How coulde we knowe, that he wolde saye: brynge youre brother downe with you? Then sayde Juda vnto Israel his father: Let the lad go with me, that we maye get vs vp and take oure iourney, and lyue, and not dye, both we and thou, and oure childre. I wyl be suertye for him, of my handes. Shalt thou requyre him. If I brynge him not vnto the agayne, and set him before thine eyes, I wil beare y blame my life longe. For if we had not made this tarienge, we had now bene come agayne twyse.

Then sayde Israel their father vnto the: If it must nedes be so, then do this: take of the best frutes of the lande in youre sackes, and brynge the man a present: a curtesy balme, and hony, and spyes, and myrr, and dates, and almondes. Take other money with you also, and the money that was brought agayne in youre sacke mouthes, cary it agayne with you: peradventure it was an oversight. And take youre brother, get you vp, and go agayne vnto the man. The Allmightie God geue you mercy in the sight of y man, that he maye let you haue youre other brother, and Ben Jamin. As for me, I must be as one, that is robbed of his children.

Then they toke the present, and other money with them, and Ben Jamin, gat the vp, and wente in to Egipte, and stode before Joseph. Then Joseph behelde them with Ben Jamin, and sayde vnto the ruler of his house: Bynge these men in, and sle, and make ready, for they shal dyne with me at noene. And the man dyd as Joseph bad him, and brought the men in to Josephs house.

Whan they were brought in to Josephs house, they were afayed, and sayde: We are brought hither because of the money, that came agayne in oure sackes at the first, to paye a quarell with vs, and to laye semetlinge to oure charge, and to take vs for bonde seruantes with oure Asses.

Therfore came they to y man, that was

ruler of Josephs house, and talked with him at the doore, and sayde: Syr, we came downe at the first to bye foode, and whan we came in the Inne, and opened oure sackes, beholde, enery mans money was in his sack mouth with full weight: therfore haue we brought it with vs agayne, and haue brought other money with vs also, to bye foode: but we can not tell, who put oure money in oure sackes.

He sayde: Be content, feare you not, youre God euen y God of youre fathers hath geue you y treasure in youre sackes, I had youre money. And he brought forth Simeon vnto them, and led them in to Josephs house, and gaue them water to wash their fere, and gaue their Asses prouender.

**E** And they made readye y present, ageynst Joseph came at noone: for they herde, y they shulde dyne there. Now whan Joseph wente in to the house, they brought him home y present that they had, and fell downe to the grounde before him. But he welcomed them carceously, and sayde: Is youre father, (that olde man which ye tolde me of) in good health? Is he yet alyue? They answered: Thy seruant oure father is in good health, and is yet alyue. And they bowed them selues, and fell downe before him.

And he lift vp his eyes, and sawe his brother Ben Jamin his mothers sonne, and said: Is this youre yongest brother, that ye tolde me of? And he sayde morouer: God be mercifull vnto the my sonne. And Joseph made haist (for the grounde of his hert was kyndled towarde his brother) and sought how he might wepe, and wente in to his chamber, and wept there.

**S** And whan he had washed his face, he wente out, and refrayned him self, and sayde: set bried (on the table.) And they brought vnto him by him self, and vnto them by the selues, and to the Egiptians also that are with them, by them selues. (For the Egiptians darre not eate bried with the Ebries, that is an abhominacion vnto them.) And they were set ouer agaynst him, the first boone accordinge to his first byrth, and the yongest after his youth. They marueled at it amonge them selues, and there were brought them sundrye meates from his table. But Ben Jamins parte was fyue tymes more then the other. And they dronke, and were mery with him.

The XLIII. Chapter.

**A** Vt Joseph commaunded the ruler of his house, and sayde: Syll the mens

sackes with foode, as moch as they maye carye, and put every mans money in his sacke mouth, and put my syluer cuppe in the sack mouth of the yongest with the money for y vytales. He dyd as Joseph had sayde. And on the morow whan it was daye, they let y men go with their Asses.

But whan they were out of the cite, and not come farre, Joseph sayde to the ruler of his house: Up, and folowe after the me, and whan thou ouertakest them, saie vnto them: Wherfore haue ye rewarded euell for good? Is not that it, that my lord drynkech out of? and that he prophecieth withall? It is euell done of you, that ye haue done.

And whan he had ouertaken them, he sayde the same wordes vnto them. They answered him: Wherfore saiest thou my lord such wordes? God forbid, that thy seruantes shulde do eny such thinge: Beholde, the money that we founde in oure sackes mouthes, that brought we vnto the agayne, out of the lande of Canaan: how shulde we then haue stolen either syluer or golde out of thy lordes house? Loke by whom it shall be founde amonge thy seruantes, let him dye: yet and we also wyl be my lordes bondmen. He sayde: let it so be, as ye haue spoken. Loke by whom it shall be founde, let him be my seruant, but ye shalbe harmlesse.

And they made haist, and toke downe every man his sack to the grounde, and every man opened his sack: And he searched, and beganne at the greatest vnto the yongest, and the cuppe was founde in Ben Jamins sacke. Then rente they their clothes, and every man lade the burthen vpon hisASSE, and wente agayne vnto the cite. And Juda wente with his brethren vnto Josephs house (for he was there yet) and they fell before him on the grounde. Joseph sayde vnto them: What manner of dede is this, that ye haue done? Anewe ye not, that soch a man as I am, can prophesy?

Juda sayde: What shall we saye vnto my lord? or how shal we speake? and what excuse shal we make? God hath founde out y wickednesse of thy seruantes. Beholde, we and he, by whom the cuppe is founde, are my lordes seruantes. But he sayde: God forbid that I shulde do so. The man by whom the cuppe is founde, shall by my seruant, but go ye vp in peace vnto youre father.

The stepte Juda vnto him, and sayde: My lord, let thy seruant speake one worde in thine eares my lord, be not displeased at



þ seruauit also, for thou art eue as pharao. My lord axed his seruantes, and sayde: Have ye yet a father or brother? Then answered we: We haue a father, which is olde, and a yonge lad begotten in his age, and his brother is deed, & he is left alone of his mother, and his father loveth him.

**D** Then saydest thou: Brynge him downe vnto me, and I wil se him. But we answered my lord: The lad can not come from his father, yf he shulde come from him, he were but a deed man. Then saydest thou vnto thy seruantes: If youre yongest brother come not hither with you, ye shall se my face nomore. Then wente we vp vnto thy seruauit my father, and tolde him my lordes wordes. Then sayde oure father: Go youre waye agayne, and bye vs a litle foode. But we sayde: We can not go downe, excepte oure yongest brother be with vs, then wyll we go downe: for we darre not lode the man in the face, yf oure yongest brother be not with vs. Then sayde thy seruauit my father vnto vs: Ye knowe that my wife bare me two sonnes, one wente out from me, and I sayde: he is come in peces. If ye take this from me also, and eny my fortune happē him, then shall ye brynge my gray heer with sorowe downe vnto the graue.

**E** If I now come home vnto my father, & the lad be not with me (seyng his soule hangeth by the soule of this) then shall it come to passe, that yf he se not the lad there, he shal dye. So shal we thy seruantes brynge the gray heer of thy seruauit oure father with sorowe downe to the graue. For I thy seruauit became suertye for the lad vnto my father, and sayde: yf I brynge him not agayne, I will beare the blame all my lyfe longe. Therfore let thy seruauit byde here in steade of þ lad, to be my lordes bonde man, and let the lad go vp with his brethren. For how can I go vp vnto my father, yf the lad be not with me? Then shulde I se the mysery that shulde happen vnto my father.

The XLV. Chapter.

**A** Then coude not Joseph refrayne him self before all them that stode aboute him: and he comaunded every man to go out from him, and there stode no man by him, whan Joseph vttered him self vnto his brethren. And he wepte loude, so that þ Egyptians and pharaoos housholde herde it. And he sayde vnto his brethren: I am Joseph, is my father yet alyue? And his brethren coude not answer him, they were so abulshed before his face. But he sayde: Co-

me nye vnto me. And they came nye. And he sayde: I am Joseph youre brother. whom ye solde in to Egypte. And now were not you re selues, & thinke not þ there is eny wrath, because ye solde me hither. For God sent me hither before you, for yo lyues sake. For these are now two yerea, that þ derth hath bene in the lande, and there are yet fyue yea-res behynde, wherein there shalbe no plowinge ner harvest.

But God sent me hither before you, þ he might let you remayne vpon earth, and to saue youre lyues by a greate deliuerance. And now, it was not yet then that sent me hither, but God which hath made me a father vnto pharao, & lorde ouer all his house, and a prynce in the whole lande of Egypte. Haist you therfore, and go vp vnto my father, and saye vnto him: Thy sonne Joseph sendeth the this worde: God hath made me lorde in all Egypte, come downe vnto me, & rye not, thou shalt dwel in the lande of Gosen, and be with merthou and thy children, and thy childers childre, thy small and greate catell, and all that thou hast. There wyll I make prouision for the (for there are yet fyue yea-res of berth) that thou perishe not wthine house, and all that is thine. Beholde, youre eyes and the eyes of my brother Ben Jamin se, that I myne owne self speake vnto you by mouth. Shewe my father all my worshippe in Egypte, and all that ye haue sene: haist you, and come downe hither with my father.

And he fell aboute his brother Ben Jaminys neck, and wepte, and Ben Jamin wepte vpon his neck also. And he kyssed all his brethren, and wepte vpon them. And afterwarde talked his brethren wth him. And this tydinges came in to pharaoos house: Josephs brethren are come, which pleased pharao well, and all his seruantes.

And pharao spake vnto Joseph: Saye vnto thy brethren: Do thus, lade youre bestes, go youre waye, and whan ye come in to the lande of Canaan, take youre father and youre householdes, and come vnto me, I wyll geue you of the goodes in the lade of Egypte, so that ye shall eate the fatt in the lande. And he comaunded them, Do thus, Take you charettes out of y lande of Egypte for youre childen and wyues, and brynge youre father, and come, and regarde not youre household stuff: for the goodes of all the lade of Egypte shalbe yours.

The children of Israel dyd so, and Joseph gaue the charettes acordyng to pha-

raos commaundement, and expenses by the waye, and gaue them all, vnto every one a chaunge of rayment: but vnto Ben Jamin he gaue the hundred syluer pens, and fyue chaunge of rayment. As for his father, he sent him ten Asses laden with goodes out of Egypte, and ten Asses with come and bred, and vytayles for his father by þ waye. So he sent awaye his brethren, and sayde vnto them: Scryue not by the waye.

**E** Thus they departed out of Egypte, and came to the lande of Canaan vnto Jacob their father, and tolde him, and sayde: Thy sonne Joseph is yet alyue, and is a lorde in all the lande of Egypte. But his hert waue red, for he beleued them not. The tolde they him all the wordes of Joseph, which he had sayde vnto them. And whan he sawe y charettes that Joseph had sent to fetch him, his sperte renyned, & he sayde: I haue ynough, that my sonne Joseph is yet a lue I wil go, and se him, before I dye.

The XLVI. Chapter.

**I** Srael toke his iourney with all that he had. And whan he came to Bersēba, he offred offerynges vnto y God of his father Isaac. And God spake vnto him in a vision by night: Jacob Jacob. He sayde: here am I. And he saide: I am y mightie God of thy father, be not afrayed to go in to Egypte, for there wyl I make a greate people of the. I wyll go downe with the, & wil brynge the vp also. And Joseph shal laye his hande vpon thine eyes.

Then Jacob gat him vp from Bersēba, and y childen of Israel caried Jacob their father with their children and wyues vpon the charettes that pharao had sent to cary him. And they toke their catell & substance which they had gotten in the lande of Canaan, and so came in to Egypte: Jacob & all his fede with him, his children & his childers children with him, his daughters, and the daughters of his children, & all his fede.

**B** These are y names of the children of Israel, which came in to Egypte, Jacob & his sonnes. The first borne sonne of Jacob: Ruben. The children of Ruben: Hanoch, Pallu, Hezion and Charmi. The children of Simeon: Jemuel, Jamin, Ohad, Jathim, Johar and Saul the sonne of the Cananitish woman. The childre of Levi: Gerson, Cahath & Merari. The childre of Juda: Er, Onan, Sela, Phares & Serah. But Er and Onan dyed in the lande of Canaan. The childre of Phares: Hesron and Hamul. The children of Isachar: Thola, Phua, Job & Semron. The

children of Zabulon: Sered, Elon and Jahleel. These are the childre of Lea, which she bare vnto Jacob in Mesopotamia with his doughter Dina. These all together with sonnes & daughters make the & thirtie soules.

The childre of Gad: Ziphēon, Haggi, Suni, Ebon, Eri, Arodi and Areli. The childre of Affer: Jemna, Jesua, Jesui, Dina & Sera their sister. The children of Dina: Heber and Malchiel. These are the children of Silpa, whom Laban gaue vnto Lea his doughter, and she bare vnto Jacob these sixtene soules.

The childre of Rachel Jacobs wife: Joseph and Ben Jamin. And vnto Joseph in y lande of Egypte were borne Manasses and Ephraim, whom Asnath the doughter of Potiphar priest of On bare vnto him. The children of Ben Jamin: Bela, Becher, Asher, Gera, Naama, Ehi, Ros, Nupim, Hupim and Ard. These are the children of Rachel, which were borne vnto Jacob, fourtene soules altogether.

The children of Dan: Husim. The childre of Nephthali: Jahzeel, Guni, Jezer, Sillem. These are the children of Bilha, whom Laban gaue vnto his doughter Rachel, & she bare Jacob these seven soules. All the soules y came w Jacob in to Egypte, which proceeded out of his loynes (besyde the wyues of his childre) are altogether sixe & thirtie soules. And Josephs childre which were borne vnto him in Egypte, were two soules: so that all the soules of the house of Jacob which came in to Egypte, were seuentye.

And he sent Juda before him vnto Joseph, to shew him the waye to Gosen, & they came in to the lande of Gosen. Then Joseph bended his charett fast, and wente vp to mete Israel his father vnto Gosen. And whan he sawe him, he fell aboute his neck, & wepte sore vpon his neck. Then sayde Israel vnto Joseph: Now am I content to dye, for so moch as I haue sene thy face, that thou art yet alyue.

Joseph sayde vnto his brethren, & to his fathers house: I will go vp, & tell pharao, & saye vnto him: My brethre and my fathers house are come vnto me out of the lande of Canaan, and are keepers of catell (for they are men that deale with catell) their small & greate catell, and all that they haue, haue they brought with them. Now yf pharao call you, and saye: what is youre occupaciō? then ye shal saye: Thy seruantes are men y haue dealt w catell from oure youth vp hytherto, both we & oure fathers, that ye maye



Dwell in the lande of Gosen: for the Egip-  
cians abhorre all keepers of catell.

The XLVII. Chapter.



**W**hen came Joseph, and tolde pha-  
rao & sayde: My father and my bre-  
thren, their small & greete catell, & all  
y they haue, are come out of y lande of Ca-  
naan: & beholde, they are in the lande of Go-  
sen. And he toke syue of his brethren, & pre-  
sented them vnto Pharao. Then sayde pha-  
rao vnto his brethren: What is youre occu-  
pacion? They answered: Thy seruantes  
are keepers of catell, we and oure fathers al-  
so. And they sayde moier vnto Pharao:  
We are come to dwell with you in the lan-  
de, for y seruantes haue no pasture for their  
catell, so fore doth the derth oppresse the lan-  
de of Canaan. Now therfore let y seruantes  
dwell in the lande of Gosen.

**P**harao sayde vnto Joseph: Thy father  
and thy brethren are come vnto the: the lan-  
de of Egypte is open before the, let them  
dwell in the best place of the lande, & se y  
they dwell even in the lande of Gosen. And  
yf thou knowest that there be men of actiue  
te amoge the, make the rulers of my catell.

Joseph brought in Jacob his father also,  
& set him before Pharao. And Jacob than-  
ked Pharao. But Pharao axed Jacob:  
How olde art thou? Jacob sayde: The tyme  
of my pylgremage is an hūdieth and thir-  
tie yeares: litle and euell is the tyme of my  
pylgremage, and attayneth not vnto the ty-  
me of my fathers in their pylgremages.  
And Jacob thanked Pharao, and wete out  
from him.

**S**o Joseph prepared dwellinges for his  
father and his brethren, & gaue them a pos-  
session in the lande of Egypte, euen in the  
best place of the lande, namely, in the lande  
of Raemes, as Pharao comaunded. And  
he made prouysion for his father and his bre-  
thren, and all his fathers house with bried,  
euen as yonge children.

There was no bried in all the londe, for the  
derth was very sore: so y the lande of Egip-  
te & the lande of Canaan were famished by  
y reason of the derth. And Joseph brought  
together all the money that was founde in  
Egypte and Canaan, for y come that they  
bought. And he layed vp all the money in  
Pharaos house.

**N**ow whan money sayled in the lande of  
Egypte and Canaan, all the Egipcians ca-  
me vnto Joseph, & sayde: Gene vs bried. Why  
suffrest thou vs to dye before y, because we  
are without money? Joseph sayde: Brynge hi  
ther youre catell, so wil I gene you for youre  
catell, seynge ye are without money. Then  
brought they their catell vnto Joseph. And  
he gaue them bried for their horses, shepe, oxen  
and Asses. So he fed them with bried y ye-  
re, for all their catell.

**W**han y yeare was ended, they came vn-  
to him the next yeare, & sayde vnto him: We  
wil not hyde it from o lord, y not onely the  
money, but all the catell also is spent vnto o  
lord: & there is nothinge left more for o lor-  
de, but onely o body & oure lande. Wherefore  
suffrest thou both vs to dye, and oure londe?  
Take vs and oure lade for bried, that we and  
oure lande maye be bonde vnto Pharao: ge-  
ne vs seide, that we maye lyue and not dye, &  
y the lande become not a wilderness.

**S**o Joseph toke all the lande of Egypte  
in for Pharao: for the Egipcians solde every  
man his lande, because y derth was so migh-  
tie vpon them: and so the lade became pha-  
raos, with the people that went out and in  
at his cities, from one syde of Egypte vnto  
the other, excepte the prestes londe, that to-  
ke he not in: for it was ordened of Pharao  
for the prestes, that they shulde eate that  
which was appoynted them, which he ga-  
ue them, therfore they neded not to sell their  
landes.

**T**hen sayde Joseph vnto the people: Be-  
holde, I haue taken possession of you and  
your lande this daye for Pharao, Behol-  
de, there haue ye seide, soue the londe, and of  
the come ye shall gene the fift part vnto  
Pharao: foure parties shalbe youre, to soue  
the londe for youre sustenance, and for your  
houses and children.

**T**hey sayde: Let vs but lyue, & fynde gra-  
ce before the oure lord, we wyl gladly be  
Pharaos seruantes: So Joseph made the  
a lawe vnto this daye ouer the Egipcians  
londe, to gene Pharao the fift part, excep-  
te the prestes londe, which was not bonde  
vnto Pharao.

**S**o Israel dwelt in Egypte in the londe  
of Gosen, and had it in possession, and grew  
and multiplied exceedingly. And Jacob ly-  
ued seuentene yeare in the lande of Egypte,  
so that his whole age was an hūdieth and  
seuen and fourty yeares.

**N**ow whan the tyme came that Israel  
shulde dye, he called Joseph his sonne, and  
sayde vnto him: If I haue founde grace in  
thy sight, & then laye thine honde vnder my  
thye, & thou shalt shewe mercy and faithful-  
nes vpon me, and not burye me in Egypte,  
but I will lye by my fathers, and thou shalt  
carye me out of Egypte, & burye me in their  
buryall. He sayde: I wil do as thou hast say-  
de. But he sayde: Then sweare vnto me.  
And he sware vnto him. The Israel bowed  
himself toward the bed heade.

The XLVIII. Chapter.

**S**terchis it was tolde Joseph: Behol-  
de, y father is sicke. And he toke with  
him his two sonnes Manasses and  
Ephraim. Then was it tolde Jacob: behol-  
de, y sonne Joseph cometh vnto y. And Is-  
rael toke a corage vnto him, & sat vp vpo y  
bed, & sayde vnto Joseph: The Almightye  
God appeared vnto me at Lus in y lade of  
Canaan, & blessed me, & sayde vnto me: Behol-  
de, I wil cause y to growe & increase & wyl  
make a multitude of people of y, & wil gene  
this lade vnto y seide after y for an everlas-  
tinge possession. Therfore shal now thy two  
sonnes Manasses & Ephraim (which were  
borne vnto the in Egypte, before I came hi-  
ther vnto the) be myne, like as Ruben & Si-  
meon. As for those that thou begettest after  
the, they shal be thine owne. But these shal-  
be named with the names of their brethren  
in their inheritance.

**A**nd whā I came out of Mesopotamia,  
Rachel dyed by me in the lande of Canaan,  
by the waye, whan there was yet but a fel-  
des briede vnto Ephraim: and I buried her in  
the waye toward Ephraim, which now is  
called Bethleem.

**A**nd Israel looked vpon Josephs sonnes, &  
sayde: What are these? Joseph answered:  
They are my sonnes, which God hath geuen  
me here. He sayde: Brynge the hither to me,  
& I maye blesse the. (For Israels eyes were  
heuy for age, & he conde not well se.) And he  
brought the vnto him. So he kysed them, &  
embraced the, & sayde vnto Joseph: Beholde,  
I haue seene y face, which I thought not: &  
lo, God hath caused me to se y seide also. And  
Joseph toke them from his lappe, and they  
fell downe to the grounde vpon their face.

**T**hen Joseph toke them both, Ephraim &  
in his right hande toward Israels left ha-  
de, and Manasses in his left hande toward  
Israels right haide, & brought the vnto him.  
But Israel stretched out his right hande,  
& layed it vpo y heade of Ephraim & yogeft  
& his left hande vpo Manasses heade, & did  
so wyttyngly to his handes, for Manasses  
was y firstborne. And he blessed Joseph, &  
sayde: The God before whō my fathers Abia-  
ha & Isaac haue walked: y God y hath fed  
me my lyfe longe vnto this daye: the angell  
which hath deliuered me fro all euell, blesse  
these lades, y they maye be called after my  
name, & after y name of my fathers Abiaha  
& Isaac, y they maye growe & multiplie v-  
pon earth. But whā Joseph sawe y his fa-  
ther layed y right haide vpo Ephraims hea-  
de, it displeased him, & he lifte vp his fathers  
hande, to remoue it fro Ephraims heade vn-  
to y heade of Manasses, & sayde vnto him:  
Not so my father, this is y firstborne, laye y  
right haide vpo his heade. Neuertheles his  
father wolde not, & sayde: I knowe it well my  
sonne, I knowe it well, this shal be a people  
also, & shal be greater: but his yonger brother  
shal be greater the he, & his seide shal be full  
of people. So he blessed them the same daye  
& sayde: In y shal Israel blesse, so y it shal be  
sayde: God set the as Ephraim & Manasses.  
And so he set Ephraim aboue Manasses.

**A**nd Israel sayde vnto Joseph: Beholde,  
I dye, & God shall be w you, & brynge you a  
gayne in to y lande of youre fathers. I ha-  
ue geuen the a pece of londe, without y bre-  
thren, which I gat with my swerde and my  
bowe out of the hande of the Amorites.

The XLIX. Chapter.

**A**ld Jacob called his sonnes, & sayde:  
Gather you, & I maie tell you, what  
shal happen vnto you in y last tyme:  
Come together, and heare ye childre of Ja-  
cob: herken vnto Israel youre father.

**R**ube my first sonne, thou art my power  
and the begynnynge of my strength, chese  
in gouernance, & chese in anctiuite. Thou  
passest forth swiftly as y water. Thou shalt  
not be the cheifest: for thou hast clymmed  
vp vpon thy fathers bed, euen than desyle-  
dest thou my couch with goynge vp.

**S**ymeon and Levi brethren, their deedly  
weapons are perlous instrumentes. In to  
their secretes come not my soule, and my  
worshipe be not ioyned with their congre-  
gacion: for in their wrath they slew a  
man, and in their selfwyll they honghed  
an oxe. Cursed be their wrath, because  
D iii



it is so fierce: and their indignacion, because it is so rigorous. I wil deuoyde them in Jacob, and scatter them in Israel.

**B** \*Juda, thou art he. Thy brethrien shall prayse thee: for thy hāde shall be in thine enemies neck: thy fathers children shall stoupe vnto thee. \*Juda is a yonge lion, thou art come vp hye my sonne, frō the spoyle. \*He kneled downe and couched himself as a lion, as a lionesse: who wil rayse him up? The cep-ter shall not be remoued frō Juda, ner a master frō his fete: tyll the Worthye come, and vnto him shall the people fall. He shall bynde his foale vnto the vyne, and his Asses col- te to a noble brynch. He shall wash his gar- ment in wyne, and his mantell in the bloude of grapes: his eyes are rounder then wyne, and his teth whyter then mylk.

**C** Zabulon shall dwell in the haue of the see, and in the porte of shippes, and shall border vpon Sydon.

Isachar shall be a stronge Ass, & laye him downe betwixte a borders. And he saw rest, that it was good, and the lande, that it was pleasaunt. And bowed downe his shulder to beare, and became a seruānt vnto tribute.

**D** Dan shall be iudge in his people, as well as a trybe in Israel. Dan shall be a serpent in the waye, and an edder in the pāch, and bite the horse in the heles, that his ryder maye fall backward. **ORDE** I lōke for thy sal- uacion.

As for Gad, a wapened hoost of men shall fall violently vpon him, but he shall hurte them in the hele.

Of Asser cometh his fat bried, and he shall geue delicates vnto kynge.

Nephtali is a swift hynde, and geneth goodly wordes.

**D** The fruteful sonne Joseph, that flourish- ge sonne to lōke vpon, the daughters go vps the wall. And though the shoters angered him, strone with him, and hated him, yet his bowe bode fast, and the armes of his hādes were made strōge by the handes of a Mygh- tie in Jacob. Of him are come herdmēn & sto- nes in Israel. Of a fathers God art thou hel- ped, & of the Allmyghtie art thou blessed, & blessinges of heauen from aboue, with bles- singes of a depe & lyeth vnder, with blessinges of brestes & wombes. The blessinges pro- mised vnto thy father and my fore elders go mightely, after the desyre of the hyst in the worlde: these shall light on Josephs heade, and on the toppe of his heade, that was se- parate from his brethrien.

Ben Jamin, a rānyshinge wolfe. In the

mornynge shall he deuoure the praye, but in the euenynge he shall deuoyde the spoyle.

All these are the twelue trybes of Israel: and this is it that their father spake vnto them, whan he blessed them, euery one with a sundrye blessinge.

And he commaunded them, and sayde vnto them: I shall be gathered vnto my people, & burye me with my fathers in a cane which is in the felde of Ephron the Hethite, in the dubble caue that lyeth ouer against Mamre in a lande of Canaan, which Abrahā bought with the felde, of Ephron the Hethite for a possession to burye in. There buried they Abrahā & Sara his wife, there buried they Isaac also & Rebecca his wife: & their buried I Lea, in the good of the felde & of the cane therin, which was bought of the Hethites.

And whan Jacob had ended this com- maundement vnto his children, he plucked his fete together vpon the bed, and died, and was gathered vnto his people. The fell Joseph vpon his fathers face, and wepte, and kysed him.

## The l. Chapter.

**A**nd Joseph commaunded his seruātes & phisicians, to embawme his father. And the phisicians embawmed Is- rael, tyll fourtye dayes were ended (for so lon- ge endured the dayes of embawminge) & the Egipcians bewayled him seuentye dayes.

Now whan the mournynge dayes were ended, Joseph spake vnto Pharaos houshol- de, & sayde: If I haue founde fauō in youre sight, the speake vnto Pharao and saie: My father hath taken an ooth of me, & sayde: Be- holde, I dye, burye me in myne owne graue, which I dygged for myself in the lāde of Ca- naan. Therefore wyl I now go vp, and burye my father, and come agayne. Pharao saide: Go thy waye vp, and burye thy father, acor- ding as thou hast sworne vnto him.

So Joseph wete vp, to burye his father. And there wete w him all Pharaos seruā- tes & were the elders of his courte, and all a elders of the lande of Egipre, & all Josephs housholde, and his brethrien, and his fathers housholde. Onely their children, shepe & oren- lef they in a lāde of Gosen, & toke their iour- ney vp with him, vps charettes and horses, and the company was excedinge greate.

Now whan these came to the playne of Atad & lyeth beyonde Jordane, they made there a very greate and bytter lamentacion, & he mourned for his father seue dayes. And whā the people in the lande (the Cananites) sawe the mournynge in the playne of Atad,

they sayde: The Egipcians make there grea- te lamentacion. Therefore is the place called: The lamentacion of the Egipcians, which lyeth beyonde Jordane.

And his children dyd as he had commaun- ded them, and caried him to a lande of Ca- naan, and buried him in a dubble cane, that Abrahā bought with the felde for a pos- session to burye in, of Ephron the Hethite ouer agaynst Mamre. So Joseph toke his iour- ney agayne in to Egipre with his brethrien, and with all those that wente vp with him to burye his father, whan they had buried him.

**C** But Josephs brethrien were a frayd, whā their father was deed, and sayde: Joseph mighte happily haue indignacion at vs, and recompense vs all the euell that we dyd vnto him, therefore let they saye vnto him: Thy father commaunded before his death, and sayde: Thus shall ye saye vnto Joseph: O for- geue thy brethrien the offence and their syn- ne, that they dyd so euell vnto the. O for geue now this trespass of vs the seruāntes of thy fathers God. But Joseph wepte, whan they spake so vnto him.

And his brethrien wente, and fell downe before him, and sayde: Beholde, here are we thy seruāntes. Joseph sayde vnto the: Fea- re ye not, for I am vnder God. I thought euell ouer me, but God hath turned it vnto

good, to do as it is come to passe this daye, for the sauynge of much people. Therefore be not ye now a frayd, I wyl care for you and youre children. And he comforted them, and spake louyngly vnto them.

Thus dwelt Joseph in Egipre with his fathers house, and lyued an hūdieth and ten yeare, and Iawe Ephraims children, vnto a thirde generacion: In like maner the chil- dren of Machir the sonne of Manasses, be- gat children also vpon Josephs lappe.

And Joseph sayde vnto his brethrien: I dye, and God wyl vyset you, and brynge you out of this lande, to the lande that he swore vnto Abrahā, Isaac and Jacob. Therefo- re toke he an ooth of the childre of Is- rael, and sayde: Whan God shall

vyset you, & the cary my bo- nes frō hence. So Jo- seph dyed, whā he was an hūdieth and ten yeare ol- de, and they embaw- med him, & lay- ed him in a chest in Egipre.

The ende of the first booke of Mo- ses, called Genesis.

Tob. 14. a  
Iob 41. c  
Psal. 127. a

Exo. 11. d  
Iosu. 24. f



# The seconde booke of Moses, called, Exodus.

What this booke conteyneth.

- Chap. I. The childre of Israel increase in Egypte. The kynge commaundeth to slayethem, and to drowne them.
- Chap. II. The byrth of Moses, which is layed vpon the water. Pharaos doughter taketh him and bringeth him vp. He slayeth one of the Egyptians, and flyeth his waye in to Madian, where he marieth. The childre of Israel crye vnto the LORDE.
- Chap. III. God appeareth vnto Moses in the bush, and sendeth him vnto the kynge and the people.
- Chap. IIII. Moses is loth to go, & excuseth himself. But the LORDE enfourmeth him, maketh him stronge, and comforteth him. Moses taketh leue of his father in lawe, to go vnto his people.
- Chap. V. Moses and Aaron go vnto the kynge, which oppresseth the people the more.
- Chap. VI. God geueth Moses more instruccions and sendeth him vnto the people. The trybes are nombred.
- Chap. VII. Moses and Aaron go vnto the kynge, and shewe tokens before him: but the kynge wareth hard harted.
- Chap. VIII. After many tokens pharaos graun-  
teth to let the people go: but as soon as the plague ceaseth, he is as vngodly as afore.
- Chap. IX. There cometh a death amonge all the cattell: the commeth the sores, blaynes, and the hayle.
- Chap. X. The greshoppers and dardnes in Egypte. Pharaos forbyddeth Moses to come any more in his sight.
- Chap. XI. The LORDE promyseth to brynge yet another plague vpon Egypte, and commaundeth the Israelites to borrowe Jewels of syluer and golde of the Egyptians.
- Chap. XII. The use of the Easterlambe. God slayeth all the firstborne. Pharaos dryneth all the people out of the lande.
- Chap. XIII. God commaundeth to sanctifie all the firstborne vnto him, and carieth them to warde the lande of promyse, not the next waye but thorow the wyldernes, by a cloude in the daye tyme, and a pyler of fyre in the night.
- Chap. XIII. Pharaos foloweth vpon the people of God, which deliuereth his owne, carieth them thorow the reed see, & drowne the enemies therein.
- Chap. XV. Moses and the people synge a son-  
ge of thankesguyng vnto the LORDE, and come to Marath, where the bytter water is made swete.
- Chap. XVI. The LORDE sendeth quayles and the Manna to the vnpatient people.
- Chap. XVII. Water cometh out of the stonye rocke. They fight agaynst Amalek.
- Chap. XVIII. Jethro bryngech Moses his wife and children, and geueth him a good counsell.
- Chap. XIX. The LORDE appeareth vnto Moses vpon mount Sinai. Moses sheweth the people.
- Chap. XX. The LORDE geueth Moses the two tables of the commaundementes vnto the people.
- Chap. XXI. Lawes and statutes concernynge bodily thynges. Of murther, theft and other mo.
- Chap. XXII. Of theft. Of hurte that is done with wyll or vnawares. Of thynges geue to kepe. Of borrowynge and pledges.
- Chap. XXIII. Many dyuerse lawes & statutes.
- Chap. XXIII. Of the booke and bloude of the covenannt.
- Chap. XXV. XXVI. The LORDE commaundeth Moses to make the Sanctuary, and the thynges belonging thereto.
- Chap. XXVII. Of the altare and the apparell therof. Of the court of the habitacis. Of the oyle and lampes.
- Chap. XXVIII. How the prestes were arrayed and consecrated.
- Chap. XXIX. The consecratinge of Aaron, of his sonnes, and of the altare.
- Chap. XXX. Of the altare of incense, and the basen laver, the anoyntinge oyle and incense.
- Chap. XXXI. The workmen are called. The fe-  
pyng of the Sabbath. The two tables of wy-  
nes are geuen Moses.
- Chap. XXXII. They make the golden calf. Mo-  
ses in his displeasure breaketh the tables, and  
punysheth the transgressours.
- Chap. XXXIII. The people mourne. Moses pitch-  
eth the tabernacle, and the LORDE talketh  
with him.
- Chap. XXXIII. Moses receauech other tables of  
the LORDE with certayne lawes. The people are  
afraid at the brightnes of his face.
- Chap. XXXV. Certaine statutes concerninge the  
Tabernacle. The workmen are appoynted.
- Chap. XXXVI. What the thynges be that they  
made.
- Chap. XXXVII. The tabernacle of witnesse with  
the stanes, Cherubins, the table, candelstick.
- Chap. XXXVIII. The altare of brytofferiges with  
the thynges belonging thereto.
- Chap. XXXIX. Of the prestes garments.
- Chap. XL. The LORDE commaundeth Mo-  
ses to set vp the tabernacle, & to order the ap-  
parell therof.

## The ii. booke of Moses.

### The first Chapter.



These are the names of the childre of Israel, that came with Jacob in to Egypte: eue-  
ry one came in to his house, Ruben, Sime-  
on, Levi, Juda, Issa-  
char, Zabulon, Ben Ja-  
min, Dan, Nephthali, Gad and Aser. And of  
all the soules that came out of the loynes of  
Jacob, there were seuentie.

As for Joseph, he was in Egypte all re-  
ady. Now whan Joseph was deed, and all his  
biethren, and all they that lyued at that ty-  
me, the childre of Israel grewe, and increa-  
sed, and multiplied, and became exceedinge  
mightie, so the lande was full of them.

Then came there a new kynge ouer Egip-  
te, which knewe nothinge of Joseph, and  
sayde vnto his people: Beholde, the people  
of the childre of Israel are many, & might-  
ier then we: Vp, let vs deale wysely with  
them, lest there be not so many of them. For  
if there shulde ryse vp eny warre agaynst  
vs, they might ioynethem selues also vnto  
oure enemies, and ouercome vs, & so get them  
out of the lande.

And he set worke masters ouer them, to  
kepe them vnder with burthens. (For they  
brylde the cities Phiton and Raemses, for  
treasuries vnto Pharaos.) But the more they  
vered them, the more they multiplied and  
grew.

Therefore had they indignacion at the chil-  
dren of Israel, and the Egyptians com-  
pelled the childre of Israel without mercy to  
do seruyce, and made their lyues bytter vn-  
to them with greuous laboure in claye and  
brycke, and with all maner of bondage in  
felde, and with all maner of laboure, which  
they layed vpon them without mercy.

And the kynge of Egypte sayde vnto  
the mydwynes of the Hebrewewomen. (Of  
the which one was called Siphia, and the  
other Pua:) Whan ye helpe the women of  
the Hebrewes, and se vpon the stole, that it is  
a sonne, then slay him: but yf it be a dought-  
er, let her lyue. Nevertheless the mydwynes  
feared God, & dyd not as the kynge of Egip-  
te commaunded them, but let the childre  
lyue.

Then the kynge of Egypte called the  
mydwynes, and sayde vnto them: Wherfore  
do ye this, that ye let the childre lyue? The  
mydwynes answered Pharaos: The women

## The ii. Chap. Ho. xxiiij.

of the Hebrewes are not as the women of Egip-  
te, for they are sturdy women: or euer  
the mydwynes come at them, they are de-  
liuered.

Therefore God dealt well with the myd-  
wynes. And the people multiplied, and be-  
came exceedinge mightie. And for so much  
as the mydwynes feared God, he made  
them houses. Then Pharaos commaunded all  
his people and sayde: All the sonnes that  
are borne, cast in to the water, but let all the  
doughters lyue.

### The II. Chapter.

And there wente forth a man of the  
house of Levi, and toke a doughter of  
Leui. And the wife conceaued and bare a sonne. And whan she sawe that it was  
a proper childe, she hyd him thre monethes.  
And whan she coude hyde him no longer,  
she toke an Arke of redes, and dawbed it  
ouer with slyme and pitch, and layed the  
childe therein, and set it amonge the redes  
by the waters brynke. But his sister sto-  
de a farre of, to wete what wolde come of  
him.

And Pharaos doughter came downe,  
to wash herself in the water: And hir may-  
dens walked by the water syde: and whan  
she sawe the Arke amonge the redes, she  
sent one of hir maydens, and caused it to be  
fett. And whan she opened it, she sawe a chil-  
de: and beholde the babe wepte. Then had  
she pytie vpon it, and sayde: It is one of the  
Hebrewes childre.

Then sayde his sister vnto Pharaos  
doughter: Eshal I go, and call the a nurse  
of the Hebrewes women, to nurse the chil-  
de? Pharaos doughter sayde vnto her:  
Go thy waye. The mayde wente, and called  
the childe's mother. Then sayde Pharaos  
doughter vnto her: Take this childe, and nur-  
se it for me, I wyll geue thee thy rewarde. The  
woman toke the childe, and nursed it.

And whan the childe was growne, she  
brought it vnto Pharaos doughter, and it  
became hir sonne, and she called him Moses.  
For she sayde: I toke him out of the water.

Vpon a tyme whan Moses was greate,  
he wente forth vnto his biethren, and looked  
vpon their burthens, and sawe, that an Egip-  
cia smote one of his biethren & Hebrewes.  
And he looked rounde aboute him: and whan  
he sawe that there was no man, he slew the  
Egyptian, and buried him in the sonde.

The next daye he wente forth also,  
and sawe two men of the Hebrewes stry-



ynge together, and sayde to the vngodly: Wherfore smyrest thou thy neighbour? But he sayde: Who made the a ruler or iudge ouer vs? Wilt thou slaye me also, as thou slewest the Egipcian? The was Moses a frayd, and sayde: How is this knowne? And Pharaos herde of it, and sought for Moses, to slaye him. But Moses fled from Pharaos, and keppe him in the lande of Madian, and sat him downe by a wells syde.

The prest Madian had seuen daughters, which came to drawe water, and fylled the troughes, to geue their fathers shepe to drinke. Then came the shepherdes, and droue the awaye. But Moses gat him vp, and helped them, and gave their shepe to drynke. And whan they came to Reguel their father, he saide: How came ye so soone to daie? They sayde: A man of Egippte deluyered vs from y shepherdes, and diew vnto vs, and gaue the shepe to drynke. He sayde vnto his daughters. Where is he? Wherfore let ye the man go, that ye called him not to eate with vs?

And Moses was content to dwell with the man. And he gaue Moses his daughter Zippora, which bare him a sonne, and he called him Gerson, for he sayde: I am become a straunger in a straunge lande. And she bare him yet a sonne, whom he called Elieser, and sayde: The God of my father is my helper, and hath deluyered me from Pharaos hande.

But after this in processe of tyme, the kynge of Egippte dyed. And the childre of Israel sighd ouer their laboure, and cried. And their crye ouer their labo, came before God. And God herde their cōplaynte, and remēbred his couenant with Abraham Isaac and Jacob. And God looked vpon the childre of Israel, and God knew it.

## The iii. Chapter.

Moses keppe the shepe of Jethro his father in lawe prest of Madian, and droue the shepe on the backsyde of the wylbernes, and came to the mountayne of God, Horeb. And the angell of y LORD appeared vnto him in a flame of fyre out of the bush. And he sawe that y bush brient w fyre, and yet was not consumed, and saide: I wil go hence, and se this greatesight, why y bush is not brient.

Whan the LORD sawe, that he wente his waye to se, God called vnto him out of the bush, and sayde: Moses, Moses. He answered: Here am I. He sayde: Come not hither, put thy shues of thy fete, for the place where vpon thou stondest, is an wholly grou

de. And he sayde morouer: I am the God of thy father, the God of Abraham, y God of Isaac, and the God of Jacob. And Moses covered his face, for he was afrayed to look vpon God.

And the LORD sayde: I haue sene the trouble of my people in Egippte, and haue herde their crye ouer those that oppresse them. I knowe their sorowe, and am come downe to deluyer them from the power of the Egipcians, and to carye them out of that lōde, in to a good and wyde lōde, even in to a lōde that floweth with mylke and hony: namely, vnto the place of the Cananites, the chites, Amourites, Phereites, Zeytes y Jebusites, for so much now as the cōplaynte of the childre of Israel is come before me, I haue sene their oppreession wherwith the Egipcians oppresse them: So now y waye therfore, I wil sende the vnto Pharaos, that thou mayest brynge my people the childre of Israel out of Egippte. Moses sayde vnto God: Who am I, y I shulde go vnto Pharaos, and brynge the childre of Israel out of Egippte?

He sayde: I wyll be with the: and this shall be the token, y I haue sent the. Whan thou hast brought my people out of Egippte, ye shal serue God vpon this mountayne. Moses sayde vnto God: Beholde, whan I come to the childre of Israel, and saye vnto them: The God of youre fathers hath sent me vnto you, and they saye vnto me: What is his name: what shal I saye vnto them? God saide vnto Moses: I wyll be what I wyll be. And he sayde: Thus shalt thou saye vnto y childre of Israel: I wyll be hath sent me vnto you. And God sayde morouer vnto Moses: Thus shalt thou saye vnto the childre of Israel: The LORD God of youre fathers, the God of Abraham, the God of Isaac, y God of Jacob hath sent me vnto you, this is my name for ever, and my memoriall from childe to childe. Go thy waye therfore, and gather the elders of Israel together, and saye vnto them: The LORD God of youre fathers, the God of Abraham, the God of Isaac, the God of Jacob hath appeared vnto me, and sayde: I haue vsited you, and sene what is done vnto you in Egippte, and haue sayde: I wil brynge you out of the trouble of Egippte, in to y lande of y Cananites, Zethites, Amourites, Phereites, Zeytes y Jebusites: in to a lōde y floweth with mylke and hony. And yf they heare y voyce, then shalt thou and the elders of Israel go in to the kynge of Egippte, and saye

vnto him: The LORD God of y Zebunes hath called vs: Let vs go now therfore the dayes iourney in the wylbernes, y we maye do sacrifice vnto the LORD our God.

But I knowe, that the kynge of Egippte wil not let you go, but thouow a mightie haue. For I will stretch out myne hande, and smyte Egippte w all maner of wonders which I will do therein: after y shal he let you go. And I wil geue this people fauoure in the sight of the Egipcians: so that whan ye go forth, ye shal not go forth empty: but euery wife shal borowe of hir neighbouresse y of her that sojourneth in hir house, Jewels of siluer and golde and rayment: those shal ye put vpon youre sonnes and daughters, and spoyle the Egipcians.

## The iii. Chapter.

Moses answered, and sayde: Beholde, they shall not beleue me, ner heare my voyce, but shal saye: The LORD hath not appeared vnto the. The LORD sayde vnto him: What is y, that thou hast in thine hande? He saide a staff. He sayde: Cast it from the vpon the grounde. And he cast it fro him: then was it turned to a serpent. And Moses fled fro it. But y LORD saide vnto him: Stretch forth thine hande, and take it by the tayle. Then stretched he forth his hande, and toke it, and it became a staffe agayne in his hande. Therfore shal they beleue that y LORD God of their fathers, the God of Abraham, the God of Isaac y God of Jacob hath appeared vnto the.

And the LORD sayde furthermore vnto him: Thrust thine hande in to y bosome. And he thrust it in to his bosome, and toke it out: beholde, the was it leper like snowe. And he saide: put it in to y bosome agayne. And he put it agayne in to his bosome, and toke it out: beholde, the was it turned agayne as his flesh. Yf they wil not beleue the, ner heare y voyce of the first token, yet shal they beleue the voyce of the seconde token. But yf they wil not beleue these two tokens ner heare thy voyce, then take of the water of the ryuer, and poure it vpon the drye lōde: so shall the same water y thou hast take out of y ryuer, be turned vnto bloude vpo y drye lōde.

But Moses sayde vnto the LORD: Oh my LORD, I am a man y is not eloquer, from yesterdayer y yesterdayer, y sence the tyme y thou hast spo vnto thy seruants: for I haue a slowe speach, y a slowe tounge. The LORD sayde vnto him: Who hath made the mouth of man? Or who hath made the domme, or the deaf, or the seynge or y

blinde? Haue not I the LORD done it? So now thy waye therfore, I wil be w thy mouth, y teach the what thou shalt saye.

But Moses sayde: My LORD, sende whom thou wilt sende. Then was the LORD very angrie at Moses, and saide: Do not I knowe then, y thy brother Aaron the Leuite is well speken? And beholde, he shal go forth to mete y: and whan he seyth the, he shal reioyse from his hert. Thou shalt speake vnto him, y put the wordes in his mouth: y I wil be with thy mouth y his, and teach you what ye shall doo: y he shal speake vnto the people for the. He shal be thy mouth, y thou shalt be his God. And take in thine hande this staff, wherwith thou shalt do tokens.

Moses wene, and came agayne vnto Jethro his father in lawe, and sayde vnto him: Let me go (I praye the) that I maye turne agayne vnto my brethren, which are in Egippte, and se whether they be yet alyue. Jethro sayde vnto him: Go thy waye in peace. The LORD sayde also vnto him in Madian: Go y waye, turne agayne in to Egippte, for y me are deed, that sought after thy life. So Moses toke his wife, and his sonnes, and caried them vpon an Ass, y wente agayne in to the lande of Egippte, y toke the staff of God in his hande. And the LORD saide vnto Moses: Whan thou comest agayne in to Egippte, se y thou doo all the wonders (before Pharaos) which I haue put in y hande. But I wil harde his hert, y he shall not let the people go. And thou shalt saie vnto Pharaos: Thus sayeth y LORD: Israel is my firstborne sonne, y I saye vnto the: Let my sonne go, y he maye serue me: Yf thou wilt not let him go, then wil I slaye thy firstborne sonne.

And as he was by the waye in the Iune, the LORD met him, and wolde haue slayne him. Then toke Zippora a stone, and circumcyded the foreskynne of hir sonne, and touched his fete, and sayde: A bloody brydegrome art thou vnto me. The let he him go. But she sayde: A bloody brydegrome, because of the circumcision.

And the LORD sayde vnto Aaron: Go mete Moses in the wylbernes. And he wete, y met him on the mount of God, and kysed him. And Moses tolde Aaron all the wordes of the LORD, which had sent him: y all the tokens y he had charged him withall. And they wete, y gathered all the elders of the childre of Israel. And Aaron tolde all y wordes, y the LORD had spo vnto Moses: y dyd the tokens before the people, y the people beleued. And whan they herde y the

Ge. 19. b  
Mat. 21. c  
Act. 7. cNu. 12. a  
Exo. 18. aIudic. 2. c  
Gen. 15. c4. El. 14. a  
Act. 7. d

Iosu. 5. d

Exod. 4. e

Exod. 7. a

Exod. 12. e

Iosu. 5. a



LORDE visited the children of Israel, and looked upon their trouble, they bowed themselves, and worshipped.

## The V. Chapter.

**A**fterward wente Moses & Aaron, & spake vnto Pharaos: Thus sayeth the LORDE the God of Israel: let my people go, & they maye kepe holy daye vnto me in the wilderness. Pharaos answered: What felowe is the LORDE, that I must heare his voyce, and let Israel go? I knowe not the LORDE, nether wil I let Israel go.

They sayde: The God of the Hebrewes hath called vs. Let vs go nowtherfore thre dayes iourney in the wilderness, & do sacrifice vnto the LORDE'S God, & there happen not vnto vs pestilence or swerde. The sayte & kynge of Egypte vnto the: Why make ye & people (thou Moses & Aaron) to leaue their worke? Get you hence to yor labour. Pharaos saidemorer: Beholde, & people are to many in & lande, and yet wil ye byd them cease from their labour.

**B**The same daye therfore dyd Pharaos commaunde the workmasters of the people, and their officers, and sayde: Ye shal not gather and geue the people eny more strawe, to turne bryck, as yesterdays and yesterdays. Let them go, and gather them strawe them selues. And the nombre of the brycke which they made yesterdays & yesterdays, shall ye laye vpon them neuertheles, and mynyshe nothinge therof: for they are ydle. Therfore crye they and saye: We wil go, and do sacrifice vnto oure God. Let the men be keppe downe to labour, & they maye haue to do, & not to turne them selues to false wordes.

Then wente the workmasters of the people & their officers out, & spake vnto the people: Thus sayeth Pharaos: There shall no strawe be geuen you, go youre waye youre selues, and get you strawe, where ye can fynde it. But of youre laboꝝ there shall nothinge be mynyshe. Then were the people scattered in all & lande of Egypte, to gather stubble, that they might haue strawe.

**C**And the workmasters haistied them forward, & sayde: Fulfill yor daye worke, like as whan ye had strawe. And the officers of & children of Israel, whom Pharaos workmasters had set ouer them, were beaten, & it was saide vnto them: Wherfore haue ye not fulfilled yor appoynted daye worke to daye and yesterdays, like as in tymes past?

Then wente the officers of the children of Israel, & cōplayned vnto Pharaos: Wherfore wilt thou deale thus with thy seruantes?

Thy seruantes haue no strawe geuen the, & yet must we make the brycke that are appoynted vs. And beholde, thy seruantes are beaten, & thy people are euell intreated. Pharaos sayde: Ye are ydle, ydle are ye, therfore saye ye: we will go, and do sacrifice vnto the LORDE. Go now yor waye therfore, & worke: there shall no strawe be geuen you, but the nombre of brycke shal ye deliuer.

Then sawe the officers of the children of Israel, & it was not amended, for it was sayde: ye shal mynyshe nothinge of the daye worke of the brycke. And whan Moses & Aaron wente from Pharaos, they came forth to meete them, & sayde vnto them: The LORDE loke vpon you, & iudge it, for ye haue made the sauoure of vs to stynte before Pharaos and his seruantes, and haue geuen them a swerde in their handes, to slaye vs.

But Moses came agayne vnto the LORDE, and sayde: LORDE, wherfore dealest thou so euell with this people? Wherfore hast thou sent me? For sence the tyme that I wente in vnto Pharaos, to speake vnto him in thy name, he hath dealt euell with this people, and thou hast not deliuered & people. The LORDE sayde vnto Moses: Now shalt thou see, what I will do vnto Pharaos, for thou & a mightie hande must he let them go, thou & a mightie hande must he dryue them from him out of his lande.

## The VI. Chapter.

**A**nd God spake vnto Moses, & sayde vnto him: I am & LORDE, & I appered vnto Abraham, Isaac & Jacob, an Allmightie God: but my name, LORDE, haue I not shewed vnto them: My couenaunt also haue I made with them, that I wil geue them the lande of Canaan, the lande of their pilgrimage, wherin they haue bene strangers. Morouer I haue herde the cōplaynte of the children of Israel, whom & Egipcians oppresse with labour, and haue remembred my couenaunt.

Therfore saye vnto the childre of Israel: I am the LORDE, & wil brynge you out from yor burthens in Egypte, & wil rydd you from youre labour, and wil deliuer you thow a stretched out arme & greates iudgements, and will receaue you for my people, & will be yor God: so that ye shal knowe, that I the LORDE am yor God, which brynge you out from the burthen of Egypte, and wil brynge you into the lande, ouer the which I haue lift up my hande, to geue it vnto Abraham, Isaac and Jacob, & same wil I geue vnto you for a possession. I the LORDE.

**B**Moses tolde this vnto the childre of Israel. But they hearkened not vnto him, for very anguyshe of spiete, & for sore labour. The spake the LORDE vnto Moses, & sayde: Go thy waye, & speake vnto Pharaos the kynge of Egypte, & he let the childre of Israel go out of his lande. But Moses spake before & LORDE, & saide: Beholde, & childre of Israel hearken not vnto me, how shulde Pharaos the heare me? And I am also of vncircumcised lippes.

So the LORDE spake vnto Moses & Aaron, & gaue the a commaundement vnto the childre of Israel, & vnto Pharaos the kynge of Egypte, & they shulde brynge the childre of Israel out of Egypte.

These are & heades of the house of their fathers. The children of Ruben the first sonne of Israel, are these: Hanoch, Pallu, Hesron, Charmi: These are the generacions of Ruben.

The children of Simeon are these: Jemuel, Jamin, Obad, Jachin, Zophar, and Saul the sonne of the Cananitishe woman: These are the generacions of Symeon.

**C**These are the names of the childre of Levi in their generacions: Gerson, Kahath and Merari: Levi was an hundredth and seven & thirtie yeare olde. The children of Gerson are these: Libni and Semei in their generacions. The childre of Kahath are these: Amram, Jezear, Hebion, Osiel. Kahath was an hundredth & thre & thirtie yeare olde. The childre of Merari are these: Mabeli and Musi. These are & generacions of Levi in their tymes.

And Amram toke his vncles daughter Jochebed to wife, which bare him Aaron & Moses. Amram was an C. & viij. & thirtie yeare olde. The childre of Jezear are these: Korah, Nepheg, Sichri. The childre of Osiel are these: Misael, Elaphan, Sichui.

Aaron toke Elizaba & daughter of Amiadab Nabassons sisters to wife, which bare him Nadab, Abihu, Eleasar, Jehamar.

**D**The childre of Korah are these: Assir, Elkana, & Abiassaph. These are & generacions of & Korahites. Eleasar Aarons sonne toke one of the daughters of Putiel to wife, which bare him Phineas. These are the heades amonge the fathers of the generacions of the Leuites.

This is & Aaron & Moses, vnto whom & LORDE sayde: Bynge & childre of Israel out of the lande of Egypte with their armies. It is they (namely Moses & Aaron) & spake vnto Pharaos the kynge of Egypte, & they

might brynge the children of Israel out of Egypte. The same daie spake & LORDE vnto Moses in & lande of Egypte, & sayde: I am & LORDE, speake thou vnto Pharaos & kynge of Egypte, all & I saye vnto &. And he answered before & LORDE: Beholde, I am of vncircumcised lippes, how shall Pharaos the heare me? The VII. Chapter.

**A**nd the LORDE sayde vnto Moses: Beholde, I haue made the a God ouer Pharaos, & Aaron & brother shal be & prophet. Thou shalt speake all & I commaunde &: but Aaron & brother shal speake vnto Pharaos, & he maye let the childre of Israel go out of his lande. Neuertheles I wil harden Pharaos hert, & I maye multiplye my tokens & wonders in the lande of Egypte. And Pharaos shal not heare you, & I maye shewe my hande in Egypte, & brynge myne armyes, euen my people the childre of Israel out of & lande of Egypte, by greates iudgements. And & Egipcians shal knowe, & I am the LORDE, whan I shal stretch out my hande vpon Egypte, and brynge the children of Israel out from amonge them.

**B**Moses and Aaron dyd as the LORDE commaunded them. And Moses was fourescore yeare olde, & Aaron thre & foure score yeare olde, whan they spake vnto Pharaos. And & LORDE sayde vnto Moses & Aaron: Whan Pharaos sayeth vnto you: Shew youre wonders, then shalt thou saye vnto Aaron: Take thy staff, and cast it before Pharaos, & it shal turne to a serpent.

Then wete Moses & Aaron in vnto Pharaos, & dyd as the LORDE commaunded them. And Aaron cast his staff before Pharaos & before his seruantes, & it turned to a serpent. Then Pharaos called for & wyse men & Sorcerers. And the Sorcerers of Egypte also dyd like wyse with their Sorceries, and euery one cast his staff before him, & they turned vnto serpentes. But Aarons staff deuoured their stauens. So Pharaos hert was hardened, and he hearkened not vnto them, euen as the LORDE had sayde.

**C**And the LORDE sayde vnto Moses: The hert of Pharaos is hardened, he refuseth to let & people go. Get & vnto Pharaos in the mornynge, beholde, he shal come vnto & water, mete thou him vpon the waters brynke, & take & staff which turned to a serpent, in thine hande, & saye vnto him: The LORDE God of the Hebrewes hath sent me vnto the, & sendeth & worde: Let my people go, that they maye serue me in the wilderness: but hither to thou woldest not heare.



Therefore thus sayeth the LORD: hereby shalt thou knowe, & I am & LORD. Beholde, & the staff & I haue in my hande, wil I smyte the water which is in y<sup>e</sup> ryuer, & it shal be turned in to bloude: so that the fishes in the ryuer shall dye, & the ryuer shall stynte: & it shall grene the Egipcians to drynke of y<sup>e</sup> water of the ryuer.

**D** And & LORD spake vnto Moses: Saye vnto Aaron: Take y<sup>e</sup> staff, & stretch out thine hande ouer y<sup>e</sup> waters of Egypte, ouer their ryuers & brookes & ponde, & ouer all water poles, & they maye be turned to bloude, & that there maye be bloude in all y<sup>e</sup> lande of Egypte, both in vessels of woodd and stone.

**Psal. 77. c** Moses & Aaron dyd as y<sup>e</sup> LORD commaunded them, & lift vp the staff, & smote the water y<sup>e</sup> was in the ryuer, before pharao & his seruantes, & all the water in the ryuer was turned into bloude, & the fysh in the ryuer dyed, & the ryuer stante, so y<sup>e</sup> the Egipcians coude not drynke of the water of y<sup>e</sup> ryuer, & there was bloude in all the lande of Egypte. And the Sorcerers also of Egypte, dyd likewise with their Sorceries. But pharaos hert was hardened, & he hertened not vnto the LORD, like as the LORD had sayde. And pharao turned himself, & wente home, & set not his hert there on. All the Egipcians dygged rounde aboute y<sup>e</sup> ryuer, for water to drynke: for they coude not drynke of y<sup>e</sup> water out of the ryuer. And this endured seven dayes longe, that the LORD smote the ryuer.

## The VIII. Chapter.

**A** The LORD sayde vnto Moses: Go y<sup>e</sup> waye to pharao, & speake vnto him: Thus saith the LORD: Let my people go, & they maye serue me: If thou wilt not let the go, beholde, I wil smyte all y<sup>e</sup> borders of y<sup>e</sup> lode w<sup>th</sup> frogges, so y<sup>e</sup> the ryuer shal scroule w<sup>th</sup> frogges: these shal clymme vp, & come in to thine house, in to y<sup>e</sup> chamber, where thou slepest, vpon thy bed, and in to the houses of thy seruantes, amonge thy people, in to thine ouens, and vpon thy dowe: and the frogges shall come vp vpon the, and vpon thy people, and vpon all thy seruantes.

**B** And the LORD spake vnto Moses: Saie vnto Aaron: Stretch forth thine hande w<sup>th</sup> thy staff ouer the streames, & ryuers, & ponde, and let frogges come vpon the lande of Egypte. And Aaron stretched his hande ouer the waters in Egypte, & there came vp frogges, so y<sup>e</sup> the lande of Egypte was covered.

The Sorcerers also dyd likewise, w<sup>th</sup> their Sorceries, & caused frogges to come vpo y<sup>e</sup> lode of Egypte. The called pharao for Mo-

ses & Aaron, & sayde: Praye the LORD for me, & he maye take awaye the frogges from me & from my people, & I will let y<sup>e</sup> people go, & they maye do sacrifice vnto the LORD.

Moses sayde: Haue thou the hono<sup>r</sup> before me, & appoynte me, wha I shal praye for y<sup>e</sup>, for y<sup>e</sup> seruantes and for thy people: y<sup>e</sup> the frogges maye be drynen awaye fro the & fro thy house, & remayne onely in the ryuer. He sayde: Tomorrow. He sayde: Euen as thou hast sayde, y<sup>e</sup> thou mayest knowe, y<sup>e</sup> there is none like vnto the LORD & God: And the frogges shal be eaten from the, & from y<sup>e</sup> house, from thy seruantes, & from thy people, & remayne onely in the ryuer.

So Moses & Aaron wete from pharao, & Moses cried vnto the LORD for the appoyntment ouer the frogges, which he had promysed vnto pharao. And & LORD dyd as Moses sayde. And the frogges dyed in y<sup>e</sup> houses, in y<sup>e</sup> courtes, & vpon y<sup>e</sup> felde: & they gathered the togethe, here an heape, & there an heape, & the lande stante of them. But whan pharao sawe y<sup>e</sup> he had gotten bieth, his hert was hardened, and he hertened not vnto the LORD, euen as the LORD had sayde.

And the LORD spake vnto Moses: Saie vnto Aaron: Stretch out thy staff, & smyte the dust vpon the earth, & there maye be luse in the whole lode of Egypte. They dyd so. And Aaron stretched out his hande w<sup>th</sup> his staff, & smote the dust vpon the earth, & there were luse vpon men and vpon catell: All the dust of the lande was turned vnto luse in all the lande of Egypte.

The Sorcerers also assayed likewise w<sup>th</sup> their Sorceries, & they might brynge forth luse, but they coude not. And y<sup>e</sup> luse were vpon men & catell. Then sayde y<sup>e</sup> Sorcerers vnto pharao: It is the fynger of God. But pharaos hert was hardened, & he hertened not vnto the LORD, euen as the LORD had sayde.

And & LORD saide vnto Moses: Get y<sup>e</sup> vp tomorrow by tymes, & stonde before pharao: beholde, he wil go vnto the water, & speake thou vnto him: Thus saith y<sup>e</sup> LORD: Let my people go, & they maye serue me: yf not, beholde, I wil cause cruell wormes (or flies) to come vpon the, thy seruantes, & people, & thy house, so y<sup>e</sup> all the Egipcians houses, & the felde, and what thereon is shall be full of cruell wormes: & the same daye wil I separate the lande of Gosen, wherin my people are, so y<sup>e</sup> no cruell worme shalbe there, that thou mayest knowe, that I am & LORD in the myddest of the earth. And I wil set a diuynce betwene my people and thynne.

Tomorrow shal this token come to passe.

And the LORD dyd so. And there came perious cruell wormes in to pharaos house, in to his seruantes houses, & vpon all the lande of Egypte: and the lande was marred with noysome wormes.

**S** The called pharao for Moses & Aaron, & sayde: Go y<sup>e</sup> waye, & do sacrifice vnto y<sup>e</sup> God in y<sup>e</sup> lande. Moses sayde: It is not mete, y<sup>e</sup> we shulde so do, so shulde we offer y<sup>e</sup> abhominacion of y<sup>e</sup> Egipcians vnto the LORD & God. Beholde, yf we shulde offer the abhominacion of y<sup>e</sup> Egipcians before their eyes, shulde they not stone vs: Thie dayes iourney will we go in the wyldernes, and do sacrifice vnto the LORD oure God: like as he hath sayde vnto vs.

Pharao sayde: I wil let you go, y<sup>e</sup> ye maie do sacrifice vnto the LORD y<sup>e</sup> God in the wyldernes (onely y<sup>e</sup> ye go no farther) & praye for me. Moses sayde: Beholde, whan I am come forth from y<sup>e</sup>, I wil praye vnto y<sup>e</sup> LORD, & the cruell wormes maye be taken from pharao, & from his seruantes, & fro his people, euen tomorrow: onely disceau me nomore, that thou woldest not let the people go to do sacrifice vnto the LORD.

And Moses wete out from pharao, and prayed vnto the LORD. And the LORD dyd as Moses sayde, & toke awaye the cruell wormes from pharao, from his seruantes, and from his people, so y<sup>e</sup> there remayned not one. But pharao hardened his hert eue then also, and let not y<sup>e</sup> people go.

## The IX. Chapter.

**A** The LORD sayde vnto Moses: Go in to pharao, and speake vnto him: Thus saith the LORD God of y<sup>e</sup> Hebrewes: let my people go, & they maye serue me. If thou wilt not, but holdesthem longer, beholde, the hande of the LORD shal be vpon thy catell in the felde, vpon horses, vpon asses, vpon Camels, vpon oxen, vpon shepe with a very sore pestilence. And y<sup>e</sup> LORD shal make a diuysion betwene the catell of the Israelites & the Egipcians, so y<sup>e</sup> there shal nothinge dye of all that the children of Israel haue. And y<sup>e</sup> LORD appoynted a tyme, and sayde: Tomorrow shal the LORD do this vpon earth.

**B** And the LORD dyd the same on the morow. And there dyed of all maner of catell of the Egipcians: but of y<sup>e</sup> catell of y<sup>e</sup> childre of Israel there dyed not one. And pharao sent thither, & beholde, there was not one of the catell of Israel deed. But pharaos hert was hardened, so y<sup>e</sup> he let not y<sup>e</sup> people

go. Then sayde y<sup>e</sup> LORD vnto Moses & Aaron: Take youre handes full of asshes out of the fornace, & let Moses sprentle it toward heauen before pharao, that it maye be dust in all the lande of Egypte, & that there maye be sores & blaynes vpon men & vpon catell in all the lande of Egypte.

And they toke asshes out of y<sup>e</sup> fornace, & stode before pharao, & Moses sprentled it toward heauen. Then were there sores and blaynes vpon men & vpon catell, so that the Sorcerers might not stode before Moses by reason of the sores. For there were sores vpo the Sorcerers as well as vpon all the Egipcians. But the LORD hardened pharaos hert, so that he hertened not vnto them, eue as the LORD had sayde vnto Moses.

Then sayde the LORD vnto Moses: Get the vp tomorrow by tymes, & stonde before pharao, & speake vnto him: Thus saith y<sup>e</sup> LORD God of the Hebrewes: let my people go, & they maye serue me, els wyll I at this tyme sende all my plages in to thine hert, & vpon thy seruantes & vpon thy people: that thou mayest knowe, y<sup>e</sup> there is none like me in all landes. For I will now stretch out my hande, & smyte the & thy people w<sup>th</sup> pestilence, so y<sup>e</sup> thou shalt be rored out from the earth. Yet haue I stered y<sup>e</sup> vp for this cause, euen to shew my power vpon y<sup>e</sup>, and that my name might be declared in all landes.

Thou holdest my people yet, & wilt not let them go, beholde, tomorrow aboute this tyme wyll I cause a mightie greate hayle to rayne, soch as hath not bene in the lande of Egypte, sence the tyme that it was grounded, hither to. And now sende thou, & saue thy catell, & all y<sup>e</sup> thou hast in the felde: for all men & catell that shalbe founde in the felde, & not brought in to the houses, yf the hayle fall vpon them, they shall dye. Now who so feared the worde of the LORD amonge pharaos seruantes, caused his seruantes & catell to flye in to the houses: but luke whose hertes regarded not the worde of y<sup>e</sup> LORD, left their seruantes and catell in the felde.

Then sayde the LORD vnto Moses: Stretch out thy hande toward heauen, that it maye hayle vpon all the lande of Egypte, vpon men, vpon catell, & vpon all herbes of the felde in the lande of Egypte. So Moses stretched out his staff toward heauen, and the LORD caused it to thonder & hayle, so y<sup>e</sup> the fyre ranne alonge vpon the earth. Thus the LORD hayled & rayned vpon the lande of Egypte, so that the hayle & fyre wente so hoorybly together, as neuer was in all the la-

Some reader: I haue holden the vp.

Psal. 77. c  
104. d



de of Egypte, sens the tyme that there were people therin. And the hayle smote the whole lande of Egypte, all that was vpon y<sup>e</sup> felde, both men z catell, z smote all the herbes vpon the felde, z brake all the trees vpon y<sup>e</sup> felde, save onely in the lande of Gosen, where the childre of Israel were, there it hayled not. Then sent pharao z called for Moses z Aaron, z sayde vnto them: Now haue I synned, y<sup>e</sup> LORD is righteous, but I z my people are vngodly. Yet praye ye vnto the LORD, that the thonder z hayle of God maye cease, then wyl I let you go, that ye shal tary here no longer. Moses sayde vnto him: Whan I am come out of the cite, I wyl stretch out myne handes vnto the LORD, so shal the thonder cease, z there shal be no more hayle: that thou mayest knowe, that the earth is the LORDS. But I knowe, y<sup>e</sup> both thou z thy seruantes feare not yet the LORD God. Thus the flay and the barlye were smytten: for the barlye was shot vp, z y<sup>e</sup> flay was bouled: but the wheate and y<sup>e</sup> rye were not smytten, for they were late sowne.

So Moses wente from pharao out of y<sup>e</sup> cite, z stretched out his handes vnto y<sup>e</sup> LORD. And y<sup>e</sup> thonder z the hayle ceased, z the rayne dropped not vpon the earth. But whan pharao sawe y<sup>e</sup> the rayne z thonder z hayle ceased, he synned agayne, and hardened his hert, he z his seruantes. So pharao hert was hardened, y<sup>e</sup> he let not the childre of Israel go, euē as the LORD had sayde by Moses.

## The X. Chapter.

¶ And the LORD said vnto Moses: Go in vnto pharao, for I haue hardened his hert z the hertes of his seruantes, y<sup>e</sup> I might do these my tokens amonge the, z that thou mightest shewe it in the eares of thy children z of thy childers children, what I haue done in Egypte, and how I haue shewed my tokens amonge the, that ye maye knowe, how that I am the LORD.

So Moses z Aaron wente in vnto pharao, z spake vnto him: Thus sayeth y<sup>e</sup> LORD God of the hebrues: How longe refuset thou to submyt thy self vnto me, to let my people go, y<sup>e</sup> they maye serue me? If thou wilt not let my people go, beholde, tomorrow wil I cause greshoppers to come vpon all places, y<sup>e</sup> they maye couer the lande, so y<sup>e</sup> the lande can not be sene, z they shal eat vpon y<sup>e</sup> is left yon z was deliuered fro the hayle: z shal eat vpon all y<sup>e</sup> grene trees vpon the felde, z shal fyll thy house, all y<sup>e</sup> seruantes houses, z all the Egyptians houses: soch as y<sup>e</sup> fathers z y<sup>e</sup> fathers fathers haue not sene, sens

the tyme y<sup>e</sup> they were vpon earth vnto this daye. And he turned him, z wente out from pharao. Then said pharao seruantes vnto him: How longe shall we be snared after this maner? Let the men go, that they maye serue y<sup>e</sup> LORD their God. Knowest thou not yet, y<sup>e</sup> Egypte is destroyed? Moses z Aaron were brought agayne to pharao, which said vnto them: Go y<sup>e</sup> waye, z serue y<sup>e</sup> LORD y<sup>e</sup> God. But who are they y<sup>e</sup> shall go? Moses sayde: We wil go w<sup>th</sup> yonge z olde, w<sup>th</sup> sonnes and doughters, with shepe and oxen: for we haue a feast of the LORD. He sayde vnto the: Let it be so, the LORD be with you: Shulde I let you go z y<sup>e</sup> childre also? loke that ye haue not some myschefe in hande. Not so, but go ye that are men, and serue the LORD, for that was youre desyre. And they thrust them out from pharao.

¶ The LORD said vnto Moses: Stretch out thine hande ouer y<sup>e</sup> lande of Egypte, for the greshoppers, y<sup>e</sup> they maye come vpon y<sup>e</sup> lande of Egypte, z eat vpon all the herbes in the lande, w<sup>th</sup> all y<sup>e</sup> escaped the hayle. Moses stretched out his staff ouer y<sup>e</sup> lande of Egypte, z the LORD brought an east wynde in to the lande all y<sup>e</sup> daye z all y<sup>e</sup> night, z in the mornynge, the east wynde brought the greshoppers. And they came ouer the whole lande of Egypte, and lighted in all places of Egypte, so exceeding many, that before tyme there were neuer soch, nether shal be here after: for they couered the lande, and made it darcke. And they ate vpon all the herbes in y<sup>e</sup> lande, z all the frutes vpon the trees which remayned from y<sup>e</sup> hayle, z left no grene thinge behinde in the trees z herbes vpon the felde in all the lande of Egypte.

¶ Then pharao called for Moses z Aaron in all y<sup>e</sup> haist, z said: I haue synned agaynst the LORD y<sup>e</sup> God, z agaynst you: forgene me my synne this once also, z pray the LORD y<sup>e</sup> God, y<sup>e</sup> he maye take awaye fro me this death onely. And he wote out from pharao, z prayed vnto the LORD. The LORD turned a marvelous stroge west wynde, and toke vpon the greshoppers, z cast them in to the reed see, so that there was not one left in all the quarters of Egypte. But the LORD hardened pharao hert, that he let not the childre of Israel go. The LORD sayde vnto Moses: Stretch out thine hande toward heauen, that it be so darcke in the lande of Egypte, y<sup>e</sup> it maye be felt. And Moses stretched out his hande toward heauen, the was there a thicke darcknesse in all the lande of Egypte thre dayes, so y<sup>e</sup> in thre dayes no man

## The XII. Chapter.

saw another, nor rose vp from y<sup>e</sup> place where he was. But w<sup>th</sup> the childre of Israel there was light in their dwellings. Then pharao called for Moses, z sayde: Go y<sup>e</sup> waye z serue the LORD: onely leaue y<sup>e</sup> shepe z y<sup>e</sup> open here: let y<sup>e</sup> childre go w<sup>th</sup> you also. Moses sayde: Thou must geue vs offringes and biento offeringes, that we maye do sacrifice vnto the LORD y<sup>e</sup> God. Our catell shal go w<sup>th</sup> vs, and there shal not one hooffe be left behynde: for we must take therof for the seruyce of the LORD y<sup>e</sup> God. Moreover we knowe not wherewithall we shal serue y<sup>e</sup> LORD, tyll we come thither. But the LORD hardened pharao hert, y<sup>e</sup> he wolde not let them go. And pharao sayde vnto him: Get the hence from me, z bewarre, that thou come no more in my sight: for loke what daie so euer thou comest in my sight, thou shalt dye. Moses answered: Euē as thou hast sayde, I wil come no more in thy sight. The XI. Chapter.

¶ And the LORD said vnto Moses: I wil yet bringe a plage vpon pharao and Egypte: after y<sup>e</sup> shal he let you go from hence, z shal not onely let all go, but al so dryue you hence. Therefore saye now vnto the people, y<sup>e</sup> everyman borowe of his neyghboure, z every woman of his neyghbouresse, Jewels of syluer z golde: for the LORD shal geue the people fauour in the sight of y<sup>e</sup> Egyptians. And Moses was a very greates man in the lande of Egypte, in y<sup>e</sup> sight of pharao seruantes, z in the sight of the people.

¶ And Moses sayde: Thus sayeth the LORD: At mydnight wil I go out in the lande of Egypte, z all y<sup>e</sup> first borne in the lande of Egypte shal dye: from pharao first sonne (y<sup>e</sup> sitteth vpon his seate) vnto the first sonne of the mayde seruante which is behynde y<sup>e</sup> myll: z all the first borne amonge the catell: z there shal be a greates crie in all the lande of Egypte, soch as neuer was, ner shal be. But amonge all the childre of Israel there shal not a dogg quatch w<sup>th</sup> his tonge, fre men vnto catell, y<sup>e</sup> ye maye knowe, how y<sup>e</sup> the LORD hath put a differēce betwixte Egypte z Israel. The shal all these thy seruantes come downe vnto me, z sal at my fote, z saye: Get the out, thou z all the people that are vnder the. After that wyl I departe. And he wote fro pharao w<sup>th</sup> a wroth full displeasure. The LORD said vnto Moses: Pharao herteth not vnto you, y<sup>e</sup> many widders maye be done in y<sup>e</sup> lande of Egypte. And Moses z Aaron dyd all these widders before pharao: but y<sup>e</sup> LORD hardened his hert, y<sup>e</sup> he wolde not let y<sup>e</sup> childre of Israel go out of his lande.

¶ The LORD sayde vnto Moses z Aaron in the lande of Egypte: This moneth shal be with you y<sup>e</sup> first moneth z at it ye shal begynne the monethes of the yeare. Speake ye vnto all the congregacion of Israel, z saye: Vpon y<sup>e</sup> tenth daye of this moneth let every one take a lābe (or a kydd) where a honsholder is, to every house a lābe. But yf the honsholde be to few for a lambe, the let him z his neyghbours y<sup>e</sup> is next vnto his house, take it accordinge to the nombre of y<sup>e</sup> soules, and counce to the lambe, what every man maye eate. But it shal be a lambe without blemish, a male, z of a yeare olde. From amonge the lambes z goates shal ye take it.

And ye shal kepe it vnto y<sup>e</sup> fourtene dayes of the moneth. And every man of the congregacion of Israel shal slaye it aboute the eueninge. And they shal take of his bloude, and frye it on both the syde postes of the dore, and on the upperdore post of the house, that they eate it in. And so shal they eate flesh y<sup>e</sup> same night, roasted at the fyre, z vnlouended bled, and shal eate it with sowe sawse. Ye shal not eate it rawe, ner sodden with water, but onely roasted at the fyre, his heade w<sup>th</sup> his fete and perteneunce. And ye shal leaue nothyng of it ouer vntyll the mornynge: but yf eny thinge be left ouer vntyll the mornynge, ye shal burne it with fyre.



¶ Of this maner shal ye eate it: Ye shal be gyyded aboute youre loynes, and haue youre shues vpon youre fete, and stanes in y<sup>e</sup> handes, and ye shal eate it with haist: for it is y<sup>e</sup> LORDS passeouer. For in the same night wil I go thorow the lande of Egypte, z smyte all the first borne in the lande of Egypte, from men vnto catell, z vpon all the goddes of Egypte wyl I do execucion. Euē I the LORD. And the blonde shal be youre token, vpon the houses wherin ye are: y<sup>e</sup> whan I se the blonde, I maye passe ouer, and that the plage happen not vnto you, to destroye you, whan I smyte the lande of Egypte.



**E** And this daye shall ye haue for a remembrance, and ye shall kepe it holy for a feast vnto the LORDE, ye & all youre posterities, for a perpetuall custome. Seuen dayes shall ye eate vneleuened bried: namely, vpon the first daie shall ye leane of with leuened bried in youre houses. Who so euer eateth leuened bried from the first daye vnto & seventh that soule shall be roted out from Israel. The first daye shall be called holy amonge you, and the seventh also. No maner of worke shall ye do therein, save what belongeth to the meate for all maner of soules, that onely maye ye do for you. And kepe you to leuened bried.

For euen vpon that same daye wil I bringe youre armies out of the lande of Egypte, therfore shall ye and all youre posterities kepe this daye for a perpetuall custome. Vpon the fourtene daye of the first moneth, at euen, shall ye eate vneleuened bried, vnto the one and twente daye of the moneth, at euen: so that there be no leuened bried founde in youre houses seuen dayes. For who so euer eateth leuened bried, that soule shall be roted out from the congregacion of Israel, whether it be a straunger or borne in the lande. Therfore eate no leuened bried, but onely vneleuened bried in all yere dwellinges.

**D** And Moses called all the Elders of Israel, and sayde vnto them: Chose out, and take to euery householde a shepe, and kyll passeouer vnto the LORDE: and take a bunch of ysop, and dyppe it in the bloude in the basen, and stryke it vpon the vpperposte and vpon the two syde postes, and none of you go out at the doore of his house vntyll & moonyng, for the LORDE wyll go aboute and plage the Egyptians. And whan he seyth the bloude vpon the vpperposte, and vpon the two syde postes, he wyl passe ouer by the doore, and not suffre the destroyer to come in to youre houses to plage. Therfore kepe this custome for the and thy children for euer.

And whan ye be come into & lande that the LORDE shall geue you, (as he hath sayde) then kepe this seruyce. And whan youre children saye vnto you: What seruyce is this, that ye haue? Ye shall saye: It is the sacrifice of the LORDES Passeouer, which passed ouer by the children of Israel in Egypte, whan he plagued the Egyptians, and saved oure houses. Then the people bowed themselves, and worshipped. And the children of Israel wene and dyd, as the LORDE had

commanded Moses and Aaron.

And at mydnight the LORDE smote all the firstborne in the lande of Egypte: from Pharaos first sonne (which sat vpon his seate) vntyll the first sonne of the prisoner that was in the prison, and all the firstborne of the cattell. Then Pharaos arose & same night, and all his seruantes, and all the Egyptians, & there was a greete crye in Egypte: for there was no house wherin there was not one deed.

And he called for Moses and Aaron in & night, and sayde: Get you vp, and departe out fro my people, ye and the children of Israel: go youre waye, and serue the LORDE, as ye haue sayde: and take youre shepe and youre oxen with you, \* as ye haue sayde, and departe, and blesse me also. And the Egyptians were fearce vpon the people, to dryue them haistely out of the lande, for they said: we are all but deed.

And the people toke the rawe dowe, before it was leuened (for their foode) bounde in their clothes vpon their shulders. And the children of Israel had done \* as Moses sayde, and borrowed Jewels of syluer and golde, and clothes of the Egyptians: the LORDE also had geuen the people fauoure in the sight of the Egyptians, that they lent them, and so they spoyled the Egyptians.

Thus & children of Israel toke their iourney from Raamses to Suchoth, \* sire hundred thousande men of fore, besyde childre. There wente with them also moch cems people, and shepe, and oxen, and exceedinge many cattell.

And of the rawe dowe that they brought out of Egypte, they baked vneleuened cakes: for it was not leuened, in so moch as they were thurst out of Egypte, and coude not tarry: nether had they prepared them any other meate.

The tyme & the children of Israel dwelt in Egypte, is foure hundred and thirtie yeres. Whan the same were ended, the whole hoost of the LORDE wente out of the lande of Egypte in one daye. Therfore shall this night be kepte vnto the LORDE, because he brought them out of the lande of Egypte: And the children of Israel shall kepe it vnto the LORDE, they and their posterities.

And the LORDE sayde vnto Moses and Aaron: This is the maner of the keepyng of Passeouer: There shall no strainger eate of it. But who so is a bought seruaunt let him be circumcysed, & then eate therof. A straun-

ger and an hyred seruante shall not eate of it. In one house shall it be eate. Ye shall cary no me of his flesh out of the house, and \* ye shall not breake a bone of him. The whole congregacion of Israel shall do it.

But yf there dwell a straunger with the, & wil holde Passeouer vnto the LORDE, let him circumcysse euery one that is male, and then let him first come, and do it, and be as one that is borne in the lande: for there shall no vncircumcysed eate therof. One maner of lawe be vnto him & is borne in the lande, & vnto the strainger & dwelleth amonge you. And all the childre of Israel dyd as the LORDE commaunded Moses & Aaron. So vpon one daye the LORDE brought the childre of Israel out of the lande of Egypte with their armyes.

## The XIII. Chapter.

**A** And the LORDE spake vnto Moses, & sayde: Sanctifie vnto me euery firstborne, & breake all maner of Matrices amonge the childre of Israel, both of men & cattell: for they are myne. Then sayde Moses vnto & people: Think vpon this daye, in the which ye are gone out of Egypte from the house of bondage, how & & LORDE brought you out fro thence with a mightie hande. Therfore shall ye eate no sowe dowe. This daye are ye gone out, en in & moneth of Abib.

Now whā & LORDE hath brought y in to y lande of & Cananites, Herhites, Amorites, & Hittites & Jebusites, which \* he swore vnto y fathers to geue y (euen a lande that floweth with mylke & hony) then shalt thou kepe this seruyce in this moneth. Seue dayes shalt thou eate vneleuened bried, & vpon the seventh daye is the LORDES feast: therfore shalt thou eate vneleuened bried seue dayes, that there be no sowe dowe, ner sowed bried sene in all thy quarters.

**B** And thou shalt tell thy sonne at the same tyme, & saye: Because of that, which & LORDE dyd for me, whan I departed out of Egypte. Therfore shalt it be a signe vnto y in thine hande, and a token of remembrance before thine eyes, that the lawe of & LORDE maye be in thy mouth, how that & LORDE brought the out of Egypte with a mightie hande: Therfore kepe this maner yearly in his tyme.

Whan the LORDE now hath brought y into y lande of the Cananites (as he hath sworne vnto the and thy fathers) and hath geuen it the, then shalt thou sunder out vnto the LORDE all that breake the Matrice, and firstborne amonge thy cattell,

such as is male. The firstborne of the Asses shalt thou bye out with a shepe: but yf thou redeme it not, then breake his neck. All the firstborne of ruen amonge thy children shalt thou redeme.

And whan thy childe asketh the to daie or tomorrow: What is this? Thou shalt saye vnto him: The LORDE brought vs out of Egypte from the house of bondage with a mightie hande: for whan Pharaos was loth to let vs go, the LORDE slew all the firstborne in the lande of Egypte, from the firstborne of men vnto & firstborne of the cattell: therfore offer I vnto the LORDE all that breake the Matrice, beyng a male, and & firstborne of my children I redeme. And this shall be a signe vnto the in thine hande, and a token to thinke vpon before thine eyes, how that the LORDE brought vs out of Egypte with a mightie hande.

Now whan Pharaos had let y people go, God led them not the waye thorow the lande of the Philistynes, which was y nexte: for he thought: The people might repēt, whā they se warre, and so turne in agayne into Egypte. Therfore led he the people aboute, euen the waye thorow the wyldernes by y reed see. And the childre of Israel wente harnessed out of the lande of Egypte. And Moses toke Josephs bones with him, \* for he toke an ooth of the children of Israel, and sayde: God wyll surely vyset you, therfore cary awaye my bones with you from hence.

So they toke their iourney fro Suchoth, & pitched their tentes in Ethā in y edge of the wyldernes. And & LORDE wete before the by daye in a piler of a cloude, to lede the & right waye: and by night in a piler of fyre, that he might shewe the light to walke both by daie and night. The piler of the cloude departed neuer from the people by daye, and the piler of fyre departed not from the by night.

## The XIII. Chapter.

**A** And the LORDE spake vnto Moses, and sayde: Speake vnto the children of Israel, and byd them that they turne aboute, & pitch their tentes before the valley of Ziyoth, betwixte Migdol & the see toward Baal Zephō, and there pitch y tent right ouer by the see. For Pharaos shall saye of the children of Israel: They can not tell how to get out of the lande, the wyldernes hath shut them in. And I wyll harden his hert, y he shall folowe after them, & I wil geue me honoure vpon Pharaos, and vpon all his power. And & Egyptians shall knowe, y I am

Exo. 11. b  
and 14. cLeui. 23. a  
Nu. 28. c21. d  
22. d  
23. d  
24. d  
25. d  
26. d  
27. d  
28. d  
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48. d  
49. d  
50. d

21. d

21. d

Ge. 50. d  
Isa. 24. fNu. 14. b  
Nem. 9. d  
1. Cor. 10. a  
Esaie 4. b

Num. 11. b



the LORDE. And they dyd so.

**B** And whan it was tolde þe kyng of Egypte, þe people fled, his hert & his seruantes were turned agaynst þe people, & saide: Why haue we done this, that we haue let Israel go, þe they shalbe not serue vs? And he bounde his charettes fast, and toke his people wth him, and toke fire hūdrēth chōsen charettes, and the other charettes besyde that were in Egypte, and the captaynes ouer all his: for the LORDE hardened þe hert of pharaos kyng of Egypte, that he folowed after the children of Israel. And the children of Israel wente out with an hie hande.

**C** And the Egyptians folowed after the, & ouertoke them (where they had pitched by þe see) with horses and charettes, and hoisimē, and with his power, in the valley of Syzath towarde Baal Zephon. And whan pharaos camenye them, the children of Israel lift vp their eyes, and beholde, þe Egyptians wente behinde the, and they were sore afrayed, and cried vnto the LORDE.

Exo. 24. b

Exo. 10. a

Pa. 20. c

Exo. 30. c

Deu. 28. g

Exo. 14. a

Exo. 10. 4. c

And sayde vnto Moses: Were there no graues in Egypte, þe thou hast brought vs awaye to dye in the wyldernes? Wherfore hast thou done this vnto vs, that thou hast caried vs out of Egypte? Is not this it, that we sayde vnto the in Egypte? Leane of, & let vs serue the Egyptians: for it were better for vs to serue the Egyptians, then to dye in the wyldernes? Moses sayde vnto the people: Feare you not, stonde styll, and beholde, what a saluacion the LORDE shall shewe vpon you this daye: for these Egyptians whom ye se this daye, shall ye neuer se more for ever: the LORDE shal fight for you, onely quyetē youre selues.

**D** The LORDE sayde vnto Moses: Wherfore criest thou vnto me? Speake vnto þe children of Israel, þe they go forwarde. But lift thou vp þe staff, & stretch out thine hade ouer þe see, & parte it asunder, þe the children of Israel maye go in thorow þe myddest of it vpon the drye grounde. Beholde, I wyll harden þe hert of the Egyptians, þe they shall folowe after you. Thus wyl I get me honoure vpon pharaos, & vpon all his power, vpon his charettes and hoisimen: and the Egyptians shal knowe, that I am þe LORDE, whan I haue gotten me hono vpon pharaos, vpon his charettes, and vpon his hoisimen.

Then the angell of God þe wente before the armies of Israel, remoued, and gat him behynde them: and the clondy piler remoued also from before them, and stode behinde the and came betwixte the armies of the Egip-

ciens and the armies of Israel. It was a darcke cloude, and gaue light that night, so that all the night longe these and they coude not come together.



Whā Moses now stretched forth his hade ouer þe see, the LORDE caused it to passe awaye thorow a mightie eastwynde all that night, and made the see drye, and þe water dryed it self a sūder. And the children of Israel wente in thorow the myddest of þe see vpon the drye grounde: and þe water was vnto them as a wall, vpon their right hande & vpon their lefte. And þe Egyptians folowed, & wente in after the, all pharaos horses, & charettes, & hoisimē, enē in to þe myddest of þe see.

Now whan the mornynge watch came, the LORDE looked vpon the armies of the Egyptians out the piler of fire and þe cloude, & troubled their armies, and smote the wheles from their charettes, & ouerthrew them wth a storme. Then sayde the Egyptians: Let vs flye from Israel, the LORDE fighteth for the agaynst the Egyptians.

But þe LORDE sayde vnto Moses: Stretch out thine hande ouer the see, that þe water maye come agayne vpon the Egyptians, vpon their charettes, and hoisimen. Then Moses stretched out his hande ouer the see, and the see came agayne before daye in his course and strength, and the Egyptians fled agaynst it. Thus the LORDE ouerthrew them in the myddest of the see, so that the water came agayne, and couered þe charettes and hoisimen, and all pharaos power which folowed after them in to the see, so that there remayned not one of them. But the children of Israel wente drye thorow þe myddest of the see, and the water was vnto them as a wall vpon their right hande and vpon their lefte.

Thus the LORDE deliuered Israel in þe daye from the hande of the Egyptians. And they sawe the Egyptians deed vpon þe see syde, and the greates hande þe the LORDE had shewed vpon the Egyptians. And þe people

feared þe LORDE, and belened him, and his seruante Moses.

The XV. Chapter.

**A** Then sange Moses and the childre of Israel this songe vnto the LORDE, and sayde:

I will syng vnto þe LORDE, for he hath done gloriously, horse & charet hath he ouerthrowne in the see.

The LORDE is my strength, and my son ge, and is become my saluacion.

This is my God, I wil magnifie him: he is my fathers God, I wil exalte him.

The LORDE is the right man of warre, LORDE is his name. The charettes of pharaos & his power, hath he cast in to the see.

His chōsen captaynes are drowned in the reed see, & depe hath couered them: they sell to the grounde as a stone.

Thy right hande (O LORDE) is glorious in power: thy right hade (O LORDE) hath smytten the enemies.

And with thy greates glory thou hast destroyed thine aduersaries: thou sentest out thy wrath, & it consumed them, enen as stubble.

In the bierch of thy wrath the waters fell together, the floudes wente vpon a heape: the depes plomped together in þe myddest of the see.

**B** The enemy thought: I will folowe vpon them, and ouertake them, and deuyde þe spoyle, and coole my mynde vpon them.

I wil drawe out my swerde, and my hande shal destroye them.

Thou blewest with thy wynde, the see couered them, and they sancke downe as leed in the mightie waters.

LORDE, who is like vnto the amonge þe goddes? Who is so glorious in holynes, fearfull, laudable, and doinge wonders?

Whan thou stretchedest out thy right hande, the earth swallowed them vp.

Thou of thy very mercy hast led this people, whom thou hast deliuered, and with thy strength thou hast brought them vnto the dwellynge of thy Sanctuary.

Whan þe nations herde this, they raged, forowe came vpon the philistynes.

Then were þe prynces of Edom afrayed, tremblynge came vpon þe mightie of Moab, all the indwellers of Canaan waxed saynte harted.

**C** Let feare and drede fall vpon them thorow thy greates arme, that they maye be as styll as a stone, cyll thy people (O LORDE) be gone thorow, cyll þe people whom thou hast gotten, be gone thorow.

Drynge them in, and plante them vpon the mountayne of thy inheritaunce, vnto þe place that thou hast made for thyme owne dwellynge: enen to þe temple (O LORDE) which thy handes haue prepared.

The LORDE shal be kyng for ever & ener. For pharaos wente in to the see with horses, and charettes, and hoisimen, and the LORDE made the see fall agayne vpon them.

But the children of Israel wete drye thorow the myddest of the see.

And Miriam the prophetisse, Aarons sister, toke a tymbiell in hir hande, and all the women folowed out after her with tymbriels in a daunse. And Miriam sange before the: O let vs syng vnto the LORDE, for he hath done gloriously, man and horse hath he ouerthrowne in the see.

Moses caused the children of Israel to be parte out from the reed see, vnto the wylder- nesses of Sur, & they wente thre dayes in þe wyldernes, & they founde no water. Then came they to Marath, but they coude not drinke þe water for bytternes, for it was very bytter. Therfore was it called Marath, (þe is bytternes.) Then þe people murmured agaynst Moses, & sayde: What shal we drynke? And Moses cried vnto þe LORDE, which shewed him a tre: this he put in þe water, the was it swete.

There he made the a statute, and a lawe, and tempted them, and sayde: If thou wylt herken vnto the voyce of þe LORDE & God, & do that which is right in his sighte, and geue eare vnto his commaundementes, & kepe all his statutes, then wyl I laye vpon þe none of the sicknesse, that I layed vpon Egypte, for I am the LORDE thy surgione.

The XVI. Chapter.

**A** And they came vnto Elim, where there were twolue welles of water, and twelue palme trees, and there they pitched by þe water syde. From Elim they toke their iourney, and the whole congregacion of the children of Israel came in to the wyldernes of Sin (which lyeth betwene Elim and Sinai) vpon the fyftene daye of the seconde month, after that they were departed out of the londe of Egypte. And þe whole multitude of the children of Israel murmured agaynst Moses and Aaron in þe wyldernes, and sayde vnto them: Wolde God we had dyed in the londe of Egypte by the hande of the LORDE, whan we sat by þe flesch pottes, and had had bred ynough to eate: for ye haue brought vs out in to this wyldernes, to cause this whole multitude dye of hunger.

The sayde þe LORDE vnto Moses: beholde



I wyl rayne you bried from heauen, and let the people go out, and gather daylie, what they nede, that I maye proue whether they walke in my lawe or not. But vpon the sixte daye they shal prepare the selues, that they maye brynge in twyse as moch as they gather daylie.

**B** Moses and Aaron saide vnto all the children of Israel: At euen ye shall knowe, that the LORDE hath brought you out of the lode of Egypte, and in the morninge shall ye see the glory of the LORDE: for he hath herde youre grudginges agaynst the LORDE. For what are we, that ye grudge agaynst vs?

**N. m. d.** Moses sayde morouer: At euen shall the LORDE geue you flesh to eate, and in the morninge bried ynough: because the LORDE hath herde youre grudginges, that ye haue grugged agaynst him. For what are we? Your murmuringe is not agaynst vs, but agaynst the LORDE. And Moses sayde vnto Aaron: Speake vnto the whole multitude of the children of Israel: Come forth before the LORDE, for he hath herde youre murmurings.

**C** And whyle Aaron spake thus vnto the whole congegacion of the childre of Israel, they turned them toward the wyldernes: and beholde, the glory of the LORDE appeared in a cloude, and the LORDE sayde vnto Moses: I haue herde the murmuringe of the children of Israel. Tell them: At euen shall ye haue flesh to eate, and in the morninge shal ye be fylled with bried, and ye shall knowe, that I am the LORDE youre God.

And at euen the quayles came vp, and covered the tentes: and in the morninge the dew laye rounde aboute the tentes. And whan the dew was falle, beholde, there laye a thinge in the wyldernes, thynne and small, as the hore frost vpon the grounde.



**F** **D** And whan the children of Israel sawe it, they saide one to another: This is Ma. For they wyl not what it was. But Moses sayde vnto them: It is the bried that the LORDE hath geue you to eate. This is it that the LOR

DE hath commaunded: Every one gather for himself as moch as he eateth, and take a Gomer for every heade, accordinge to the nombre of the soules in his tente.

And the children of Israel dyd so, and gathered some more, some lesse. But whan it was measured out with the Gomer, he that gathered moch, had not the more: and he that gathered litle, wanted nothinge, but every one gathered for himself, as moch as he ate. And Moses sayde vnto them: Let no man leue ought therof vntill the morninge. But they harkened not vnto Moses. And some left of it vntill the morninge. Then waxed it full of wormes and stanke. And Moses was angrie at them.

And every morninge they gathered for them selues, as moch as every one ate: but as soone as it was whote of the Sonne, it melted awaye. And vpon the sixte daye they gathered twyse as moch of bried, two Gomers for one. And all the rulers of the congregacion came in, and tolde Moses. And he sayde vnto them: This is it, that the LORDE hath sayde: Tomorrow is the Sabbath of the holy rest of the LORDE: loke what ye wil bake, that bake, and what ye wyl seeth, that seeth, and that remayneth ouer, let it remayne, for it maye be kepte vntill the morninge. And they let it remayne tyll the morow, as Moses commaunded. Then stanke it not, neither was there eny womme therein. The sayde Moses: Eate that to daye, for to daye is the Sabbath of the LORDE, to daye shal ye fynde none in the felde. Sixe dayes shal ye gather it, but the seventh daye is the Sabbath, wher in there shal be none.

But vpon the seventh daye there wente out some of the people to gather, and founde nothinge. Then sayde the LORDE vnto Moses: How longe refuse ye to kepe my commandementes and lawes? Beholde, the LORDE hath geuen you the Sabbath, therfore vpon the sixte daye he geneth you bried for two dayes: therfore let every man now hyde at home, and no man go forth of his place vpon the seventh daye.

So the people rested vpon the seventh daye. And the house of Israel called it Man, and it was like Coriander seede, and whyte, and had a taist like symnels with hony.

And Moses sayde: This is it that the LORDE hath commaunded: Fill a Gomer therof to be kepte for youre posterities, for they maye see the bried, wherwith I fed you, whan I brought you out of the lande of Egypte. And Moses sayde vnto Aaron: Take a cruse, and

put a Gomer full of Man therein, and laye it vp before the LORDE, to be kepte for youre posterities, as the LORDE commaunded Moses. So Aaron layed it vp there for a testimony to be kepte.

And the children of Israel ate man fourtye yeares, tyll they came vnto a lande, wher people dwelt: euen vntill they came to the borders of the lande of Canaan, ate they Man. A Gomer is the tenth parte of an Ephah.

The XVII. Chapter.

**A** And the whole multitude of the children of Israel were on their iourneys out of the wyldernes of Sin (as the LORDE commaunded the) and pitched in Raphidim. Then had the people no water to drynke. And they chode w Moses, and sayde: Geue vs water, for we maye drynke. Moses sayde vnto the: Why chydye ye me? Wherfore tēp te ye the LORDE? But whan the people thyrsted there for water, they murmured agaynst Moses, and sayde: Wherfore hast thou caused vs to come out of Egypte: to let vs, oure children, and oure catell dye of hunger?

**B** Moses cried vnto the LORDE, and sayde: What shal I do w this people? They are all most ready to stone me. The LORDE saide vnto him: Go before the people, and take some of the elders of Israel with the, and take in thine hande thy staff, wherwith thou smotest the water, and go thy waye. Beholde, I wyl stonde there before the vpon a rocke in Zorah, there shalt thou smyte the rocke, so shall there water runne out, that the people maye drynke. Moses dyd so before the elders of Israel. Then was that place called Massa Meriba, because of the chydyinge of the children of Israel, and because they tempted the LORDE, and sayde: Is the LORDE amonge vs, or not?



**C** Then came Amalek, and fought agaynst Israel in Raphidim. And Moses sayde vnto Josua: Chose vs out men, go out, and fighte agaynst Amalek, tomorrow wil I stonde vpon

the toppe of the hyll, and haue the staff of God in my hande. And Josua dyd as Moses bade him, and fought agaynst Amalek. Moses and Aaron and Hur wente vp to the toppe of the hyll. And whan Moses helde vp his hande, Israel had the victory: but whan he let downe his hande, Amalek had the victory. **Judit. 4. c.**

But Moses handes were heavy, therfore toke they a stone, and layed it vnder him, that he might syt vpon it. And Aaron and Hur stayed vpon his handes, the one vpon the one syde, and the other vpon the other syde. So his handes were stedfast vnto the Sonne wente downe. And Josua discomfited Amalek, and his people thorow the edge of the swerde.

And the LORDE sayde vnto Moses: Wryte this for a remembraunce in a booke, and comytte it vnto the eares of Josua: for I wyl rote out Amalek from vnder heauen, so that he shal nomore be remembred. And Moses buylded an altare vnto the LORDE, and called it: The LORDE Nissi, for he sayde: The battayll of the LORDE shalbe agaynst Amalek thorow an hande vnder the defence of God from childe to childe. **\* that is: The 10. d. is he that lif. teth me vp.**

The XVIII. Chapter.

**A** And whan Jethro the prest in Madian Moses father in lawe herde of all that God had done w Moses and his people of Israel, how the LORDE had brought Israel out of Egypte, he toke Zippora Moses wife, whom he had sent backe, with her two sonnes. The one was called Gerson, for he saide: I am become a straunger in a straunge lande. And the other was called Eliafer, for he sayde: The God of my fathers hath bene my helpe, and hath deliuered me from pharaos swerde. **Exod. 1. d.**

Now whan Jethro Moses father in lawe, and his sonnes and his wife came vnto him in the wyldernes by the mount of God, wher he had pitched his tent, he sent worde vnto Moses: I Jethro thy father in lawe am come vnto the, and my wife and both hir children with her. Then wente Moses forth to mete him, and dyd obeysaunce vnto him, and kysed him. And whan they had saluted each other, they wente in to the tente.

Then Moses tolde his father in lawe all that the LORDE had done vnto pharaon and the Egyptians for Israels sake, and all the traunyle that had happened them by the waye, and how the LORDE had deliuered them. Jethro reioysed ouer all that good that the LORDE had done for Israel, for he had deliuered them from the hande of the Egyptians. And Jethro sayde: Praise be to the



## The ii. boke of Moses.

LORDE, which hath deliuered you from the hande of the Egipcians and of Pharaoh, (and) that knoweth how to deliuer his people from the Egipcians hande. Now I knowe, that the LORDE is greater the all goddes, because they dealt proudly to them. And Jethro toke brenstoffringes, and offered vnto God. Then came Aaron and all the elders of Israel to eate bried with Moses father in lawe before God.

**C** On the next morow sat Moses to iudge the people, and the people stode rounde aboute Moses from the morninge vntill y euen. But whan his father in lawe sawe all that he dyd with the people, he sayde: What is this, that thou doest with the people? Wherefore sittest thou alone, and all the people stonde rounde aboute from the morninge vntill the euen? Moses answered him: The people come to me, & are counsell at God: for whan they haue any thinge to do, they come vnto me, that I maye iudge betwixte every one & his neighbour, and shewe them the statutes of God, and his lawes.

His father in lawe sayde vnto him: It is not well that thou doest. Thou weeriest thy self, and the people that is with the. This busynesse is to sore for the, thou canst not perfourme it alone. But hearken vnto my voyce, I will geue the counsell, and God shall be with the. Be thou vnto the people to God warde, and brynge the causes before God, and provide them with statutes and lawes, that thou mayest shewe the waie wherein they shulde walke, and the workes that they shulde do.

But loke out amonge all the people, for honest men, that feare God, soch as are true, & hate couetousnes: make these rulers ouer them, some ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten, that they maye allwaye iudge the people. But where there is any greate matter, that they brynge the same vnto the, and iudge the small causes them selues: so shall it be lighter for the, yf they beare the burthen with the. If thou shalt do this, then mayest thou endure the thinge that God chargeth the withall, and all this people maye go peaceably vnto their place.

**D** Moses hearkened vnto the voyce of his father in lawe, and dyd all that he sayde. And he chose honest men out of all Israel, and made them heades ouer the people, some ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten, that they might allwaye iudge the people. As for soch causes as were

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herbe, they brought them vnto Moses, and iudged the small matters them selues. So Moses let his father in lawe departe into his owne londe.

### The XIX. Chapter.

**I**n the thirde moneth after that the children of Israel were gone out of the londe of Egypte, they came the same daye into the wyldernes of Sinai (for they were departed from Raphidim, and wolde into the wyldernes of Sinai) and there they pitched in the wyldernes ouer against the mounte. And Moses wente vp vnto God.

And the LORDE called vnto him out of the mount, and sayde: Thus shalt thou saye vnto the house of Jacob, and tell the children of Israel: Ye haue sene what I haue done vnto the Egipcians, and how I haue borne you vpon Eagles wynges, & brought you vnto my self. If ye wyll hearken now vnto my voyce, and kepe my couenauent, ye shall be myne owne before all people: for the whole earth is myne: and ye shall be vnto me a priestly kingdome, and an holy people. These are the wordes that thou shalt saye vnto the children of Israel.

Moses came and called for the elders of the people, and layed before them all these wordes, that the LORDE had commaunded. And all the people answered together, and sayde: All that the LORDE hath sayde, wyll we do.

And Moses tolde the wordes of the people vnto the LORDE agayne. And the LORDE sayde vnto Moses: Beholde, I wyll come vnto the in a thicke cloude, that the people maye heare my wordes, which I speake vnto the, and beleue the for euer. And Moses shewed the wordes of the people vnto the LORDE.

The LORDE sayde vnto Moses: Go vnto the people, and sanctifie the to daye and tomorrow, & they maye wash their clothes, and be ready agaynst the thirde daye: for vpon the thirde daye shall the LORDE come downe vpon mount Sinai before all the people. And set markes rounde aboute the people, and saye vnto them: Bewarre, that ye go not vp into the mount, ner touch the border of it. For whoso ever toucheth the mount, shall dye by death. There shall no hande touch it, but he shall either be stoned, or shot therewith: whether it be best for man, it shall not lyue. Whan the home bloweth, then shall they come vp vnto the mounte.

## The ii. boke of Moses.

**C** Moses wente downe from the mount vnto the people, and sanctified them. And they washed their clothes. And he sayde vnto them: Be ready agaynst the thirde daye, and no man come at his wife.



Now whan the thirde daye came (and it was early) it beganne to thonder and lighten, and there was a thicke cloude vpon the mount, and a noyse of a trompet exceeding mightie. And the people that were in the tentes, were afrayde. And Moses brought the people out of the tentes to mete to God, and they stode vnder the mount.

But all mount Sinai smoked, because the LORDE came downe vnto it with fyre. And the smoke therof wente vp as the smoke of a furnace, so that the whole mount was exceeding terrible. And the noyse of the trompet wote out, and was mightie. Moses spake, & God answered him loude. Now whan the LORDE was come downe vpon mount Sinai, euen vpon the toppe of it, he called Moses vp vnto the toppe of the mount. And Moses wente vp.

**D** Then sayde the LORDE vnto him: Go downe, and charge the people, & they preasse not vnto the LORDE to se him, and so many of them perishe. The rulers also that come nye vnto the LORDE, shall sanctifie them selues, lest the LORDE smyte the. But Moses sayde vnto the LORDE: The people can not come vp vpon mount Sinai, for thou hast charged vs, & sayde: Set markes aboute the mount, and sanctifie it.

The LORDE sayde vnto him: Go thy waye, get thee downe, Thou and Aaron with the shalt come vp: but the rulers and the people shall not preasse to come vp vnto the LORDE, lest he smyte the. And Moses wente downe to the people, and tolde them.

### The XX. Chapter.

**I**n the LORDE spake all these wordes, and sayde: I am the LORDE thy

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God, which haue brought the out of the londe of Egypte from the house of bondage.

Thou shalt haue none other Goddes in my sight. Thou shalt make the no grauen ymage ner any similitude, ner of it that is aboute in heauen, ner of it that is beneth vpon earth, ner of it that is in the water vnder the earth. Worshippe them not, and serue them not: for I the LORDE thy God am a gelouse God, visitinge the synne of the fathers vpon the children, vnto the thirde and fourth generacion, of them that hate me: And vnto the contrarye vpon many thousandes, that loue me, and kepe my commaundementes.

Thou shalt not take the name of the LORDE thy God in vayne. For the LORDE shall not holde him ingilte, that taketh his name in vayne.

Remember the Sabbath daie, that thou sanctifie it. Sire dayes shalt thou labour, and do all thy worke: But vpon the seuenth daye is the Sabbath of the LORDE thy God: thou shalt do no maner worke in it, neither thou, ner thy sonne, ner thy daughter, ner thy seruant, ner thy mayde, ner thy cattell, ner thy straunger that is within thy gates. For in sire dayes the LORDE made heauen and earth, and the see, and all that therin is, and rested vpon the seuenth daye: therefore the LORDE blessed the seuenth daye, & halowed it.

Honoure thy father and thy mother, that thou mayest lyue longe in the londe, which the LORDE thy God shall geue the.

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt beare no false wytnesse agaynst thy neighbour.

Thou shalt not lust after thy neighbours house.

Thou shalt not lust after thy neighbours wife, ner his seruant, ner his mayde, ner his oxe, ner his Ass, ner all that thy neighbour hath.

And all the people sawe the thonder and the lightenynge, and the noyse of the trompet, and how it at the mountayne smoked, and were afrayed, and stoffered, & stode as farre of, and sayde vnto Moses: Talk with vs, we wil heare: and let not God talke with vs, we might els dye. And Moses sayde vnto the people: Be not afrayed, for God is come to proue you, and that his feare maye be before youre eyes, & ye synne not.

And the people stode as farre of. But Moses gat him into the darcke cloude, where in



God was. And the LORDE spake vnto him: Thus shalt thou saye vnto the children of Israel: We haue sene, that I haue talked w<sup>th</sup> you from heauen: therfore shal ye make no thinge with me: goddes of syluer and golde shal ye not make you.

Make me an altare of earth, wher vpon thou mayest offer y<sup>e</sup> burntofferings, & peaceofferings, thy shepe and thine oxen. For loke in what place so euer I make y<sup>e</sup> remembrance of my name, there wil I come vnto the, and blesse the.

And yf thou wilt make me an altare of stone, thou shalt not make it of hewen stone: For yf thou lift vp thy tole vpon it, thou shalt inhallowe it. Moreover thou shalt not go vp vpon steppes vnto myne altare, that thy shame be not discovered before it.

## The XXI. Chapter.

**T**hese are the lawes, that thou shalt laye before them. Yf thou bye a seruaunt that is an Hebrue, he shal serue the sixe yeares, in the seventh yeare shal he go out fre and lowse. Yf he came alone, then shal he go out alone also: but yf he came married, then shal his wife go out with him. Yf his master haue geue him a wife, & she haue borne him sonnes or daughters, the shal the wife and y<sup>e</sup> children be the masters, but he shal go out alone. Nevertheless yf the seruaunt saye: I loue my master, and my wife and children, I wil not go out fre: then let his master brynge him before the Goddes, and holde him to the dore or post, and bore him thorow the eare with a botkin, and let him be his seruaunt for euer.

Yf a man sell his daughter to be an hand mayde, then shal she not go out as the men seruautes. But yf she please not hir master, and he haue not married her, then shal he let her go fre: but to sell her vnto a straunge people he hath no auctorite, for so moch as he hath despysed her. Yf he promyse her vnto his sonne, they shal he do vnto her after the lawe of daughters. But yf he geue him another wife, then shal he mynyshe no thinge of hir foode, rayment, and dewtye of marriage. Yf he do not these thye, then shal she go out fre, and paye no thinge.

He that smyteth a man that he dye, shall dye the death. Yf he haue not layed wayte for him, but God let him fall in his hande vnawares, then wil I appoynte the a place, where he shal flye vnto. But yf a man presume vpon his neighbour, and slaye him with disceate, then shalt thou take the sa-

me from myne altare, that he maye be slayne. Who so smyteth his father or mother, shall dye the death.

He that stealeth a man, and selleth him, so that he be founde by him, the same shall dye the death.

Who so curseth father and mother, shall dye the death. Yf men stryue together and one smyte another with a stone, or with his fist, so that he dye not, but lyeth in bedd: Yf he ryse, and go forth vpon his staff, the shal he that smote him, be vngiltie: saue that he shal paye the losse of his tyme, and geue y<sup>e</sup> money for healyng him.

He that smyteth his seruaunt or mayde with a staff, that he dye vnder his handes, the same shal suffre vengeance therfore. But yf he endure a daye or two, then shal he suffre no vengeance therfore, for it is his money.

Yf men stryue, and hytt a woman with childe, so that y<sup>e</sup> frute departe from her, and no harme happen vnto her, then shal he be punished for money, as moch as the womans husbände layeth to his charge, and he shal geue it, accordinge to the appoyntment of the dayes men. But yf there come harme vnto her there thorow, then shal he paye soule for soule, eye for eye, toth for toth, hande for hande, fote for fote, burnyng for burnyng, wounde for wounde, strype for strype.

Yf a man smyte his seruaunt or his mayde in the eye, and destroye it, he shal let them go fre and lowse for the eye sake. In like manner yf he smyte out a tothe of his seruaunt or mayde, he shal let them go fre and lowse for the tothes sake.

Yf an ore goore a man or a woman, that he dye, then shal that ore be stoned, and his flesh not eaten: so is the master of the ore vngiltie. But yf the ore haue bene used to push in tymes past, & it hath bene tolde his master, and he hath not kepte him, and besydes that slayeth a man or a woman, then shal y<sup>e</sup> ore be stoned, and his master shal dye. But yf there be money set vpon him, then, loke what is put vpon him, that shal he geue, to deluyne his soule. Likewise shal he be dealt withall, yf he goore a sonne or a daughter. But yf he goore a seruaunt or a mayde, then shal he geue their master thirtie syluer Syckles: and the ore shal be stoned.

Yf a man open a well, or dygge a pytt, and couer it not, and there fall an ore or Ass therin, then shal the owner of the pytt make it good with money, and restore it vnto

his master: but the deed carcase shal be his owne.

Yf one mans ore goore another, that he dye, then shal they sell the luyngge ore, and dewtye the money, and the deed carcase shal they dewtye also. But yf it be knowne, that the ore haue bene used to goore afore, then shal he paye his ore for the other, & the deed carcase shal be his owne.

## The XXII. Chapter.

**I**f a man steale an ore or shepe, and slaye it, or sell it, he shall restore fyue oxen for an ore, and foure shepe for a shepe.

Yf a thefe be taken breakinge in, & vpon that he smyteth that he dye, then shal not he that smote him, be giltye of his bloude. But yf the sonne be gone vp vpon him, then hath he committed manslaughter, and he shal dye.

A thefe shal make restitution. Yf he haue no thinge, the let him be solde for his theft. But yf y<sup>e</sup> theft be founde by him alyue (from the ore vnto the Ass or shepe) then shal he restore double.

Yf a man hurte a felde or vynyarde, so y<sup>e</sup> he let his cattell do harme in another mans felde, the same shal make restitution euen of the best of his owne felde and vynyarde.

Yf a fyre come out, and take holde of y<sup>e</sup> thounes, so that the sheenes be consumed, or the corne that stonderth yet vpon the felde, he that kyndled the fyre shal make restitution.

Yf a man deluyne his neighbour money or vessels to kepe, and it be stollen from him out of his house: yf the thefe be founde, he shal restore double. But yf the thefe be not founde, then shal the good man of the house be brought before the Goddes (and shal sweare) that he hath not put his hande vnto his neighbours good.

Yf one accuse another in any manner of trespass, whether it be for ore, or Ass, or shepe, or rayment, what so euer it be that is lost: then shal both their causes come before the Goddes: Loke whom the Goddes condempne, the same shal restore double vnto his neighbour.

Yf a man deluyne vnto his neighbour an Ass, or ore or shepe, or any manner of cattell to kepe, and it dye, or be hurte, or dryuen awaye that no man se it, then shal there an oath of the LORDE go betwene them, that he hath not put his hande vnto his neighbours good: and the owner of y<sup>e</sup> good shal accepte it, so that the other shal not make

it good. Yf a thefe steale it from him, then shal he make restitution vnto the owner thereof. But yf it be ranysched (of beastes) then shal he brynge record therof, and not make it good.

Yf a man borrowe ought of his neighbour, and it be hurte, or dye, so that the owner thereof be not by, then shal he make it good. But yf the owner thereof be by, then shal he not make it good, yf he hyred it for his money.

Yf a man begyle a mayde, that is not yet spoused, and lye with her, the same shal geue her hir dowry, and take her to his wife. But yf hir father refuse to geue her vnto him, the shal he weyethere the money, accordinge to the dowry of virgins.

Thou shalt not suffre a witch to lyne. Who so lyeth w<sup>th</sup> a beest, shal dye the death. Who so offereth to any goddes, saue vnto the LORDE onely, let him dye without redemption.

Thou shalt not vexe ner oppresse a straunger, for ye youre selues were strangers also in the londe of Egypte.

Ye shall trouble no wyddowe ner fatherlesse childe. Yf thou shalt trouble them, they shal crie vnto me, and I shal heare their crye: then shal my wrath ware whote, so y<sup>e</sup> I shal slei you with the swerde, and youre wyues shal be wedowes, and youre children fatherlesse.

Yf thou lende money vnto my people that is poore by the, thou shalt not be haue thyself as an vsurer vnto him, nether shalt thou oppresse him with vsury.

Yf thou take a garment of thy neighbour to pledge, thou shalt geue it him agayne before the Sonne go downe: for his rayment is his onely couerynge of his stynne: wher-in he slepeth. But yf he shall crie vnto me, I wyll heare him: for I am mercifull.

Thou shalt not speake euell of the Goddes, and the ruler of thy people shal thou not blasphem.

Thy drie and moist frutes shalt thou not kepe backe. Thy first sonne shalt thou geue vnto me. So shalt thou do also with thine oxen and shepe. Seven dayes let it be with the dame: vpon the eight dayes shalt thou geue it vnto me. Ye shal be holy people before me. Therefore shal ye eate no flesh, that is torne of beestes in the felde, but cast it vnto the dogges.

## The XXIII. Chapter.

**T**hou shalt not accepte a baynetale, that thou woldest manteine the vi-

Deu. 27.2  
Iosu. 8.3  
1. Mac. 4.1

Leuit. 25.1  
Deu. 15.1  
Ieru. 34.1

Deu. 15.1

Leu. 14.1  
Matth. 5.1  
Nu. 35.1  
Deut. 19.1

1. Re. 1.1

Gen. 24.1  
Deu. 22.1

1. Re. 28.1  
Deu. 27.1

Leu. 19.1  
Zach. 7.1

Iob. 24.1

Leu. 25.1  
Deut. 23.1  
Eze. 22.1

Deu. 24.1

1. Re. 16.1  
Act. 23.1

Leu. 22.1  
Eze. 44.1



gobly, and be a false wytnesse.

Thou shalt not folowe the multitude to euell, ner answer at the lawe that thou woldest to folowe the multitude, turne a syde from the right.

Deu. 22. a Thou shalt not paynte a poore mā as can se. If thou mete thine enemies ore or Assse, goinge astraye, thou shalt brynge the same vnto him agayne.

Deu. 22. a Luc. 14. a If thou se the Assse of him that hateth the, lye vnder his burthen, thou shalt not let him lye, but shalt helpe him vp.

Thou shalt not wraist the righte of chy poore in his cause. Kepe the farre from false matters. The innocent and righteous shalt thou not sle, for I iustifie not & vngodly.

Deu. 17. a Thou shalt not take giftes: for giftes blind be euen them & are sharpe of sight, & wraist the righteous causes.

Re shall not oppresse a straunger, for ye knowe the hert of straungers, for so moch as ye youre selues also haue bene straungers in the londe of Egipte.

Exo. 23. a Sixe yeares shalt thou sowe thy londe, and gather in the frute therof: In the seuenth yeare shalt thou let it rest and lye still, that the poore amonge thy people maye eate therof: and lye what remayneth ouer, let & beestes of the felde eate it. Thus shalt thou do also with thy vynyarde and olyue trees.

Exo. 23. b Sixe dayes shalt thou do thy worke, but vpon the seuenth daye thou shalt kepe holy daye, that thine ore and Assse maye rest, and that the sonne of thy handmayden and the straunger maye refresh them selues.

All that I haue sayde vnto you, that kepe. And as for the names of other goddes, ye shall not remembre them, and out of you remouthes shal they not be herde.

Exo. 12. a Thre tymes in the yeare shalt thou kepe feast vnto me: namely the feast of vnleuened bried shalt thou kepe, that thou eate vnleuened bried seven dayes (like as I commaunded & in the tyme of & moneth Abib, for in the same wentest thou out of Egipte. But appeare not emptye before me. And & feast whan thou first reapest thy labours, & thou hast sownen vpon the felde. And the feast of ingathering in the ende of & yeare, whan thou hast gathered in thy laboures out of the felde. Thre tymes in the yeare shal euery male that thou hast, appeare before the LORDE the Gouvernoure.

Deu. 16. b Thou shalt not offre the bloude of my sacrifice with sowre dowe, and the fat of my feast shal not remayne till the mornynge.

The first of the first frutes of thy selde shalt thou brynge in to the house of the LORDE thy God. And shalt not seech a kydd, whyle it is in his mothers mylke.

Beholde, I sende an angell before the, to kepe the in the waye, and to brynge the vnto the place, that I haue prepared. Therefore be warre of his face, and herken vnto his voyce, and anger him not, for he shall not spare youre mysdoes, & my name is in him. But yf thou shalt herken vnto his voyce, and do all that I shal tell the, then wyl I be enemy vnto thy enemies, and aduersary vnto thy aduersaries.

Now whā myne angell goeth before the, & bryngeth the vnto & Amorites, Hethites, Phereites, Cananites, Henuites & Jebusites, & I shal haue destroyed them: then shalt thou not worshipec their goddes, ner serue them, nether shalt thou do as they do, but shalt ouerthrowe their goddes, & breake the downe. But & LORDE yo God shal ye serue, so shal he blesse thy bried & thy water, and I wyl remoue all sicknesse from the.

There shalbe nothynge baren ner vnfructfull in thy londe, and I wil fulfill the nombre of thy dayes. I wil sende my scare before the, and sle all the people wherethou comest, & will make all thine enemies to turne their backes vps the. I wyl sende hornettes before &, and dryue out the Henuites, Cananites and Hethytes before the.

In one yeare wyl I not cast the out before the, & the londe become not waist, & wylde beastes multiply agaynst &: By litle & litle wyl I dryue them out before the, tyll thou growe, & haue the londe in possession. And I wil set the borders of thy londe, euen from the reed see vnto & see of the Philistynes, & from the wyldernes vnto the water. For I wil deluyne the indwellers of the londe in to thine hande, & thou shalt dryue them out before the. Thou shalt make no couenaunt with them ner with their goddes, but let the nor dwell in thy lande, that they make the not synne ageynst me. For yf thou serue their goddes, it wil surely be thy decaye.

The XXIII. Chapter.

And he sayde vnto Moses: Come vp vnto the LORDE then & Aaron, Nadab and Abihu, and the seuentie elders of Israel, & worshipec a farre of. But let Moses onely come nye vnto the LORDE, and let not them come nye, and let not the people also come vp with him.

Moses came and tolde the people all the wordes of the LORDE, & all the lawes. Then

answered all the people with one voyce, and sayde: All & wordes that the LORDE hath sayde, wyl we do.

Then wrote Moses all the wordes of & LORDE, & gat him vp by tymes in the mornynge, & & buylded an altare vnder & mount with twolue pilers, accordinge to the twolue trybes of Israel: & sent twolue yongeme of the children of Israel, to offre burnt offerynges, and peace offerynges theron of bullockes vnto the LORDE.

And Moses toke the half parte of the bloude, and put it in a basen, the other half sprentled he vpon the altare: & toke the boke of & couenaunt, & cried in the eares of the people. And whan they had sayde: All & the LORDE hath sayde, wyl we do, & herken vnto him: Moses toke the bloude, & sprentled it vpon the people, & sayde: Beholde, this is & bloude of the couenaunt that the LORDE maketh with you vpon all these wordes.

Then wente Moses & Aaron, Nadab & Abihu, & the seuentie elders of Israel vp, & sawe & God of Israel. Under his fete it was like a stone worke of Saphyre, & as the fashion of heane, whā it is cleare, & he put not his hande vps the principall of Israel. And whan they had sene God, they ate & dronke.

And the LORDE sayde vnto Moses: Come vp vnto me vpon the mount, & remayne there, & I maye geue the tables of stone, & & lawe & commaundementes & I haue wrytten, which thou shalt teach the. Then Moses gat him vp & his mynister Josua, & wente vp into the mount of God, & sayde vnto the elders: Tary ye here, tyll we come to you agayne: beholde, Aaron and Hur are with you, yf eny mā haue a matter to do, let him brynge it vnto them.

Now whā Moses came vp in to & mount, a cloude conered & mount: & the glory of & LORDE abode vpon mount Sinai, & conered it with the cloude sixe dayes, & vpon the seuenth daye he called Moses out of & cloude. And & fashion of & glory of & LORDE was like a consuming fyre vpon the toppe of & mount in the sight of the children of Israel. And Moses wente in to the myddest of the cloude, and ascended vp in to the mount, and abode vpon the mount fourtye dayes & fourtye nightes.

The XXV. Chapter.

And & LORDE talked with Moses & sayde: Speake vnto & childre of Israel, & they geue me an heue offerynge, & take the some of eneryman, that hath a fre wyllynge hert thereto. And this is the heue-

offerynge that ye shal take of them: Golde, syluer, brasse, yalowe sylke, scarlet, purple, whyte twyned sylke, goates hayre, reed stynges of rammes, doo stynges, fyre tre, oyle for lampes, spryces for the anoyntynge oyle, and for swete incense. Onix stones and set stones for the ouerboddy cote and for the brest-lappe.

And they shall make me a Sanctuary, that I maie dwell amonge them. Like as I shal shewe & a patrone of the habitation, and of all the ornamentes therof, so shall ye make it.

Make an Arke of fyre tre two cubytes & a half longe, a cubyte & a half brode, and a cubyte & an half hye: this shalt thou ouerleye with pure golde within and without, & make an hye vps it a crowne of golde rounde aboute, and cast foure rynges of golde, & put them in the foure corners of it, so that two rynges be vpon the one syde, and two vpon the other syde. And make stanes of fyre tre, and ouerlaye them with golde, and put them in the rynges alonge by the sydes of the Arke, to beare it withall: and they shal abyde styll in the rynges, & not be takē out. And in & Arke thou shalt laye the wytnesse, that I wyl geue the. Thou shalt make a Mercysate also of pure golde, two cubytes and a half longe, and a cubyte & a half brode.

And thou shalt make two Cherubyns of beaten golde vps both & endes of the Mercysate, & the one Cherub maye be vpon the one ende, & the other vpon the other ende, & so to be two Cherubyns vpon the endes of the Mercysate. And the Cherubyns shal spiede out their wynges ouer an hye, & they maye couer & Mercysate with their wynges: & & either of their faces maye be right ouer one agaynst another, and their faces shal loke vnto the Mercysate.

And thou shalt set & Mercysate aboue vpon the Arke. And in the Arke thou shalt laye the wytnesse, & I shal geue the. From & place wyl I testifie vnto &, and talke with the, namely, from & Mercysate (betwixte the two Cherubyns) which is vpon the Arke of wytnesse, of all that I wyl commaunde & vnto the children of Israel.

Thou shalt make a table also of fyre tre, two cubites longe, and one cubyte brode, and a cubyte and a half hye, and ouerlaye it with pure golde, and make a crowne of golde rounde aboute it, and an whope of an hāde briede hye, and a crowne of golde vnto & whope rounde aboute.



And vnto it thou shalt make foure rynges of golde, on the foure comers in the foure fete of it: harde vnder the whope shall 3 rynges be, to put in stanes and to beare the table w<sup>th</sup> all: and thou shalt make the stanes of fyre tre, & ouerlaye them with golde, & the table maye be boine therewith.

Thou shalt make also his disshes, spo-  
nes, pottes, and flat peces of pure golde, to poure out and in. And vpon the table thou shalt allwaye set shewbred before me.

Moreover thou shalt make a candelsicke of fyne beaten golde, where vpon shall be the shaft with braunches, cuppes, knoppes, and floures. Sire braunches shall proceade out of the sydes of the candelsicke, out of euery syde thre braunches. Euery braunch shall haue thre cuppes, (like allmondes) thre knoppes, and thre floures. These shall be the fyre braunches of the candelsicke. But the shaft of the candelsicke it self shall haue foure cuppes, knoppes and floures, and allwaie a knoppe vnder two braunches, of the fyre that proceade out of the candelsicke. For both the knoppes and braunches shall proceade out of the shaft, all one pece of fyne beaten golde.

And thou shalt make seven lampes abo-  
uethere on, that they maye geue light one ouer agaynst another, and snoffers and out quenchers of pure golde. Out of an hundred pounde weight of pure golde shalt thou make it, with all this apparell. \* And se that thou make it after the patrone that thou hast sene in the mount.

The XXVI. Chapter.

**T**he habitacion shalt thou make of ten curteynes, of whyte twyned sylke, of yalowe sylke, of scarlet and purple. Cherubyns shalt thou make thereon of broderd worke. The length of one curteyne shall be eight and twenty cubytes & bredth foure cubytes: and all the ten shall be like, and shall be coupled fyue and fyue together, one vnto the other. And thou shalt make loupes of yalowe sylke by the edge of euery curteyne, where they shall be coupled together, that there maye be euery two and two fastened together vpon their edges: fiftie loupes vpon euery curteyne, that one maye fasten the other together. And thou shalt make fiftie buttons of golde, wherewith the curteynes maye be coupled together, one to the other, that it maye be one couerynge.

Thou shalt make a coueringe also of goats heyer for a tente ouer the habitacion, of eleuen curteynes. The length of one curtey-

ne shall be thirtie cubytes, the bredth foure cubytes. And all the eleuen shall be alike great: fyue shalt thou couple together by the selues, & fyue also by them selues, & thou mayest dubble the fyfte curteyne in the fore front of the Tabernacle. And vpon euery curteyne thou shalt make fiftie loupes vpon the edges of them, that they maye be coupled together by the edges. And fiftie buttons of brasie shalt thou make, and put the buttons in to the loupes, that the tent maye be coupled together, and be one couerynge.

As for the remnant of the curteynes of the tente, thou shalt let the halfe parte hang ouer behynde & ette, vpon both the sydes a cubyte longe, & the residue maye be vpon the sydes of the Tabernacle, & couer it vpon both the sydes.

Besides this couerynge thou shalt make a couerynge of reed steynes of rammes. And aboue this a coueringe of doo skynnes.

Thou shalt make bordes also for the habitacion, of fyre tre, which shall stonde: one borde shall be ten cubytes longe, & a cubyte & a half brode. Two fete shall one borde haue, that one maye be set by the other.

Thus shalt thou make all the bordes for & Tabernacle: Twentye of them shall stonde toward the south, which shall haue fourtye sockettes of syluer vnder them, two sockettes vnder euery borde for his two fete.

Likewyse vpon the other syde toward the north there shall stonde twentye bordes also, and fourtye sockettes of syluer, two sockettes vnder euery borde.

But behynde the habitacion toward the west thou shalt make fyre bordes, and two bordes mo for the two comers of the habitacion, that euery one of them both maye be coupled from vnder vp with his corner borde, and aboue vpon the heade to come euenuen together with a clape: so that there be eight bordes with their syluer sockettes, wher of there shall be sixtene, two vnder euery borde.

And thou shalt make barres of fyre tre, fyue for the bordes vpon the one syde of the Tabernacle, and fyue for the bordes vpon the other syde of the Tabernacle, and fyue for the bordes behynde & Tabernacle toward the west. And the barres shalt thou shute thorow & myddest of the bordes, and fasten all together from & one corner to & other. And thou shalt ouerlaye the bordes w<sup>th</sup> golde, and make their rynges of golde, that the barres maye be put therein. And the barres shalt thou ouerlaye with golde, and so shalt

thou set vp the Tabernacle, according to & fashion as thou hast sene vpon & mount.

And thou shalt make a vayle of yalowe sylke, scarlet, purple, & whyte twyned sylke. And Cherubyns shalt thou make thereon of broderd worke, and shalt hang it vpon foure pilers of fyre tre which are ouerlayed with golde, hauynge knoppes of golde, and foure sockettes of syluer. And the vayle shalt thou fasten with buttons, and set the Arke of wytnesse within the vayle, that it maye be vnto you a difference betwixte the holy and the Most holy.

And thou shalt set the Mercyseate vpon the Arke of wytnesse in the Most holy. But set the table without the vayle, and the candelsicke ouer agaynst & table vpon & south syde of the Tabernacle, that the table maie stonde on the north syde.

And in the dore of the Tabernacle thou shalt make an hanginge, of yalowe sylke, purple, scarlet and whyte twyned sylke. And for the same hanginge thou shalt make fyue pilers of fyre tre, ouerlayed with golde, with knoppes of golde. And shalt cast fyue sockettes of brasie for them.

The XXVII. Chapter.

**A**ld thou shalt make an altare of fyre tre, fyue cubytes longe & brode, & it maye be foure square, & thre cubytes hye: thou shalt make hornes vpon the foure comers of it, & shalt ouer laye it with brasie. Make also pannes, shouels, basens, fleshokes, cole pannes. All & apparell therof shalt thou make of brasie. Thou shalt make a gredyon also like a nett, of brasie, & foure brasen rynges vpon the foure comers of it: from vnder vp aboute the altare shalt thou make it, so that the gredyon reach vnto & myddest of the altare. Thou shalt make stanes also for the altare, of fyre tre, ouer layed with golde, and shalt put the stanes in the rynges, that the stanes maye be on both the sydes of & altare, to beare it withall. And holowe with bordes shalt thou make it, like as it is shewed the in the mount.

And to & habitacion thou shalt make a courte, an hanginge of whyte twyned sylke: vpon & one syde an C. cubytes longe toward the south, & xx. pilers vpon xx. brasen sockettes, & the knoppes & their whopes of syluer. Likewyse vpon & north syde there shall be an hanginge of an C. cubytes longe, twenty pilers vpon twenty brasen sockettes, and their knoppes & their whopes of syluer.

But vpon the west syde the bredth of & courte shall haue an hanginge of fiftie cubi-

tes longe, & ten pilers vpon ten sockettes. Vpon the east syde also shall the bredth of the courte haue fiftie cubytes, so that the hanginge haue vpon one syde fyftene cubytes, and thre pilers vpon thre sockettes: And vpon & other syde fyftene cubytes also, and thre pilers vpon thre sockettes.

And in the courte gate there shall be an hanginge twenty cubytes brode, of yalowe sylke, scarlet, purple, and whyte twyned sylke, wrought with needle worke, and foure pilers vpon their foure sockettes. All the pilers rounde aboute the courte shall haue syluer whopes, & syluer knoppes, & sockettes of brasie. And the length of & courte shall be an hundred cubytes, the bredth fiftie cubytes, the heygth fyue cubytes, of whyte twyned sylke and & sockettes therof shall be of brasie. All & vessels also of the habitacion to all maner seruyce, and all the nales of it, and all the nales of the courte shall be of brasie.

Commaunde & children of Israel, & they bringe vnto & the most cleare & pure oyle olue beaten, to geue lighte, & it maye allwaye be put in the lāpes in the Tabernacle of wytnesse without the vayle, that hangeth before the wytnesse. And Aarō and his sonnes shall dresse it from the euerynge vntyll & morninge before the LORDE. This shall be vnto you a perpetuall custome for youre posterities amonge the children of Israel.

The XXVIII. Chapter.

**A**ld thou shalt take vnto the Aaron thy brother and his sonnes fro amonge the children of Israel, that he maye be my priest: namely Aaron & his sonnes Nadab, Abihu, Eleazar and Jehamar: & thou shalt make holy clothes for Aarō & his brother, honorable and glorious, & shalt speake vnto all them that are wise of hert, whom I haue fylled with the spere of wysdome, that they make garmentes to Aaron for his consecration, that he maye be my priest.

These are & garmentes which they shall make: a breslapp, an ouerboddy cote, a tunicle, an albe, a myter and a girdell. Thus shalt they make holy garmentes for & brother Aarō and his sonnes, that he maye be my priest. They shall take thereto golde, yalowe sylke, scarlet, purple, and whyte sylke.

The ouerboddy cote shall they make of golde, yalowe sylke, scarlet, purple, & whyte twyned sylke of broderd worke, that it maye be fastened together vpon both the sydes by & edges therof. And his gyrdell vpon it shall be of & same woman shippe & stuff, even of golde yalowe sylke, scarlet, purple, & whyte twyned



syllke. And thou shalt take two Onix stones, and grave in them the names of the children of Israel. Syre names vpon the one stone, and the sixe other names vpon the other stone accordinge to the order of their age. This shalt thou do by the stonegrauers that graue signettes, so that 3 stones with the names of the children of Israel to be set rounde aboute with golde: and thou shalt put them vpon the two shulders of the ouerbody cote, that that they maye be stones of remembraunce for the children of Israel, that Aaron maye beare their names vpon both his shulders before the LORDE for a remembraunce.

**C** Thou shalt make bores of golde also, and two wrethe cheynes of pure golde, and shalt fasten them vnto the bores.

The breslapppe of iudgment shalt thou make of broderd worke, euen after the worke of the ouerbody cote: of golde, yalow sylke, scarlet, purple, and whyte twyned sylke. Soure square shall it be and dubble, an hande bredth longe, and an hande bredth brode. And thou shalt fill it with soure rowes full of stones. Let the first rowe be a Sardis, a Topas, and a Smaragde. The seconde: a Ruby, a Saphyre, and a Dyanionde. The thirde: a Ligurius, an Achatt, and an Amethyst. The fourth: a Turcas, an Onix, and a Jaspis. In golde shall they be sett in all the rowes, and shall stonde accordinge to 3 twolue names of the children of Israel, grauen of the stonegrauers, euery one with his name accordinge to the twolue trybes.

**D** And vpon the breslapppe thou shalt make wrethen cheynes by 3 corners of pure golde, and two golde rynges, so, that thou faste the same two rynges vnto two edges of the breslapppe, and put the two wrethe cheynes of golde in the same two rynges, that are in two edges of the breslapppe. But the two endes of 3 two wrethen cheynes shalt thou fasten in the two bores vpon the ouerbody cote one ouer agaynst another.

And thou shalt make two other rynges of golde, and fasten them vnto 3 other two edges of 3 breslapppe, namely to 3 borders therof, wherwith it maye hange on the insyde vpon the ouerbody cote. And yet shalt thou make two rynges of golde, and fasten them vpon the two edges beneth to the ouerbody cote, vpon the outsyde one ouer agaynst another, where the ouerbody cote is ynneth together. And the breslapppe shall be fastened by his rynges vnto the rynges of the ouerbody cote with a yalow lace, that is

maye lye close vpon the ouerbody cote, and that the breslapppe be not losed from the ouerbody cote.

Thus shall Aaron beare the names of the children of Israel in 3 breslapppe of indgment vpon his hert, whan he goeth into the Sanctuary, for a remembraunce before the LORDE allwaye. And in the breslapppe of indgment thou shalt put light and perfectnesse, that they be vpon Aarons hert, whan he goeth in before the LORDE, and that he maye beare the indgment of the children of Israel vpon his hert before the LORDE allwaye.

Thou shalt make the tuncle also to the ouerbody cote all of yalow sylke, and aboue in the myddest there shall be an hole, and a bonde folden together rounde aboute the hole, that it rente not. And beneth vpon the hemme thou shalt make pomgranates of yalow sylke, scarlet, purple rounde aboute, and belles of golde betwixte the same rounde aboute: that there be euer a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute the hemme of the same tuncle. And Aaron shall haue it vpon him whan he mynistrereth, that the soude therof maye be herde, whan he goeth out and in at the Sanctuary before the LORDE, that he dye not.

Thou shalt make a foreheade plate also of pure golde, and graue therein (after the workmanshipe of the stone graver) the holy names of the LORDE, 7 with a yalow lace shalt thou fasten it vnto the fore front of the myter vpon Aarons fore heade, 7 Aaron maie so beare 3 synne of the holy thinges, which the childre of Israel halowe in all their gistes and Sanctuary. And it shall be allwaye vpon his fore heade, that he maye reconcyle them before the LORDE.

Thou shalt make an albe also of whyte sylke, and a myter of whyte sylke, and a gyrdle of needleworke.

And for Aarons sonnes thou shalt make cotes, gyrdles and bonetes, honorable and glorious, and shalt put them vpon thy brother Aaron and his sonnes, and shalt anoynte them, and fyll their handes, and consecrate them, that they maye be my prestes. And thou shalt make them lymmen breeches, to couer the flesh of their premities, from the loynes vnto the thyes. And Aaron and his sonnes shall haue them on, whan they go in to the Tabernacle of wytnesse, or go vnto the altare to mynister in the holy, that they beare not their synne, and dye. This

shalbe a perpetual custome for him, and his sede after him.

The XXIX. Chapter.

**A** This is it also, that thou shalt do vnto them, that they maye be consecrated prestes vnto me. Take a yonge bullocke, and two rammes without blemish, vneleuended bled, 7 vneleuended cakes myrte w oyle, and wafers of swete bled tempered w oyle: Of wheate flour shalt thou make them all, and put them in a maunde, 7 brynge them in the maunde, with the bullocke 7 two rammes.

And thou shalt brynge Aaron 7 his sonnes vnto the dore of the Tabernacle of wytnesse, 7 wash them w water, 7 take the garments, and put vpon Aaron the albe and the tuncle, 7 the ouerbody cote, 7 the breslapppe to 3 ouerbody cote, 7 shalt gyrd him on the out syde vpon the ouerbody cote, and set the myter vpon his heade, and the holy crowne vpon the myter: and shalt take the anoyntinge oyle, and poure it vpon his heade, and anoynte him.

**B** Thou shalt brynge forth his sonnes also, 7 put the albes vpon them, and gyrd both Aaron 7 them with gyrdles, 7 set the bonetes vpon their heades, that they maye haue the presthode for a perpetuall custome.

And thou shalt fyll the hâdes of Aaron and his sonnes, and brynge forth the bullocke before the Tabernacle of wytnesse. And Aaron and his sonnes shall laye their hâdes vpon the heade of the bullocke, and thou shalt slei the bullocke before the LORDE, at the dore of the Tabernacle of wytnesse, and shalt take of his bloude, and put it vpon the homes of the altare with thy synger, and poure all the other bloude vpon the botome of the altare.

And thou shalt take all the fat that cometh the bowels and the nett vpon the leuer, and the two kydneyes with the fat that is aboute them, and burne them vpon the altare. But the bullockes flesh, synne and donge, shalt thou burne with fyre without the hoost: for it is a synneofferynge.

**C** The one ramme shalt thou take also, and Aaron with his sonnes shall laye their handes vpon his heade. Then shalt thou slei him, and take of his bloude, and sprenkle it vpon the altare rounde aboute. But the ramme shalt thou denyde in peces, and wash his bowels and his legges, and laye them vpon the peces and the heade, and burne the whole ramme vpon the altare: for it is a burnt offerynge, and a swete sauoure of the

sacrifice vnto the LORDE.

As for the other ramme, thou shalt take him, and Aaron with his sonnes shall laye their handes vpon his heade, and thou shalt slei him, and take of his bloude, and put it vpon the cyppe of the right eare of Aaron and his sonnes, and vpon 3 thombe of their right handes, and vpon the greate too of their right fete, and thou shalt sprenkle the bloude vpon the altare rounde aboute, and shalt take of the bloude vpon the altare and the anoyntinge oyle, and sprenkle it vpon Aaron and his vestymentes, vpon his ionnes and their vestymentes. So shall he and his clothes, his sonnes and their clothes be consecrated.

Then shalt thou take the fat of the ramme, the rompe, and the fatt that couereth 3 bowels, the net vpon the leuer, and the two kydneyes with the fatt that is aboute them, and the right shulder (for it is a ramme of consecracion) and a symnel of bled, and an oyled cake, and a wafer out of the maunde of the vneleuended bled: that stondest before 3 LORDE, and put all in to the handes of Aaron and of his sonnes, and waue it vnto the LORDE. The take it out of their handes, and burne it vpon the altare for a burnt offeringe, to be a swete sauoure vnto 3 LORDE. For it is the LORDES sacrifice.

And thou shalt take the brest of the ramme of Aarons consecracio, 7 shalt waue it before 3 LORDE, 3 shall be his parte. And thus shalt thou halowe 3 Wauebrest 7 3 Heue-shulder (3 are wauned 7 heaued) of 3 ramme of the consecracion of Aaron 7 his sonnes: And it shall be a perpetuall custome for Aaron and his sonnes of 3 children of Israel: for it is an heue offrynge, and the heue offrynge shall be the LORDES dewtye of the childre of Israel, in their deade offrynges and heue offrynges which they do vnto the LORDE.

And the holy garments of Aaron shall his sonnes haue after him, that they maie be anoynted therein, 7 3 their handes maye be fylled. Of which of his sonnes shall be prest in his steade, the same shall put them on sene dayes, that he maye go in to the Tabernacle of wytnesse, to mynister in the Sanctuary.

But the ramme of consecracion shalt thou take, and seeth his flesh in an holy place. And Aaron with his sonnes shall eate the flesh of the same ramme with the bled in the maunde, at the dore of the Tabernacle of wytnesse: for there is an attene-ment made therewith, to fyll their handes, that they maye be consecrated. A strainger

Leuitic. 8

Leuitic. 8

Exo. 29. 31

Leuitic. 8

Some call the peace of ferynges

Nu. 20. 6

Leuitic. 8



shal not eate therof, for it is holy.

But yf eny of the flesh of the consecra-  
cion, and of the bred remaine vntyll the mor-  
nyng, thou shalt burne it with fyre, and not  
let it be eaten, for it is holy. And thus shalt  
thou do with Aaron and his sonnes all that  
I haue commaunded. Seven dayes shalt  
thou fill their handes, and offer a bullocke  
daylie for a synne offeringe, because of them  
I shalbe reconciled. And thou shalt halowe  
the altare, whan thou reconcylest it: and shalt  
anoynte it, that it maye be consecrated. Se-  
uen dayes shalt thou reconcyle the altare, and  
consecrate it, that it maye be an altare of the  
Most holy. Who so wyll touch the altare,  
must be consecrated.

6 Nu. 28.3  
1. Par. 17.6

And this shalt thou do with the altare:  
Two lambes of one yeare olde shalt thou of-  
fer every daye vpon it: the one lambe in the  
mornynge, and the other at euen. And to o-  
ne lambe a tenth deale of wheate floure, me-  
gled with I fourth parte of an Eyn of bea-  
ten oyle, and I fourth parte of an Eyn of wi-  
ne for a drynt offeringe. With the other lam-  
be at euen shalt thou do like as with I mea-  
te offeringe and drynt offeringe in the mor-  
nyng, for a swete sauoure of sacrifice vnto I  
LORDE. This is the daylie burnt offeringe  
amonge youre posterities, at the doore of the  
Tabernacle of wytnesse before the LORDE,  
where I will proteste vnto you, and talke  
with the. There wil I proteste vnto the chil-  
dren of Israel, and be sanctified in my glory,  
and wyth hallowe the Tabernacle of wytnes  
and the altare, and consecrate Aaron and his  
sonnes, to be my prestes. And I wil dwell a-  
monge the children of Israel, and wyll be their  
God: so I they shal knowe, how that I am  
the LORDE their God, which brought them  
out of the londe of Egypte, that I might  
dwell amonge them, euen I the LORDE  
their God.

\* Leui. 1.2  
Num. 12.8

Leu. 25.8  
2. Cor. 5.8

The XXX. Chapter.

**T**hou shalt make also an incense alta-  
re to burne incense, of fyue tre, a cu-  
byte longe and brode, eauen foure squa-  
red, and two cubytes hye with his hornes, and  
shalt overlaye it with pure golde, the rose and  
the walles of it rounde aboute, and the hor-  
nes therof, and a crowne of golde shalt thou  
make rounde aboute it, and two golde ryn-  
ges on ether syde vnder the crowne, that the  
re mai be stauess put therin, to beare it with  
all.

The stauess shalt thou make of fyue tre  
also, and onerlaye the with golde: and shalt  
set it before the vyle, that hangeth before

the Arke of wytnesse, and before the Mercy  
seate I is vpon the wytnesse, from whence I  
wyl proteste vnto the. And Aaron shalt bur-  
ne swete incense thereon every mornynge, wha-  
he dresseth the lampes. In like maner whan  
he lighteth the lampes at euen, he shall bur-  
ne soch incense also. This shal be the daylie  
incense before the LORDE amonge youre  
posterities.

Ye shall put no straunge incense therein, and  
offer no burnt offeringe, ner meat offeringe,  
nether drynt offeringe thereon. And vpon I  
hornes of it shalt Aaron reconcyle once in a  
yeare, with I bloude of the synne offeringe,  
which they shall offer that are reconcyled.  
This shal be done amonge youre posterities  
for this is the most holy vnto the LORDE.

And the LORDE spake vnto Moses, and  
sayde: Whan thou nombrest the heades of  
the children of Israel, then shal every one ge-  
ue vnto the LORDE the reconcylinge of his  
soule, I there happē not a plague vnto them,  
whan they are nombred. Every one that is  
tolde in the nombre, shall geue half a Sycke,  
after the Sycke of the Sanctuary: one Sy-  
cke is worth twentye Geras. This half Sy-  
cke shal be I LORDES heue offeringe. Who  
so is in the nombre from twenty yeare and a-  
boue, shal geue this heue offeringe vnto I  
LORDE. The riche shal not geue more, and  
the poore shal not geue lesse in the half Sy-  
cke, which is geuen vnto the LORDE to be  
an heue offeringe for the reconcylinge of  
their soules.

And this money of reconcylinge shalt thou  
take of the children of Israel, and put it to the  
Gods seruyce of the Tabernacle of wytnes,  
that it maye be a remembraunce vnto the  
children of Israel before the LORDE, that  
he maye let himself be reconcyled ouer their  
soules.

And the LORDE spake vnto Moses, and  
sayde: Thou shalt make a brasen laver also  
with a fote of brasse to wash, and shalt set it  
betwixte the Tabernacle of wytnesse and I  
altare, and put water therein, that Aaron and  
his sonnes maye wash their handes and  
fete therout, whan they go in to the Taber-  
nacle of wytnesse, or to the altare, to myn-  
istre vnto the LORDE with offeringe incen-  
se, I they dye not. This shalbe a perpetuall  
custome for him and his seide amonge their  
posterities.

And I LORDE spake vnto Moses, and  
sayde: Take vnto the spyces of the best, fyue  
hundred Syckes of Myrr, and of Cynamis  
half so much, euen two hundred and fyfte,

and of Balsam two hundred and fyfte,  
and of Cassia fyue hundred (after the Sy-  
cke of the Sanctuary) and an Eyn of oyle oly-  
ue, and make an holy anoyntinge oyle, after  
the craft of the Apotecary.

**D** And there I shalt thou anoynte the Ta-  
bernacle of wytnesse, and the Arke of wytnes,  
the table with all his apparell, I candilstick-  
e with his apparell, the altare of incense,  
the altare of burnt offeringes with all his  
apparell, and the laver with his fote: and thus  
shalt thou consecrate them, that they maye  
be most holy: for who so wil touch the, must  
be consecrated. Thou shalt anoynte Aaron  
also, and his sonnes, and consecrate them to  
be my prestes.

And thou shalt speake vnto the childre of  
Israel, and saye: This oyle shalbe an holy  
oyntment vnto me amonge ye posterities:  
It shal not be poured vpon mans body, ne-  
ther shalt thou make eny soch like it, for it is  
holy: therfore shal it be holy vnto you. Who  
so maketh eny soch like, or geueth a straüger  
therof, the same shalbe roted out from amon-  
ge his people.

And the LORDE sayde vnto Moses: Ta-  
ke vnto the spyces: Balme, Stacte, Galban,  
and pure franscencense, of one as moch as  
of another, and make incense therof (after  
the craft of the Apotecary) myngled toge-  
ther, that it maye be pure and holy. And thou  
shalt beate it to poulder, and shalt put of  
the same before the wytnesse in the Taber-  
nacle of wytnesse, from whence I wyl pro-  
teste vnto the, but it shalbe holy vnto the for  
the LORDE. Who so maketh soch to cense  
therwith, shalbe roted out from amon-  
ge his people.

The XXXI. Chapter.

**A**nd the LORDE spake vnto Moses, and  
sayde: I haue called by name Bezaleel  
the sonne of Uri I sonne of Iur, of I  
trybe of Iuda, and haue fylled him with I  
spere of God, with wysdome and vndersto-  
dyng and knowlege, and to worke with all  
maner of conynge worke, in golde, syluer,  
brasse, to graue stones conyngly, and to set  
them, to carue well in tymbre, and to make  
all maner worke. And beholde, I haue geuen  
him Ahaliab the sonne of Ahisamach of  
the trybe of Dan, to be his companion, and  
haue geuen wysdome in to the hertes of all  
that are wyse, that they shal make all that  
I haue commaunded the: the Tabernacle  
of wytnesse, the Arke of wytnesse, the Mer-  
cyseate thereon, and all the ornamentes of I  
Tabernacle: the table and his apparell, the  
candilstick and all his apparell, the altare

21. d  
22. b  
23. b

25. 10.  
30.

of incense, the altare of burnt offeringes with  
all his apparell, the laver with his fote, the  
mynistryng vestimentes of Aaron I prest,  
and the garmentes of his sonnes to serue li-  
ke prestes, the anoyntinge oyle, and the incen-  
se of spyces for I Sanctuary. All that I ha-  
ue commaunded the, shal they make.

And the LORDE talked vnto Moses, and  
sayde: Speake vnto the children of Is-  
rael, and saye: Kepe my Sabbath, for it is a  
token betwene me and you, and youre poste-  
rities, that ye maye knowe, how that I am  
the LORDE which haloweth you: therfore  
kepe my Sabbath, for it shalbe holy vnto  
you. Who so vnhaloweth it, shal dye the  
death: for who so doth eny worke therein,  
shalbe roted out from amonge his people.

Exo. 30.

\* Nu. 15.10

Gen. 2.3

Sixe dayes shall men worke, but vpon  
the seventh daye is the Sabbath: the holy  
rest of the LORDE. Who so doth eny wor-  
ke vpon the Sabbath daye, shal dye the  
death.

Therfore shal the children of Israel kepe  
the Sabbath, that they maye kepe it also a-  
monge their posterities for an everlastynge  
covenant. An everlastynge token is it be-  
twixte me and the children of Israel. For in  
sixe dayes made the LORDE heauē and earth,  
but vpon I seventh daye he rested, and was  
refreshed.

And whan the LORDE had made an en-  
de of talkinge with Moses vpon the mount  
Sinai, he gaue him two tables of wytnesse,  
which were of stone, and wrytten with the  
fynger of God.

Exo. 24.10  
and 32.1  
Deut. 5.1  
and 9.1

The XXXII. Chapter.



**W**hen the people sawe that Mo-  
ses made lōge taryenge to come dow-  
ne fro the mount, they gathered the  
together agaynst Aaron, and sayde vnto him:  
Up, and make vs goddes, to go before vs,  
for we can not tell what is become of this  
man Moses, that brought vs out of Egip-  
te. Aaron sayde vnto them: Plucke of the  
golden earynges from the eares of youre

21

Acto. 7.1

Iudic. 8.1



wynes, of yo<sup>r</sup> sonnes, z of yo<sup>r</sup> daughters, z brynge them vnto me. Then all the people plucked of their golden earynges from their eares, z brought them vnto Aaron. And he toke them of their handes, z fashioned it w<sup>th</sup> a grauer. And they made a molten calfe, and sayde: These are thy goddes (O Israel) that brought the out of the lande of Egypte.

al. 103. c

**B** Whan Aaron sawe that, he buylded an altare before him, and caused it be proclaimed, and sayde: Tomorrow is the LORDES feast. And they arose vpearly in the mornynge, and offred burnt offerynges, and brought dead offerynges also: Then the people sat them downe to eate and drynke, z rose vp to playe.

cor. 10. a

cut. 9. c

But the LORD E sayde vnto Moses: Go get the downe, for thy people whom thou broughtest out of the lande of Egypte, haue marred all: they are soone gone out of the waie, which I commaunded them. They haue made them a molten calfe, and haue worshipped it, z offred vnto it, z sayde: These are thy goddes (O Israel) that brought the out of the lande of Egypte.

3. Reg. 1. e

C

xo. 31. a

lu. 14. b

And the LORD E sayde vnto Moses: I see, that it is a styffnecked people, and now suffre me, that my wrath maye waxe whote ouer them, z that I maye consume them, so wil I make a greates people of the.

But Moses besought the LORD E his God, z sayde: Oh LORD E, wherfore wil thy wrath waxe whote ouer thy people, whom thou hast brought out of the lande of Egypte w<sup>th</sup> greates power z a mightie ha<sup>nd</sup>e? Wherfore shulde the Egyptians speake, z saye: He hath brought the for their myschefe, to slaye them in the mountaynes, and to destroye the utterly from the earth? Turne the from the fearcenesse of y<sup>e</sup> wrath, z be gracious ouer the wickednesse of thy people. Remembre thy seruantes Abraham, Isaac, and Israel,

7. Ge. 22. c

unto wh<sup>o</sup> thou swarest by thyne owne self, and saydest: I wil multiplie youre sede as the starres of heauen, and all the lande that I haue promysed you, wil I geue vnto youre sede, z they shall inheret it for euer. Thus the LORD E repented of the euell, which he sayde he wolde do vnto his people.

Moses turned him, z wente downe from the mount, and in his hande he had the two tables of wytnesse, which were wyrtte vpon both the sydes, and were Gods worke, z the wyrtynge was the wyrtynge of God therein. Now whan Josua herde the noyse of y<sup>e</sup> people, as they shouted, he sayde vnto Moses: This is a noyse of warre in the hoost. He

answered: It is not a noyse of them that haue the victory, and of them that haue the worse, but I heare a noyse of synginge at a daunse.

Whan he came nye vnto the hoost, and sawe the calfe, and the daunsynge, he was moued with wrath, and cast the tables out of his hande, and brake them beneth the mount. And he toke the calfe that they had made, and brent it with fyre, and stamped it vnto poulder, and strowed it in the water, z gaue it vnto the children of Israel to drynke, z sayde vnto Aaron: What dyd this people vnto the, that thou hast brought so greates synne vpon them?

Aaron sayde: Let not the wrath of my lord waxe scarce: thou knowest, that this is a wicked people. They sayde vnto me: Make vs goddes to go before vs, for we can not tell what is become of this man Moses, y<sup>e</sup> brought vs out of the lande of Egypte. I sayde vnto them: Who so hath golde, let him plucke it of, and geue it me: and I cast it in the fyre, therof came this calfe.

Now whan Moses sawe, that the people were naked (for Aaron, whan he set them vp, made them naked to their shame) he wete in to the gate of the hoost, and sayde: who so belongeth vnto the LORD E, let him come hither vnto me. Then all the children of Levi gathered them selues vnto him, and he sayde vnto them: Thus sayeth the LORD E the God of Israel: Every man put his swerde by his syde, and go thorow in and out from one gate to another in the hoost, and slaye every man his brother, frende, z neighbour.

The children of Levi dyd, as Moses sayde vnto them. And there fell of the people the same daye thre thousande men. The sayde Moses: Consecrate youre handes this daie vnto the LORD E, every man vpon his sonne and brother, that the prayse maye be geuen ouer you this daye.

On the morow Moses sayde vnto the people: Ye haue done a greates synne. Now I wil go vp vnto the LORD E, yf peradventure I maye make an attonement for youre synnes.

Now whan Moses came agayne vnto y<sup>e</sup> LORD E, he saide: Oh this people haue done a greates synne, z haue made them goddes of golde. Now for geue them their synne: yf not, the wyl wpe me out of y<sup>e</sup> booke, that thou hast wyrtten. The LORD E sayde vnto Moses: What? Him that synneth against me, wil I wpe out of my booke. So thou y

maye therfore, and brynge y<sup>e</sup> people thither as I haue sayde vnto the, Beholde, myne angell shall go before the. But in the daye of my visitacion I wyl vyset their synnes vpon them. So the LORD E plagued the people, because they made y<sup>e</sup> calfe which Aaron made.

## The XXXIII. Chapter.

**T**he LORD E sayde vnto Moses: Go, departe hence, thou and the people, whom thou hast brought out of the lande of Egypte, vnto y<sup>e</sup> lande that I swaie vnto Abraham, Isaac and Jacob, and sayde: vnto y<sup>e</sup> sede wil I geue it, and I wyl sende an angell before the (and cast out the Cananites, Amorites, Hethites, Phereites, Hemitas and Jebusites) in to the lande that floweth with mylke and hony, for I wyl not go vp with the: for thou art an hardnecked people, I might consume the by the waye. Whan the people herde this euell tydinges, they sorowed, and no man put on his best rayment.

**B** And y<sup>e</sup> LORD E sayde vnto Moses: Speake vnto the children of Israel: Ye are a styffnecked people, I must once come sodenly vpon the, and make an ende of the. And now put of thy goodly aray from the, y<sup>e</sup> I maie knowe what to do vnto the. So the children of Israel laied their goodly aray from the, euen before the mount Horeb.

Moses toke the Tabernacle, z pitched it without asatte of from y<sup>e</sup> hoost, and called it the Tabernacle of wytnesse. And who so euer wolde aske any question at the LORD E, wente out vnto the Tabernacle of wytnesse before the hoost. And whan Moses wente out vnto the Tabernacle, all the people rose vp, and stode euey one in his tent dore, and looked after Moses, tyll he was gone in to the Tabernacle. And whan Moses entred in to the Tabernacle, the cloudy pyler came downe, and stode in the dore of the Tabernacle, and he talked with Moses. And all the people sawe the cloudy piler stonde in the dore of the Tabernacle, and rose vp, and worshiped, euey one in his tent dore.

**C** And the LORD E spake vnto Moses face to face, as a man speaketh vnto his frende. And whan he turned agayne to the hoost, y<sup>e</sup> yonge mā Josua y<sup>e</sup> sonne of Nun his minister, departed not out of y<sup>e</sup> Tabernacle. And Moses sayde vnto the LORD E: Beholde, thou saydest vnto me: Brynge y<sup>e</sup> people vp, and lettest me not knowe, whom thou wilt sende to me, z yet hast thou sayde: I knowe the by name, and thou hast founde grace in

my sight. Let me knowe thy waye therfore, wherby I maye be certified, y<sup>e</sup> I fynde grace in thy sight: And consyde yet, that this people is thy people.

He sayde: My presence shal go before the, there with wyl I lede the. But he sayde vnto him: If thy presence go not, then cary vs not vp from hence: for wherby shal it be knowne, y<sup>e</sup> I and thy people haue founde fauoure in thy sight, but in y<sup>e</sup> thou goest with vs: that I z thy people maye haue some premyence before all people that are vpon the face of the earth. The LORD E sayde vnto Moses: I wyl do this also that thou hast sayde, for thou hast founde grace in my sight, and I knowe the by name.

He sayde: Oh let methese thy glory. And he sayde: I wyl cause all my good go ouer be fore thy face, and wyl let the name of y<sup>e</sup> LORD E be called vpon before the. And I shewe mercy, to whom I shewe mercy: and haue compassion, on whom I haue compassion. And he sayde morouer: Thou mayest not se my face, for there shall no mā lyue, y<sup>e</sup> seyth me. And y<sup>e</sup> LORD E sayde farthermore: beholde, there is a place by me, there shalt thou stode vpon the rocke. Now whan my glory goeth forth, I wil put y<sup>e</sup> in a clyfte of y<sup>e</sup> rocke, z my hande shal holde styll vpo the, tyll I be passed by. And whan I take awaye myne hande from the, thou shalt se my back partes, but my face shal not be sene.

Ro. 9. b

\* deu. 4. b  
Iudic. 6. e  
and 13. d  
Ioh. 1. b

## The XXXIII. Chapter.

**A**nd the LORD E sayde vnto Moses: Hewe the two tables of stone, like as y<sup>e</sup> first were, that I maye wyte in them the wordes, y<sup>e</sup> were in the first tables, which thou brakest: and be ready in the mornynge, that thou mayest come vpearly vnto mount Sinai, and stonde me vpon the toppe of the mount. And let no man come vp with the, that there be no man sene thorow out all y<sup>e</sup> mount: and let nether shepe ner oxen fede before the mount.

Deu. 10. a

And Moses hewed two tables of stone, like as the first were, z arose early in the mornynge, z wente vp vnto mount Sinai, as y<sup>e</sup> LORD E comaunded him, z toke y<sup>e</sup> two tables of stone in his ha<sup>nd</sup>e. The came the LORD E downe in a cloude. And there he stepte vnto him, z called vpo y<sup>e</sup> name of y<sup>e</sup> LORD E. And whan y<sup>e</sup> LORD E passed by before his face, he cryed: LORD E LORD E, God, mercifull z gracious, z longe sufferinge, and of greates mercy, and trouth, thou that kepest mercy in store for thousandes, and forguest wickednes, trespass and synne (before whom there is

Psal. 87. c  
and 102. a  
Deu. 10. b  
1. re. 32. c  
and 30. b  
Nau. 1. a



no man innocent: thou that visitest the wickednesse of the fathers vpon y children and childers children, vnto the thirde and fourth generacion.

**B** And Moses bowed him self downe vnto the earth, and worshiped him, and saide: **LORDE**, yf I haue founde grace in thy sight, the let the **LORDE** go with vs (for it is an hard necked people) that thou mayest haue mercy vpon oure wickednesses and synnes, and let vs be thyne inheritaunce.

And he sayde: Beholde, I make a coneuant before all y people, z wil do wonders, soch as haue not bene done in all londes, and amonge all people. And all y people amoge whom thou art, shal se y worke of y **LORDE**, for a terryble thinge shal it be, y I wyl do w the. Kepe that I commaunde y this daye.

Exo. 23. d  
Deut. 7. a  
Re. 11. a

Beholde, I wyl cast out before the: y Amories, Cananites, Hethites, Phereites, Hemytes and Jebusites. Bewarre, that thou make no coneuant with the indwellers of the lande y thou comest in to, lest they be canse of y ruine in the myddest of the: but their alters shalt thou ouerthrowe, z breake downe their goddes, and rote out their groaues: for thou shalt worshipec no other god. For y **LORDE** is called gelous, because he is a gelous God: lest (yf thou make any agreement with the indwellers of the londe, and whan they go a whoringe after their goddes, and do sacrifice vnto their goddes) they call y, and thou eate of their sacrifice, and lest thou take of their daughters vnto thy somes to wyues, and the same go a whoringe after their goddes, z make thy somes go a whoringe after their goddes also.

Nu. 25. a

Exo. 12. c  
ind 23. b

**C** Thou shalt make y no goddes of metall. The feast of swete bred shalt thou kepe. Seuen dayes shalt thou eate vneleued bred, like as I comaunded the in the tyme of the moneth Abib: for in the moneth Abib thou wentest out of Egipte. All y first breaketh the Matrix, is myne, soch as shalbe male amoge y catell, y breaketh the Matrix, whether it be ore or shepe. But the first of thyne Asses shalt thou bye out w a shepe: yf thou rede me it not, then breake his necke. All the first borne of thy children shalt thou redeme.

Eccli. 35. a

And se that no man appeare before me emptye.

Ex. 20. b  
23. b. 35. a

Sixe dayes shalt thou labo, vpon y seuen daye shalt thou rest both from plowinge and reapyng. The feast of weekes shalt thou kepe with the firstlinges of the wheate harvest: and the feast of yngaderyng at y yeares ende. Thyse in a yeare shal all y

men children appeare before the **Souernour**, euen the **LORDE** and God of Israel.

Whan I shal cast out the Hethen before the, z enlarge y borders, there shal no man desyre thy lode: for so moch as thou goest vpon the tymes in the yeare, to appeare before y **LORDE** thy God. Thou shalt not offer the bloude of my sacrifice w leued bred. And the offeringe of the Easterfeast shal not remayne ouer night vntill the mornynge. The firstlinges of y first frutes of thy lode shalt thou bryng in to the house of the **LORDE** thy God. Thou shalt not seith a kydd, why le it is yet in his mothers mylke.

And the **LORDE** saide vnto Moses: write these wordes, for because of these wordes haue I made a coneuant with the z with Israel. And he was there with the **LORDE** fourtye dayes and fourtye nightes, and ate no bred, and dranke no water. And he wrote in the tables the wordes of the coneuant, euen ten verses.

Now whā Moses came downe fro mount Sinai, he had the two tables of wytnesse in his hande, z wylt not y the slymme of his face shyned, because he had talked with him. And whā Aaron z all the childre of Israel sawe y the slymme of his face shyned, they were afrayed to come nye him. The **Moses** called them. And they returned vnto him, both Aaron z all the chiefe of the cōgregation. And he talked w them. Afterwarde came all the children of Israel vnto him. And he comaunded the, all y the **LORDE** had sayde vnto him vpon the mount Sinai. Now whan he had made an ende of talkynge w the, he put a conerynge vpo his face. And whan he wete in before y **LORDE** to talke w him, he toke y conerynge of, till he wete out agayne. And whan he came forth z spake w the childre of Israel what was comaunded him, the childre of Israel sawe his face, how y the slymme of his face shyned: so he put the conerynge vpo his face agayne, tyll he wente in agayne to talke with him.

The XXXV. Chapter.

**M**oses gathered all the cōgregation of y childre of Israel together, and sayde vnto them: This is it, y the **LORDE** hath commaunded you to do: Sixe dayes shall ye worke, but the seuenth daye shall ye kepe holy: a Sabbath of the **LORDES** rest. Who so euer doeth eny worke therein, shall dye. Ye shal kyndle no fyre vpon the Sabbath daye in all youre dwellynge.

And Moses sayde vnto y whole congregation of the children of Israel: This is it,

that the **LORDE** hath commaunded: Geue from amonge you heue offeringes vnto y **LORDE**, so that every one bryng the **LORDES** heue offeringe with a fre hert: golde, syluer, brasse, yalow sylke, scarlet, purple, whyte sylke, and goates hayre, reed slymme of rammes, doo slymme, and fyre tre, oyle for the lampes, and spyces for the andyntinge oyle and for swete incense. Onix stones, and stones to be set in y ouerbody core, and for the brestlappes.

**B** And who so is wyse of hert amonge you, let him come, z make what the **LORDE** hath commaunded: namely, the habitacion with the tent z conerynge therof, the rynges, borders, barres, pilers z solettes: The Arke w the stauess therof, the Mercysate z the waylethe table with his stauess z all his apparell: z the shewbied: The cādilstick of light and his apparell, and his lampes, z the oyle for the lightes: The altare of incense with his stauess: The anoyntyng oyle and spyces for incense: The hangynge before y Tabernacle doire: The alter of burnt offeringes with his brassen gredyon, stauess and all his apparell: The laner with his fote: The hangynge of the court, with the pilers and solettes therof, z the hangynge of the court doire: The nales of the habitacion and of y court with their coardess: The mynistringe garments for the seruyce in the holy, y holy vestimentes of Aaron the prest w the vestimentes of his sonnes for y prestes office.

**C** Then wente all the congregacion of the childre of Israel out fro Moses, z every one brought the gift of his hert: z all that they wolde of fre will, the same brought they for an heue offeringe vnto the **LORDE** for y worke of the Tabernacle of wytnesse, z for all the seruyce therof, z for the holy vestimentes. Both men z women that were of a wyllynge hert, brought braselettes, earynges, rynges z gyrdels, and all maner Jewels of golde: Lucy man also brought golde for waue offeringes vnto the **LORDE**.

And who so euer foude by him yalow sylke, scarlet, purple, whyte sylke, goates hayre, reed slymme of rames, and doo slymme, brought it. And who so euer houe vpon syluer z brasse, brought it for y heue offeringe vnto the **LORDE**. And who so euer founde fyre tre by him, brought it for all maner of worke of the Gods seruyce. And soch women as were wyse herted, spanne with their handes, and brought their sponne worke of yalow sylke, scarlet, purple, and whyte sylke. And soch women as had hie vnderstandinge in

wysdome, spanne goates hayre.

As for y prynces, they brought Onix stones, and set stones, for y ouerbody coate, and for the brestlappes, and spyces, and oyle for y lightes, and for the anoyntyng oyle, and for swete incense. Thus the childre of Israel brought fre wyllynge offeringes, both man and weme, for all maner of worke, that the **LORDE** had commaunded by Moses, to be made.

And Moses saide vnto the childre of Israel: Beholde, y **LORDE** hath called by name Bezaleel y sonne of Uri, y sonne of Hur of the trybe of Juda, z hath fylled him w the spire of God, that he maye haue wysdome, vnderstandinge, z knowlege for all maner of worke, to worke connyngly in golde, syluer z brasse, to graue precious stones z to set them, to carue in wodd, to make all maner of connyng workes, and hath geue instruction in his hert, both him and Ahaliab the sonne of Ahisamach of y trybe of Dan. These hath he fylled w wysdome of hert, to make all maner of worke, to carue, to broder, to worke with needle worke, with yalow sylke, scarlet, purple and whyte sylke, and with weenyng to make all maner of worke, and to deuise connyng workes.

The XXXVI. Chapter.

**T**hen wrought Bezaleel z Ahaliab z all the wyse herted men, vnto whom the **LORDE** had geuen wysdome z vnderstandinge to knowe, how they shulde make all maner worke for the seruyce of the Sanctuary, acordinge vnto all y the **LORDE** commaunded. And Moses called for Bezaleel z Ahaliab, z all the wyse herted men, vnto whom the **LORDE** had geuen wysdome in their hertes, namely, all soch as wyllynge offred them selues there, z came to labour in the worke. And they receaued of Moses all the heue offeringes, that the childre of Israel had brought for the worke of the seruyce of the Sanctuary, that it might be made: z every mornynge brought they their wyllynge offeringes vnto him.

**B** Then came all the wyse men y wrought in the worke of the Sanctuary, every one fro his worke that he made, z sayde vnto Moses: The people bryngeth to moch, moie the nede is for the worke of this seruice, which the **LORDE** hath comaunded to make. The comaunded Moses, that it shulde be proclaimed thorow out the hoost: No man bryng more to the heue offeringe of the Sanctuary. Then were the people forbydden to bryng: for there was stuff ynough for all



maner of worke, that was to be made, and to moche.

**Exo. 25. a** So all þe wyse herted men amonge the þe wrought in y<sup>e</sup> worke of the habitation, made ten curtaynes of whyte twyned sylke, yallow sylke, scarlet, purple, with Cherubyns of broderd worke. The length of one curtayne was eight and twenty cubites, and the bredth foure cubites, and were all of one measure: and he coupled the curtaynes fyue and fyue together one to the other.

**E** And made yallow loupes a longe by þe edge of every curtayne, where they shulde be coupled together: fiftie loupes vpon every curtayne, wherby one might be coupled to another. And made fiftie buttons of golde, and with the buttons he coupled the curtaynes together one to the other, that it might be one couerynge.

**Exo. 25. b** And he made xi. curtaynes of goates hayre (for the tent ouer the habitation) of thirtie cubytes longe, and foure cubytes brode, all of one measure, and coupled fyue together by them selues, and sixe by them selues, and made fiftie loupes a longe by þe edge of every curtayne, wherby they might be coupled together, and made fiftie buttons of brasse, to couple y<sup>e</sup> tent together withall. And made ouer y<sup>e</sup> tent a couerynge of reed steynnes of rammes, and ouer that a couerynge of doo steynnes.

**Exo. 25. c** **D** And made stondinge bordes for the habitation, of fyre tre, every one ten cubytes longe, and a cubyte and a half brode, and two fete vnto every one, wherby one might be ioyned to another: that on the south syde there stode twentye of the same bordes: and made fourtye syluer sokettes there vnder, vnder every borde two sokettes for his two fete. In like maner for the other syde of the habitation toward the north, he made twentye bordes also with fourtye syluer sokettes, vnder every borde two sokettes: But behynde the habitation vpon the west syde, he made sixe bordes, and two other for the corners of the habitation behynde, that either of them both might be ioyned with his corner borde from vnder vp, and aboue vpon the heade to come together with a clampe: so that there were eight bordes, and sixtene sokettes of syluer, vnder every one two sokettes.

**E** And he made barres of fyre tre, fyue for the bordes vpon the one syde of the habitation, and fyue vpon the other syde, and fyue behynde toward the west: and made the barres to shute thorow the bordes, from

the one ende to the other, and euery layde the bordes with golde. But their rynges made he of golde for the barres, and ouerlayde þe barres with golde.

And made Cherubyns vpon the hangyng with broderd worke, of yallow sylke, scarlet, purple, and whyte twyned sylke. And made for the same, foure pilers of fyre tre, and ouerlayed them with golde, and their knoppes of golde, and cast foure sokettes of syluer for them.

And made an hanginge in the Tabernacle dore, of yallow sylke, scarlet, purple, and whyte twyned sylke, of nedle worke, and fyue pilers therto with their knoppes (and ouerlayed their knoppes and whopes with golde) and fyue sokettes of brasse therto.

The XXXVII. Chapter.

**A**nd Bezaleel made the Arke of fyre tre, two cubites and a half lōge, a cubyte and a half brode, and a cubyte and a half hye, and ouerlayed it with fyne golde within and without, and made a crowne of golde vnto it rounde aboute, and cast for it foure rynges of golde to the foure corners of it, vpon every syde two. And made staves of fyre tre, and ouerlayed the with golde, and put them in the rynges a longe by þe sydes of the Arke, to beare it withall.

And he made þe Mercyseate of pure golde two cubytes and a half longe, and a cubyte and a half brode, and made two Cherubyns of fyne beaten golde vpon the two endes of the Mercyseate: One Cherub vpon the one ende, and the other Cherub vpon the other ende: and the Cherubyns spredde out their wynges aboue an hye, and couered þe Mercyseate therewith: and their faces stode one ouer agaynst the other, and looked vnto the Mercyseate.

And he made y<sup>e</sup> table, of fyre tre, two cubytes longe, a cubyte brode, and a cubyte and a half hye, and ouerlayed it with fyne golde, and made therto a crowne of golde rounde aboute, and made vnto it an whoope of an hande bredth hye, and made a crowne of golde rounde aboute the whoope. And for it he cast foure golde rynges, and put them in the foure corners by the fete harde by the whoope, that the staves might be therein, to beare the table withall: and made the staves of fyre tre, and ouerlayed the with golde, to beare the staves withall. And the vessels vpon the table made he also of fyne golde: the dishes, spones, flat peces and pottes, to poure in and out withall.

And he made the candillsticke of fyne bea

**Exo. 25. a** ten golde, where vpon was the shaft with braunches, cuppes, knoppes, and floures. Sixe braunches proceeded out of y<sup>e</sup> sydes therof, vpon either syde thre braunches: vpon every braunch were thre cuppes like allmōdes, with knoppes and floures. Vpon the candillsticke self were foure cuppes with knoppes and floures, vnder every two braunches a knoppe. The knoppes and braunches therof proceeded out of it, and were all one peece of fyne beaten golde. And he made the seuen lampes with their snuffers and outquenchers of pure golde. Of an hūdrith weight of golde made he it, and all the apparell therof.

**D** He made also the altare of incense, of fyre tre, a cubyte longe and brode, euen foure squared, and two cubytes hye with the hornes of it, and ouerlayed it with fyne golde, the toppe and the sydes of it rounde aboute, and the hornes therof, and made a crowne vnto it rounde aboute of pure golde, and two golde rynges vnder the crowne on both the sydes, to put the staves therein, and to beare it withall: but the staves made he of fyre tre, and ouerlayed them with golde.

And he made the holy anoyntinge oyle, and the incense of pure spycs, after þe craft of the Apotecary.

The XXXVIII. Chapter.

**Exo. 25. a** **Exo. 25. b** **Exo. 25. c** **A**nd the altare of burnt offrynges made he of fyre tre, fyue cubytes lōge and brode, euen foure squared, and thre cubytes hye. And made foure hornes, which proceeded out of the foure corners therof, and ouerlayed it with brasse. And he made all maner of vessels for the altare, cauldrons, shovels, basens, fleshokes, and colepannes all of brasse. And vnto the altare he made a brasen gredyron of net worke rounde aboute, from vnder vp vnto the myddest of the altare, and cast foure rynges in the foure corners of the brasen gredyron, for the staves: which he made of fyre tre, and ouerlayed them with brasse, and put them in the rynges by the sydes of the altare, to beare it withall, and made it holowe with bordes.

And he made the Lauer of brasse, and his fore also of brasse vpon the place of y<sup>e</sup> hooff, that laye before the dore of the Tabernacle of wytnesse.

**D** And he made the courte on þe south syde: hangynges an hūdrith cubytes longe, of whyte twyned sylke, with the twenty pilers therof, and twenty sokettes of brasse: but the knoppes and whopes of syluer. In like maner vpon the north syde an hūdrith cubytes with twenty pilers, and twenty so-

kettes of brasse, but their knoppes and whoppes of syluer. Vpon the west syde fiftie cubytes with ten pilers and ten sokettes, but their knoppes and whoppes of syluer. Vpon the East syde fiftie cubytes. Sixtene cubytes vpon either syde of the courte dore, with thre pilers and thre sokettes: So that all the hangynges of the courte were of whyte twyned sylke, and the sokettes of the pilers were of brasse, and their knoppes and whoppes of syluer: their heades were ouerlayed with syluer, and all the pilers of the courte were whooped aboute with syluer.

**E** And the hangyng in þe courte gate made he with nedle worke, of yallow sylke, scarlet, purple, and whyte twyned sylke, twenty cubytes longe, and fyue cubytes hye, after the measure of the hangynges of the courte: foure pilers also therto, and foure sokettes of brasse, and their knoppes of syluer, and their heades ouerlayed, and their whoppes of syluer. And all the nales of the habitation and of the courte rounde aboute, were of brasse.

This is now the summe of the habitation of wytnesse (which was counted at the commaundement of Moses to y<sup>e</sup> Gods sermice of the Levites vnder the hāde of Jehamar the sonne of Aaron the prest) which Bezaleel the sonne of Uri, the sonne of Zur of the trybe of Juda made, all as the LORDE commaunded Moses. And to him Ahaliab y<sup>e</sup> sonne of Ahisamach of the trybe of Dan, a conyngre grauer, to worke nedle worke, with yallow sylke, scarlet, purple, and whyte sylke.

All the golde y<sup>e</sup> was wrought in all this worke of the Sanctuary (which was geuen to the Wane offerynge) is nyne and twenty hūdrith weight, seven hūdrith and thirtie Sycles, after þe Cycle of y<sup>e</sup> Sanctuary. \* The syluer y<sup>e</sup> came of the congregacion, was fyue score hūdrith weight, a thousande, seven hūdrith, fyue and seuentye Sycles, after þe Cycle of the Sanctuary: so many heades so many half Sycles, after the Cycle of the Sanctuary, of all that were nombred from twentye yere olde and aboue, euen sixe hūdrith thousande, thre thousande, fyue hūdrith and fiftie.

Of the fyue score hūdrith weight of syluer, were cast the sokettes of the Sanctuary, and the sokettes of the wayle, an hūdrith sokettes of the fyue score hūdrith weight, an hūdrith weight to every sockett. Of the thousande, seven hūdrith and fyue and seuentye Sycles were made the knoppes of the pilers (and their heades ouerlayed) and their whoppes.



As for the Waue offeringe of brasse, it was seuentye hundieth weight, two thousande and foure hundieth Syckles: Wherof we remade the sokettes in the dore of the Tabernacle of wytnesse, and the brasen altare, and the brasen gredyon thereto, and all the vessels of the altare, and the sokettes of 3 courtte rounde aboute, and the sokettes of 3 courtte gate, all 3 nales of the Habitation, 2 all 3 nales of 3 courtte rounde aboute.

The XXXIX. Chapter.



Exo 38, 2

Of the yalowe sylke, scarlet, 2 purple, they made Arons mynistringe vestimentes, to do seruyce in the Sanctuary, as 3 LORDE commaunded Moses.

And he made the ouerbody cote, of golde, yalowe sylke, scarlet, purple, 2 whyte twyned sylke, and bett the golde in to thinne plates, and cut it in to wyres, that it might be wrought amonge the yalowe sylke, scarlet, purple and whyte sylke, 2 made it so, that 3 ouerbody cote came together by the edges on both the sydes. And his gyrdel was after the same craft 2 worke: enē of golde, yalowe sylke, scarlet, purple and whyte twyned sylke, as the LORDE commaunded Moses.

And they wrought two Onix stones, set rounde aboute with golde, grauen by the stone grauer with the names of the childre of Israel: and fastened them vpo the shulders of the ouerbody cote, that they might be stones of remembraunce vnto the childre of Israel, as the LORDE commaunded Moses.

And they made the brestlappe after the craft 2 worke of the ouerbody cote: of golde, yalowe sylke, scarlet, purple, 2 whyte twyned sylke, so that it was foure square 2 dubble, an hande bredth longe and brode, and fylled it with foure rowes of stones. The first rowe was: a Sardis, a Topas, and a Sma

ragde. The secōde: a Ruby, a Saphyre, a Dyamonde. The thirde: a Ligure, an Achat, and an Amatist. The fourth: a Turcas, an Onix 2 a Jaspis: closed rounde aboute with golde in all the rowes. And the stones stode after the twolue names of the childre of Israel, grauen by the stone grauer, every one with his name, acordinge to the twolue trybes.

And vpon the brestlappe they made wythen cheynes of pure golde, and two hokes of golde, 2 two golderynges, and fastened the two rynges vpon the two edges of the brestlappe: and 3 two wythen cheynes put they in the two rynges vpon the corners of the brestlappe. But the two endes of 3 wythen cheynes put they to the two hokes, 2 fastened them vpon the corners of the ouerbody cote, one euer agaynst another.

And they made two other rynges of golde, 2 fastened them to the other two corners of the brestlappe by the edge of it, that it might hange vpon the out syde of the ouerbody cote. And they made yet two other golde rynges, which they put beneth vpon the two corners of the ouerbody cote, one euer agaynst another, where the ouerbody cote ioyneth together, that the brestlappe might be festened by his rynges vnto 3 rynges of the ouerbody cote with a yalowe lace, that it might lye close vpon 3 ouerbody cote, and not be lowsed from 3 ouerbody cote, as the LORDE commaunded Moses.

And he made the tuncle vnto the ouerbody cote, wrought all of yalow sylke, 2 the hole therof aboue in the myddest, 2 a bonde foldē together rounde aboute the hole, that it shulde not rente. And beneth vpon 3 hemme of it, they made pomgranates of yalow sylke, scarlet, purple, 2 whyte twyned sylke: 2 they made belles of pure golde, which they put betwixte 3 pomgranates rounde aboute vpon the hemme of the tuncle, a bell 2 a pomgranate, a bell 2 a pomgranate rounde aboute, to do seruyce in, as the LORDE commaunded Moses.

And they made albes also wrought of whyte sylke for Aaron 2 his sonnes, 2 3 myter of whyte sylke, and the goodly bonettes of whyte sylke, and breches of twyned whyte linnen, and the girdle of needle worke euen of whyte twyned sylke, yalow sylke, scarlet, and purple, as the LORDE commaunded Moses.

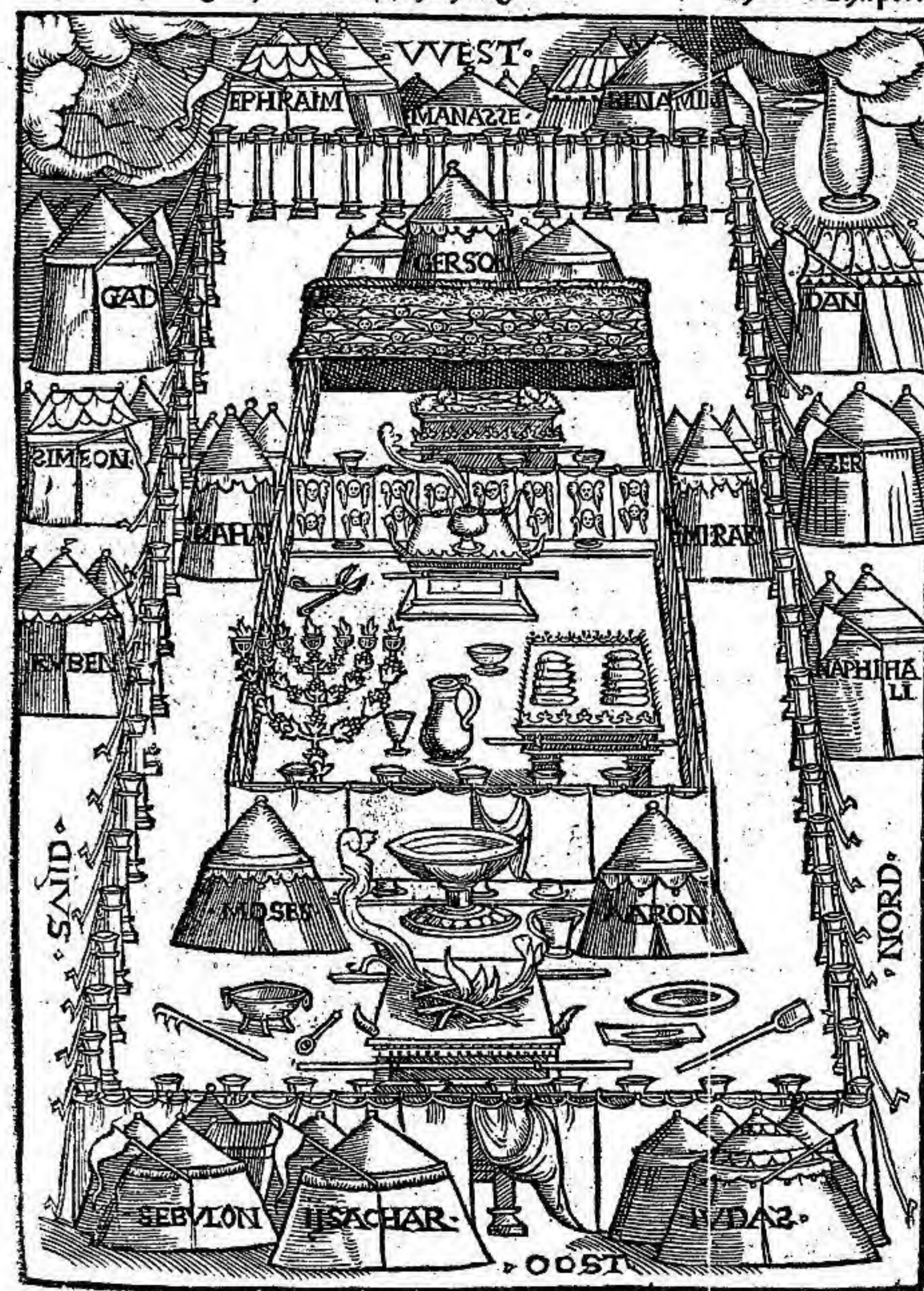
They made the foreheade plate also to 3 holy crowne, of pure golde, and wrought therein with grauen worke: the holynes of the LOR

D, and festened a yalowe lace theron, to tye it vnto the myter aboue, as the LORDE commaunded Moses.

Thus the whole worke of 3 Habitation of 3 Tabernacle of wytnesse, was fynished. And the childre of Israel dyd all that the LORDE commaunded Moses, 2 brought the Habitation vnto Moses: the Tabernacle 2 all the apparell therof, the buttons, bordes, barres, pilers, sokettes, 3 couerynge of reed shynges of rammes, the couerynge of doo shynges, 2 the vayne, 3 Arke of wytnesse 2 the stanes therof, the Mercyseate, the table 2 all his apparell, 2 the shewbread, the candil stick, 2 the lampes prepared, and all his apparell, 2 oyle for the lightes, the golden altare, the anoyntinge oyle 2 incense, the hangin

ge in the Tabernacle dore, the brasen altare, 2 his brasen gredyon 2 his stanes, 2 all his apparell, 3 laner 2 his foote, the hangynges of 3 courtte 2 the pilers 2 sokettes therof, 3 hangynges in the courtte gate 2 his pilers 2 nales, 2 all the ordynaunce for the seruyce of the Habitation of 3 Tabernacle of wytnesse, 3 mynistringe vestimentes of Aaron 3 prest, to do seruyce in 3 Sanctuary, 2 the garmetes of his sonnes, 3 they might execute 3 prestes office. Accordinge to all that 3 LORDE commaunded Moses, enē so dyd the childre of Israel in all this seruyce. And Moses sawe all 3 worke, 3 they dyd enē as 3 LORDE had commaunded, and he blessed them.

The XL. Chapter.



Of the yalowe sylke, scarlet, 2 purple, they made Arons mynistringe vestimentes, to do seruyce in the Sanctuary, as 3 LORDE commaunded Moses. And he made the ouerbody cote, of golde, yalowe sylke, scarlet, purple, 2 whyte twyned sylke, and bett the golde in to thinne plates, and cut it in to wyres, that it might be wrought amonge the yalowe sylke, scarlet, purple and whyte sylke, 2 made it so, that 3 ouerbody cote came together by the edges on both the sydes. And his gyrdel was after the same craft 2 worke: enē of golde, yalowe sylke, scarlet, purple and whyte twyned sylke, as the LORDE commaunded Moses. And they wrought two Onix stones, set rounde aboute with golde, grauen by the stone grauer with the names of the childre of Israel: and fastened them vpo the shulders of the ouerbody cote, that they might be stones of remembraunce vnto the childre of Israel, as the LORDE commaunded Moses. And they made the brestlappe after the craft 2 worke of the ouerbody cote: of golde, yalowe sylke, scarlet, purple, 2 whyte twyned sylke, so that it was foure square 2 dubble, an hande bredth longe and brode, and fylled it with foure rowes of stones. The first rowe was: a Sardis, a Topas, and a Sma



ges shalt thou set before the doore of the habitation of the Tabernacle of wytnesse: & the lauer betwixte the Tabernacle of wytnesse and the altare, and put water therin, & set the courte rounde aboute, and hange vp the hanginge in the courte gate.

**B** And thou shalt take the anyntynge oyle, and anynte the habitation and all that is there in, and shalt consecrate it, and all y apparrell therof, that it maye be holy. And thou shalt anynte the altare of burntofferynge and all his vessels, and consecrate it, that it maye be most holy. The lauer also & his fore shalt thou anynte & consecrate.

**Exo. 30.2** And thou shalt brynge Aaron & his sonnes vnto the doore of the Tabernacle of wytnesse, and wash them with water, & put the holy vestimentes vpon Aaron, and anynte him, and consecrate him, that he maye be my prest. And thou shalt brynge his sonnes also, and put the albes vpon them, and anynte them, as thou hast anynted their father, & they maye be my prestes. And this anyntinge shall they haue for an everlastinge presthode amonge their posterities. And Moses dyd all as the LORDE comaunded him.

**Num. 9.2** Thus was the Tabernacle set vp in the seconde yeare vpon the first daye of the first moneth. And whan Moses reared it vp, he fastened y skettes and the bordes, and barres, and set vp the pilers, and spred out the rent ouer the habitation, and put the couerynge of the tent aboue an hye, as the LORDE comaunded him. And he toke the wytnesse, and layed it in the Arke, and put y stanes in the Arke, and set the Mercysate aboue vpon the Arke, and brought the Arke in to the habitation, and hanged the vayle before the Arke of wytnesse, as the LORDE comaunded him.

And he set the table in the Tabernacle of wytnesse, in the corner of the habitation vpon the north syde without the vayle, and prepared bried theron before y LORDE, as the LORDE comaunded him.

**Exo. 25.1** And he set in the candilsticke also, euen ouer agaynst the table, in the corner of the habitation vpon the south syde, and put the

lampes theron before y LORDE, as the LORDE comaunded him. And the golden altare set he in also before the vayle, and burnt swete incense theron, as the LORDE comaunded him. And hanged vp the hanginge in the Tabernacle doore. As for the altare of burntofferynge, he set it before the doore of the habitation of y Tabernacle of wytnesse, and offred burntofferynge and meate offerynge theron, as the LORDE comaunded him.

And the Lauer set he betwixte the Tabernacle of wytnesse and y altare, and put water therinto wash withall. And Moses, Aaron and his sonnes washed their handes and fete ther at: for they ought to wash the, whan they wente in to the Tabernacle of wytnesse, or whan they wente vnto the altare, as the LORDE comaunded him.

And he set vp the courte rounde aboute the habitation and the altare, and hanged vp y hanginge in y courte gate. Thus Moses fynished the whole worke.

Then a cloude covered y Tabernacle of wytnesse, and the glory of the LORDE fylled the habitation. And Moses coulde not go in to the Tabernacle of wytnesse, whyle the cloude abode theron, and the glory of y LORDE fylled the habitation.

And whan the cloude remoued from the habitation, then wente the children of Israel forth, as oft as they toke their iourney. But yf the cloude remoued not, then toke not they their iourney, tyll the daie that it remoued: for in the daye tyme was the cloude of the LORDE vpon the habitation, & in the night season was fyre therin, in y sight of all y house of Israel, in all their iourneys.

The ende of the seconde boke of Moses, called Exodus.

# The thirde boke of Moses, called Leviticus.

What this boke conteyneth.

- Chap. i.** The ordie and vse of burntofferynge, whether it be of small or greate catell, or of foules.
- Chap. ii.** Of meatofferynge with fyne flour, &c.
- Chap. iii.** Of deedofferynge, otherwyse called healthofferynge, peace offerynge, or thankofferynge, and of the fatt.
- Chap. iiii.** The offeringe for the synne of a prest, of the whole congregacion, of the ruler, or of any other meane man.
- Chap. v.** The offeringe for swearinge, for an erreure or ignorance.
- Chap. vi.** Of daylie burntofferynge & other oblations: The offeringe of the prest in the daye of his anyntinge.
- Chap. vii.** Of thankofferynge. Of the fatte bloude, and of the anyntinge of the prestes.
- Chap. viii.** Of the anyntinge and consecracyng of Aaron and of his sonnes.
- Chap. ix.** How Aaron and his sonnes offred for synne, & how the fyre of God consumed the burntofferynge.
- Chap. x.** The death of Nadab & Abihu. The prestes were forbydden to drynke wyne, and their porcion of the offerynge appoynted them.
- Chap. xi.** Of cleane and vncleane beastes & foules.
- Chap. xii.** Of the vncleannesse of a woman in childe bedde, of hir clensynge or purificacion & of hir offeringe.
- Chap. xiii.** Of Leprosy or Mezell.
- Chap. xiiii.** The clensynge of lepers, and of their offeringe.
- Chap. xv.** Of all maner of vncleane fluxes or yssues, both of men and women.
- Chap. xvi.** How might not allwaie go in to the Sanctuary. Of the two goates. Of fasting in the seuenth moneth.
- Chap. xvii.** All offerynge were first brought to the Tabernacle doore. No bloude nor deed caryon was to be eaten.
- Chap. xviii.** The degrees of consanguynite and affynite: And what women men ought not to marye.
- Chap. xix.** Dynerte and many commaundementes and statutes.
- Chap. xx.** To gene sede vnto Moloch, & other vnlafulfull thinges are forbydden.
- Chap. xxi.** How cleane and vndefyled the prestes ought to lyue.
- Chap. xxii.** How the prestes and their householdes ought to be: & how the offerynge ought to be used.
- Chap. xxiii.** Of the holy dayes and hye feastes: namely, the Sabbath, Easter, Whytsondaye (otherwise called the feast of wekes) the feast of Tabernacles, &c.
- Chap. xxiiii.** Of the oyle for the lampes and lightes. Of the shewbried. Punyshe ment for cursynge and blasphemie.
- Chap. xxv.** Of the rest of the seuenth yeare, &

libertye of the fiftieth yeare, otherwyse called the yeare of Jubylie, the yeare of hornes blowing, or the trumpet yeare.

**Chap. xxvi.** Swere & louynge promyses of God for all soch, as wyl kep his commaundementes agayne. Maruelous fore plagis are threatened vnto them, that wyl not harken to his worde.

**Chap. xxvii.** Of vowes, and of the fre yeare. Of redemyng or lowfyng out agayne of catell or londe, that a man promyseth, voweth or dedicateth vnto the LORDE.

The first Chapter.



**A**ld the LORDE called Moses, and spake vnto him out of y Tabernacle of wytnesse, and sayde: Speake vnto y childre of Israel, & saie vnto them: Who so euer amonge you wyl brynge an offeringe vnto the LORDE, let him brynge it of y catell, euen of the oxen, & of the shepe.

If he wyl brynge a burntofferynge of y oxen (or greate catell) he let him offre a male without blemyshe, before y doore of the Tabernacle of wytnesse, to reconcyle him self before the LORDE, & let him laye his hande vpon the heave of the burntofferynge, then shal he be reconcyled, so y God shalbe mercifull vnto him.

And he shall kyll the yonge ox before y LORDE: and y prestes Aarons sonnes shal brynge the bloude, and sprentle it rounde aboute vpon the altare, that is before the doore of the Tabernacle of wytnesse. And the stynne shalbe slayne from of the burntofferynge, and it shalbe hewen in peces. And the sonnes of Aaron the prest shal make a fyre vpon the altare, and laye wod aboue theron: and y peces, the heade, and the fatt shal they laye vpon the wodd that lyeth vpon y fyre on the altare. But y bowels & legges shalbe washten with water, and the prest shal burne altogether vpon the altare for a burnt sacrifice: this is an offeringe of a sweete sauoure vnto the LORDE.

If he wyl offre a burnt sacrifice of the small catell, that is, of the lambes or goates, then let him offre a male without a blemyshe. And he shall kyll it before the LORDE, euen at the corner of the altare on the north syde before y LORDE. And (the prestes) Aarons sonnes shal sprentle his bloude rounde aboute vpon y altare, and it shal be hewen in peces. And the prest shal laye them with the heade and the fatt, vpon the wodd that



lyeth vpon the fyre on the altare. But the bowels and y legges shal be washsen with water. And þ preest shal offre it altogethe, and burne it vpon þ altare for a burnt sacrifice. This is an offerynge of a swete sauoure vnto the LORDE.

**D** But yf he wil offre a burnt sacrifice of y  
fowles vnto the **LORDE**, then let him offre it  
of the turtill doves or of 3 yonge pigeons  
And the prest shal brynge it vnto the altare,  
and wyng the neck of it a sunder, that it  
maye be burnt vpon the altare, and let the  
bloude of it runne out vpon the sydes of the  
altare, and the croppe of it with the fethers  
shalbe cast vpon the heape of asshes besy-  
de the altare towarde the east, and he shall  
deuyde the wynges of it, but not breake the  
cleane of. And thus shall the prest burne it  
vpon the altare, even vpon the woodd that  
lyeth vpo the fyre, for a burnt sacrifice. This  
is an offeringe of a swete sauoure vnto the  
**LORDE**.

## The II. Chapter.

**W**han a soule wyll offre a meatoffe-  
rynge vnto the LORDE, then shal  
it be of fyne floure, and he shal pou-  
re oyle vpon it, and put frankencense theron,  
z so brynge it vnto Aarons sonnes the pres-  
tes. Then shal one of them take his hande-  
full of the same floure, and oyle with all the  
frankencense, and burne it for a remembraun-  
ce vpon the altare. This is an offeringe of a  
swete sauoure vnto the LORDE. \* As for y  
remnant of the meatofferynge, it shalbe  
Aarons and his sonnes. This shalbe y most  
holy of the offerynges of the LORDE.

**B** But yf he wyll brynge a meatofferynge of that which is baken in the oven, then let him take swete cakes of wheate, myrte with oyle, and unleuended wafers anoynted with oyle. Neuertheles yf thy meatofferynge be eny thinge of that which is fryed in the panne, then shal it be of fyne swete floure myrte with oyle: And thou shalt cut it in peces, & poure oyle thereon: so is it a meatofferynge. But yf thy meatofferynge be ought broyled on the gredyon, then shalt thou make it of fyne floure with oyle. And the meatofferynge that thou wilt make of soch thinges for the LORDE, shalt thou brynge vnto ʒ prest, which shal brynge it vnto the altare, & shal heue vp the same meatofferynge for a remē braunce, and burne it vpon the altare. This is an offeryng of a swete sauoure vnto the LORDE. As for the remnaunt, it shal be Aarons and his sonnes. This shall be the most holy of the offerynges of the LORDE.

All the meat offeringes that ye will offer vnto the LORDE, shal ye make without leaue. For there shal no leaue nor hony be burnt for an offeringe vnto the LORDE. But for the offeringe of the firstlinges shal ye offer the vnto the LORDE. Nevertheless they shal come vpon no altare for a swete sauoure.

All thy meatofferings shalt thou \* salt.  
And thy meatofferinge shal neuer be with  
out y salt of the couenaunt of thy God: for  
in all thy offeringes shalt thou offre salt.

But yf thou wilt offere a meatofferynge  
of the first frutes vnto y<sup>e</sup> LORDE, then shalt  
thou drye that which is grene, by the fyre, &  
beate it small, and so offere the meatofferyn-  
ge of thy first frutes. And thou shalt put oyle  
vpon it, and laye frankēcense theron, so is  
it a meatofferynge. And then shall the prest  
beate it, and burne of the oyle with all the  
frankēcense for a remembraunce. This is an  
offerynge vnto the LORDE.

The III. Chapter.

**W**et yf his offerynge be a deedofferin  
ge of greate catell (whether it be ore  
or come) then shal he offre soch as is  
without blemyshe before the LORDE, ⁊ shal  
laie his hande vpon the heade of it, and kyll  
it before the doore of the Tabernacle of wy  
nesse. And the prestes Aarons sonnes, shall  
sprenkle the bloude rounde aboute vpon the  
altare, and shal offre of y deadofferynge vn  
to the LORDE: namely, all the fat that is  
within, and the two kydneyes with the fat  
that is thereon vpon the loynes, and the nett  
on the leuer vpon the kydneyes also. And Aa  
rons sonnes shal burne it vpon the altare for  
a burntofferynge, euen vpon the wood that  
lyeth on the fyre. This is an offerynge of a  
swete sauoure vnto the LORDE.

¶ If his dead offering be of small cattell, whether it be male or female, it shall be without blemish: If it be a lambe, then shall he bryng it before the LORD, & shall laye his hande vpon the heade of it, and sleve it before the Tabernacle of wytnesse. And Aarons sonnes shall sprentle his bloude rounde aboute vpon the altare, and so offre of the dead-offerynge vnto the LORD: namely, the fat of it, all the rompe with the backe, and the fat that couereth the bowels, with all y fat that is within, and the two kydneyes with the fat that is thereon vpon the loynes, & the nett on the lener vpon the kydneyes also. And the prest shall burne it vpon the altare, for y meate of the offerynge vnto y LORD.

But yf his offeringe be a goate, and burn  
geth it before the LORDE, he shal laye his

hande vpon the heade of it, and kyll it before the Tabernacle of wytnesse. And Aarons sonnes shal sprikle the bloude rounde aboute vps the altare, ⁊ shal offer therof a sacrifice vnto the LORD: namely, the fat ⁊ conereth the bowels, and all the fat ⁊ is within, the two kydneyes with the fat that is theron vpon the loynes, ⁊ the net on the leuer vpon the kydneyes. And the priest shal burne it vps the altare, for the meate of the sacrifice to a swete sauoure.

¶ All the farr is the **LORDES**. Let this be  
a perpetuall lawe amonge yo<sup>r</sup> posterities in  
all youre dwellynges, that ye eate no farr,  
= ner bloude.

### The III. Chapter.

**A**nd the LORD spake vnto Moses, & sayde: Speake vnto the childre of Israel, and saye: When a soule synneth thorow ignorance in any commaundement of the LORD, which he ought not to do: As namely, yf a prest which is anoynted, synne, that he make the people do amysse, he shal brynge for y synne that he hath done, a yonge bullocke without blemyshe vnto the LORD for a synofferynge. And the bullocke shal he brynge to the dore of the Tabernacle of wytnesse before the LORD, & laie his hande vpon his heade, & kyll him before y LORD. And y prest y is anoynted, shal take of his bloude, & brynge it into the Tabernacle of wytnesse. And he shal dyppe his synger into the bloude, & sprentle therwith seuen tymes before the LORD, towarde the vayle of y Holy. And he shal put of the same bloude vpon the hornes of the altare of incense, y stondeth before y LORD in the Tabernacle of wytnesse: & all the bloude of the bullocke shal he poure vpon the botome of the altare of burntofferings, y stondeth at the entrynge in of y Tabernacle of wytnesse. And all the fat of the synofferynge shal he heue vp: namely, the fat y couereth the bowels, & all the fat y is within, y two kydneyes with the fatt that is thereon vpon the loynes, and the net on the leuer vpon the kydneyes also (like as he heueth it from the ore in the dead offerynge) and shal burne it vpon the altare of burntofferings. But the slyme of the bullocke, and all the fleshe, with the heade & legges, & the bowels and the donge, shal he carry altogether out of the hoost, into a cleane place, where y asshes are poured out, & shal burne it vpon woodd with fyre.

When the whole cōgregation of Israel  
synneth thorow ignorance, & the dede be hyd  
from their eyes, so y they do ought agaynst

any of the cōmaundementes of the LORDE,  
which they shulde not do, & come afterwar-  
de to the knowlege of the synne that they ha-  
ue done, they shal bringe 1 yonge bullocke for  
a synofferynge, and set him before y<sup>e</sup> doore of  
y<sup>e</sup> Tabernacle of wytnesse. And the Elders  
of the congregacion shal laye their handes  
vpon his heade before the LORDE, & kyll y<sup>e</sup>  
bullocke before the LORDE. And y<sup>e</sup> prest y<sup>e</sup>  
is anoynted shal brynge of y<sup>e</sup> bullockes blou-  
de in to the Tabernacle of wytnesse, & dyp-  
pe ther in with his synger, and spientle ther  
with seuen tymes before the LORDE, euē be-  
fore the vayne of the Holy. And shal put of  
the bloude vpon the hornes of the altare, y<sup>e</sup>  
stondeyth before the LORDE in the Taberna-  
cle of wytnesse: & all y<sup>e</sup> other bloude shal he  
poure vpo the botome of y<sup>e</sup> altare of burnt-  
offerynges, y<sup>e</sup> stondeyth before the doore of y<sup>e</sup>  
Tabernacle of wytnesse. But all his fette  
shal he here vp, & burne it vpo the altare: &  
shal do with this bullocke, as he dyd with y<sup>e</sup>  
bullocke of the synofferynge. Thus the prest  
shal make an attonement for them, & it shal  
be forgiven them. And the bullocke shal he  
brynge without the hoost, and burne him, as  
he brennt y<sup>e</sup> first bullocke. This shalbe y<sup>e</sup> synof-  
ferynge of the congregacion.

¶ When a prynce synneth, ⁊ doth agaynſt  
the cōmaundement of the LORDE his God,  
⁊ he ought not to do, ⁊ offendeth ignoraunt  
ly, ⁊ cometh to the knowlege of his synne  
⁊ he hath done, he ſhal bringe for his offerin  
ge an he goate without blemiſh, ⁊ laye his  
hande vpon the goates heade, ⁊ ſlaye him in  
⁊ place where ⁊ burntofferings are ſlayne  
before ⁊ LORDE. The ſhal ⁊ preſt take of ⁊  
bloude of ⁊ ſynofferinge w<sup>th</sup> his ſynger, and  
put it vpon the altare of burntofferings, ⁊  
poure the ether bloude vpon the botome of  
the altare of burntofferings. But all the  
fat of it ſhal be burne vpon the altare, like as  
the fat of the healthofferynge. And ſo the  
preſt ſhal make an attonement for his synne,  
and it ſhal be forgiven him.

Whā a soule of y comon people symeth  
ignorantly, doinge eny thinge agaynst the  
cōmaundement of the LORDE, y he oughte  
not to do, z so offendeth, z cōmeth to y know  
lege of the synne y he hath done, he shal brin  
ge for his cfferynge a she goate without ble  
mysh, for the synne y he hath done, and shal  
laye his hande vpon the heade of the synof  
ferynge, z slaye it in the place of the burnt  
offerynges. And the prest shall take of the  
bloude w his synger, z put it vpon the hor  
nes of y altare of burnt offerynges, z poure  
h



all the bloude vpon the botome of the altare. But all the fat of it shal he take awaye, like as he taketh awaye the fat of the deaddofferynge, and shal burne it vpon the altare for a swete sauoure vnto the LORDE. And so shal the prest make an attonement for him, and it shal be forgiven him.

**B**ut yf he brynge a lambe for a synofferynge, then let him brynge a female without blemyshe, and laye his hande vpon the head of the synofferynge, & kyll it for a synofferynge, in the place where the burntofferings are slayne. And the prest shal take of the bloude w<sup>th</sup> his synger, & put it vpon the hornes of the altare of burntofferings, & poure all the bloude vpon the botome of the altare. But all the fat therof shal he take fro it, like as he dyd the fat of the lambe of the healthofferynge, & shal burne it vpon the altare for the LORDES sacrifice. And so yf prest shal make an attonement for the synne that he hath done, and it shal be forgiven him.

## The V. Chapter.

**W**han a soule synneth, & he heare a cursynge, and is wytnesse therof, or hath sene it, or knowne it, & telleth it not, he is giltye of a trespase. Or whan a soule coucheth eny vncleane thynge, whether it be of carion of an vncleane beast, or catell, or worme, & was not aware of it, he is vncleane, and hath offended. Or whan he toucheth an vncleane man (what vncleannesse so euer a man is defyled withall) & was not aware of it, & afterwarde cometh to the knowlege therof, & same hath offended. Or whan a soule sweareth, so yf he pronounceth w<sup>th</sup> his mouth to do euell or good (what so euer it be that a man pronounceth w<sup>th</sup> an ooth) & was not aware of it, & afterwarde cometh to the knowlege therof, he hath offended in one of these.

**N**ow whan it so is, yf he hath offended in one of these, & is enfourmed therof, what he hath synned, he shal brynge vnto the LORDE for his trespase of this his synne yf he hath done, a female from the flocke, either a yewe or a she goate for a synofferynge: so shal the prest make an attonement for him concerning his synne. But yf he be not able to brynge a shepe, then let him brynge vnto the LORDE for his offence that he hath done, two turtill doves or two yonge pigeons: one for a synofferynge, the other for a burntofferynge, and brynge them to the prest: which shal make the first a synofferynge, and first wrynge the neck of it, so that he plucke it not cleane of, and sprenkle with the bloude vpon the sydes of the altare, and let the resydue

of the bloude blede out vpon the botome of the altare: This is the synofferynge. As for the other, he shal make it a burntofferynge, after the maner therof. And thus shal the prest make an attonement for him concerning the synne that he hath done, & it shal be forgiven him. But yf he be not able to brynge two turtill doves or two yonge pigeons, then let him brynge his offerynge for his synne, a tenth deale of an Ephah of syne floure for a synofferynge. But he shal put no oyle theron, ner laye frankencense vpon it, for it is a synofferynge. And he shal brynge it vnto the prest, & yf prest shal take his hand full of it for a remembraunce, and burne it vpon the altare for an offerynge vnto the LORDE. This is a synofferynge. And so shal the prest make an attonement for him, concerning his synne that he hath done, & it shal be forgiven him. And the remnaunt shal be the prestes, like a meatofferynge.

And the LORDE spake vnto Moses, & sayde: If a soule trespase, so yf thorow ignorance he offendeth in any thynge yf is halowed vnto the LORDE, he shal brynge his trespassofferynge vnto the LORDE, euen a ramme from the flocke without blemyshe, worth two Syckles of syluer, after the Syckle of the Sanctuary, for a trespase offerynge: and so he what he hath offended in the halowed thynge, he shal make restitution, & geue the fift part more thereto. And he shal deliuer it vnto the prest, which shal make an attonement for him w<sup>th</sup> the ramme of the trespase offerynge, & it shal be forgiven him.

Whan a soule synneth, and doeth oughte agaynst eny comaundement of the LORDE, yf he shulde not do, & is infourmed therof, he hath trespassed, & is giltye of the synne. And he shal brynge from the flocke a ramme without blemyshe (that is worth a trespase offerynge) vnto the prest, which shal make an attonement for him concerning his ignorance which he dyd, and was not aware, and it shal be forgiven him. This is the trespase-offerynge, because he trespassed agaynst the LORDE.

And the LORDE talked with Moses, and sayde: Whan a soule synneth, & trespaceth agaynst the LORDE, so that he denyeth vnto his neighbour that which he gaue him to kepe, or that was put vnder his hande, or that he hath violently taken awaye, or gotten vnrighteously, or founde that was lost, and denyeth it with a false coth, what so euer it be, wherein a man synneth agaynst his neighbour. Now whan it cometh so

to passe, that he synneth after this maner, & trespaceth, he shal restore agayne that he toke violently awaye, or gat wrongeously, or that was geuen him to kepe, or that he hath founde, or what so euer it be aboute yf which he hath sworne falsely, he shal restore it agayne whole altogether, and geue the fift part more thereto, euen to him that it belonged vnto, the same daye that he geueth his trespase offerynge. But for his trespase he shal brynge for the LORDE (euen vnto the prest) a ramme from the flocke without blemyshe, that is worth a trespase offerynge. Then shal the prest make an attonement for him before the LORDE, and all that he hath synned in, shal be forgiven him.

## The VI. Chapter.

**W**hen the LORDE spake vnto Moses, and sayde: Commaunde Aaron and his sonnes, and saye: This is the lawe of the burntofferynge. The burntofferynge shal burne vpon the altare all night vntill the mornynge. But the fyre of the altare onely shal burne theron. And yf prest shal put on his linnen albe, and his linnen breeches vpon his flesh, and shal take vp the asshes, that the fyre of the burntofferynge vpon the altare hath made, and shal poure them besyde the altare. Then shal he put of his rayment, and put on other rayment, and carry out the asshes without the hoost, into a cleane place.

The fyre vpon the altare shal burne, and neuer go out. The prest shal kyndle wod theron euery mornynge, and dresse the burntofferynge vpon it, and burne the fat of the deed offerynge theron. The fyre shal euer burne vpon the altare, and neuer go out.

And this is the lawe of the meatofferynge, which Aarons sonnes shal offre before the LORDE vpon the altare. One of them shal haue his handfull of syne floure of the meatofferynge, and of the oyle, and all the frankencense that lyeth vpon the meatofferynge, and shal burne it vpon the altare for a swete sauoure a remembraunce vnto the LORDE. As for the remnaunt, Aaron and his sonnes shal eate it, and vntenended shal they eate it in the holy place, namely, in the court of the Tabernacle of witness. With leue shal they not take their porcion, which I haue geuen them of my offerynge. It shal be vnto them most holy, as the synofferynge and trespase offerynge. All the males amonge the children of Aaron shal eate of it. Let this be a perpetuall lawe for youre posterities in the sacrifices of the LORDE.

No man shal touch it, excepte he be consecrated.

And the LORDE spake vnto Moses, and sayde: This shal be the offerynge of Aaron and of his sonnes, which they shal offre vnto the LORDE in the daie of their anoyntinge. The tenth parte of an Ephah of syne floure for a meatofferynge daylie, the one half parte in the mornynge, the other half parte at euen. In the panne with oyle shal thou make it, and brynge it fryed, and in peeces shalt thou offer it for the swete sauoure of the LORDE. And the prest which amonge his sonnes shal be anoynted in his steade, shal do this. This is a perpetuall dewtye vnto the LORDE. It shal be burne altogether: for all the meatofferings of the prest shal be consumed with the fyre, and not be eaten.

And the LORDE talked with Moses, and sayde: Speake vnto Aaron and his sonnes, and saye: This is the lawe of the synofferynge: In the place where thou slayest yf burnt offerynge, shalt thou slay the synofferynge also before the LORDE. This is most holy.

The prest that offereth the synofferynge, shal eate it in the holy place, in the court of the Tabernacle of wytnesse. No man shal touch yf flesh therof, excepte he be halowed. And yf eny garment be sprentled with the bloude of it, it shal be washe in the holy place. And the earthe pot that it is sodden in, shal be broken. But yf it be a brasen pot, it shal be scoured, and resed with water. All the males amonge the prestes shal eate therof, for it is most holy. Notwithstandinge all the synofferynge whose bloude is brought in to the Tabernacle of wytnesse to make an attonement, shal not be eaten, but burnt with fyre.

## The VII. Chapter.

**W**hen this is the lawe of the trespase-offerynge, and it shal be most holy. In the place where the burntofferynge is slayne, shal the trespase-offerynge be slayne also, & there shal of his bloude be sprentled rounde aboute vpon the altare. And all his fat shal be offered: the rompe and the fat yf conuereth the bowels, the two kydneyes with the fat yf is theron vpon the loynes, and the net on the leuer vpon the kydneyes also. And the prest shal burne it vpon the altare for an offerynge vnto the LORDE. This is a trespase offerynge.

All the males amonge the prestes shal eate it in the holy place, for it is most holy: euen as the synofferynge, so shal the trespase of-



ferynge be also, they shall both haue one lawe: and it shal be the prestes, that reconcy leth ther w<sup>t</sup>. Loke which prest offereth eny mans burnt offeringe, the skynne of the same burnt offeringe that he hath offered, shal be his. And euery meat offeringe that is bakten in the oven, roasted vpon the gredyron, or fryed in the panne, shal be the prestes y<sup>e</sup> offeringe. And euery meat offeringe y<sup>e</sup> is mingled with oyle, or drye, shal belonge vnto all Aaron sonnes, vnto one as well as another.

**B** And this is y<sup>e</sup> lawe of the health offeringe, that is offered vnto the LORDE. If they wyll offre a sacrifice of thanksgyvinge, then shal they offre unleuened cakes mingled with oyle, and swete wafers straked ouer with oyle, and fryed cakes of fyne flour mingled with oyle. This offeringe also shal they brynge vpon a cake of leuened bried, to the thank offeringe of his health offeringe: and of them all he shal offre one for an heue offeringe vnto the LORDE. And it shal be the prestes, that sprentleth the bloude of the health offeringe. And the flesh of the thank offeringe in his health offeringes, shal be eaten the same daye that it is offered, and there shall nothinge be left ouer vntyll the morninge.

**L** And whether it be a vowe or a fre wyl offeringe, it shal be eaten the same daye that it is offered: yf ought be left ouer vntyll the morninge, yet maye it be eaten. But loke what remaineth vnto y<sup>e</sup> thirde daye of the flesh that is offered, it shal be brent with the fyre. And yf eny man vpon the thirde daie cate of y<sup>e</sup> offered flesh of his health offeringe, he shall not be accepted that offered it. Whether shall it be rekened vnto him, but it shal be refused. And loke which sonle eateth therof, the same is giltye of a mysdede.

**C** And the flesh that toucheth eny vncleane thinge, shal not be eaten, but burnt with the fyre. But who so euer is cleane of body, shal cate of the flesh: and the soule that eateth of y<sup>e</sup> flesh of y<sup>e</sup> health offeringe which belongeth vnto the LORDE, his vncleannes be vpon him, and he shal be roted out from amonge his people.

And whan a soule toucheth eny vncleane thinge, whether it be an vncleane man, catell, or eny other abhominacion that is, and eateth of the flesh of the burnt offeringe, that belongeth vnto the LORDE, the same shal be roted out from amonge his people.

And the LORDE talketh with Moses,

and sayde: Speake vnto the children of Israel, & saye: Ye shall eate no fat of oxen, lambes, and goates: neuerthelesse the fat of it that dyeth alone, and of soch as is come of wyld beasts, that maye ye occupye to all maner of vses, but ye shall not eate it.

For who so euer eateth the fat of y<sup>e</sup> beest that is geuen vnto the LORDE for an offeringe, the same soule shal be roted out from his people. Moreover, ye shall eate no bloude, nether of catell, ner of foules, where so euer ye dwell. What soule eateth eny bloude, the same shal be roted out from his people.

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye: Who so wyll offre his health offeringe vnto the LORDE, the same shall also brynge with all, that belongeth vnto y<sup>e</sup> health offeringe for the LORDE. But he shall brynge it with his hande for the offeringe of the LORDE: namely the fat vpon the brest shall he brynge, with the brest, to be a Waue offeringe before the LORDE. And the prest shall burne the fat vpon the altare, and the brest shal be Arons and his sonnes.

And the right shulder shal they geue vnto the prest for a gift of their health offeringes. And loke which of Arons sonnes offereth the bloude of the health offeringes, and the fat, the same shall haue the right shulder for his parte. For the Waue brest and the heue shulder haue I taken of the children of Israel, and of their health offeringes, and haue geuen them vnto Aaron the prest and vnto his sonnes for a perpetuall dewtye.

This is the anoyntinge of Aaron and of his sonnes, of the offeringes of the LORDE, in the daye whan Moses presented them to be prestes vnto the LORDE, what tyme as the LORDE commaunded (in the daye whan he anoynted them) to be geuen them of the children of Israel for a perpetuall dewtye, and vnto all their posterities. And this is the lawe of the burnt offeringe, of the meat offeringe, of the syn offeringe, of the trespass offeringe, of the offeringe of consecracion, and of the health offeringes, which the LORDE commaunded Moses vpon mount Sinai, in the daye whan he gaue him in commandement vnto the children of Israel, to offre their offeringes vnto y<sup>e</sup> LORDE in the wyldernes of Sinai.

The VIII. Chapter.



**A** And the LORDE spake vnto Moses, & sayde: Take Aaron and his sonnes w<sup>t</sup> him, & their vestimentes, & the anoyntinge oyle, & a bullocke for a syn offeringe, two rammes, and a maunde with unleuened bried, and call the whole congregacion together, before the doore of the Tabernacle of wytnesse. Moses dyd as the LORDE commaunded him, and gathered the congregacion together vnto the doore of y<sup>e</sup> Tabernacle of wytnesse, and sayde vnto them: This is it, that the LORDE hath commaunded to do.

**B** And he toke Aaron and his sonnes, and wasshed them with water, and put the albe vps<sup>t</sup> him, and girde him with the girdell, and put vpon him the yalowe tuncle, and put the ouerbody cote vpon him, and girde him vpon the ouerbody cote, & put the brest lappetheron, and in y<sup>e</sup> brest lappe light and perfectnesse. And set the myter vpon his heade. And vpon the myter euen aboue his fore heade, put he a plate of golde on the holy crowne: as y<sup>e</sup> LORDE comaunded Moses.

**E** And Moses toke the anoyntinge oyle, & anoynted the habitation, and all that was therein, and consecrated it, and sprentled therewith seue tymes vpon the altare, and anoynted the altare with all his vessels, the laner with his fore, that it might be consecrated: and poured the anoyntinge oyle vpon Arons heade, and anoynted him, y<sup>e</sup> he might be consecrated.

**C** And he brought Arons sonnes, and put albes vpon them, and girde them with the girdle, and put bonettes vpon their heades, as the LORDE commaunded him.

And he caused bringe a bullocke for a syn offeringe. And Aaron with his sonnes layed their handes vpon his heade, and then was he slayne. And Moses toke of the bloude, &

put it vpon the homes of the altare rounde aboute with his synger, and purified the altare, and poured the bloude vpon the botome of the altare, and consecrated it, that he might reconcyle it. And toke all the fat vps<sup>t</sup> the bowels, the nett vpon the leuer, and the two kydneys with the fat thereon, and burned it vpon the altare. But the bullocke w<sup>t</sup> his skynne, flesh, & donge, burned he with fyre without the hoost, as the LORDE commaunded him.

And he brought a ramme for a burnt offeringe. And Aaron w<sup>t</sup> his sonnes layed their handes vpon his heade, & then was he slayne. And Moses sprentled of y<sup>e</sup> bloude vpon the altare rounde aboute, hewed the ramme in peces, and burnt the heade, the peces, and the fatt. And wasshed the bowels and the legges with water, and so burnt y<sup>e</sup> whole ramme vps<sup>t</sup> the altare. This was a burnt offeringe for a swete sauoure, euen a sacrifice vnto the LORDE, as the LORDE commaunded him.

He brought also the other ramme of the offeringe of the consecracion. And Aaron with his sonnes layed their handes vpon his heade, and then was it slayne. And Moses toke of his bloude, and put it vpon the tynpe of Arons right eare, and vpon the thombe of his right hande, and vpon the greates toe of his right fore.

And he brought Arons sonnes, and put of the bloude vpon the tynpe of the right eare of them, and vpon y<sup>e</sup> thombes of their righte handes, and vpon the greates toes of their righte fete, and poured the resydue of the bloude vpon the altare rounde aboute. And he toke the fat and the rompe, and all the fat vpon the bowels, and the nett vpon the leuer, the two kydneys with the fat thereon, and the righte shulder. And out of the maunde of unleuened bried before the LORDE, he toke an unleuened cake, and a cake of oyled bried, and a wafer, and layed them vps<sup>t</sup> the fat, and vpon the right shulder, and put all together vpon the handes of Aaron and of his sonnes, and waned it for a Waue offeringe before the LORDE.

And afterwarde toke he all agayne from their hondes, and burned them on the altare, euen vpon the burnt offeringe: for it is an offeringe of consecracion for a swete sauoure, euen a sacrifice vnto y<sup>e</sup> LORDE. And Moses toke the brest, and waned it a Waue offeringe before the LORDE, of the ramme of the offeringe of consecracion: the same was Arons parte, as the LORDE commaunded



Moses. And Moses toke of 3 anoyntinge oyle, & of the bloude vpon the altare, & sprenkled it vpon Aaron & his vestimentes, vpon his sonnes & vpon their vestimentes, and so consecrated Aaron & his vestimentes, his sonnes and their vestimentes with him.

**G** And he sayde vnto Aaron & his sonnes: Seeth 3 flesh before the dore of the Tabernacle of wytnesse, & there eate it, & the bried in 3 maunde of the consecracion offeringes, as it is comaunded me, & sayde: Aaron & his sonnes shall eate it. As for 3 which remaineth of the flesh & bried, ye shall burne it with fyre. And in seuen dayes shall ye not departe from y<sup>e</sup> dore of the Tabernacle of wytnesse, vntill the daye, 3 the dayes of y<sup>e</sup> consecracion offeringes be at an ende: for seuen dayes must y<sup>e</sup> handes be consecrated, as it is come to passe this daye: The LORDE hath comaunded to do it, that ye might be reconcyled. And ye shall tary before the Tabernacle of wytnesse daye and night seuen dayes longe, & shall kepe y<sup>e</sup> watch of y<sup>e</sup> LORDE, that ye dye not, for thus am I comaunded. And Aaron with his sonnes dyd all, that 3 LORDE comaunded by Moses.

The IX. Chapter.

**A**ld vpon the eight daye Moses called Aaron and his sonnes, and the Elders in Israel, and sayde vnto Aaron: Take vnto the a yonge calfe for a synofferynge, and a ramme for a burntofferunge, both without blemyshe, and bryng them before the LORDE, and speake vnto the children of Israel, and saye: Take an he goate for a synofferynge: and a calf, and a shepe, both of a yeare olde, and without blemyshe for a burntofferunge: and an ore and a ramme for an healtofferunge, that we maye offere before the LORDE: and a meatofferunge myngled with oyle. For to daye shall the LORDE appeare vnto you.

**B** And they toke what Moses commaunded before y<sup>e</sup> dore of the Tabernacle of wytnesse, and the whole cōgregacion came nye, and stode before the LORDE. Then sayde Moses: This is it, which the LORDE comaunded that ye shulde do, and then shall the glory of 3 LORDE appeare vnto you. And Moses sayde vnto Aaron: Go vnto 3 altare, and offere thy synofferynge and thy burntofferunge, and make an attonement for the and for the people. Then offere the peoples offerunge, and reconcile them also, as the LORDE hath comaunded.

Heb. 5. b  
and 7. d

Leui. 4. a

And Aaron wente vnto the altare, and slewe 3 calfe for his synofferynge, & his son

nes brought the bloude vnto him. And he dypte his synger in the bloude, and put it vpon the hornes of the altare, and poured 3 bloude vpon y<sup>e</sup> botome of the altare. As for the fat and the kydneyes & the net vpon the leuer of the synofferynge, he burnt the vpon the altare, as the LORDE comaunded Moses. The flesh also and the hyde burnt he w<sup>th</sup> fyre without the hoost.

Afterwarde he slewe the burntofferunge, and Aarons sonnes brought the bloude vnto him, & he sprentled it rounde aboute vpon the altare. And they brought him the burnt offerunge in peces, & the heade: & he burnt it vpon the altare. And he washed the bowels and the legges, and burnt them aboue vpon the burntofferunge on the altare.

Then brought he the offerunge of the people, and toke the goate, that synofferynge of the people, and slewe it, and made a synofferynge therof, as of the fyrst. And brought the burntofferunge, and dyd as the lawe is: and brought the meatofferunge, and toke his handfull, and burnt it vpon the altare, besyde the burnt offerunge of the morninge.

Afterwarde slewe he the ore and the ramme for the healtofferunge of the people: And his sonnes brought him the bloude, which he sprentled vpon the altare rounde aboute. But the fat of the ore & of the ramme, the rompe, and the fat that couereth the bowels, & the kydneyes, & the net vpon the leuer, all soch fat laied they vpon the brest, and burnt the fat vpon the altare. But the brest and the right shulder waied Aaron for a Waueofferunge before the LORDE, as the LORDE comaunded Moses.

And Aaron lift up his hade over the people, and blessed them, and came downe from the worke of the synofferynge, burntofferunge, and healtofferunge. And Moses and Aaron wente in to the Tabernacle of wytnesse. And whan they came out agayne, they blessed the people. Then appeared the glory of the LORDE vnto all the people. For there came a fyre from the LORDE, and vpon the altare it consumed the burnt offerunge and the fat. Whan all the people sawe that, they reioysed, and fell vpon their faces.

The X. Chapter.

**A**ld 3 sonnes of Aaron, Nadab and Abihu, toke ether of the his censoure, & put fyre therin, & layed incense vpon it, and brought straunge fyre before the LORDE, which he comaunded them not. Then



wente there out a fyre from 3 LORDE, and consumed them, so that they dyed before the LORDE. Then sayde Moses vnto Aaron: This is it, that the LORDE sayde: I wil be sanctified vpo them that come nye me, and before all the people wil I be glorified. And Aaron helde his peace.

**B** Moses called Misael and Elzaphan the sonnes of Osiel Aarons vncle, and sayde vnto them: Go to, and cary youre brethien out of the Sanctuary, without the hoost. And they wente, and caried them forth in their albes without the hoost, as Moses sayde.

Then sayde Moses vnto Aaron & to his sonnes Eleasar and Jehamar: Ye shall not vnconuer youre heades, ner rente y<sup>e</sup> clothes, that ye dye not, and the wrath come vpon the whole congregacion: Let youre brethien of the whole house of Israel bewepe this burnyng, which the LORDE hath done. As for you, ye shall not go out from the dore of the Tabernacle of wytnesse, lest ye dye: for the anoyntinge oyle of the LORDE is vpon you. And they dyd as Moses sayde.

The LORDE spake vnto Aaron, & sayde: Thou & thy sonnes whiche shall drynke no wyne ner stronge drynke, whan ye go in to the Tabernacle of wytnesse: that ye dye not. Let this be a perpetuall lawe vnto all y<sup>e</sup> posterities: y<sup>e</sup> maye haue knowlege to discerne, what is holy and unholy, what is cleane & vncleane: & that ye maye teach the children of Israel all the lawes, which the LORDE hath spoken vnto you by Moses.

And Moses sayde vnto Aaron, and vnto Eleasar and Jehamar his sonnes that were left: Take the remnaunt of the meatofferunge in the sacrifices of 3 LORDE, and eate it without leuen besyde the altare, for it is most holy, euen in the holy place shall ye eate it. For it is thy dutye and thy sonnes dutye in the sacrifices of the LORDE: for thus am I comaunded. But the Wauebrest and the Zene shulder shalt thou eate, and thy sonnes and thy doughters with the in

a cleane place. For this dutye is geuen vnto the and thy children in the dead offerynges of the children of Israel. For the Zene shulder and the Wauebrest to the offerynges of the fat, shall be brought in, that they maye be waied for a Waueofferunge before the LORDE. Therfore is it thine and thy childrens for a perpetuall dutye, as the LORDE comaunded.

And Moses sought for the goate of the synofferynge, and founde it burnt. And he was angrie at Eleasar and Jehamar 3 sonnes of Aaron, which were left alyue, and sayde: Wherfore haue ye not eaten the synofferynge in the holy place: for it is most holy, & he hath geuen it you, that ye might beare y<sup>e</sup> synne of the cōgregacion, to make a gremet for them before the LORDE. Beholde, the bloude of it came not in to the Sanctuary: Ye shulde haue eaten it in the Sanctuary, as I was comaunded.

Aaron sayde vnto Moses: Beholde, this daye haue they offred their synofferynge & their burntofferunge before 3 LORDE. And it is chaunced me after this maner. And shulde I eate of the synofferynge to daye, & be merry before the LORDE: Whan Moses herde that, he was content.

The XI. Chapter.

**A**ld 3 LORDE talked w<sup>th</sup> Moses & Aaron & sayde: Speake vnto 3 childien of Israel, and saye: These are the beestes which ye shall eate amonge all 3 beestes vpo earth: What so ever hath hooffe, & deuyneth it in to two clawes, & cheweth cud amonge the beestes, that shall ye eate. But loke what cheweth cud & hath hooffe, & deuyneth it not, as the Camell, the same is vncleane vnto you, & ye shall not eate it. The Conyes chewe cud, but they deuyneth not the hooffe in to two clawes, therfore are they vncleane vnto you. The Hare cheweth cud also, but deuyneth not 3 hooffe in to two clawes, therfore is he vncleane vnto you. And the Swyne deuyneth 3 hooffe in to two clawes, but cheweth not the cud, therfore is it vncleane vnto you. Of the flesh of these shall ye not eate, ner touch their carcases, for they are vncleane vnto you.

Deu. 14. a  
Act. 10. b

These shall ye eate of all that are in the waters: What so ever hath fynnes and scales in the waters, sees & ryuers, that shall ye eate. But what so ever hath not fynnes and scales in the sees and ryuers, amonge all 3 moue in the waters, & of all that lyne in the waters, it shall be an abhominacion vnto you, so that ye eate not of their flesh, and

b iij



that ye abhorre their carcases. For all that haue not synnes, & scales in the waters, shall ye abhorre.

**C** And these shall ye abhorre amonge & foules, so that ye eate them not: The Aegle, the Goshauke, the Cormorante, the Vultur, & Aye, and all his kynde, and all Rauen's & their kynde: the Estrich, & Nightcrow, the Cocow, the Sparow hauke with his kynde, the litle Oule, the Storke, the greete Oule, & Backe, the Pellycane, the Swanne, the Pye, the Heron, & Jaye with his kynde, the Lap wyng, and & Swallowe. And what so ever crepeth amonge the foules, and goeth vpon foure fete, shall be an abhominacion vnto you. Yet these shall ye eate of the foules that crepe and go vpon foure fete: euen those that haue no knynges aboue vpon & legges, to hope withall vpon earth. Of these maye ye eate, as there is the Arbe with his kynde, and the Selaam with his kynde, & the Hargol with his kynde, & the Hagab with his kynde. But what so ever els hath foure fete amonge the foules, it shall be an abhominacion vnto you, and ye shall take it for vncleane. Who so ever toucheth the carcase of soch, shall be vncleane vntill & euen: and who so ever beareth the carcase of eny of these, shall wash his clothes, and shall be vncleane vntill the euen.

Therfore euery beest that hath hofte, and deuydeth it not in to two clawes, & cheweth not cud, shall be vncleane vnto you. Who so ever toucheth soch, shall be vncleane. And what so ever goeth vpon handes amonge & beestes that go vpon foure fete, shall be vncleane vnto you. Who so ever toucheth the carcases of the, shall be vncleane vntill euen. And he & beareth their carcase, shall wash his clothes, and be vncleane vntill the eue: For soch are vncleane vnto you.

**E** These shall be vncleane vnto you also, amonge the beestes that crepe vpon earth: & Wesell, the Mouse, the Tode, euery one with his kynde, the Hedgehogge, the Scellio, the Lacerte, the Snale, and the Moule, these are vncleane vnto you amonge all that crepe. Who so ever toucheth the deed carcase of the, shall be vncleane vntill the euen. And what so ever eny soch deed carcase falleth vpon, it shall be vncleane, what so ever vessell of wodd it be, or rayment, or styngne, or bagge. And euery vessell that eny thinge is occupied withall, shall be put in the water, and is vncleane vntill the euen, and then shall it be cleane. All maner of earthen vessell that eny soch carcase falleth in to, shall all be vncleane

ne that therein is, & ye shall breake it. All meate which is eate, that eny soch water cometh in to, is vncleane: & all maner of drynke that is dronke in all maner of soch vessell, is vncleane. And what so ever eny soch carcase falleth vpon, it shall be vncleane, whether it be ouen or kettell, so shall it be broke, for it is vncleane, and shall be vncleane vnto you: Neuertheles the fountaynes, welles, & poundes of water are cleane. But who so ever toucheth their carcases, is vncleane.

And though the deed carcase of eny soch fell vpon the sedge that is sowne, yet is it cleane. But whan there is water poured vpon the sedge, and afterwarde eny soch deed carcase falleth theron, then shall it be vncleane vnto you.

Whan a beest dyeth that ye maye eate, he that toucheth the deed carcase therof, is vncleane vntill euen. Who so eateth of eny soch carcase, shall wash his clothes, and be vncleane vntill the euen. Likewise he that beareth eny soch carcase, shall wash his clothes, and be vncleane vntill the euen.

What so ever crepeth vpon earth, shall be an abhominacion vnto you, and shall not be eaten. And what so ever crepeth vpon & bely, or all that goeth vpon foure or mo fete, amonge all that crepeth vpon earth, shall ye not eate, for it shall be an abhominacion vnto you. Make not youre soules abhominable, and defyle you not in them, to stayne youre selues: for I am the LORDE youre God. Therfore shall ye sanctifie youre selues, that ye maye be holy, for I am holy. And ye shall not defyle youre selues on eny maner of crepyng beest, that crepeth vpon earth: for I am the LORDE, which brought you out of the lande of Egipte, that I might be youre God: therfore shall ye be holy, for I am holy.

This is the lawe ouer & beestes and foules, & all maner of soules of crepyng beestes in the waters, and all maner of soules & crepe vpon earth: that ye maie knowe to discern what is vncleane & cleane, and what maner of beestes are to be eaten, and which are not to be eaten.

## The XII. Chapter.

**A**nd the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye: Whan a woman hath conceived, and beareth a manchild, she shall be vncleane seven dayes, so longe as she suffreth hir disease, and in & eight dayes shall & flesh of his foreskynne be cut awaie. And she shall byde at home thre and thirtie dayes in & blonde of hir purifieng: she shall

touch no holy thinge, ner come in to & Sacuary, tyll the daies of hir purifieng be out. But yf she beare a maydechilde, the shall she be vncleane two weekes, so longe as she suffreth hir disease, and sere and thre score daies shall she byde at home in the blonde of hir purifieng.

**B** And whan the dayes of hir purifieng are out, for the sonne or for the daughter, she shall bringe a lambe of one yeare olde for a burnt offering, and a yonge pigeon or a turtill done for a synofferyng to the dore of & Tabernacle of wytnesse vnto & prest, which shall offre it before the LORDE, and make an attonement for her, and so shall she be clenfed from hir blondysse. This is the lawe for her that beareth a manchild or maydechilde.

But yf she be not able to bringe a shepe, then let hir take two turtill doves, or two yonge pigeons, the one for a burnt offering, the other for a synofferyng, then shall the prest make an attonement for her, so that she shall be cleane.

## The XIII. Chapter.

**A**nd & LORDE spake vnto Moses & Aaron, & sayde: Whan there ryseth vpon eny thinge in the skynne of a mans flesh, whether it be a scabbe or a glistering whyte (as though there wolde be a leprosy in & skynne of his flesh) he shall be brought vnto Aaron the prest, or to one of his sonnes amonge & prestes. And whan the prest seyth the plage vpon the skynne of the flesh, that the hayres are turned to whyte, and it seme deper in that place then the other skynne of his flesh, then is it surely a leprosy, therfore shall the prest loke vpon him, and iudge him vncleane.

But whan there is eny whyte plecte in the skynne of his flesh, and yet seme no deper then the other skynne of the flesh, and the hayres be not turned to whyte, the shall the prest shut him vp seven dayes, and on & seventh daye loke vpon him: yf the plage seme vnto him as afore, & hath frett no deper in the skynne, then shall the prest shut him vp yet seven dayes mo. And whan he lokech on him agayne vpon the seventh daye, and fyndeth, that the plage be darkish, and hath frett no deper in the skynne, the shall he iudge him cleane, for it is but a skynise, and he shall wash his clothes, & then is he cleane.

**B** But whan the scabbe fretteth farther in the skynne (after that he is sene of the prest, and iudged cleane) and he be now sene of

the prest agayne: whan the prest seyth the, & the scabbe hath frett farther in the skynne, he shall iudge him vncleane, for it is surely a leprosy.

Whan a plage of leprosy is vpon a man, he shall be brought vnto the prest. Whan he seyth and fyndeth, that there is whyte ryfen vpon the skynne, and the hayre turned vnto whyte, and there be rawe flesh in the sore, the is it surely an olde leprosy in & skynne of his flesh, therfore shall the prest iudge him vncleane, and nat shut him vp, for he is vncleane already.

But whan the leprosy breaketh out in the skynne, and couereth the whole skynne, from the heade vnto the soles, all that the prest can se, So whan the prest lokech vpon it, and fyndeth, that & leprosy hath couered all the flesh, he shall iudge him cleane, for so moch as it is turned all in to whyte vpon him, for he is cleane.

Notwithstandinge yf there be rawe flesh there, in the daye whan he is looked vpon, the is he vncleane. And whan the prest seyth & rawe flesh, he shall iudge him vncleane, for he is vncleane, & it is surely a leprosy. But yf the rawe flesh chaunge agayne, and be turned in to whyte, then shall he come vnto the prest. And whan the prest lokech vpon him, and fyndeth, that the plage is turned to whyte, he shall iudge him cleane, for he is cleane.

Whan there is a byle in the skynne of eny mans flesh, and healeth agayne, and afterwarde in the same place there arys vpon eny whyte thinge, or a glistering whyte som what reddysh, he shall be sene of the prest. So whan the prest seyth, that it appeareth to be lower then the other skynne, and the hayre turned to whyte, then shall he iudge him vncleane, for it is surely a plage of leprosy broken out of the byle. But yf the prest se and fynde, that the hayres are not whyte, and it not lower then the other skynne, and is darkish, he shall shut him vp seven dayes. If it hath frett farther in the skynne, then shall he iudge him vncleane, for it is surely a plage of leprosy. But yf the glistering whyte abyde still, and freate no farther, the is it but a prynte of the byle, and the prest shall iudge him cleane.

Whan the skynne of eny mans flesh is hurt with fyre, and the prynte of the burninge be reddysh or whyte, and the prest lokech vpon him, and fyndeth the hayre turned to whyte vpon the mark of the burnyng, & it apeare deper then the other skynne, the



is there surely a leprosy brokē out of & pryn-  
te of y burnyng: therfore shal y prest iudge  
hi vncleane, for it is a plague of leprosy. But  
yf the prest se and synde, that & haye vpon  
the prynce of the burnyng is not turned vn-  
to whyte, & is no lower then the other slryn-  
ne, and is darkish also, he shall shut him vp  
seuen dayes.

And vpon the seuenth daye he shall loke  
vpon him: yf it hath frett farther in y slryn-  
ne, then shal he iudge him vncleane, for it is  
a leprosy. But yf it stode styll vpo the mark  
of the burnyng, and frett no farther in the  
slrynne, and is darkish, then is it a sore in &  
mark of the burnyng, & the prest shal iudge  
him cleane, for it is but the prynce of the bur-  
nyng.

¶ Whan a man or woman is slrynne vpon  
the heade or beere, and the prest seyth the  
mark, and syndeth that it appeareth deper  
then the other slrynne, and the haye be the  
re goldē and thynne, then shal he iudge him  
vncleane: for it is a slryse of leprosy of the  
heade or of the beerde. But yf the prest se  
that & slryse apeare no deper the the slryn-  
ne, and that the haye is not of a pale colour,  
he shall shut him vp seuen dayes. And vpo  
the seuenth daye whan he loke, and syn-  
deth, that the slryse hath frett no farther,  
and there be no golden haye there, and that  
the slryse appeare no deper then the other  
slrynne, then let him be shauē: but so that he  
shauē not of the scabbe, and the prest shall  
shut him vp yet seuen dayes moe. And vpon  
the senēth daye whā he loke, and syndeth  
that the slryse hath frett no farther in the  
slrynne, and that it apeareth no deper then  
the other slrynne, then shall the prest iudge  
him cleane. And he shall wash his clothes,  
for he is cleane. But yf the scabbe freate far-  
ther in the slrynne (after & he is iudged clea-  
ne) and the prest loke, and syndeth, that &  
scabbe hath frett farther in the slrynne, then  
shal he seke nometre for golden hayes, for he  
is vncleane. ¶ Neuerthelesse yf he se that the  
scabbe stondeth styll, & that pale hayes are  
there rysen vp, then is & scabbe hole, and he  
is cleane, therfore shall & prest iudge him to  
be cleane.

Whā there is eny glisteringe whyte vpo  
& slrynne of the flesh of a man or woman,  
and the prest seyth there that the glisteryn-  
ge whyte vanysheth: then is it but a whyte  
scabbe rysen vp in & slrynne, & he is cleane.

Whan the hayes fall out of the heade of  
a man or a woman, so that he is balde, the sa-  
me is cleane. ¶ If they fall out of his fore hea-

de, then is he fore heade balde & cleane. But  
yf there be a whyte reedish sore in the balde  
heade, or balde fore heade, then is there a le-  
prosy rysen vp in the balde heade or balde so-  
re heade: therfore shal y prest loke vpon him.  
And whan he syndeth the whyte reedish so-  
re rysen vp in his balde heade or balde fore  
heade, then shal & slrynne of the flesh be as  
leporous, therfore is he a leporous man and  
vncleane. And the prest shall iudge him vncleane,  
because of y same sore vpo his heade.

Who so now is leporous, his clothes shal  
be rent, and the heade bare, & the lippes mof-  
fled, and shall in eny wyse be called vncleane.  
And as longe as the sore is vpon him, he  
shal be vncleane, dwell alone, and haue his  
dwelling without the hoost.

Whan the plague of leprosy is in a cloth,  
whether it be wollen or linnen, in the warpe  
or west, whether it be linnen or wollen, or in  
a slrynne, or in eny maner thyng that is ma-  
de of slrynne. And whan & plague is pale or  
reedish in the cloth or slrynne, either in the  
warpe or west, or in eny maner thyng that  
is made of slrynne, the same is surely the pla-  
ge of leprosy, therfore shall the prest loke v-  
pon it. And whan he seyth the plague, he shall  
shut it vp seuen dayes. And vpon the seuenth  
daye whan he seyth that y plague hath frett  
farther in the cloth, in the warpe or west, in  
a slrynne or in eny maner thyng that is ma-  
de of slrynne, then is it a fretinge plague of  
leprosy, and is vncleane. And the cloth shal  
be burnt, either warpe or west, whether it be  
wollen or lynnē, or eny thyng made of slryn-  
ne, wherein is eny soch plague. For it is a pla-  
ge of leprosy, and shal be burnt w fyre.

But yf the prest se that the plague hath  
frett no farther in y cloth, either in the war-  
pe or west, or eny thyng made of slrynne,  
then shal he commaunde to wash the thin-  
ge that the plague is in, and shall shut it vp  
other seuen dayes. And whan the prest seyth  
(after that the plague is washsen) & the pla-  
ge is not chaūged before his eyes, and hath  
frett no farther also, yet is it vncleane, & shal  
be burnt w fyre: for it is depe fretē inwarde,  
and hath made slryses. ¶ Neuertheles whan  
the prest seyth that the prynce is vanyshed  
after the washyng of it, then shall he rente  
it out of the clothe, and of the slrynne, out  
of the warpe or west. But yf it appeare eny  
more in the clothe (either in the warpe, or in  
the west) or eny maner thyng made of slryn-  
ne, then is it a waxinge plague: and with fyre  
shal it be burnt that eny soch plague is in. As  
for the cloth, either warpe or west, or eny ma-

ner thyng made of slrynne that is washsen,  
and the plague be departed from it, it shal be  
washsen once agayne, & then is it cleane.

This is the lawe ouer the plague of lepro-  
sy in clothes, whether they be wollen or lyn-  
ne (ether in the warpe or in the west) and in  
eny maner of thyng made of slrynne, to iud-  
ge them cleane or vncleane.

The XIII. Chapter.

¶ And the LORDE spake vnto Moses,  
and sayde: This is the lawe ouer & le-  
per, whan he shal be clenfed. ¶ He shall  
come vnto & prest, and the prest shal go out  
of the hoost, and loke how the plague of le-  
prosy is healed vpon the leper. And he shal  
commaunde him that is to be clenfed, to ta-  
ke two luyng bydes, which are cleane, and  
Ceder wodd, and purple woll, and ysoper:  
and shall commaunde the one byde to be  
kylled in an earthen vessell ouer sprynginge  
water. And he shall take the luyng byde  
with the Ceder wodd, the purple woll, and  
ysops, and dyppe them in the bloude of the  
slaine byde vpon the sprynginge water, and  
sprinkle it seuen tymes vpon him that must  
be clenfed from y leprosy. And so clense him,  
and let the luyng byde flye at libertye in  
to the felde.

¶ But he that is clenfed, shal wash his clo-  
thes, and shauē of all his haye, and bathe  
him self with water, so is he cleane. After-  
warde let him go in to the hoost, yet shall he  
tarye without his tent seuen dayes. And v-  
pon the seuenth daye shal he shauē of all y  
haye vpon his heade, vpo his beerde, vpon  
his browes, so that all the haye be shauē  
of, and he shall wash his clothes and bathe  
his flesh in water, then is he cleane.

And vpo the eight daye shal he take two  
lambes without blemys, and a shepe of a  
yeare olde without blemys, and thre tenth  
deales of fyne floure for a meatofferynge,  
myngled with oyle, & a Logg of oyle. The  
shal the prest presente him that is clenfed  
and these thynges before the LORDE, before  
the dore of the Tabernacle of wytnesse, and  
shal take y one lambe, and offre it for trespae  
ce offerynge, with the Logg of oyle, & shall  
waue them, before & LORDE, and afterwar-  
de slaye the lambe, where the synofferynge  
and burnt offerynge are slayne, namely, in  
the holy place. For as the synofferynge, so is  
the trespaece offerynge the prestes also, for  
it is most holy.

¶ And the prest shall take of the bloude of  
the trespaece offerynge, and put it vpon the  
typpe of y right eare of him that is clenfed,

and vpon the thombe of his right hande,  
and vpon the greate too of his right fore.  
Afterwarde shal he take of the oyle out of  
the Logg, and poure it in to his awne lefte  
hande, and dyppe his right synger in the oy-  
le that is in his lefte hande, and sprentle the  
oyle with his synger seuen tymes before the  
LORDE. As for the remnant of the oyle  
in his hande, he shall put it vpon the typpe  
of the right eare of him that is clenfed, and  
vpon the thombe of his right hande, & vpon  
the greate too of his right fore, euen aboue  
vpon the bloude of the trespaece offerynge.  
But the remnant of the oyle in his hande,  
shal he poure vpon the heade of him that  
is clenfed, and make an attonement for him  
before the LORDE. And he shall make the  
synofferynge, and reconcyle him that is clē-  
fed, because of his vncleannesse. And after-  
warde shal he sleie the burnt offerynge, and  
shal offre it vpon the altare with the meat of-  
ferynge, and make an attonement for him, &  
than is he cleane.

But yf he be poore, and getteth not so  
moch with his hande, then let him take one  
lambe for a trespaece offerynge to waue it, to  
make an attonement for him, and a tenth  
deale of fyne floure myngled with oyle for  
a meatofferynge, and a Logg of oyle, & two  
turtyll dones, or two yonge pigeons which  
he is able to get with his hande, let the one  
be a synofferynge, the other a burnt offeryn-  
ge: and let him bryng them vpon the eight  
daye of his clensyng vnto the prest before  
the dore of the Tabernacle of wytnesse befo-  
re the LORDE.

Then shall the prest take the lambe for  
the synofferynge, and the Logg of oyle, and  
shall waue them all before the LORDE,  
and sleie the lambe of the trespaece offeryn-  
ge: and take of y bloude of the same trespae-  
ce offerynge, and put it vpon the typpe of  
the right eare of him that is clenfed, and  
vpon the thombe of his right hande, and  
vpon the greate too of his right fore, and  
poure of the oyle in to his awne lefte han-  
de, and with his right synger sprentle the oy-  
le that is in his lefte hande, seuen tymes befo-  
re the LORDE.

As for the remnant of the oyle in his  
hande, he shal put it vpon the typpe of the  
right eare of him that is clenfed, and vpon  
the thombe of his right hande, & vpon the  
greate too of his right fore, euen aboue vpo  
y bloude of y trespaece offerynge. The other  
oyle in his hande shal he poure vpo & heade  
of him & is clenfed, to make an attonement



for him before the LORD. And afterwarde of the one of the turtill bones or yonge pigeons (acordinge as his handes are able to get) he shal make a synofferynge, of y other a burntofferynge, with the meatofferynge: and so shal the prest make an attonement for him that is clenfed before the LORD.

Let this be the lawe for the leper, which is not able with his hande to get, that belongeth vnto his clensynge.

**S** And the LORD spake vnto Moses and Aaron, and sayde: Whan ye are come in to the lande of Canaan, which I geue you to possesse: and yf there happen a plage of leprosy in any house of youre possession, then shal he that oweth the house, come and tell the prest, and saye: Methynke there is as it were a plage of leprosy in my house. Then shal the prest commaunde to rydde all thynge out of the house or ever the prest go in to se y plage, lest all that is in the house be made vncleane. Afterwarde shal y prest go in, to se the plage.

Now whan he loketh, and fyndeth, y the re be holowe strakes yalowe or reedish in the walles of the house, z they seme to be lower then the wall besyde, then shal he go out at the dore of the house, and shut vp the house for seuendayes. And vpon the seventh daye whan he cometh, and seyth that the plage hath fretten farther in the walles of the house, the shal he commaunde to breake out the stones wherin the plage is, z to cast the in a foule place without the cite, z the house to be scraped within rounde aboute, and the dust y is scraped of, to be poured without y cite in an vncleane place, z to take other stones, and put them in the place of the other, and to take other playster, and playster the house.

**G** Whan the plage then cometh agayne, and breaketh forth in the house, after y the stones are broke out, the playster scraped of, and the house playsterd of the new, the shal the prest go in: and whan he seyth that the plage hath fretten farther in the house, then is there surely a frettinge leprosy in the house, and it is vncleane: therfore shal the house be broken downe, both the stones, and y tymber and all the dust of the house, and shal be caried out of the cite in to an vncleane place. And who so goeth in to the house, whyle it is shut vp, is vncleane vntyll y euen. And he y lyeth therein, or eateth therein, shal wash his clothes.

But yf the prest se (whā he goeth in) that this plage hath fretten farther in the house,

se, after that the house is new playsterd, the shal he indge it to be cleane, for the plage is healed. And to a synofferynge for the house, he shal take two byrdes, Cedar wodd, z purple woll, and ysop, and slaye the one byrde in an erthen vessell vpon sprynginge water, and shal take the Cedar wodd, the purple woll, the ysop, and the lyuinge byrde, z dyppe them in the bloude of the slayne byrde vpon the sprynginge water, and sprentle the house with all seuē tymes: and so shal he purifie the house with the bloude of the byrde, with the springinge water, with the lyuinge byrde, with the Cedar wodd, with the ysop, and with the purple woll. And the lyuinge byrde shal he let flye at libertye out of the towne in to the felde, z make an attonement for the house, and then is it cleane.

This is the lawe ouer all maner plage of leprosy z slyrse, ouer y leprosy of clothes and of houses, ouer sores, scabbes, and glisterynge whyte, that it maye be knowne, whan eny thinge is vncleane or cleane. This is y lawe of leprosy.

The XV. Chapter.

**A**nd the LORD talked with Moses and Aaron, and sayde: Speake to the children of Israel, and saie vnto him: Whan a man hath a runnyng yssue from out of his flesh, y same is vncleane: but this is he vncleane by the reason of this yssue, whan his flesh is fretten of y yssue or wounde. Euery bed where on he lyeth, z what so euer he sytteth vpon, shalbe vncleane.

And he that toucheth his bed shal wash his clothes, and bathe him self with water, and be vncleane vntyll the euen.

And he y sytteth where he sat, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the euen. Who so toucheth his flesh, shal wash his clothes, z bathe him self with water, and be vncleane vntyll the euen. Whan he sytteth vpon him that is cleane, y same shal wash his clothes, and bathe him self with water, z be vncleane vntyll the euen.

And the saddell and what so euer he rydeth vpon, shalbe vncleane. And who so euer toucheth eny thinge that hath bene vnder him, shalbe vncleane vntyll the euen. And who so beareth eny soch, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the euen. And whom so euer he toucheth, and washeth not his handes first, the same shal wash his clothes, and bathe him self with water, and be vncleane vntyll the euen. Whan he toucheth an erthen

vessell, it shal be broken: but the green vessell shal be remsed w water. And whā he is cleane of his yssue, he shal nombre vij. dayes, after y he is made cleane, z wash his clothes, z bathe him self w sprynginge water, the is he cleane. And vpon the eighth daye shal he take two turtill bones or two yonge pigeons, and bryng them before the LORD before the dore of the Tabernacle of wytnesse, and geue them vnto the prest. And the prest shal make of the one a synofferynge, of the other a burntofferynge, and make an attonement for him before the LORD, as concernynge his yssue.

**E** Whan a mans sede departeth from him in slepe, the same shal bathe all his flesh w water, and be vncleane vntyll the euen. And all clothes, and euery stynne that is stained with soch sede, shal he wash with water, z be vncleane vntyll the euen. A woman, by whom soch one lyeth, shal bathe hir self w water, and be vncleane vntyll the euen.

Whan a woman hath the bloude yssue of hir flesh, she shalbe put a parte vij. daies in to a sundrie place. Who so euer toucheth her, shal be vncleane vntyll the euen. And all that she lyeth vpon (as longe as she is put aparte) shalbe vncleane. And that she sytteth vpon, shalbe vncleane. And who so euer toucheth hir bed, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the euen. And who so euer toucheth eny maner thinge that she hath sytten vpon, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the euen.

**D** And yf a man lye with her (whyle she is put a parte) he shalbe vncleane seven dayes, and the bed that he laye vpon, shalbe vncleane.

But whan a woman hath hir bloude yssue a longe season, not onely at the tyme of hir naturall course, but also out of the tyme of hir naturall course, then shal she be vncleane so longe as she hath the yssue: euen as she is at the tyme whan she is put aparte, so shal she be vncleane here also. What so euer she lyeth vpon all the tyme of hir yssue, shalbe as hir bed, whan she is put aparte. And all that she sytteth vpon, shalbe vncleane, as is hir vncleanness, whan she is put aparte. Who so euer toucheth eny of them, shal be vncleane, and shal wash his clothes, and bathe him self with water, z be vncleane vntyll the euen.

**E** But yf she be cleane of hir yssue, the shal she nombre seven dayes, afterwarde shal she be cleane: and vpon the eighth daye shal

she take two turtill bones, or two yonge pigeons, and bryng them vnto the prest before the dore of the Tabernacle of wytnesse. And the prest shal make of the one a synofferynge, of the other a burntofferynge, and make an attonement for her before the LORD, as concernynge the yssue of hir vncleanness.

Thus shal ye se that the childre of Israel kepe them selues from their vncleanness, that they dye not in their vncleanness, whan they defyle my habitacion, which is amōge you.

This is the lawe ouer him that hath a runnyng sore, z him whose sede departeth from him in slepe, so that he is vncleane ther of. And ouer her that hath hir bloude yssue, and who so euer hath a runnyng sore, whether it be man or woman, and whan a man lyeth with her that is vncleane.

The XVI. Chapter.

**A**nd the LORD spake vnto Moses (after that Aarons two sonnes were deeb, whan they offered before the LORD) z sayde: Speake vnto Aaron thy brother, y he go not at all tymes in to y innermer Sanctuary, within the vail before the Mercyseate, which is vpon the Arke, y he dye not: for I wyll appeare in a cloude vpon y Mercyseate. But herewithall shal he go in, euen with a yonge bullocke for a synofferynge, and with a ramme for a burntofferynge, and shal put on the holy linnen albe, and haue linnen breeches vpon his fleshy, and gyrd him with a lynnē girdell, and haue the linnen myter vpon his heade.

**B** For these are y holy garmentes: z he shal bathe his flesh with water, z put them on: z of the cōgregation of the childre of Israel he shal take two he goates for a synofferynge, and a ramme for a burntofferynge.

And Aaron shal bryng the bullocke his owne synofferynge, and make an attonement for himself and his house: and afterwarde shal he take the two goates, and present them before the LORD, euen before the dore of the Tabernacle of wytnesse, and shal cast lottes ouer the two goates: the lot of the one goate for the LORD, and the other for the fre goate. And the goate that y LORDES lot fell vpon, shal he offre for a synofferynge. But the goate, that the fre goates lot fell vpon, shal he present alyue before y LORD, to make an attonement for him, and to let the fre goate go into y wyldernes. And so shal he bryng the bullocke of his synofferynge, and make an attonement for him and his housholde, and shal kyl him.

2

Leu. 10.

Exo. 40.  
3. Re. 8. b

23

Heb. 9. b



## The iij. boke of Moses.

## The xviij. Chap.

And he shall take a censor full of coales from the altare that stondech before the LORDE, and his handfull of beaten incense, and brynge them in within 3 wayle, and put the incense vpon the fyre before 3 LORDE, that the cloude of the incense maye couer the Mercysate, which is vpon the witnessse, that he dye not. And he shall take of the bloude of the bullocke, and sprenkle it with his synger towarde the Mercysate on the foresyde. Seven tymes shall he sprenkle of the bloude thus with his synger before the Mercysate. The shall he kyll the goate which is the peoples synofferynge, 2 brynge in of his bloude within the wayle, 2 shall do with his bloude, as he dyd with the bloude of the bullocke, and sprenkle therewith also on the foresyde towarde the Mercysate, and so shall he reconcyle the Sanctuary from the vncleynesse of the childre of Israel, and fro their trespasses in all their synnes. Thus shall he do vnto the Tabernacle of wytnesse, which is the habitacion with them amonge their vncleynesses.

No man shall be in the Tabernacle of witnessse, whan he goeth in to make an attonement in the Sanctuary, vntyll he go out: and so shall he make an attonement for him self and his house, and for the whole congregacion of Israel. And whā he goeth forth vnto the altare that stondech before the LORDE, he shall reconcyle it, and shall take of 3 bullockes bloude, and of the goates bloude, 2 put it vpon the homes of the altare rounde aboute. And with his synger shall he sprenkle of the bloude thereon seven tymes, and halowe it, and consecrate it from the vncleynesse of the children of Israel.

And whan he hath made an ende of reconcylinge the Sanctuary, and the Tabernacle of witnessse, and the altare, he shall bringe the lynynge goate.

The shall Aaron laie both his hādes vps 3 heade of him, 2 confesse ouer him all the mysdedes of 3 childre of Israel, 2 all their trespasses in their synnes, 2 shall laye the vps 3 heade of the goate, 2 by someman 3 is at hande, shall he let him runne in to the wyldernes: 3 the goate maye so beare all their mysdedes vpon him in to 3 wyldernes, and he shall leaue him in the wyldernes.

And Aaron shall go in to the Tabernacle of witnessse, and put of the lynnen clothes, which he put on whā he wente in to 3 Sanctuary, and shall leaue them there, and bathe his flesh with water in the holy place, and put on his awne rayment.

And he shall go forth, and make his burnt offeringe, and the burnt offeringe of the people, and make an attonement both for himself and for the people, and burne the fat of the synofferynge vpon the altare. But he 3 carried out the fyre goate, shall wash his clothes, and bathe him self with water, 2 then come in to the hoost.

The bullocke of the synofferynge, and 3 goate of the synofferynge (whose bloude was brought in to the Sanctuary to make an attonement) shall be carried out of 3 hoost, 2 brent with fyre, both their synnes, flesh, and donge. And he that burneth them, shall wash his clothes, and bathe him self with water, and then come in to the hoost.

And this shall be a perpetuall lawe vnto you: Vpon the tenth daye of the seventh moneth shall ye humble youre soules, and do no worke, whether it be one of youre selues, or a straunger amonge you. For in this daye is youre attonement made, that ye maye be clesed from all youre synnes before the LORDE: therfore shall it be a fre Sabbath vnto you, and ye shall humble youre soules. Let this be a perpetuall lawe.

But the priest that is anoynted, and whose hande was fylled to be priest in his fathers steade, shall make this attonement, and shall put on the lynnen clothes, namely the holy vestimētes, so shall he reconcyle the holy Sanctuary, and the Tabernacle of wytnesse, and the altare, and 3 prestes, and all the people of the congregacion. This shall be a perpetuall lawe vnto you, that ye reconcyle 3 childre of Israel from all their synnes once a yeaere. And Moses dyd, as the LORDE commaunded him.

### The XVII. Chapter.

And 3 LORDE talked with Moses, 2 sayde: Speake vnto Aaron 2 his sonnes, 2 to all 3 childre of Israel, 2 saye vnto them: This is it that 3 LORDE hath commaunded: What so ever he be of 3 house of Israel, 3 killeth an oxe, or labe, or goate in the hoost, or out of the hoost, and bryngeth it not before the dore of the Tabernacle of wytnesse, that it maye be brought vnto the LORDE for an offeringe before the habitacion of 3 LORDE, the same shall be gilty of bloude, as though he had shed bloude, and soch a man shall be roted out from amonge his people.

Therfore shall the children of Israel brynge their offeringes (that they will offie vpon the wyde felde) before the LORDE, euen before the dore of the Tabernacle

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of witnessse, vnto the priest, 2 there offre their health offeringes vnto the LORDE. And the priest shall sprenkle the bloude vpon the altare of the LORDE before the dore of the Tabernacle of wytnesse, and burne the fat for a swete sauoure vnto the LORDE: and they shall offre their offeringes nomore vnto deuels, with whom they go a whoringe. This shall be a perpetuall lawe vnto them amonge their posterities.

Therfore shalt thou saie vnto the: What man so ever he be of the house of Israel, or a straunger also that is amonge you, which offereth a burnt offeringe or any other offeringe, and bringeth it not before the dore of the Tabernacle of wytnesse to offre it vnto the LORDE, he shall be roted out from amonge his people.

And what man so ever it be (either of the house of Israel, or a straunger amonge you) that eateth any maner of bloude, agaynst him wyll I set my face, and wil rote him out from amonge his people: for the soule of 3 body is in the bloude, and I haue geuen it you for the altare, that youre soules maye be reconcyled therewith: For the bloude that is in the soule maketh attonement. Therfore haue I sayde vnto the childre of Israel: No soule amonge you shall eate bloude, nor any straunger that dwelleth amonge you.

And what man so ever it be amonge you (whether he be of the house of Israel, or a straunger amonge you) that at the huntyng taketh a beest or foule which maye be eaten, he shall poure out the bloude of the same, 2 couer it with earth: for all flesh lyueth in the bloude.

And I haue sayde vnto the childre of Israel: Ye shall eate the bloude of no body: for the life of all flesh is in his bloude. Who so ever eateth it, shall be roted out. And what so ever soule eateth that which dyed alone, or 3 was torne of wylde beestes (whether he be one of youre selues or a straunger) the same shall wash his clothes, and bathe himself with water, and be vncleane vntyll the euen, and then is he cleane. But yf he wash not his clothes, nor bathe him self, then shall he beare his synne.

### The XVIII. Chapter.

And the LORDE talked w Moses, 2 said: Speake vnto the childre of Israel, 2 saye vnto them: I am the LORDE youre God, Ye shall not do after 3 workes of the lande of Egypte, wherein ye dwelt: neither after the doynges of the lande of Ca-

naan, in to the which I will brynge you. Ye shall not walke after their customes, but after my lawes shall ye do, 2 my statutes shall ye kepe, that ye maye walke therein: for I am the LORDE youre God. Therfore shall ye kepe my statutes and my lawes. For the man that doth the same, shall liue therein, for I am the LORDE.

No mā shall come at his nexte kynswoman, to vncouer hir preuytie: for I am 3 LORDE.

Thou shalt not vncouer 3 preuytie of 3 father 2 of 3 mother. It is thy mother, therfore shalt thou not vncouer hir preuytie.

Thou shalt not vncouer 3 preuytie of 3 fathers wise, for it is 3 fathers preuytie.

Thou shalt not vncouer the preuytie of thy sister, which is the doughter of 3 father or of 3 mother, whether she be borne at home or without.

Thou shalt not vncouer the preuytie of thy sonnes doughter, or of thy doughters doughter, for it is thine awne preuytie.

Thou shalt not vncouer 3 preuytie of 3 fathers wiues doughter, which is borne vnto him, and is thy sister.

Thou shalt not vncouer the preuytie of thy fathers sister, for it is thy fathers nexte kynswoman.

Thou shalt not vncouer the preuytie of thy mothers sister, for it is 3 mothers nexte kynswoman.

Thou shalt not vncouer the preuytie of thy fathers brother, to take his wife, for she is thine awnte.

Thou shalt not vncouer 3 preuytie of 3 doughter in lawe, for she is 3 sonnes wise, therfore shalt thou not vncouer hir preuytie.

Thou shalt not vncouer the preuytie of thy brothers wife, for it is thy brothers preuytie.

Thou shalt not vncouer the preuytie of thy wife and of hir doughter also, nether shalt thou take hir sonnes doughter or hir doughters doughter, to vncouer their preuyties, for they are hir nexte kynswomen. And it is wickednesse.

Thou shalt not take a wife and hir sister also, to vncouer hir preuytie, whyle she is yet alyue.

Thou shalt not go vnto a woman to vncouer hir preuytie, so longe as she hath hir disease in hir vncleynesse.

Thou shalt not lye with thy neighbours wife to medle with her, for to defyle thy self withall.

Thou shalt not gene of thy seide also, to be burnt vnto Moloch, lest thou vnhalowe the



name of thy God, for I am the LORDE.  
 Thou shalt not lye with mankynde as  
 with womankynde, for y is abhominacion.  
 Thou shalt lye with no maner of beest, to  
 defyle y self therewith. And no woman shall  
 have to do with a beest, for it is abhominacion.  
 Ye shall defyle youre selues in none of the  
 se thinges. For y heithen (whom I wil cast  
 out before you) haue stayned them selues in  
 all these, and the londe is defyled there tho-  
 row. And their wickednesse wyl I vyset vpo  
 them, so that the londe shall spue out the in-  
 dwellers therof. Therfore kepe ye my statu-  
 tes and lawes, and do not one of these abho-  
 minacions, nether one of youre awne selues  
 ner the straunger amonge you (for all soch  
 abhominacions haue y people of this lode  
 done which were before you, z haue defyled  
 the lande) that the lande spue not you out al  
 so, whan ye haue defyled it, as it spewed out  
 the heythe, that were there before you. For  
 who so ever commytte these abhominacions,  
 the same soules shalbe roted out from amon-  
 ge their people. Therfore kepe ye my statu-  
 tes, that ye do not after y abhominable cus-  
 tomes, which were before you, that ye be  
 not defyled therewith: For I am the LORDE  
 youre God.

The XIX. Chapter.

**A**nd the LORDE talked with Moses,  
 and sayde: Speake to the whole con-  
 gregation of the children of Israel,  
 and saye vnto them: Ye shall be holy, for I  
 am holy, euen the LORDE youre God. Eue-  
 ry one feare his father and his mother. Ke-  
 pe my holy dayes: for I am the LORDE you-  
 re God. Ye shall not turne youre selues vnto  
 Idols, z ye shall make you no goddes of me-  
 tall: for I am the LORDE youre God.

**B** And whan ye wyl offre healt hofferyn-  
 ges vnto the LORDE, then shall ye offre the,  
 that he maye be mercifull vnto you, z and  
 ye shall eate them the same daye that ye of-  
 fre them, and on the morow: what so ever is  
 left on the thirde daye, shall be burnt with fy-  
 re. But yf eny man eate therof vpon the  
 thirde daye, then is he vnholly, and shall not  
 be accepted, and the same eater shall beare  
 his synne, because he hath vnhalowed the  
 Sanctuary of the LORDE: and soch a soule  
 shall be roted out from amonge his people.

**C** Whan thou reapest thy londe, thou shalt  
 not reape downe the vttermost borders of it  
 rounde aboute, ner gather it all cleane vp.  
 Euen so likewise thou shalt not plucke thy  
 vynyarde cleane also, ner gather vp the gra-  
 pes that are fallen downe, but shalt leane

them for y poore and strangers: for I am  
 the LORDE youre God.

Ye shall not steale, nether lye, ner deale fal-  
 sely one with another.

Ye shall not sweare falsely by my name, z  
 so to vnhalowe the name of thy God: for  
 I am the LORDE.

Thou shalt do y neghbourne no wronge,  
 ner robbe him. The workmas laboure shall  
 not byde with the vntyll the mornynge.

Thou shalt not curse the deaf. Thou  
 shalt put no stomblyng blocke before y blin-  
 de, but shalt feare thy God: for I am the  
 LORDE.

Ye shall not deale wrongeously in indg-  
 ment, nether shall ye accepte the personne of  
 the poore, ner honoure the parsonne of the  
 greute, but thou shalt indge thy neghbourne  
 righteously.

Thou shalt let no preny accuser go amoge  
 y people. Nether shalt thou stonde agaynst  
 y neghbour's bloude: for I am y LORDE.

Thou shalt not hate thy brother in thine  
 hert, but shalt tell y neghbourne his faute,  
 that thou beare not synne for his sake.

Thou shalt not auenge thy self, ner beare  
 euell will agaynst the childre of thy people.

Thou shalt loue thy neghbourne, as thy  
 self: for I am the LORDE.

My statutes shall ye kepe, that thou let  
 not y catell gendie with beestes of another  
 kynde: nether sowe thy selde with myngled  
 seede. And let no garment come vpon the, y  
 is mixte with wollen and linnen.

Whan a man lyeth with a woman, and  
 hath to do with her, which is a bonde wo-  
 man, and hath benemedled withall of ano-  
 ther man, but not lawed out, ner hath optay-  
 ned fredome, it shalbe punyshed, but they  
 shall not suffre death, because she was not fre.  
 But he shall bryng for his trespase vnto y  
 LORDE (euen before the dore of the Taber-  
 nacle of wytnesse) a ramme for a trespase of  
 ferynge: and the prest shall make an attone-  
 ment for him with the trespase offerynge be-  
 fore the LORDE, concernynge the synne  
 that he hath done: so shall God be merci-  
 full vnto him, as concernynge his synne  
 which he hath done.

What tyme as ye are come into the lon-  
 de, and plante all maner trees wherof men  
 eate, ye shall circumsise the foresaynne of  
 the same with their frutes: thre yeares shall  
 ye holde them for vncircumcysed, so that ye  
 eate them not: but in the fourth yeare shall  
 all their frutes be holy and praysed vnto y  
 LORDE. In the fifth yeare shall ye eate the

frutes, and gather them in: for I am y LOR-  
 DE youre God.

Ye shall eate nothynge w bloude. Ye shall  
 not regarde y foules cryenge, ner chose out  
 dayes.

Ye shall haue no crownes vpo youre hea-  
 de, nether shalt thou clyppe thy beerde clea-  
 ne off.

Ye shall rente out no markes in youre bo-  
 dy (for eny that is deed) ner make lettres vpo  
 you: for I am the LORDE.

Thou shalt not holde thy doughter to  
 whoredome, that the londe fall not to whor-  
 dome, and ware full of wickednesse.

Kepe my holy dayes, and stonde in awe  
 of my Sanctuary: for I am the LORDE.

Ye shall not turne y selues to y soyth-  
 sayers, and are nothynge at the expounders  
 of tokes, that ye be not defyled by them: for  
 I am the LORDE youre God.

Thou shalt ryse vp before a graye heade,  
 and shalt geue reuerence vnto the aged. For  
 thou shalt feare God: for I am y LORDE.

Whan there dwelleth a straunger amon-  
 ge you in youre londe, ye shall not vex him.  
 He shall dwell with you, euen as one that is  
 at home amonge you, z thou shalt loue him  
 as y self: for ye youre selues also were straun-  
 gers in the lande of Egipte. I am the LOR-  
 DE youre God.

Ye shall not deale wrongeously in indgme-  
 nt, with meteyarde, with weight, with measu-  
 re: A true balaunce, a true weight, a true  
 Epha, a true Hin shalbe amoge you. For I  
 am the LORDE youre God, which brought  
 you out of the londe of Egipte, that ye shul-  
 de kepe z do all my statutes and lawes: for  
 I am the LORDE.

The XX. Chapter.

**A**nd the LORDE talked with Moses,  
 and sayde: Tell the children of Israel:  
 Who so ever he be amonge the chil-  
 dren of Israel, (or eny straunger that dwel-  
 leth in Israel) which geueth of his seide vn-  
 to Moloch, the same shall dye the death: the  
 people of the lande shall stone him, z I wyl  
 set my face agaynst that man, and wyl rote  
 him out from amoge his people, because he  
 hath geuen of his seide vnto Moloch, and de-  
 fyled my Sanctuary, z vnhalowed my holy  
 name. And though the people of the londe  
 loke thorow the syngers vpon that man,  
 which hath geuen of his seide vnto Moloch,  
 so that they put him not to death, yet wyl I  
 set my face agaynst the same man, z agaynst  
 his generacion: And him, and all that go a-  
 whoringe with him after Moloch, wyl I

rote out from amonge their people.

If eny soule turne him to y soythsayers  
 and expounders of tokes, so that he goeth  
 a whoringe after them, I wyl set my face a-  
 gaynst the same soule, and wyl rote him out  
 from amonge his people. Sanctifie youre  
 selues therfore, z be holy: for I am holy euen  
 youre God. And kepe ye my statutes, and do  
 them: for I am y LORDE that sanctifieth  
 you.

Who so ever curseth his father or his mo-  
 ther, shall dye the death: his bloude be vpon  
 him, because he hath cursed his father or  
 mother.

He that breaketh wedlocke with eny mas  
 wife, shall dye the death (both the aduon-  
 rer and y aduoueresse) because he hath bro-  
 ken wedlocke with his neghbour's wife.

If eny man lye with his fathers wife, so  
 y he vncover his fathers prenyte, they shall  
 both dye the death: their bloude be vpo the.

If eny man lye with his doughter in lawe,  
 they shall dye both of them, for they haue  
 wrought abhominacion: their bloude be v-  
 pon them.

If eny man lye with the mankynde, as  
 with womankynde, they haue wrought ab-  
 hominacion, z shall both dye the death: their  
 bloude be vpon them.

If eny man take a wyfe, and hir mother  
 thereto, the same hath wrought wickednes:  
 he shalbe burnt with fyre, and so shall they al  
 so, that there be no wickednes amoge you.

If eny man lye with a beest, he shall dye  
 the death, and the beest shall be slayne.

If a woman medle with a beest, so y she  
 haue to do with it, thou shalt put her to death,  
 and the beest also, they shall dye the death:  
 their bloude be vpon them.

If eny man take his sister, his fathers  
 doughter, or his mothers doughter, and se  
 hir prenyte, and she agayne se his secretes, it  
 is a wicked thinge. They shalbe roted out  
 in the sight of their people. For he hath vn-  
 couered his sisters prenyte, he shall beare his  
 synne.

If a man lye with a woman in the tyme  
 of hir sicknesse, and vncover hir secretes, z  
 open vp hir founneyne, and she vncover the  
 fountayne of hir bloude, they shall both be  
 roted out from amonge their people.

Thou shalt not vncover the prenytie of  
 thy mothers sister, and of thy fathers sister:  
 for soch one hath vncovered his nexte kyns-  
 woman, and they shall beare their synne.

If eny man lye with his vncl's wyfe, the  
 same hath vncovered the prenytie of his vn-



children shall beare their synne, without children shall they dye.

**U. 10. b**  
**Ex. 14. a**  
\* If any man take his brothers wyfe, & is an vncleane thinge: they shall be without children, because he hath vncouered his brothers secretes.

**D** So kepe now all my statutes & my lawes, & do them, & the lode whither I brynge you to dwell therein, spewe you not out. And walke not ye in y statutes of the heithen, which I shall cast out before you. For all such thinges haue they done, & I haue abhorred the.

**cut. 9. a**  
But I saye vnto you: Ye shall possesse their londe. For I wyll geue you to inheritaunce a lode, that floweth with mylke and hony. I am the LORDE youre God, which haue separated you from the nacions, that ye also shulde separate the cleane bestes fro the vncleane, and the vncleane soules from the cleane: & not to defyle youre soules vpon bestes, vpon soules & vpon all that crepeth on the ground: which I haue separated vnto you, that they shulde be vncleane. Therfore shall ye be holy vnto me: for I the LORDE am holy, which haue separated you fro the nacions, that ye shulde be myne.

**Leu. 19. b**  
**Ec. 28. b**  
If a man or woman be a soythfayer or an expounder of tokens, the same shall dye the death: they shall be stoned, their bloude be vpon them.

The XXI. Chapter.

**Ze. 44. d**  
**A**nd the LORDE sayde vnto Moses: Speake to y prestes & sonnes of Aaron, & saye vnto the: A prest shall defyle him self vpon no soule of his people, but vpon his nexte kyme & belongeth vnto him: as vpon his mother, vpon his father, vpon his sonne, vpon his doughter, vpon his brother, & vpon his sister, which is yet a virgin, & hath bene no mans wife (which belongeth vnto him) vpon her maie he defyle himself. Moreover he shall not defyle him self vpon any ruler in his people, to vnhalowe him self.

**Leu. 19. f**  
**Ex. 44. c**  
\* He shall make no crowne also vpon his heade, ner shawe of his beard, nether shall they cut out any markes i their fleshe. They shall be holy vnto their God, and not vnhalowe y name of their God: for they offre the sacrifice of the LORDE, the bried of their God, therfore shall they be holy.

**B** They shall take no whore, ner one that is defyled, or y is put awaye from hir husbande, for he is holy vnto his God: therfore shall he sanctifie him self, for he offreth the bried of thy God. He shall be holy vnto the, for I am holy, euen the LORDE that sanctifieth you.

**1. Tim. 2. a**  
If a prestes doughter fall to whoringe,

she shall be burnt with fyre, for she hath shamed hir father. He that is hye prest amonge his brethren, vpon whose heade the anoyntinge oyle is poured, and his hande fylled (y he might be arayed with the vestimentes) shall not vncouer his heade, ner cut his clothes, & shall come at no deed, & shall defyle him self nether vpon father ner mother. He shall not go out of the Sanctuary, that he vnhalowe not the Sanctuary of his God. For y crowne of the anoyntinge oyle of his God is vpon him, for I am the LORDE.

**C**  
**Eze. 44. b**  
A virgin shall he take to wife, but no wedowe, ner deuorced, ner defyled, ner whore, but a virgin of his awne people shall he take to wife, y he vnhalowe not his sede amonge his people. For I am y LORDE, which sanctifie him.

**And y LORDE talked w Moses, & sayde:** Speake vnto Aaron, & saie: If there be a blemish vpon any of y sede in yo generations, the same shall not preasse to offre the bried of his God: For who so ever hath a blemish vpon him, shall not come nere, whether he be blynde, lame, with an euell fauoured nose, or eny mysshappen membre, or y hath a broken fore or hande, or is crooke backed, or hath eny blemish in the eye, or is gleyd, or is slayr vye or scaulde, or hath his stones broken.

**Who so ever now of the sede of Aaron y prest hath eny blemish vpon him, shall not come nye to offre y sacrifice of the LORDE.** For he hath a deformyte. Therfore shall he not preasse vnto the bried of his God, to offre it. Notwithstandinge he shall eate of the bried of his God, both of the holy, & of y most holy: but he shall not go in to y vayne, ner come nye the altare (for so moch as he hath a blemish vpon him) y he vnhalowe not my Sanctuary. For I am y LORDE y sanctifieth the. And Moses spake this vnto Aaron & to his sonnes, and to all the children of Israel.

The XXII. Chapter.

**A**nd the LORDE talked with Moses, & sayde: Speake vnto Aaron, & his sonnes, & they absteyne from y halowed thinges of the childre of Israel, which they haue halowed vnto me, & y they vnhalowe not my holy name: for I am y LORDE. Saie now vnto them & their posterities: Who so ever he be of yo sede, y cometh nye vnto the holy thinges, which the childre of Israel halowe vnto the LORDE, & so defyleth him self vpon the same, his soule shall perishe before my face: for I am the LORDE.

Who so ever of the sede of Aaron is a leper, or hath a runnyng yssue, shall not eate

of the holy thinges, tyll he be clensed. Who so toucheth eny vncleane thinge, or whose se dedeparteth from him by night, or who so toucheth eny womne that is vncleane vnto him, or a ma y is vncleane vnto him, & what so euer defyleth hi, loke what soule toucheth eny such, is vncleane vntill the euen, & shall not eate of the holy thinges, but shall first bath his flesh with water. And wha y Sonne is gone downe, and he cleane, then maye he eate therof, for it is his foode. Loke what dyeth alone, or is rent of wyld beestes, shall he not eate, y he be not vncleane thereon: for I am y LORDE. Therfore shall they kepe my lawes, y they lade not synne vpon them, & dye therein, whan they vnhalowe them selues in it. For I am y LORDE, y halowe them.

**B** A stranger shall not eate of the holy thinges, ner an housholde gest of the prestes, ner an hyred seruaut. But yf y prest bye a soule for his money, y same maye eate therof. And loke who is borne in his house, maye eate of his bried also. Nevertheless yf the prestes doughter be a strangers wife, she shall not eate of the heueofferinges of holynes. But yf she be a wedowe, or deuorced, or haue no fede, & cometh agayne to hir fathers house as afore (whan she was yet a mayden in hir fathers house) then shall she eate of hir fathers bried. But no stranger shall eate therof.

Who so els eateth of the halowed thynges, vnwytingly, shall put y fift part thereof vnto, and geue it vnto the prest with the halowed thinge, that they vnhalowe not y halowed thinges of the children of Israel, which they heue vp vnto the LORDE, lest they lade them selues with myssdoinge and trespass, wha they eate their halowed thynges, for I am y LORDE which halowe the.

**C** And y LORDE talked w Moses, & sayde: Speake vnto Aaron & his sonnes, & to all y childre of Israel: What so ever Israelite or stranger in Israel wyll do his offeringe, whether it be their vowe, or of fre wyl, that they wyll offre a burnt offeringe vnto the LORDE, to reconcile them selues, it shall be a male, and without blemish, of the oxen, or lambes or goates. What so ever hath eny blemish, shall they not offre, for they shall synde no fauoure therewith.

And who so wyl offre an healt offeringe vnto the LORDE to separate out a vowe, or of fre wyl, oxen or shepe, it shall be without blemish, y it maye be accepted. It shall haue no deformite. If it be blynde, or broke, or wounded, or haue a wen, or slayr vye, or scabbed, they shall offre none such vnto the LOR

DE, ner put an offeringe of eny such vpon the altare of the LORDE.

An ore or shepe y hath mysshappen membres, or no rompe, mayest thou offre of a fre wyl: but to a vowe it maye not be accepted. Thou shalt offre also vnto the LORDE no thinge y is bruised, or broken, or rent, or cutt out, & ye shall do no such in youre londe. Moreover ye shall offre no bried vnto youre God of a strangers hande: for it is marred of him, and he hath a deformite, therfore shall it not be accepted for you.

And the LORDE spake vnto Moses, & sayde: Wha an ore, or labe, or goate is brought forth, it shall be seuen dayes with the dame, and vpon the eighth daye & thereafter it maie be offered vnto the LORDE, the is it accepted. Whether it be ore or lambe, it shall not be slayne with his yonge in one daye.

But wha ye wil offre a thakoffringe vnto the LORDE y it maye be accepted, ye shall eate it the same daye, & kepe nothinge ouer vntill the morryng: for I am the LORDE. Therfore kepe now my commandementes, and do them: for I am the LORDE, y ye vnhalowe not my holy name, & that I maye be halowed amonge the children of Israel. For I am he that halowe you, eny y LORDE, which brought you out of y lode of Egipte, y I might be yo God: Euen y y LORDE.

The XXIII. Chapter.

**A**nd the LORDE talked with Moses, & sayde: Speake vnto y children of Israel, and saye vnto them: These are y feastes of the LORDE, which ye shall call holy dayes. Sire dayes shall thou worke, but the seuenth daie is the rest of the Sabbath, and shall be called holy. Ye shall do no worke therein, for it is the Sabbath of the LORDE, where so euer ye dwell.

These are the feastes of the LORDE, y are called holy, which ye shall call youre feastes: \* Apon y fourtene daye of y first moneth at euen, is the LORDES Easter. And vpon y fiftene daye of the same moneth is the feast of vlnenēded bried of the LORDE. Then shall ye eate vlnenēded bried seuen dayes.

The first daie shall be called holy amonge you, ye shall do no worke of bbdage therein, & seue daies shall ye offre vnto y LORDE. The seuenth daie shall be called holy likewise, wher in ye shall do no worke of bondage also.

And y LORDE talked w Moses, & sayde: Speake to the childre of Israel, & saye vnto them: Whan ye come in to the lande y I shall geue you, and reape downe youre harvest, ye shall brynge a shefe of the first frutes

Exo. 29. l  
Deu. 5. b

Exo. 12. c  
Nu. 28. c  
Eze. 45. a

Exo. 12. c  
Nu. 28. c  
Eze. 45. a

Exo. 12. c  
Nu. 28. c  
Eze. 45. a



of youre harvest vnto the priest, the shall the shefe be waied before the LORDE, that ye maye be accepted: but this shal the priest do the nexte daye after the Sabbath. And y<sup>e</sup> same daie that y<sup>e</sup> shefe is waied, shal ye offere a burnt offeringe vnto the LORDE, of a lambe which is without blemish and of one yea- re olde, w<sup>th</sup> the meat offeringe, two tenth dea- les of fyne floure mengled with oyle, for an offeringe of a swete sauoure vnto the LOR- DE: & the drynt offeringe also, eue the fourth parte of an hin of wyne.

And ye shall eate nether bried, nor cakes, ner surmentye (of new corne) tyll the same daye that ye brynge an offeringe vnto you- re God. This shal be a lawe vnto youre pos- terities, where so euer ye dwell.

Then shal ye nombre from the nexte daye after the Sabbath, whan ye brought y<sup>e</sup> Wa- ueshefe, seven whole weekes, vntyll the nexte daie after y<sup>e</sup> seventh weke, namely, fiftie daies, shal ye nombre, and offere new meat offeringes vnto the LORDE. And out of all youre dwellinges shal ye offere, namely, two Waue loanes of two tenth deales of fyne floure le- ued, and baken for the first frutes vnto y<sup>e</sup> LORDE. And with youre bried ye shal bryn- ge seven lambes of one yea- re olde without blemish, and a yonge bullocke, and two ram- mes: this shal be the LORDES burnt offeringe, meat offeringe, and drynt offeringe. This is a sacrifice of a swete sauoure vnto the LORDE.

Moreover ye shal offere an he goate for a syn offeringe, and two lambes of a yea- re olde for an health offeringe. And y<sup>e</sup> priest shal waie it vpon the bried of the first frutes be- fore the LORDE with the two lambes. And they shal be holy vnto the LORDE, and shal be the prestes. And this daye shal ye procla- me, for it shal be called holy amonge you: no seruyle worke shal ye do therein. A perpetuall lawe shal it be amonge y<sup>e</sup> posterities, whe- re so euer ye dwell.

Whan ye reape downe y<sup>e</sup> harvest of you- re londe, ye shal not cut it cleane downe vpon the felde, ner gather vp all, but shal leane it for the poore and straungers. I am the LOR- DE youre God.

And y<sup>e</sup> LORDE talked with Moses, and sayde: Speake vnto the children of Israel, & saye: Vpon the first daye of the seventh mo- neth shal ye haue the holy rest of the remem- braunce of blowinge, wherein ye shal do no seruyle worke, and ye shal offere sacrifice vnto the LORDE.

And the LORDE spake vnto Moses, and

sayde: Vpon the tenth daye in this seventh moneth is the daye of reconcylinge, which shal be an holy conuocation to you. Ye shal humble youre soules therein, and offere vnto the LORDE, and shal do no seruyle worke in this daye: for it is the daye of attonement, that ye maye be reconcyled before the LOR- DE youre God. For what soule so euer hum- bleth not him self vpon this daye, the same shal be roted out from amonge his people. And what soule so euer doth eny worke this daye, the same wil I destroye from amonge his people: therfore shal ye do no worke. This shal be a perpetuall lawe vnto youre posterities, where so euer ye dwell. It is the rest of youre Sabbath, that ye maye hum- ble youre soules. Vpon the nyenth daye of y<sup>e</sup> moneth atanen, shal ye kepe this holy daye from the euen forth vntyll the eue agayne.

And the LORDE talked with Moses, & sayde: Vpon the fiftene daye of the seventh moneth, is the feast of Tabernacles seven dayes vnto the LORDE. The first daye shal be an holy conuocation: no seruyle worke shal ye do therein. Seven dayes shal ye offere vnto the LORDE. The eight daye shal be an holy conuocation vnto you also, and ye shal offere vnto the LORDE: for it is the daye of gathe- ringe together: No seruyle worke shal ye do therein.

These are the holy daies of the LORDE, which ye shal proclame and holde for holy conuocations, that ye maye offere vnto the LORDE burnt offeringes, meat offeringes, drynt offeringes and other offeringes, eue- ry one accordinge to his daye, besyde y<sup>e</sup> Sab- bathes of y<sup>e</sup> LORDE, and youre giftes, and vowes, and frewyl offeringes, that ye offere vnto the LORDE.

So vpon the fiftene daye of the seventh moneth, whan ye haue brought in the increa- se of the londe, ye shall kepe the LORDES feast seven dayes longe. The first daye shal- be kepte holy daye, and the eight daye shal- be kepte holy daye also. And vpon the first daie ye shal take of y<sup>e</sup> goodly frutesfull trees, braunches of palme trees, & bowes of thic- ke trees, and Wyllies of the broke, and seue- dayes shal ye be merry before y<sup>e</sup> LORDE you- re God: and thus shal ye kepe the feast vnto the LORDE seven dayes in the yea- re. This shal be a perpetuall lawe amonge youre pos- terities, that they kepe holy daye thus in y<sup>e</sup> seventh moneth. Seven dayes shal ye dwell in bothes. Who so euer is an Israelite boire, shal dwell in bothes, that they which come after you, maye knowe, how that I made y<sup>e</sup>

children of Israel to dwell in bothes, whan I brought them out of the lode of Egipte. I am the LORDE youre God. And Moses tolde the children of Israel these holy daies of the LORDE.

## The XXIII. Chapter.

And the LORDE spake vnto Moses, & sayde: Comaunde the children of Is- rael, that they brynge pure oyle olyue beaten for lightes, that it maye be allwaye put in the lampes, without before the wayle of wytnesse in the Tabernacle of wytnesse. And Aaron shal dresse it allwaye at euen & in y<sup>e</sup> mornynge before the LORDE. Let this be a perpetuall lawe vnto youre posterities. The lampes shal be dresse vpon the pure can- dilsticke before the LORDE perpetuallly.

And thou shalt take fyne floure, and ba- ke twolue cakes therof: two tēth deales shal every cake haue, & thou shalt laye them fire on a rowe vpon the pure table before the LOR- DE. And vpon the same shalt thou laye pu- re frankencense, that it maye be bried of re- membraunce for an offeringe vnto y<sup>e</sup> LOR- DE. Euery Sabbath shal he prepare the be- fore the LORDE allwaye, and receaue them of the children of Israel for an everlastin- ge couenaunt. And they shal be Aarons & and his sonnes, which shal eate them in the holy place. For this is his most holy of the offeringes of the LORDE for a perpetuall dewtye.

And there wente out an Israelitish wo- mans sonne, which was the childe of a man of Egipte (amonge the children of Israel) and stroue in y<sup>e</sup> hoost with a man of Israel, & named the name of God blasphemously, & cursed. Then brought they him vnto Mo- ses. His mothers name was Selomith, the daughter of Dibui, of the trybe of Dan. And they put him in prison, tyll they were in- formed by the mouth of the LORDE.



And the LORDE spake vnto Moses, and sayde: Brynge him that cursed, out of the hoost, and let all the that herde it, laye their

handes vpon his heade, and let the whole congregacion stone him. And saye vnto the childre of Israel. Who so euer blasphemeth his God, shall beare his synne: and he that blasphemeth the name of the LORDE, shal dye the death. The whole congregacio shal stone him. As the straunger, so shal he of the housholde be also. If he blaspheme the na- me, he shal dye.

He that slayeth a man, shall dye y<sup>e</sup> death. But he that slayeth a beest, shall paye for it. Soule for soule. And he that maymeth his neyghboure, it shall be done vnto him, euen as he hath done: broke for broke, eye for eye, tothe for tothe: euen as he hath maymed a man, so shal it be done vnto him agayne, so that, who so slayeth a beest, shall paye for it: But he that slayeth a man, shal dye. There shal be one maner of lawe amonge you, to y<sup>e</sup> straunger as to one of youre selues: for I am the LORDE youre God.

Moses tolde the children of Israel. And they brought him that had cursed, out of y<sup>e</sup> hoost, and stoned him. Thus dyd the childre of Israel as the LORDE comaunded Moses.

## The XXV. Chapter.

And the LORDE talked with Moses vpon mount Sinai, and sayde: Spea- ke to the children of Israel, and saye vnto them: Whan ye come in to the londe, y<sup>e</sup> I shal gene you, the londe shal rest vnto the LORDE, so that thou sowe thy felde sixe yea- res, and sixe yea- res cut y<sup>e</sup> vines, and gather in the frutes. But in the seventh yea- re the lode shal haue his Sabbath of rest for a Sab- bath vnto the LORDE, wherein thou shalt not sowe thy felde ner cut thy vines.

Like what groweth of it self after thy harvest, thou shalt not reape it. And the gra- pes that growe without thy labour, shalt thou not gather, for so much as it is the yea- re of the londes rest: But the rest of the lon- de shalt thou kepe for this intent, that thou mayest eate therof, thy seruaunte, thy may- de, thy byrlinge, thy gest, thy straüger with the, thy catell, and the beestes in thy londe. All the increase shal be meate.

And thou shalt nombre seven of these yea- re Sabbathes, that seven yea- res maye betol- de seven tymes, and so the tyme of the seven yea- re Sabbathes make nyne and fourtye yea- res. Then shalt thou let the blast of the horne go thoro all youre londe, vpon the tenth daye of the seventh moneth, euen in y<sup>e</sup> daye of attonement. And ye shal halowe the fiftieth yea- re, and shall call it a fre yea- re in y<sup>e</sup>

Mat. 23. g  
loh. 19. aExo. 21. b  
Deut. 19. a  
Iudic. 1. b  
Math. 5. c  
Math. 5. c

Exo. 21. b

Deut. 19. a



Exo. 45. c

londe, for all them that dwell therein: for it is the yeare of Jubilee. \* Then shall every one amonge you come agayne to his possession and to his kynred: for the fiftieth yeare is y<sup>e</sup> yeare of Jubilee. Ye shal not sowe ner reape it that groweth of it self, ner gather the grapes, that growe without labour. For the yeare of Jubilee shall be holy amonge you. But loke what the felde beareth, that shall ye eate. This is the yeare of Jubilee, wherein ye shal come agayne every man to his owne.

**C** Now whan thou sellest ought unto thy neghbour, or byest any thinge of him, there shal none of you oppresse his brother: but accordinge to the nombre of the yeare of Jubilee shalt thou bye it of him: and accordinge to the nombre of the yeares of increase shall he sell it unto the. Accordinge to the multitude of the yeares shalt thou raise the pryce, and accordinge to the fewnesse of the yeares shalt thou mynyshe the pryce: for he shall sell it unto the accordinge to the nombre of the increase. Therfore let no man defraude his neghbour, but feare y<sup>e</sup> God. For I am the LORDE youre God. Wherfore do after my statutes, and kepe my lawes, so y<sup>e</sup> ye do them that ye maye dwell safe in the londe. For the londe shal geue you hir frute, so that ye shal haue ynough to eate, and dwell safe therein.

And yf ye wolde saye: What shall we eate in the seventh yeare, in as moch as we shal not sowe, ner gather in oure increase? I wyll sende my blessinge vpon you in the sixte yeare, that it shal brynge forth frute for thre yeares: so that ye shal sowe in y<sup>e</sup> eight yeare, and eate of the olde frute vntyll the nyenth yeare, that ye maye eate of the olde tyll new frutes come agayne. Therfore shall ye not sell the londe for ever, for the lode is myne. And ye are straungers and indwellers before me. And in all youre lande shall ye geue the londe to lowse.

Psal. 132

Nu. 35. c  
Exo. 32. a  
Ruth. 4. a

Whan thy brother waxeth poore, and selleth y<sup>e</sup> his possession, and his nexte kynsmā commeth to him, y<sup>e</sup> he maye redeme it: then shall he redeme that his brother solde. But whan a man hath none to redeme it, and cā get so moch with his hande as to redeme o<sup>n</sup>e parte, then shall it be rekened how many yeares it hath bene solde, and the remnant shal be restored vnto him to whom he solde it, y<sup>e</sup> he maie come agayne to his possession. But yf his hande can not get so moch, as to haue one parte agayne, the shal it y<sup>e</sup> he solde be styll in the hande of the byer vntyll y<sup>e</sup> yeare of Jubilee: In y<sup>e</sup> same shal it go out, and returne to his owner agayne.

He that selleth a dwellinge house within the walles of the cite, hath an whole yeare respyte to lowse it out agayne: that shall be the tyme, wherein he maye redeme it. But yf he redeme it not afore the whole yeare be out, then shal he that bought it, and his successors kepe it for ever, and it shall not go out lowse in the yeare of Jubilee. Nevertheless yf it be an house in a vyllage that hath no wall aboute it, it shall be counted like vnto the felde of the countre, and maye be redemed and shal go out fre in the yeare of Jubilee.

The cities of the Levites, and the houses in the cities that their possession is in, maye allwaye be redemed. Who so purchaceth ought of the Levites, shal leave it in the yeare of Jubilee, whether it be house or cite that he hath had in possession. For the houses in the cities of the Levites are their possession amonge the children of Israel. But the felde before their cities shal not be solde, for it is their awne for ever.

Whan thy brother waxeth poore, and falleth in decaye besyde the, thou shalt receaue him as a straunger, or guest, that he maye lyue by the: and thou shalt take no vsury of him, ner more then thou hast geue, but shalt feare thy God, that thy brother maye lyue besydes the. For thou shalt not lende him y<sup>e</sup> money vpon vsury, ner delyuer him thy meate vpon vantage. For I am the LORDE y<sup>e</sup> God, which haue brought you out of the lode of Egypte, to geue you the lande of Canaan, and to be youre God.

Whan thy brother waxeth poore besyde the, and selleth himself vnto the, thou shalt not holde him as a bode mā: but as an hyred seruaunte and as a sojourner shall he be w<sup>th</sup> the, and serue the vntyll y<sup>e</sup> yeare of Jubilee. Then shal he departe lowse from the, and his childre with him, and shal returne to his awne kynred, and to his fathers possession: for they are my seruautes, whom I brought out of the londe of Egypte. Therfore shal they not be solde like bondmen. And thou shalt not raigne ouer them with cruelte, but shalt feare thy God. But yf thou wylt haue bode seruautes and maydens, thou shalt bye them of the heithen, that are rounde aboute you: of the children of the sojourners and straungers amonge you, and of their generacions with you, and that are borne in youre londe, the same shal ye haue for bonde seruautes, and shal possesse them, and youre children after you for an everlastinge possession, these shal be y<sup>e</sup> bondmen. But ouer youre brethren the children of Israel, there shall none of you raigne

ouer another with cruelte.

**G** Whan a straunger or sojourner waxeth ryche by the, and thy brother waxeth poore besyde him, and selleth him self vnto y<sup>e</sup> straunger or sojourner by the, or to any of his kynne, then shall he haue right (after that he is solde) to be redemed agayne. And any of his brethren maye lowse him out: or his vncle or his vnclies sonne, or any other kynsmā of his kynred: Or yf his awne hande getteth so moch, he shal lowse him self out, and shal retien with him that bought him, from y<sup>e</sup> yeare that he solde him self, vntyll the yeare of Jubilee. And y<sup>e</sup> money shal be counted accordinge to the nombre of the yeares that he was solde, and his wages of the whole tyme shal be rekened withall.

If there be yet many yeares vnto y<sup>e</sup> yeare of Jubilee, then shal he (accordinge to the same) geue the more for his delyueraunce, thereafter as he is solde. If there remayne but few yeares vnto the yeare of Jubilee, then shall he geue agayne thereafter for his redemption. And his wages from yeare to yeare shal he reken withall, and thou shalt not let the other raigne cruelly ouer him in sight. But yf he bye not him self out after this maner, then shal he go out fre in the yeare of Jubilee, and his childre with him: for the childre of Israel are my seruautes, which I haue brought out of the londe of Egypte. I am the LORDE youre God.

Ye shall make you no Idols ner ymage, and ye shal reare you vp no piler, ner set vp any markstone in youre londe, to bowe youre selues therto. For I am the LORDE youre God. Kepe my Sabbathes, and stonde in awe of my Sanctuary. I am the LORDE.

## The XXVI. Chapter.

**I**f ye wyll walke now in my statutes, and kepe my commandementes and do them, the wyl I geue you rayne in due season, and y<sup>e</sup> londe shal geue hir increase, and the trees of y<sup>e</sup> felde shal brynge forth their frute. And the threshinge tyme shall reache vnto the wyne harvest, and the wyne harvest shal reache vnto the sowinge tyme. And ye shall eate y<sup>e</sup> bred in plenteousnes, and shal dwell safe in youre londe. I wil geue peace in youre londe, so that ye shall slepe, and no man shall make you afayed. I wyl ryd euell beestes out of youre londe, and there shall no swerde go thorow youre londe.

Ye shal chace youre enemies, and they shal fall into y<sup>e</sup> swerde before you. \* Syue of you shal chace an hundred: and an hundred of

you shal chace ten thousande. For youre enemies shall fall in to the swerde before you. And I wyl turne me vnto you, and wyl canse you to growe and increase, and wyl set vp my couenaunt with you. And ye shal eate of the olde stoare, and shall let go the olde for plenteousnesse of the new. \* I will haue my dwellinge amonge you, and my soule shall not refuse you. And I wyl walke amonge you, and wyl be youre God, and ye shal be my people. For I am the LORDE youre God, which brought you out of the londe of Egypte, that ye shulde not be their bondmen. And I haue brokē the cepter of youre yocke, and caused you to go vp right.

Exo. 29. g  
2. Cor. 6. c

But yf ye wil not harken vnto me, ner do all these commaundementes, and wyl despyse my statutes, and yf youre soules refuse my lawes, y<sup>e</sup> ye wyll not do all my commandementes, and shal let my couenaunt stonde, then wyll I do this agayne vnto you. I wyl vyset you shortly with swellnges and fevers, which shal destroye y<sup>e</sup> eyes, and consume awaie y<sup>e</sup> hert. Ye shal sowe youre seede in vayne, and youre enemies shal eate it vp.

Deut. 28. b  
Mala. 2. a

And I wyl set my face agaynst you, and ye shal be slayne before youre enemies. And they that hate you, shal haue dominion ouer you. And ye shall flye, whā no man chaseth you.

Pro. 29. a

But yf ye wyll not herten vnto me for all this, then wyl I make it yet seven tymes more, to punyshe you for youre synnes, that I maye breake y<sup>e</sup> pryde of youre strength, and wyl make youre heauenlye yon, and youre earth as brasse: and youre trauaile and labo<sup>r</sup> shal be but lost, so that youre londe shal not geue hir increase, and the trees in the londe shal not brynge forth their frute.

If ye walke yet agaynst me, and wyll not harken vnto me, then wyl I make it yet seven tymes more, to punyshe you because of youre synnes: and wyl sende wyld beestes amonge you, which shal robbe you, and destroye youre catell, and make you fewer, and youre hye waye shal become waist.

But yf ye wyl not yet be reformed here withall, and wyll walke contrary vnto me, then wyl I walke contrary vnto you also, and wyl punyshe you yet seven tymes for youre synnes. And I wyl brynge vpon you a swerde of vengeance, which shal auenge my Testament. And though ye gather you together in to youre cities, yet wyll I sende the pestilence amonge you, and wyl delyuer you in to the handes of youre enemies. For I wil destroye youre prouysion of bred, so y<sup>e</sup> ten women shal bake youre bred in one o<sup>n</sup>e



Ofc. 4. b  
Mich. 6. c

men, and youre bried shal be deliuered out by weight. And whan ye eate, ye shall not haue ynough.

**E** If ye wyl not yet for all this harken vnto me, & wyl walke contrary vnto me, then wyl I also walke contrary vnto you in wrathfull displeasure, and wyl punyssh you sevenfold because of youre synnes, so that ye shal eate the flesh of youre sonnes and daughters. And I wyl destroye youre hye altars, and rote out youre ymages, and wyl cast youre bodies vpon the bodies of youre Idols, and my soule shal abhorre you. And youre cities wyl I make waist, and brynge youre churches to naught, and wyl not smell youre swete odoures.

Thus wyl I make the londe desolate, so that youre enemies shall dwell therein, and make it waist: but you will I scatter amonge the heithen, and drawe out the swerde after you, so that youre londe shal be waist, & youre cities desolate.

**S** Then shall the londe reioyse in hir Sabbathes, as longe as it lyeth wayst, and ye be in the enemies londe. Xee then shal the londe kepe holy daye, and reioyse in hir rest, as longe as it lieth wayst, because it coude not rest in youre Sabbathes, whan ye dwelt therein.

And as for them that remayne of you, I wyl make them saynte harted in the londe of their enemies, so that a shakynge leaf shall chace them. And they shall flye from it, as though a swerde persecuted them, and shal fall noman folowynge vpon them. And they shall fall one vpon another (as it were before the swerde) and noman yet chacynge them. And ye shall not be so bolde, as to withstonde youre enemies, and shal perishe amonge the heithen, and the londe of youre enemies shal eate you vp.

And they that are left of you, shall pyne awaye in their mysdede, euen in the enemies londe, and in the mysdedes of their fathers shall they consume awaye. Then shall they knowlege their mysdedes, and the mysdedes of their fathers in the trespase, wherewith they haue trespassed agaynst me, and walked contrary vnto me. Therefore wyl I also walke contrary vnto the, and wyl brynge them in to the enemies londe.

**G** Then shall their vncircumcysed herte be tamed. And then shall they ende their mysdedes. And I shal thinke vpon my couenaunt with Jacob, and vpon my couenaunt with Abraham, and wyl thynke vpon the lode. As for the londe, whan it shalbe left of them, it shal

reioyse in hir Sabbathes, euen then, whan it lyeth waist, and they tulle it not. And they shall make attonement for their mysdedes, because they despyed my lawes, & their sonles refused my statutes. Moreover I haue not so refused them, that they shoulde be in the enemies londe: nether haue I so vterly abhorred them, that I wolde brynge them to naught, and breake my couenaunt w<sup>th</sup> them: for I am  $\gamma$  LORDE their God. And for their sake I wyl remembre my first couenaunt, wha I brought them out of  $\gamma$  londe of Egypte in the sight of the heithen, & I might be their God. Euen I the LORDE.

These are the ordinancees, statutes and lawes, which  $\gamma$  LORDE made betwixte him and the children of Israel vpon mount Sinai, by the hande of Moses.

The XXVII. Chapter.

**A**ND the LORDE talked with Moses, & sayde: Speake to  $\gamma$  children of Israel, & saye vnto them: If eny man make a speciall vowe vnto  $\gamma$  LORDE, so  $\gamma$  he prysse a soule, then shal this be the valuation: A ma of twentye yere olde vnto the thre score yere, shal thou set at fiftie syluer Sycles, after the Cycle of the Sanctuary: but a woman at thirtie Sycles. If it be fyne yere olde vnto twentye yere, then shalt set it at twentye Sycles, whan it is a man childe: but a woman at ten Sycles. If it be a moneth olde vnto fyne yere, thou shalt set it at fyne Sycles of syluer, whan it is a machilde: but a woman at thre Syluer Sycles. If he be thre score yere olde and aboue, the shal thou set him at fiftene Sycles wha it is a ma a woma at te Sycles. If he be to poore so to be set, the let him present himself to  $\gamma$  prest, &  $\gamma$  prest shal value him. Nevertheless he shal value him, acordinge as  $\gamma$  hāde of him that vowed, is able to get. But yf it be a beest  $\gamma$  maye be offred vnto  $\gamma$  LORDE, all  $\gamma$  is offred vnto  $\gamma$  LORDE of lode, is holy: it shal not be altered ner chaunged, a good for a bad, or a bad for a good. If eny man chaunge it, one beest for another, then shal they both be holy vnto  $\gamma$  LORDE. But yf  $\gamma$  beest be vn cleane which maye not be offred vnto  $\gamma$  LORDE, the shal it be set, before  $\gamma$  prest, and  $\gamma$  prest shal value it, whether it be good or bad, & it shal stonde at the prestes valuyng. But yf eny man wil bye it out, he shal geue the fiftth parte more, to that it was set at.

Whan eny mā sanctifieth his house vnto the LORDE for  $\gamma$  Sanctuary, the prest shal value it, whether it be good or bad. And as the prest valueth it, so shal it stonde. But yf

he  $\gamma$  sanctified it, wyl redeme it, he shal geue  $\gamma$  fiftth parte of syluer thereto, aboue that it was set at: So shal it be his.

**E** If eny man halowe a pece of lode of his heretage vnto the LORDE, it shalbe set acordinge to  $\gamma$  it beareth. If it beare an Homer of barley, it shalbe valued at fiftie Sycles of syluer. But yf he halowe his londe immediately from the yere of Jubilee forth, then shal it be set acordinge to  $\gamma$  value therof. If he haue halowed it after the yere of Jubilee, then shal the prest reke it, acordinge to  $\gamma$  yeres  $\gamma$  remayne vnto  $\gamma$  yere of Jubilee, & thereafter shal he set it the lower.

But yf he  $\gamma$  sanctified the londe, wyl redeme it agayne, then shal he geue the fiftth parte of syluer thereto, aboue that it was set at: So shal it be his. If he wil not lowse it out, but selleth it vnto another, then shal he redeme it no more: but the same londe whan it goeth out fre in  $\gamma$  yere of Jubilee, shal be holy vnto the LORDE, as a dedicated felde, and shalbe the prestes inheritaunce.

**D** If eny man halowe vnto the LORDE a felde, which he hath bought, and is not his inheritaunce, then shal  $\gamma$  prest reken it, what it is worth vnto the yere of Jubilee, & the same daye shal he geue the pryce that it is set at, vnto the LORDE for the Sanctuary. But in  $\gamma$  yere of Jubilee it shal retorne vnto him that bought it, & it maye be his inheritaunce in the londe. All maner of prysynge shalbe made acordinge to the Cycle of the Sanctuary. One Cycle maketh xx. Geras.

**E** The first borne amonge  $\gamma$  catell (which belongeth vnto the LORDE) shal no man Sanctifie vnto the LORDE, whether it be oxe or shepe, for it is the LORDES all ready. But yf there be eny vn cleane thinge vpon the beest, the shal it be lowsed out thereafter as it is worth, and the fiftth parte shalbe geuen more thereto. If he wil not redeme it, the let it be solde, as it is worth.

**E** There shall no dedicated thinge be solde ner bought out,  $\gamma$  eny man dedicateth vnto  $\gamma$  LORDE, of all  $\gamma$  is his good, whether it be mā, catell or lode. For every dedicated thinge, is most holy vnto  $\gamma$  LORDE. There shal no dedicated thinge of mā be bought out, but shal dye the death. All the tythes in the londe, both of the seide of the londe, & of  $\gamma$  frutes of the trees, are the LORDES, & shal be holy vnto the LORDE. But yf eny man wil redeme his tithes, he shal geue the fiftth parte more thereto. And all the tithes of oren & shepe, & that goeth vnder the rod, the same is an holy tythe vnto the LORDE. It shall

not beared whether it be good or bad, nether shall it be chaunged. But yf eny man chaunge it, then both it & that it was chaunged withall, shal be holy, & not redemed.

These are the cōmaundementes, which  $\gamma$  LORDE gaue Moses in charge vnto childre of Israel vpon mount Sinai.

The ende of the thirde boke of Moses, called Leuiticus.

## The fourth boke of Moses, called Numerus.

What this boke conteyneth.

Chap. I. The children of Israel are nombred and mustred out, as many as are mete for the batayll: The captaynes are ordeyned, and Leui appoynted to the seruyce of the Tabernacle.

Chap. II. The ordre and maner how the tētes were pitched, and how the children of Israel laye aboute the Tabernacle of wytnes.

Chap. III. The office of Leui, & of the sonnes of Aaron.

Chap. IIII. The office of the sonnes of Ahabath, Gerson and Merari.

Chap. V. What maner of people were daynen out of the hoost. The lawe of Gelousy of the man toward the wife.

Chap. VI. The lawe and ordinance concernynge the Nazarees or absteyners. The blessinge of the Israelites.

Chap. VII. The offeringes of the captaynes at the dedicaciō of the altare, after that the Tabernacle was set vp.

Chap. VIII. Of the candlestick, offeringes, purifyinge, and altare of the Leuites.

Chap. IX. Of the feast of Easter, & how the vn cleane shulde kepe it. Of the cloude vpon the Tabernacle.

Chap. X. The vse of the syluer trumpettes, & how the children of Israel brake vp, and toke their iourney with Hobab Moses brother in lawe.

Chap. XI. The people are weery and vn paciet by the waye, murmur agaynst Moses, desyre flesh, and abhorre the Manna. The LORDE geueth them after their lust, but punissheth them sore.

Chap. XII. Miriam and Aaron grudge agaynst Moses, & Miriam is smytten with Leprosy.

Chap. XIII. The spyes that were sent in to the lande of Canaan, come agayne, and put the people in feare.

Chap. XIII. The people are vn pacient, wepe, and murmur agaynst Moses, Josue & Caleb geue the londe a good worde, & cōforte them. The LORDE is angrie, & punissheth the people.

Chap. XV. Of dyuerse offeringes, and how he was punyshed, that gathered stickes vpon the Sabbath. The people are commaunded to make gardes of remembraunce vpon their garments, to thinke vpon the commaundementes of the LORDE.

Chap. XVI. Of the vproure and insurreccion of Corah, Dathan and Abiram, & their punyshment. The people murmur. Fourtene thousand.



- de and seven hundred and dyed in the plague.
- Chap. XVII. By the flourishing staff of Aaron, it is declared, that the trybe of Leui and the presthode of Aaron is chosen of God.
- Chap. XVIII. The office & mynistracion of Aaron, of the prestes & Leuites, & their dewtye.
- Chap. XIX. Of the reed cove that was baken, and how the spraynflinge water was made of the ashes of her.
- Chap. XX. Miriam dyeth at Cades. The people chydewith Moses and Aaron for faute of water, the LORDE genereth it them out of the hard stony rocke. Moses desyareth the kynge of Edom, to let them go thorow his londe. Aaron dyeth vpon mount Hor.
- Chap. XXI. The battaill betwene Israel and Arad the kynge of the Cananites. The people murther, and are plagued with the serpentes. They wyne the victory of Og and Sihon.
- Chap. XXII. Of Balac the kynge of the Moabites, and of Balaam the Soothsayer.
- Chap. XXIII. Balaam is brought to curse the people of God.
- Chap. XXIV. The LORDE turneth Balaams curse in to a blessing and prayse.
- Chap. XXV. The people fall to whoredome and Idolatrye with the women of Moab, and soyne themselves to the seruice of Baal Peor. Foure and twenty thousande are destroyed. Phisias in his feruent zeile slayeth a man and woman in their synne.
- Chap. XXVI. The people are nombred agayne and mustered.
- Chap. XXVII. What inheritance the daughters haue, where there is no sonne. Josua is made captayne of the people in Moses steade.
- Chap. XXVIII. Offeringes apoynted for every tyme.
- Chap. XXIX. The feast of the seventh moneth, and the offeringes therof.
- Chap. XXX. Of vowes made by men or women.
- Chap. XXXI. Israel wynerth the victory of the Midianites, and deuyderth the spoyle.
- Chap. XXXII. Ruben, Gad, and the half trybe of Manasse haue their inheritance apoynted them on this syde of Jordan.
- Chap. XXXIII. The journeyes of the children of Israel are nombred. The people are commaunded (whan they come in to the londe of Canaan) to destroye all vterly.
- Chap. XXXIII. The deuydinge of the londe of Canaan with the borders therof, and what they be that deuyde it.
- Chap. XXXV. The porcion of the Leuites. Freedom for soch as comynre slaughter vnawares. Dyners slaughterers.
- Chap. XXXVI. The inheritance of the tribe male not becomre nor charged.

The first Chapter.



Unto the LORDE spake vnto Moses in y wyl derneffe of Sinai, in the Tabernacle of wytnesse, the first daye of the secōde moneth in the seconde yeare, whā they were gone out of

Exo. 20. b the lade of Egypte, and sayde: Take y sum me of the whole congregacion of the chil dren of Israel, after their kynredes z their

fathers houses, with the nombre of the na mes, all that are males, heade by heade, frō twentye yeare and aboue, as many as are able to go forth in to y warre in Israel. And ye shal nombre them acordinge to their ar myes thou and Aaron, and of euery trybe ye shal take vnto you one captayne ouer his fathers house.

These are the names of the captaynes that shal stonde with you. Of Ruben, Eli zar the sonne of Sedeur. Of Simeon, So lumiel the sonne of Zuri Sadai. Of Iuda, Nahasson the sonne of Aminadab. Of Isachar, Nathaneel the sonne of Zuar. Of Zabulon, Eliab the sonne of Helon. Amonge the children of Joseph: Of Ephraim, Eli sama y sonne of Amihud. Of Manasse, Ga maliel the sonne of Pedazur. Of Ben Ja min, Abidam y sonne of Gedeoni. Of Dan, Abieser the sonne of Ammi Sadai. Of As ser, Pagiel the sonne of Ochiam. Of Gad, Eliafaph y sonne of Deguel. Of Nephthali, Ahira the sonne of Enan.

These are the awncient men of the con gregacion, the captaynes amongethe try bes of their fathers, which were heades and prynces in Israel.

And Moses z Aaron toke them (like as they are there named by name) and gathe red the whole cōgregacion together also, y first daye of the secōde moneth, and rekened the after their byrth, acordinge to their kyn reds and fathers houses by their names, frō twentye yeare and aboue, heade by heade, as the LORDE commaunded Moses, and nom bried them in the wylernes of Sinai.

The children of Ruben Israels first son ne, their kynreds z generacions after their fathers houses, in y nombre of their names heade by heade, all y were males, from twen tye yeare z aboue, and were able to go forth to the warre, were nombried to the trybe of Ruben, sixe and fourtye thousande, and fy ue hundred.

The children of Simeon their kynreds z generacions after their fathers houses in the nombre of the names heade by heade, all that were males from twentye yeare and aboue, and were able to go forth to the war re, were nombried to the trybe of Symeon, nyne and fiftye thousande and thre hun drieth.

The children of Gad their kynreds and generacions after their fathers houses in y nombre of the names, from twentye yeare and aboue, all that were able to go forth to the warre, were nombried to the trybe of Gad,

fyue and fourtye thousande, sixe hundred and fiftie.

The children of Iuda their kynreds and generacions after their fathers houses in y nombre of the names, from twentye yeare and aboue, all that were able to go forth to the warre, were nombried to the trybe of Ju da, foure and seuentye thousande, z sixe hun drieth.

D The children of Isachar their kynreds z generacions, after their fathers houses in y nombre of the names from twentye yeare z aboue, all that were able to go forth to the warre, were nombried to y trybe of Isachar, foure and fiftye thousande and foure hun drieth.

The children of Zabulon their kynreds and generacions after their fathers houses in the nombre of the names from twentye yeare z aboue, all that were able to go forth to the warre, were nombried to the trybe of Zabulon, seuen and fiftye thousande and fou re hundred.

Josephs children of Ephraim, their kyn reds z generacions after their fathers hou ses in y nombre of the names, from twentye yeare z aboue, all y were able to go forth to y warre, were nombried to the trybe of Ephra im, fourtye thousande z fyue hundred.

E The children of Manasse their kynreds z generacions, after their fathers houses in y nombre of the names from twentye yeare z aboue, all y were able to go forth to the war re, were nombried to the trybe of Manasse, two z thirtie thousande z two hundred.

The childre of Ben Jamin their kynreds and generacions, after their fathers houses, in the nombre of the names from twentye yeare z aboue, all that were able to go forth to the warre, were nombried to the trybe of Ben Jamin, fyue and thirtie thousande and foure hundred.

The children of Dan their kynreds and generacions after their fathers houses, in the nombre of the names, from twentye yeares and aboue, all that were able to go forth to the warre, were nombried to the trybe of Dan, two and thre score thousande, and se uen hundred.

S The children of Asser their kynreds z ge neracions, after their fathers houses in the nombre of the names, from twentye yeare z aboue, all y were able to go forth to y war re, were nombried to the trybe of Asser, one z fourtye thousande and fyue hundred.

The childre of Nephthali, their kynreds and generacions after their fathers houses

in the nombre of the names, from twentye yeare z aboue, all that were able to go forth vnto the warre, were nombried to the trybe of Nephthali, thre and fiftie thousande and foure hundred.

These are they whom Moses and Aaron nombried with y twolue prynces of Israel, wherof euery one was ouer y house of their fathers. And the summe of the children of Israel after their fathers houses, from twen tye yeare and aboue (what so euer was able to go forth to the warre in Israel) was sixe C. thousande, thre thousande, fyue C. z fift e. But the Leuites after the trybe of their fa thers, were not nombried amonge them.

And the LORDE spake vnto Moses, and G saide: The trybe of Leui shalt thou not nom bre, ner take the summe of them amonge y children of Israel: but shalt appoynte them to the habitacon of wytnesse, and to all y apparell therof, and to all that belongeth therto. And they shal beare the Taberna cle z all the ordinaunce therof, and shal way te vpon it, and shal pitch their tentes roun de aboute it. And whan men shal go on their iourney, the Leuites shal take downe y Ta bernacle. And whan the hoost pitch their te tes, they shal set vp the Tabernacle. And yf a stranger preasse nye vnto it, he shal dye. The children of Israel shal pitch their ten tes, euery one in his awne armye, and by the baner of his awne companye. But the Le uites shal pitch rounde aboute the Taber nacle of wytnesse, that there come no wyath vpon y congregacion of the children of Is rael: therfore shal the Leuites wayte vpon the habitacon of wytnesse. And the chil dren of Israel dyd all, as the LORDE com maunded Moses.

The ii. Chapter.

Unto y LORDE spake vnto Moses and Aa ron, z sayde: The childre of Israel shal pitch rounde aboute y Taberna cle of wytnesse, euery one vnder his banner z tokens, after their fathers houses.

On the East syde shal Iuda pitch with his banner z hoost, their captayne Nahaf son the sonne of Aminadab. And his armie in the summe, foure z seuentie thousande and sixe hundred. Nerte vnto him shal the try be of Isachar pitch, their captayne Natha neel the sonne of Zuar: and his armie in the summe, foure and fiftye thousande and foure hundred. The trybe of Zabulon also, their captayne Eliab the sonne of Helon: his ar mye in the summe, seuen and fiftie thousande and foure hundred.



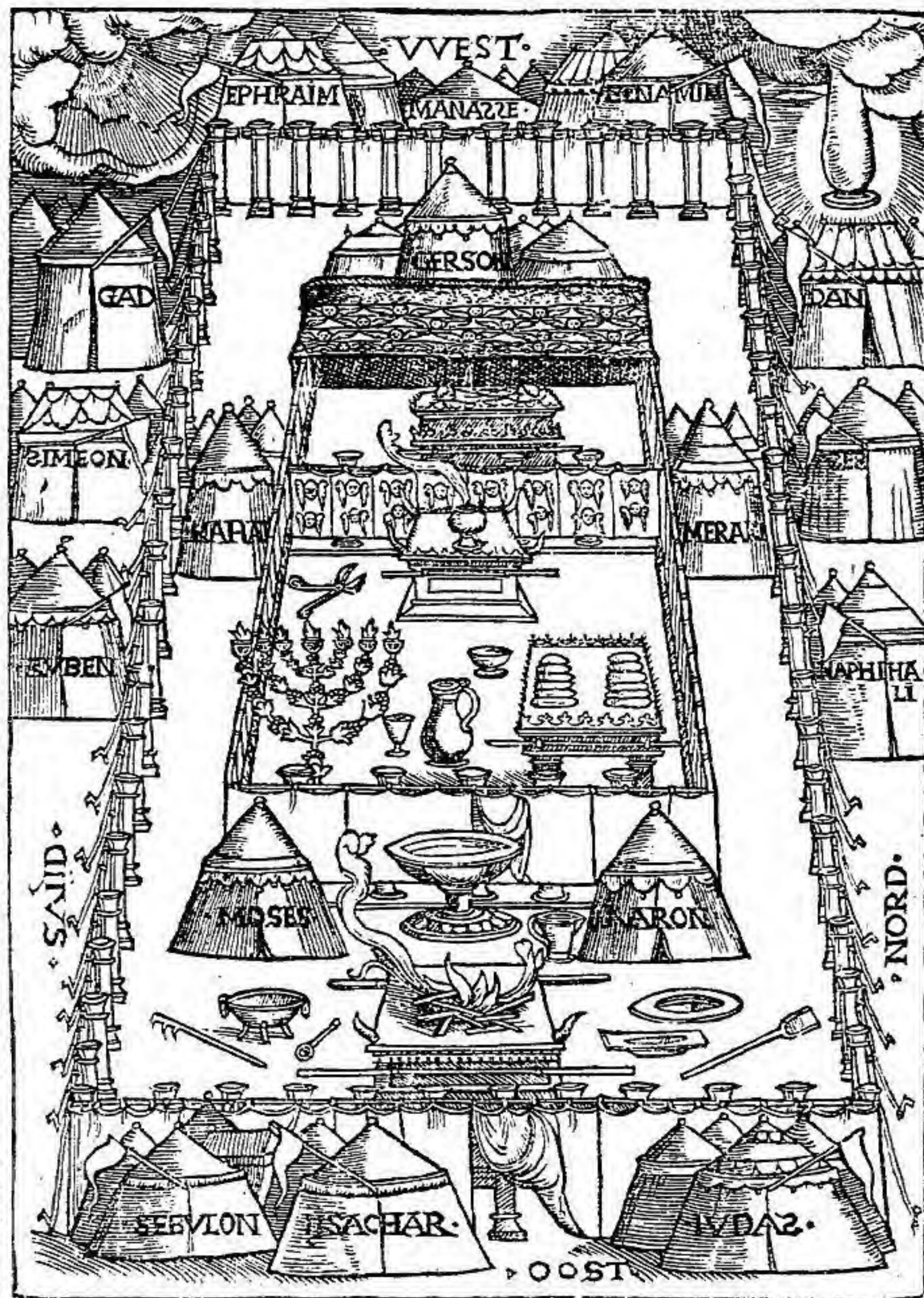
So þ all  
they which  
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fore.

**B** On the South side shall lye the paulyons z baner of Ruben w<sup>th</sup> their hoost, their captaine Eliazur & sonne of Sedenr: z his armie in the summe, sixe z fourtie thousande, z fyue C. Next vnto him shal the trybe of Simon pitch, the ir captayne Selumiel & sonne of Zuri Sadai: z his armie in y<sup>e</sup> summe, nyne and fiftie

thousande, and thre hundred. The tribe of  
Gad also, their captain Eliasaph & sonne  
of Deguel: & his armye in the summe, fyue &  
fourty thousande, sixe hundred & fiftie. So  
that all they which belonge to the hoost of  
Ruben, be in the summe, an hundred, one &  
fifty thousande, foure hundred and fiftie, be-  
longinge to their armye. And they shall be  
the seconde in the iourney.

**E** After that shall the Tabernacle of witness go w<sup>th</sup> the hoef of the Leuites euē in 3 myddes amōge the hoofes: 2 as they lye in their tentes, so shal they go forth also, euery one in his place vnder his baner.

On the West syde shall lye y paulyons z  
baner of Ephraim w their hoost:their cap-



rayne shalbe Elisama sonne of Amihud, and his armye in the summe, fourtye thousande and fyue hundredeth. Nerte vnto him shal the trybe of Manasse pitch, their caprayne Gamaliel the sonne of Pedazur: his armye in the summe, two and thirtie thousande and two hundredeth. The trybe of Ben Jamin also, their caprayne Abidan the sonne of Gedoni: his armye in the summe, fyue and thirtie thousande and four hundredeth. So shall all they which belonge to the hoost of Ephraim, be in the summe, an hundredeth thousande, eight hundredeth, and an hundredeth, belenginge to his armie. And they shal be the thirde in the iourney.

On the North syde shal lye 3 paunylions  
z baner of Dan with their hoost: their cap

tayne Abieser & sonne of Ammi Sadai, his  
 armye in the summe, two and sixtye thousan  
 de and seue hundredeth. Nexte vnto him sha  
 the trybe of Asser pitche: their captayne Pa  
 giel & sonne of Ochan, his army in the sum  
 me, one and fourtie thousande, and fyue hun  
 drieth. The trybe of Nephthali also, their  
 captayne Ahira the sonne of Enan: his ar  
 mye in the summe, thre & fiftye thousande &  
 foure hundredeth. So & all they which belonge  
 to the hoost of Dan, be in the summe, an hun  
 drieth thousande, seuen & fiftie thousande, &  
 sixe hundredeth. And they shalbe the last in the  
 iourney with their baners.

This is the summe of the children of Israel, after their fathers houses and armies with their hostes: euen sixe hundredeth thousande, 7 thre thousande, fyue hundredeth 7 fiftie. But y<sup>e</sup> Levites were not nombred in y<sup>e</sup> summe amonge the childre of Israel, as y<sup>e</sup> LORDE commaunded Moses. And y<sup>e</sup> childre of Israel dyd all as the LORDE commaunded Moses. And so they pitched vnder their baners, 7 toke their iourney, euery one in his kynred, accordinge to the house of their fathers.

The III. Chapter.

2 These are the generacions of Aaron & Moses, whan  $\text{\textcircled{L}}$ ORDE spake vnto Moses at  $\text{\textcircled{y}}$  same tyme vpon mount Sinai. And these are  $\text{\textcircled{y}}$  names of the sonnes of Aaron. The firstborne, Nadab: then Abihu, Eleasar & Ithamar. These are  $\text{\textcircled{y}}$  names of the sonnes of Aaron, which were annoynted to be prestes, & their handes fylled for  $\text{\textcircled{y}}$  presthode. But Nadab & Abihu dyed before  $\text{\textcircled{y}}$   $\text{\textcircled{L}}$ ORDE, whā they offred straunge fyre before  $\text{\textcircled{y}}$   $\text{\textcircled{L}}$ ORDE, in  $\text{\textcircled{y}}$  wildernesse of Sinai, & had no sonnes. But Eleasar and Ithamar executed  $\text{\textcircled{y}}$  prestes office w<sup>th</sup> their father Aaron.

And the LORD spake vnto Moses, & say  
de: Bring hither the trybe of Levi, and set  
them before Aaron the priest, & they maye ser  
ue w<sup>th</sup> him, & wayte vpon him & vpon the who  
le congregacion before y<sup>e</sup> Tabernacle of wit  
nesse, and execute the seruyce of the habita  
cion, and kepe all the apparell of the Taber  
nacle of wytnesse, and wayte vpon the chil  
dren of Israel, to mynistr in the seruyce of  
the habitation.

And thou shalt geue & Leuites vnto Aaron and his sonnes for a gift, vnto every one his awne, from amonge the children of Israel. As for Aaron & his sonnes, thou shalt appoynte them to wayte on their prestes office. If another preasse therto, he shal dye.

And the LORD spake vnto Moses, and  
saide: Beholde, I haue take the Leuites fro

amonge the childre of Israel, for all the first borne that open the Matrix amonge the children of Israel, so that the Levites shalbe myne. \* For the firstborne are myne, sence y tyme that I smote all the first borne in y lande of Egippte, wha I sanctified vnto me all the first borne in Israel, from me vnto catell, that they shulde be myne. The LORDE. Exod. 13.

And the LORD spake vnto Moses in the wyldernesse of Sinai, and sayde: **C**ombe the children of Levi after their fathers houses and kynreds, all that are males of a moneth olde and aboue.

So Moses nombred them accordinge to the worde of the LORD, as he had commanded. And these were the children of Levi with their names: Gerson, Zabath, Merari. The names of the children of Gerson in their kynreds, were: Libni and Semei. Exod. 6

The childre of Rahath in their kynreds  
were, Amram, Jeehar, Hebion and Vsiel.

The children of Merari in their kynreds,  
were Maheli and Musi. These are the kyn-  
reds of Levi after their fathers houses.

These are y<sup>e</sup> kynreds of Gerson: The Lib  
nites and Semeites, the summe was founde  
in nombre, seven thousande and fyue hund  
dieth, of all that were males of a moneth ol  
de and aboue. And the same kynreds of the  
Gersonites shal pitche behinde the habita  
cion on the west syde: Let Eliasaph the son  
ne of Lael be their ruler. And they shal waite  
vpon the Tabernacle of wytnesse, of the  
habitation, and of the tent, and couerynges  
therof, and the hangynge in the dore of the  
Tabernacle of wytnesse, the hangynge a  
bout the courte, & the hangynge in y<sup>e</sup> cour  
tedore, which (courte) goeth aboute the habi  
tacion and the altare, and the cordes of it,  
& all that belongeth to the seruyce therof.

These are the kynreds of Rahab: The Amramites, the Jezeharites, the Hebrionites, and Vsielites, all that were males of a moneth olde ⁊ aboue, in nombre eight thousande and sixe hundieth, waytinge vpon the Tabernacle of the Sanctuary, ⁊ shal pitch on the south syde of ⁊ habitation: Let Elisaphan the sonne of Vsiel be their ruler. And they shal kepe the Arke, the table, the candil stick, the altare and all the vessels of the Sanctuary, to do seruyce in, and the wayle, and all that belongeth to the seruice therof. But the chiefe of all the rulers of the Gentiles, shalbe Eleasar the sonne of Aron the prest, ouer them that are apoynted to kepe the watch of the Sanctuary.

These are 3 hundreds of Merari: The Ma  
 E 113



helites and Musites, which were in nombre sixe thousande and two hundred, all that were males of a moneth olde and above: Let Zuriel & sonne of Abihail be their ruler, and they shall pitche vpon the north syde of the habitation. And their office shalbe to kepe the bordes, and barres, and pilers, and sockets of the habitation, and all the apparell therof and that serueth therto: & pilers also aboute & courte, with the sockets, and nales, and cordes.

**S** But before the habitation and before & Tabernacle on the East syde shal Moses & Aaron & his sonnes pytche, that they maye wayte vpon the Sanctuary, & the children of Israel. \* If any other preasse therto, he shal dye.

Num. 3. b  
nd. 15. a  
14. 25. g

All the Levites in the summe, whom Moses and Aaron nombred after their kynreds, accordinge to the worde of the LORDE, all that were males, of a moneth olde and above, were two and twentye thousande.

Num. 3. b  
nd. 8. b

And y<sup>e</sup> LORDE saide vnto Moses: Take all the first borne, that are males amonge the children of Israel, of a moneth olde and above, and take the nombre of their names. And y<sup>e</sup> Levites shalt thou take out vnto me the LORDE, for all y<sup>e</sup> first borne of y<sup>e</sup> childre of Israel, & the catell of the Levites for all the first borne amonge the catell of y<sup>e</sup> children of Israel. And Moses nombred all the first borne amonge the childre of Israel, as the LORDE commaunded him. And in the nombre of the names of all the first borne, that were males of a moneth olde & above, in their summe, there were foude two and twentye thousande, two hundred, and thre and seventy.

Leui. 27. a

And the LORDE spake vnto Moses, & sayde: Take the Levites for all y<sup>e</sup> first borne amonge the childre of Israel, & the catell of y<sup>e</sup> Levites for their catell, & the Levites maye be myne the LORDES. But the redemption money of the two hundred thre & seventy y<sup>e</sup> remayne of the first borne of the children of Israel, above the nombre of the Levites, shalt thou take, even fyne Sycles of every heade, after the Sytle of the Sanctuary (one Sytle is worth twentye Geras) & the money y<sup>e</sup> remayneth over their nombre, shalt thou geue vnto Aaron and his sonnes.

Num. 30. b  
nd. 26. d  
45. b

Then toke Moses y<sup>e</sup> redemption money (that remayned over above the nombre of the Levites) from y<sup>e</sup> first borne of the childre of Israel, even a thousande, thre hundred, and fyne and thre score Sycles, after y<sup>e</sup> Sytle of the Sanctuary, & gaue it vnto Aaron

and his sonnes, accordinge to the worde of the LORDE, as the LORDE commaunded Moses.

The IIII. Chapter.

**U**nto the LORDE spake vnto Moses & Aaron, & sayde: Take y<sup>e</sup> summe of the childre of Rahath from amonge the childre of Levi, after their kynreds & fathers houses, from thirtie yeare and above vntill fiftye yeare, all that are mete for the warre, that they maye do the worke in the Tabernacle of witnessse. This shal be the office of the children of Rahath in the Tabernacle of witnessse, which is most holy.

Whan the hoost breaketh vp, Aaron and his sonnes shal go in, and take downe the vayle, and couer the Arke of witnessse therewith, and laye the couerynge of doo slaynes vpon it, and spiede a whole yalowe clothe aboute thereon, and put his stanes therein. And vpon the shewe table they shal spiede a yalowe clothe also, and set thereon the dishes, spones, flat peces and pottes to poure out and in, and the daylie bled shal lye vpon it, and they shal spiede a purple clothe thereon, and couer it with a couerynge of doo slaynes, and put the stanes of it therein.

And they shal take a yalowe clothe, and couer the candlestick of light therewith, and his lampes, with his snuffers and outquenchers, and all the oyle vessels that belonge to the seruyce, and aboute all this shal they put a couerynge of doo slaynes, and put it vpon stanes.

So shal they spiede a yalowe clothe ouer the golden altare also, and couer the same with a couerynge of doo slaynes, and put it vpon stanes. All the vessels that they occupye in the Sanctuary, shal they take, and put a yalowe clothe theron, & couer them with a couerynge of doo slaynes, and put them vpon stanes. They shal swepe the ashes also from the altare, and spiede a clothe of scarlet ouer it, and set all his vessels thereon, that they occupye vpon it: colepames, fleshokes, shouels, basens, with all the apparell of the altare, and they shal spiede a couerynge of doo slaynes thereon, and put his stanes therto.

Now whan Aaron and his sonnes haue done this, and haue couered the Sanctuary & all the ornamente therof, whan the hoost breaketh vp, then shal the children of Rahath go in, that they maye beare it, and the Sanctuary shal they not touche, lest they dye. This is the charge of the childre of Rahath in the Tabernacle of witnessse.

**E** And Eleasar the sonne of Aaron y<sup>e</sup> prest, shal haue the office, to prepare the oyle for the light, and the spyces for the incense, and the daylie meat offeringe, and the anoyntinge oyle, to order the whole habitation, & all that therein is, in the Sanctuary and the ornamente therof.

And the LORDE spake vnto Moses and Aaron, & sayde: Ye shal not destroye the tribe of the kynred of the Rahathites amonge the Levites, but this shal ye do with them, y<sup>e</sup> they maye lye & not dye, yf they touche the most holy. Aaron and his sonnes shal go in, and appoynte every one vnto his office & charge. But they shal not go in, presumptuously to lye vpon y<sup>e</sup> Sanctuary, lest they die. And y<sup>e</sup> LORDE spake vnto Moses and Aaron & sayde: Take the summe of the children of Gerson also, after their fathers house & kynred, from thirtie yeare & above, vntill fiftye yeare, & appoynte them all y<sup>e</sup> are mete for the warre, to haue an office in the Tabernacle of witnessse.

Num. 3. d

**D** This shal be the office of the kynred of the Gersonites, eu<sup>e</sup> to serue & to beare. They shal beare the curtaynes of the habitation and of the Tabernacle of witnessse, and his couerynge and the couerynge of doo slaynes, that is aboute thereon, and the hanginge in the doore of the Tabernacle of witnessse, and the hanginge aboute the courte, which goeth aboute the habitation and the altare, and their cordes, and all the instrumentes y<sup>e</sup> serue for the, and all that belongeth to their occupieng. Accordinge vnto the worde of Aaron and of his sonnes, shal all the office of the children of Gerson be done, what so ener they shal beare and occupye. And ye shal se, that they wayte vpon all their charge. This shal be y<sup>e</sup> office of y<sup>e</sup> kynred of y<sup>e</sup> childre of y<sup>e</sup> Gersonites in y<sup>e</sup> Tabernacle of witnessse. And their waytinge shal be vnder y<sup>e</sup> hande of Jehamar, the sonne of Aaron the prest.

**E** The children of Merari after their kynred and fathers house, shal thou appoynte also, from thirtie yeare and above, vnto fiftye yeare, all that are mete for the warre, y<sup>e</sup> they maye haue an office in the Tabernacle of witnessse. But vpon this charge shal they wayte accordinge to all their office in y<sup>e</sup> Tabernacle of witnessse, that they beare the bordes of the habitation, and the barres, and pilers, and sockets: the pilers of the courte also rounde aboute, and the sockets and nales and cordes, with all their apparell, accordinge to all their seruyce. And vnto every one shal ye appoynte his porcion

of charge to waite vpon the apparell. Let this be the office of the kynred of the children of Merari, all that they shal do in the Tabernacle of witnessse vnder the hande of Jehamar the sonne of Aaron the prest.

And Moses and Aaron with the captaines of the congregacion, nombred the children of y<sup>e</sup> Rahathites, accordinge to their kynreds and houses of their fathers, from thirtie yeare and above, vntill fiftye, all that were mete for the warre, to haue office in the Tabernacle of witnessse. And the summe was, two thousande, seven hundred, and systie. This is the summe of the kynred of the Rahathites (which all had seruyce in the Tabernacle of witnessse) whom Moses and Aaron nombred, accordinge to the worde of the LORDE by Moses.

The children of Gerson were nombred also in their kynreds and fathers houses from thirtie yeare and above vntill systie, all that were mete for the warre, to haue office in y<sup>e</sup> Tabernacle of witnessse, and the summe was two thousande, fyne hundred, and thirtie. This is y<sup>e</sup> summe of the kynred of the childre of Gerson, which all had to do in the Tabernacle of witnessse, whom Moses and Aaron nombred, accordinge to y<sup>e</sup> worde of y<sup>e</sup> LORDE.

The children of Merari were nombred also accordinge to their kynreds and fathers houses, from thirtie yeare and above vntill systie, all that were mete for the warre, to haue office in the Tabernacle of witnessse, & the summe was thre thousande, and two hundred. This is the summe of the kynred of the childre of Merari, whom Moses and Aaron nombred, accordinge to the worde of the LORDE by Moses.

The summe of all the Levites, whom Moses and Aaron with the captaines of Israel tolde, after their kynreds and fathers houses, from thirtie yeare and above vntill systie, all that wente in to do every one his office, and to beare the burthen in y<sup>e</sup> Tabernacle of witnessse, was eight thousande fyne hundred, and foure score, which were nombred accordinge to the worde of the LORDE by Moses, every one to his office & charge, as the LORDE commaunded Moses.

The V. Chapter.

**U**nto y<sup>e</sup> LORDE spake vnto Moses, and sayde: Commaunde the children of Israel, y<sup>e</sup> they put out of the hoost, all y<sup>e</sup> lepers, and all that haue yssues, and that are defyled vpon the deed, both men and women shal they putt out of the hoost, that they defyle not their tentes, wherein I dwell

Leui. 13. g



amonge them. And 3 children of Israel dyd so, and put them out of the hoost, as 3 LORDE had sayde vnto Moses.

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel & saye vnto them: Whan a man or woman doeth a synne to eny body, and offendeth ther with agaynst the LORDE, then hath that soule a trespase vpon it. And they shall knowlege their synne, that they haue done, and shall make amendes for their trespase, euen with the whole summe, and put 3 fift part more therto, and geue it vnto him, agaynst whom they haue trespassed. But yf there be noman to make the amendes vnto for the offence 3 he hath trespassed agaynst him, then shal the reconcylynge be made vnto the LORDE for the prest, besydes the ramme of the attonemēt, wherwith he shal be reconcyled.

**B** Likewyse all the Zeneofferynges of all that the children of Israel halowe vnto the LORDE, and offre vnto the prest, shall be his. And who so haloweth eny thinge, it shal be his. And who so geueth the prest eny thinge, it shal be his also.

And the LORDE talked with Moses, and sayde: Speake to the children of Israel; and saye vnto them: Whan eny mans wife goth asyde, and trespaceth agaynst him, & eny mā lye with her fleshye, and the thinge be yet hyd from his eyes, and is not come to light that she is defiled, and he can brynge no witnesse agaynst her (for she was not takē ther in) and the spiete of gelousye kyndleth him, so that he is gelous ouer his wife: whether she be vncleane or not vncleane, then shal he brynge her vnto the prest, and brynge an offeringe for her, euen the tenth parte of an Ephā of barley meele, and shal poure no oyle theron, ner put frankensence vpon it: for it is an offeringe of gelousye, and an offeringe of remembraunce, that remembreth synne.

**C** Then shall the prest brynge her, and sett her before the LORDE, and take of the holy water in an earthen vessell, and put of 3 dust that is on the floore of the habitacion, in to the water. And he shal set the wife before 3 LORDE, and vncouer hir heade, and the offeringe of remembraunce which is an offeringe of gelousye, shal he laye vpon hir handes. And the prest shal haue in his hande bytter cursinge water, and shal coniure the wife, & saye vnto her: Yf no man haue lyē with the, and thou hast not gone asyde from thy husbande, to defyle thy self, then shall not these bytter cursinge waters hurte the. But yf

thou hast gone asyde from thy husbande, so that thou art defyled, and some other man hath lyen with the besyde thy husbande, then shall the prest coniure the wife with this curse, and shal saye vnto her: The LORDE sett the to a curse and a coniuration amonge thy people, so that the LORDE make thy thye rotte, and thy wombe to berst. So go this cursed water in to thy body, that thy wombe berst, and thy thye rotte. And the wife shal saye: Amen Amen.

So the prest shall wyte this curse in a byll, and wash it out with the water, and shall geue the wife of the bytter cursinge waters to drynke. And whā the cursinge water is gone in her, so 3 it is bytter vnto her then shal the prest take the gelousy offeringe out of the wyues hande, and waue it for a meatofferynge before the LORDE, and of fre it vpon the altare: namely, he shall take an handfull of the meatofferynge for hir remembraunce, & burne it vpo the altare, & then geue the wife the water to drinke. And whā she hath dronken the water, yf she be defyled and haue trespassed agaynst hir husbande, then shal the cursinge water go in to her, and be so bytter, that hir wombe shal berst, and hir thye shall rotte, and the wife shal be a curse amonge hir people. But yf the same wife be not defyled, but is cleane, then shall it do her no harme, so that she maye be with childe.

This is the lawe of gelousy, whan a wyfe goeth asyde from hir husbande, and is defyled: Or whan 3 spiete of gelousy kyndleth a man, so that he is gelous ouer his wyfe, 3 he brynge her before the LORDE, and that 3 prest do all w her acordinge vnto this lawe. And 3 man shalbe gilelesse of the synne, but the wife shall beare hir mysdede.

The VI. Chapter.

**A**nd the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye vnto them: Whan a man or woman separateth them selues, to vowe a vowe of abstinence vnto the LORDE, he shal absteyne from wyne and strōge drynke. Dyneger of wyne & of stronge drynke shal he not drynke, ner that is pressed out of grapes: he shall nether eate fresh ner drye grapes, so longe as his abstinence endureth. Moreover he shall eate no thinge that is made of the vyne tre, from the vyne cornels vnto the hulle.

As longe as the vowe of his abstinence endureth, there shall no rasoure come vpon his heade, tyll the tyme be out which he ab-

steyneth vnto the LORDE, for he is holy.

And he shall let the heer of his heade growe, and stonde bare openly. All the tyme ouer 3 he absteyneth vnto the LORDE, shal he go to no deed. Nether shal he defyle himself at y death of his father, of his mother, of his brother, or of his sister. For the abstinence of his God is vpon his heade, and y whole tyme of his abstinence shall he be holy vnto the LORDE.

**B** And yf it chaunce eny man to dye suddenly before him, then shal 3 heade of his abstinence be defyled. Therefore shal he 3 haue his heade in the daye of his clensynge, that is vpon the seuenth daye: and vpon y eight daye shall he brynge troo turtill doves, or two yonge pigeons, vnto the prest before y dore of the Tabernacle of wytnesse. And the prest shal make the one a synofferynge, and the other a burntofferynge, and make an attonement for him, because he defyled himself vpon y deed, and so shal he halowe his heade the same daye, that he maye holde out the tyme of his abstinence vnto the LORDE, and he shall brynge a lambe of a yere olde for a trespaseofferynge. But 3 daies afore shal be but lost, because his abstinence was defyled.

**C** This is the lawe of the absteyner. Whan the tyme of his abstinence is out, he shal be brought before the dore of the Tabernacle of wytnesse. And he shal brynge his offeringe vnto the LORDE, euen an he lambe of a yere olde without blemyshe for a burntofferynge, & a she lambe of a yere olde without blemyshe for a synofferynge, and a ramme without blemyshe for a healthofferynge, & a mān de w unleuended cakes of fyne floure myngled with oyle, and swete wafers anoynted with oyle, & their meatofferings & drynkofferynges.

And the prest shal brynge it before the LORDE, and shal make his synofferynge and his burntofferynge, and 3 ramme shal he make an healthofferynge vnto the LORDE, with y maunde of the unleuended bred. His meatofferynge and drynkofferynge shal he make also. And he shall shauē the heade of the absteyners abstinence before the dore of the Tabernacle of wytnesse, and shall take the heade heer of his abstinence, and cast it vpon the fyre that is vnder y healthofferynge.

**D** And the sodden shulder of the ramme shal he take, and an unleuended cake out of the maunde, and a swete wafer, and laye them vpon the handes of the absteyner:

(after that he hath shauen of his abstinence.) And he shal waue them before the LORDE. This is holy for the prest with the Wauebest, and Zene shulder. After that, maye the absteyner drynke wyne. This is the lawe of the absteyner, which voweth his offeringe vnto the LORDE for his abstinence, besydes that, which his hande can get. As he hath vowed, so shall he do acordinge to the lawe of his abstinence.

And the LORDE talked with Moses, and sayde: Speake vnto Aaron and his sonnes, and saye: Thus shal ye saye vnto the childre of Israel, whan ye blesse them.

\* The LORDE blesse the, and kepe the.

The LORDE make his face to shyne vpo the, and be mercifull vnto the.

The LORDE lift vp his countenance vpon the, and geue the peace.

For they shal put my name vpo the childre of Israel, that I maye blesse them.

The VII. Chapter.

**A**nd whan Moses had set vp the habitacion and anoynted it, and sanctified it with all the apparell therof: and had anoynted and halowed the altare also with all his vessels. Then offred the captaines of Israel, which were the rulers in their fathers houses.

For they were the captaines amonge 3 kynreds, and stode ouer the that were nombred. And they brought their offeringes before the LORDE, siue couered charettes, and twolue oxen, for every two captaines a charette, and an ox for every one, and brought them before the habitacion.

And the LORDE sayde vnto Moses: Take it of them, that it maye serue for the ministracion of the Tabernacle of wytnesse, and geue it vnto the Leuites, vnto every one acordinge to his office. Then toke Moses the charettes and oxen, and gaue them vnto the Leuites.

Two charettes and foure oxen gaue he vnto y children of Gerson acordinge to their office: and foure charettes and eight oxen gaue he vnto the children of Merari acordinge to their office, vnder the hande of Jehamar the sonne of Aaron the prest.

But vnto the children of Kahath he gaue no thinge, because they had an holy office vpon them, and must beare vpo their shulders. And the captaines offred to the dedication of the altare, in the daye whan it was anoynted, and offred their giftes before the altare.

Leui. 5. c

Eccli. 35. b

Exo. 40. b

Num. 19. b

Num. 4. b  
2. Re. 6. b



And  $\text{LORDE}$  sayde vnto Moses: Let euery capayne brynge his offeringe vpon his daye to the dedication of the altare.

On the first daye, **Nahasson** the sonne of **Aminadab**, of the trybe of **Juda**, offered his g. fce. And his gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burnt offeringe, an he goate for a synofferynge: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of **Nahasson** the sonne of **Aminadab**.

**C** On the seconde daye offered **Nathaneel** the sonne of **Zuar**, the capayne of **Isachar**. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burnt offeringe, an he goate for a synofferynge: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of **Nathaneel** the sonne of **Zuar**.

On the thirde daye, the capayne of the children of **Zabulon**, **Eliab** the sonne of **Zelon**. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burnt offeringe, an he goate for a synofferynge: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of **Eliab** the sonne of **Zelon**.

**D** On the fourth daye, the capayne of the children of **Ruben**, **Elizur** the sonne of **Sedeur**. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge:

And a golde sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burnt offeringe, an he goate for a synofferynge: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of **Elizur** the sonne of **Sedeur**.

On the fiftth daye, the capayne of  $\text{Simeon}$ , **Selumiel** the sonne of **Zuri Sadai**. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burnt offeringe, an he goate for a synofferynge: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of **Selumiel** the sonne of **Zuri Sadai**.

On the sixte daye, the capayne of  $\text{Gad}$ , **Elisaph** the sonne of **Dequel**. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burnt offeringe, an he goate for a synofferynge: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of **Elisaph** the sonne of **Dequel**.

On the seuenth daye the capayne of the children of **Ephraim**, **Elisama**, the sonne of **Amihud**. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burnt offeringe, an he goate for a synofferynge: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of **Elisama** the sonne of **Amihud**.

On the eight daye, the capayne of the children of **Manasse**, **Gamaliel** the sonne of **Pedazur**. His gifte was a syluer charger,

worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burnt offeringe, an he goate for a synofferynge: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of **Gamaliel** the sonne of **Pedazur**.

**S** On the nyenth daye, the capayne of the children of **Ben Jamin**, **Abidan** the sonne of **Gedeoni**. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burnt offeringe: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of **Abidan** the sonne of **Gedeoni**.

On the tenth daye, the capayne of the children of **Dan**, **Abieser** the sonne of **Ammi Sadai**. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burnt offeringe, an he goate for a synofferynge: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of **Abieser** the sonne of **Ammi Sadai**.

**S** On the eleuenth daye, the capayne of  $\text{Aser}$ , **Pagiel** the sonne of **Ochran**: His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burnt offeringe, an he goate for a synofferynge: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of **Pagiel** the sonne of **Ochran**.

On the twelfte daye, the capayne of the children of **Leuey**, **Abira** the sonne of **Enan**. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burnt offeringe, an he goate for a synofferynge: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of **Abira** the sonne of **Enan**.

**I** This is the dedication of the altare, what tyme as it was anoynted, vnto the which  $\text{Moses}$  and the capaynes of **Israel** offered these twelue syluer chargers, twelue syluer boules, twelue spones of golde: euery charger conteynyng an hundred and thirtie Sycles of syluer, and euery boule seuentye Sycles. So that the summe of all the syluer in the vessels, was two thousande and foure hundred Sycles (after the Sytle of the Sanctuary). And the twelue spones of golde full of incense, conteyned euery one ten Sycles, after the Sytle of the Sanctuary: So that the summe of the golde in the spones, was an hundred and twenty Sycles.

The summe of the catell for the burnt offerings, was twelue bullockes, twelue rammes, twelue lambes of a yeare olde with their meat offerings: And twelue he goates for syn offerings. And the summe of the catell for the health offerings, was foure and twenty oxen, thre score rammes, and thre score he goates, thre score lambes of a yeare olde. This is the dedication of the altare, after that it was anoynted.

And whan **Moses** wente in to the Tabernacle of wytnes,  $\text{he}$  might be commoned withall, he herde the voyce speakyng vnto him fro of the Mercy seate, which was vpon the Arke of wytnes betwixte the two Cherubins, from thence was he commoned withall.

The VIII. Chapter.

**A**ND the **LORDE** talked with **Moses**, and sayde: Speake to **Aaron**, and saye vnto him: Whan thou settest vp  $\text{the}$  lampes, thou shalt set the so, that they maye all geue light aboue vpon  $\text{the}$  candilstick. And **Aaron** dyd so, and set  $\text{the}$  lampes vpon  $\text{the}$  candilstick, as  $\text{the}$  **LORDE** commanded **Moses**. The worke of  $\text{the}$  candilstick was of beate golde, both  $\text{the}$  shaft and floures thereof: Accordyng to  $\text{the}$  visio that the **LORDE** had shewed **Moses**, even so

Exo. 25. 1-10

Exo. 25. 11-16



made he the candelsticke.

And the **LORDE** spake vnto Moses, and sayde: Take the Levites fro amonge the children of Israel, & clense them. But thus shalt thou do with them, that thou mayest clense them. Thou shalt sprentle purifienge water vpon them, and lett a rasure go ouer their whole body, and washe their clothes, and then are they cleane. Then shall they take a yonge bullocke, and his meat offeringe of fyne floure myngled with oyle. And another yonge bullocke shalt thou take for a synofferinge.

**B** And thou shalt brynge the Levites before the Tabernacle of witnessse, and gather together the whole congregacion of the children of Israel, and brynge the Levites before the **LORDE**. And the children of Israel shall laye their handes vpon the Levites. And Aaron shall waue the Levites before the **LORDE** for the children of Israel, that they maye mynistrer in the seruyce of the **LORDE**.

And the Levites shall laye their handes vpon the heedes of the bullockes, and the one shall be made a synofferinge, the other a burnt offeringe vnto the **LORDE**, to make an attonement for the Levites. And thou shalt set the Levites before Aaron and his sonnes, and waue them before the **LORDE**, and so shalt thou separate them from the children of Israel, that they maye be myne. The shall they go in, that they maye do seruyce in the Tabernacle of witnessse. Thus shalt thou clense the, & waue them: for they are my gifte of the children of Israel, & I haue taken them vnto me for all that openeth the Matrix, namely for the first borne of all the children of Israel.

Num. 3. b

Exo. 13. a  
Luc. 2. d

**C** For every first borne amonge the children of Israel is myne, both of men and of cattell, sens the tyme that I smote all the first borne in the lande of Egypte, and sanctified them vnto myself, and toke the Levites for all the first borne amonge the childre of Israel, and gaue them for a gifte vnto Aaron and his sonnes from amonge the children of Israel, & they shulde do the seruyce of the children of Israel in the Tabernacle of witnessse, to make attonement for the children of Israel, that there be not a plage amonge the children of Israel, yf they wyll come nye the Sanctuary.

And Moses with Aaron and the whole congregacio of the childre of Israel, dyd w the Levites all as the **LORDE** had commaunded Moses. And they purified the Levites, and washed their clothes. And Aaron waueed them before the **LORDE**, and made attonement for them, that they might be cleane.

ment for them, that they might be cleane.

After that wente they in, to do their office in the Tabernacle of witnessse before Aaron and his sonnes: as the **LORDE** commaunded Moses concernynge the Levites, even so dyd they with them.

And the **LORDE** spake vnto Moses & sayde: This is it that belongeth vnto the Levites: From fyue and twentye yeare and above, shall they go in to the office of the Tabernacle of witnessse. But fro fyfte yeare fourth, they shal cease from the waitinge of the seruyce therof, and shall mynistrer nomore, but shal appoynte their brethren to waite and to serue in the Tabernacle of witnessse: but the office shal not they execute. Thus shalt thou do with the Levites in their seruyces, that every one maye wayte vpon his awne charge.

### The IX. Chapter.

**A** And the **LORDE** spake vnto Moses in the wilderness of Sinai, in the first moneth of the seconde yeare that they were departed out of the lande of Egypte, & sayde: Let the children of Israel kepe Easter in his season, even vpon the fourtene daye of this moneth at even, in his season shall they kepe it, acordinge to all the statutes & lawes therof. And Moses spake to the childre of Israel, & they shulde kepe Easter. And they kept Easter vpon the fourtene daye of the first moneth at even in the wilderness of Sinai. Acordinge to all that the **LORDE** commaunded Moses, even so dyd the children of Israel.

Then were there certayne men defyled of a deed man, so that they coulde not kepe Easter vpon that daye: these came before Moses and Aaron the same daye, and sayde vnto him: We are defyled of a deed man: wherefore shulde we be despysed, that we must not bringe oure giftes in his season amonge the children of Israel? Moses sayde vnto them: Stande styll, I wil heare what the **LORDE** commaundeth you.

And the **LORDE** spake vnto Moses, and sayde: Speake vnto the children of Israel, & saie: Wha eny man is defyled of a deed course, or is gone farre from you ouer the felde, or is amonge youre kynnsfolkes, yet shall he kepe Easter, but in the seconde moneth vpon the fourtene daye at even, and they shal eat it with unleuened bred and sowe sawse, and shall leaue none of it vntyll the mornynge, & ner breake eny bone therof, and shal kepe it acordinge to all the maner of Easter.

But he that is cleane, and not gone in a iourney, and is negligent to kepe the Easter, the same soule shal be roted out from amonge

his people: because he brought not his gifte to the **LORDE** in his season, he shal beare his synne. And whan there dwelleth a straunger amonge you, he shal kepe Easter also vnto the **LORDE**, & shal holde it acordinge to the ordinaunce and lawe of Easter. This statute shal be vnto you alike, to the straunger as to him that is borne in the lande.

**C** And the same daye the habitation was set vp, & cloude couered it vpon the Tabernacle of witnessse, & at even there was a symilitude of fyre vpon the habitation vntill the mornynge. So came it to passe allwaye, & the cloude couered it by daye, & the symilitude of fyre by night. And whan the cloude was takē vp from the habitation, then the children of Israel wente on their iourney. And loke in what place the cloude abode, there the childre of Israel pitched their tentes. Acordinge to the worde of the **LORDE** toke the children of Israel their iourney, and acordinge to his worde pitched they their tentes. So longe as the cloude abode vpon the habitation, they laye styll. And whan the cloude taried many dayes vpon the habitation, the childre of Israel wayted vpon the **LORDE**, & wente not on their iourney.

**D** And whan it chaunced that the cloude abode vpon the habitation enyspace of dayes, then pitched they acordinge to the worde of the **LORDE**, & after the worde of the **LORDE** wente they on their iourney. Whan the cloude was there from the euenynge vntyll the mornynge, and so was taken vp, then wete they on their iourney: and whether it was takē vp by daye or by night, they iourneyed. But whan it taried vpon the habitation two dayes, or a moneth, or a longe season, then laye the children of Israel, and iourneyed not: and so whan it was taken vp, they wente on their iourney. For acordinge to the mouth of the **LORDE** they laye, and after the mouth of the **LORDE** they iourneyed, so they kepte the **LORDES** watch, acordinge to the worde of the **LORDE** by Moses.

### The X. Chapter.

**A** And the **LORDE** spake vnto Moses, and sayde: Make the two trompettes of beaten syluer, that thou mayest vse them, to call the congregacion together, and whan the hoost shal breake vp. Whan they blowe with both, then shall the whole congregacion gather them selues together vnto the before the dore of the Tabernacle of witnessse. Whan they blowe but with one, then the captaynes, the rulers ouer the then

sandes in Israel shal gather them selues together vnto the. Whan ye trompe, then shal the hoostes that lye on the East syde, breake vp. And whan ye trompe the seconde tyme, the hoostes that lye on the South syde, shal breake vp. For ye shall trompe, whan they shal take their iourneys. But whan the congregacion is to be gathered together, ye shal blowe, and not trompe. This blowinge w the trompettes shal the sonnes of Aaron the prest do. And it shall be yor lawe for euer amonge youre posterities.

Iudic. 3. d

Whan ye go to a battayll in youre lande agaynst youre enemies & vexe you, ye shall trompe with the trompettes, that ye maye be remembred before the **LORDE** yor God, and deliuered from youre enemies.

**B** Like wyse whan ye are mery, and in youre feast dayes, & in youre new Monethes, ye shal blowe with the trompettes ouer youre burnt sacrifices & health offeringes, & it maie be a remembraunce vnto you before youre God. I am the **LORDE** youre God.

Vpon the twentye daye in the seconde moneth of the seconde yeare, arose the cloude from the habitation of witnessse. And the childre of Israel wente on their iourney out of the wilderness of Sinai, and the cloude abode in the wilderness of Paran, first brake vp (acordinge to the worde of the **LORDE** by Moses.) Namely, the baner of the hoost of Juda wente forth first with their armies, and ouer their hoost was Nathasson the sonne of Aminadab. And ouer the hoost of the trybe of the children of Issachar was Nathaneel the sonne of Zuar. And ouer the hoost of the trybe of the children of Zabulon was Eliab the sonne of Elon. And the habitation was taken downe, and the children of Gerson and Merari bare the habitation.

Num. 33. c  
Deut. 1. a

Num. 1. a

Num. 4. a

**C** After that wente the baner of the hoost of Ruben with their armies, and ouer their hoost was Elizur the sonne of Sedeur. And ouer the hoost of the trybe of the children of Simeon was Selumiel the sonne of Zuri Sadai. And Eliasaph the sonne of Deguel ouer the hoost of the trybe of the children of Gad. Then wente the Kahathites forward also, and bare the Sanctuary, and caused the habitation be set vp agaynst they came.

After that wente the baner of the hoost of the children of Ephraim with their armies, and ouer their hoost was Elisama the sonne of Amihud. And Gamaliel the sonne of Pedazur ouer the hoost of the trybe of the children of Manasse. And Abidan the



sonne of Gedeoni ouer the hoost of the try-  
be of the children of Ben Jamin.

After that wente the baner of the hoost  
of the children of Dan with their Armyes,  
(and so were all the hoostes vp) and Abieser  
the sonne of Ammi Sadai was ouer their  
hoost. And Pagiel & sonne of Othrian, ouer  
the hoost of the trybe of the children of As-  
ser. And Ahira the sonne of Enan ouer the  
hoost of the trybe of the children of Nephtali.  
Thus the childre of Israel were forth  
with their armyes.

**D** And Moses spake vnto his brother in  
lawe, Hobab the sonne of Raguel of Ma-  
dian: We go vnto the place, of the which &  
LORDE sayde: I wil geue it you: Come now  
with vs therfore, and we wil do & best with  
the, for the LORDE hath promysed good vnto  
Israel. But he answered: I wil not go w  
you, but wil go in to myne awne londe vnto  
my kynred. He sayde: Oh nay, leane vs not:  
for thou knowest where is best for vs to pyt-  
che in the wyldernes, and thou shalt be ou-  
re eye. And yf thou goest with vs, loke what  
good the LORDE doth vnto vs, the same  
wil we do vnto the. So they departed from  
the mount of the LORDE thre dayes iour-  
ney, & the Arke of the LORDES couenant  
wente before them those thre dayes iourney,  
to shewe the where they shulde rest. And &  
cloude of the LORDE was ouer them in the  
daye tyme, whan they were out of & tētes.

And whan the Arke wente forth, Moses  
sayde: \* Aryse LORDE, let thine enemies be  
scattered, and let them that hate the, flye befo-  
re the. And whan it rested, he sayde: Come  
agayne O LORDE vnto the multitude of the  
thousandes of Israel.

The XI. Chapter.

**A** And whan & people waxed impacēt,  
it displeased sore & eares of & LORDE.  
And whan the LORDE herde it, his  
wrath waxed whore, & the fyre of & LORDE  
burnt amonge them, so & it consumed the vte-  
most of & hoost. The cryed the people vnto  
Moses. And Moses prayed vnto the LOR-  
DE. So & fyre quenched. And the place was  
called Tabera, because the fyre of the LOR-  
DE burnt amonge them.

Then the comon sorte of people & was a  
monge them, fell a lusting, and sat & wepte w  
the children of Israel, and sayde: Who wil  
geue vs flesh to eate? We remembre the fish,  
the we ate in Egipte for naught, & Cucum-  
bers, Melons, letes, onyons, & garleke: But  
now is oure soule dried awaye, oure eyes se  
nothyng then the Manna.



The Manna was like Coriander sede, and  
to loke vpon, like Bedellion. And the people  
ranne here and there, & gathered it, & groun-  
de it in Milles, and beate it in morters, and  
baked it in pānes, and made cakes of it, and  
it had a taist like an oyle cake. And whan &  
dew fell vpon the tētes in the night, & Man-  
na fell therewith.

Now whan Moses herde the people we-  
pe amonge their kynreds, euery one in his tē-  
dore, then the wrath of the LORDE waxed  
exceedinge whore. And it grieved Moses al-  
so. And Moses sayde vnto the LORDE: Why  
verest thou thy seruante? And why fynde  
not I sauoure in & sight, & thou layest & bur-  
then of all this people vpon me? Haue I the  
cōceaned all this people, or begotten them,  
that thou shuldest saye vnto me: Carry them  
in thine armes (as a nurse beareth a childe)  
vnto the londe, that thou hast sworne vnto  
their fathers: Where shal I get flesh, to ge-  
ue all this people? They wepe before me, and  
saye: Geue vs flesh, that we maye eate. I am  
not able to beare all this people alone, for it  
is to heuy for me. And yf thou wilt deale  
thus w me: O kyll me then, yf I haue foun-  
de sauoure in thy sight, that I se not my  
wretchednesse.

And the LORDE saide vnto Moses: Ga-  
ther vnto me & seuentye men amonge the El-  
ders of Israel, whom thou knowest & they  
are the Elders in & people and officers ouer  
them, and brynge them before the Taberna-  
cle of witnesse, and set them there with the:  
then wil I come downe, and talke with the  
euē there, & take of thy sprete that is vpon  
the, and putt it vpon them, that they maye  
beare the burthen of the people with the, &  
thou beare not all alone.

And vnto & people thou shalt saye: Sac-  
tifie yē selues agaynst tomorrow, & ye maye  
eate flesh: for youre wepyng is come into  
the eares of the LORDE, ye that saye: Who  
shal geue vs flesh to eate? for we were well  
at ease in Egipte. Therfore shal the LORDE

geue you flesh to eate, not one daye, not two,  
not fyue, not ten, not twentye dayes longe,  
but a moneth longe, tyll it go out at youre  
noses, and tyll ye lothe it: euē because ye ha-  
ue refused the LORDE, which is amonge you,  
and haue wepte before him, & sayde: Where-  
fore wente we out of Egipte?

And Moses sayde: Sixe hundred thou-  
sande fore men are there of the people amō-  
ge whom I am, and thou sayest: I wil ge-  
ue you flesh to eate a moneth longe. Shal the  
shepe and oxen be slayne to be ynough for  
them? Or shal all the fishes of the see be ga-  
thered together, to be sufficient for them?  
The LORDE sayde vnto Moses: \* To the  
LORDES hande shortened then? But now  
shalt thou se, whether my wordes shal be  
fulfilled in dede, or no?

And Moses wete out, and tolde the peo-  
ple & worde of the LORDE, and gathered  
the seuentye men amonge the Elders of the  
people, & set them rounde aboute the Taber-  
nacle. Then came the LORDE downe in a  
cloude, & spake vnto him, & toke of the sprete  
& was vpon him, & put it vpon the seuentie  
Elders. And whan the sprete rested vpon  
them, they prophesied, and ceassed not.

**S** But in the hoost thereremayned yet two  
men, of whom the one was called Eldad, &  
other Medad, & the sprete rested vpon them.  
For they were wyrtten vp also, & yet were  
they not gone out vnto the Tabernacle, and  
they prophesied in the hoost. Then ran the-  
re a lad, & tolde Moses, & sayde: Eldad and  
Medad prophesie in the hoost. Then answe-  
red Josua & sonne of Nun Moses seruante  
(whom he had chosē) and sayde: My lor-  
de Moses, for bydde them. But Moses sayde  
vnto him: Art thou gelous for my sake? wol-  
de God, & all the people of & LORDE coul-  
de prophesie, and that & LORDE wolde ge-  
ue them his sprete. So Moses and the El-  
ders of Israel gat them to the hoost.

**G** Then wente out the wynde from & LOR-  
DE, & caused quayles to come from the see, &  
scattered the ouer the hoost. here a dayes iour-  
ney, there a dayes iourney rounde aboute &  
hoost, two cubytes hye aboue & earth. Then  
the people stode vp all that daye and all &  
night, and all the nexte daye, and gathered  
quayles: and he that gathered the leest, ga-  
thered ten Homers, & they kylled them roun-  
de aboute the hoost.

But whyle & flesh was yet betwene their  
teeth, & or euē it was vp, the wrath of the  
LORDE waxed whore amonge the people,  
& and serue them with an exceedinge greate

slaughter. Therfore is the same place called  
the graues of lusti, because the voluptuous  
people were buried there. From the lustigra-  
ues toke the people their iourney vnto Haze-  
roth, and abode at Hazeroth.

The XII. Chapter.

**A** And Miriam & Aaron spake agaynst  
Moses because of his wife the Mo-  
rian. which he had taken, because he  
had take a Moian to wife, and they sayde:  
Dorch the LORDE speake onely thow Mō-  
ses? Speaketh he not also by vs? And the  
LORDE herde it. \* But Moses was a very  
mekeman, aboue all men vpon earth. And  
haistely spake the LORDE vnto Moses, and  
to Aaron, and to Miriam: Go out ye thre vn-  
to & Tabernacle of wytnesse. And they wen-  
te out all thre.

Then came the LORDE downe in the clou-  
dy piler, & stode in the dore of the Taberna-  
cle, & called Aaron & Miriam, & they both  
wete out. And he sayde: Heare my wordes:  
If eny man be a prophet of the LORDE, vnto  
him wil I shewe my self in a vision, or wil  
speake vnto him in a dreame. But not so w  
my seruante Moses, which is faithfull in  
all my house. \* Mouth to mouth speake I  
vnto him, & he seyth the LORDE in his fashi-  
on, not thow darke wordes or licēnesse:  
Wherefore were ye not afrayed then to spea-  
ke agaynst my seruante Moses?

And & wrath of the LORDE waxed who-  
re ouer them, & he turned him awaye, and &  
cloude also departed from the Tabernacle.  
And beholde, then was Miriam become le-  
prous, as it were snowe. And Aaron turned  
him vnto Miriam, and sawe that she was  
leprous, and sayde vnto Moses: Oh my lor-  
de, put not the synne vpon vs, which we ha-  
ue foolishly committed and synned, that she  
be not as one that commeth deed out of his  
mothers wombe: It hath eaten vp half hir  
flesh allready.

But Moses cried vnto the LORDE, & say-  
de: Oh God, heale her. The LORDE sayde vn-  
to Moses: If hir father had spytted in hir fa-  
ce, shulde she not be ashamed seuen dayes?  
\* Let her be shnt out of & hoost seue dayes,  
after & let her be receaued agayne. So Mi-  
riam was shnt out of the hoost seue dayes,  
& the people wente no farther, tyll Miriam  
was receaued agayne. Afterwarde departed  
the people from Hazeroth, and pitched in &  
wyldernes of Paran.

The XIII. Chapter.

**A** And the LORDE spake vnto Moses, &  
sayde: Send forth men to spye out &  
Deut. 1.3



lande of Canaan (which I wil gene vnto y children of Israel) of euery trybe of their fathers a man, and let them all be soch as are captaynes amonge them. Moses sent the out of the wilderness of Paran, accordinge to the worde of the LORDE, soch as were all heades amonge the children of Israel, and these are their names:

Samma the sonne of Zaccur, of the trybe of Ruben. Saphat the sonne of Houi, of the trybe of Simeon. Caleb & sonne of Jephune, of the trybe of Iuda. Igeal the sonne of Joseph, of the trybe of Isachar. Hosea the sonne of Nun, of y trybe of Ephraim. Palti the sonne of Rapha, of the trybe of Ben Jamin. Gadai the sonne of Sodi, of y trybe of Zabulon. Gaddi the sonne of Susi, of the trybe of Joseph of Manasse. Ammiel the sonne of Gemalli, of the trybe of Dan. Serphur & sonne of Michael, of the trybe of Asser. Nahbi the sonne of Vaphsi, of the trybe of Nephthali. Guel the sonne of Machi, of the trybe of Gad. These are the names of the men, whom Moses sent forth to spye out the lande. As for Hosea the sonne of Nun, Moses called him Josua.

**B** Now whan Moses sent the forth to spye out the lande of Canaan, he sayde vnto the: Go vp southwarde, and get you vp to the mountaynes, and loke vpon the lande how it is: and the people that dwell therein, whether they be stronge or weake, fewe or many: and what maner of lande it is that they dwell in, whether it be good or bad: & what maner of cities they be that they dwell in, whether they be fenced with walles, or not: and what maner of lande it is, whether it be fette or leane, and whether there be trees therein, or not. Be of a good courage, and bringe of the frutes of the lande. It was euen aboute the tyme, that grapes are first ripe.

They wente vp, & spyed the lande, from y wilderness of Sin, vntill Rehob, as me go vnto Hemath. They wente vp also towards the south, and came vnto Hebron, where Abimam was, and Sefai and Thalmal, the children of Enack (Hebron was buylded seven years before Zoan in Egypte.)

**C** And they came to the ryuer of Escol, and there they cut downe a cluster of grapes, and caused two to beare it vpon a staffe, pomgranates also and fygges. The place is called the ryuer of Escol, because of the cluster of grapes, which the children of Israel cut downe there.

And whan they had spyed out the lande, they turned backe againe after fourty daies,



and wente, and came to Moses and Aaron, & to the whole congregacion of y children of Israel in to y wilderness of Paran, eue vnto Cades, and brought them worde agayne, and to the whole congregacion, how it stood, and let them se the frute of the lande, and tolde them, and sayde: We came into y lande, whither ye sent vs, where it floweth with mylke and hony, and this is the frute thereof: sayunge that stronge people dwell therein, and the cities are exceedinge stronge and greate. And we sawe the children of Enack there also. The Amalechites dwell in the south countre, the Hethites, and Jebusites and Amorites dwell vpon the mountaynes, but the Cananites dwell by the sea, and aboute Jordane.

Howbeit Caleb stylled y people that was agaynst Moses, and sayde vnto them: Let vs go vp, and conquere the lande, for we are able to ouercome it. But the men that wente vp with him, sayde: We are not able to go vp agaynst that people, for they are to stronge for vs. And of the lande that they had searched, they brought vp an euell reporte amonge the childre of Israel, and saide: The lande that we haue gone thorow to spye out, eateth vp the indwellers thereof: and all the people that we sawe therein, are men of greate stature. We sawe giauntes there also, yet semed in oure sighte as y greshoppers, and so dyd we in their sighte.

The XIII. Chapter.

**T**hen the whole cōgregacion toke on, and cryed, and the people wepte y night. And all the childre of Israel murmured agaynst Moses and Aaron, and the whole congregacion sayde vnto them: Oh that we had dyed in the lande of Egypte, or that we might dye yet in this wilderness. Wherfore bringeth the LORDE vs in to this lande, that oure wyues shulde fall thorow the swerde, and ouer children be praye? Is it not better, that we go agayne

into Egypte: And they sayde one to another: Let vs make a capayne, and go in to Egypte agayne.

But Moses & Aaron fell vpo their faces before y whole cōgregacion of the multitude of the childre of Israel. And Josua & sonne of Nun, & Caleb & sonne of Jephune (which also had spyed out the lande) rente their clothes, & spake to the whole cōgregacion of the children of Israel: The lande y we haue walked thorow to spye it out, is a very good lande. If the LORDE haue lust vnto vs, he shal bringe vs in to the same lande, & geue it vs, which is a lande that floweth with mylke & hony. But in anye wyse rebell not ye agaynst the LORDE, & feare not y people of this lande, for we wil eate the vp as bred. Their defence is departed fro them, but the LORDE is w vs, be not ye afrayed of them.

**B** And all the people, bad stone them w stones. Then appeared the glory of the LORDE in the Tabernacle of witnesse vnto all the children of Israel, & the LORDE sayde vnto Moses: How longe shal this people blaspheme me? And how longe wil it be, or they beleue me, for all the tokes that I haue shewed amonge them? I wil smyte them with pestilence & destroye the, & wil make of the a greater & mightier people then this is.

But Moses sayde vnto y LORDE: Then shal y Egyptians heare it (for w thy power hast thou brought this people from amonge the) so shal it be tolde the inhabitants of this lande also, which haue herde, y thou O LORDE art amonge this people, y thou art sene from face to face, & that thy cloude stondeth ouer them, and that thou goest before them in the cloudy piler on the daye tyme, and in the fyrie piler on the night season. If thou shuldest now slaye this people as one man, then the Hethen that haue herde so good reporte of the, shulde saye: The LORDE was not able to bringe the people in to the lande, that he sware vnto them, therefore hath he slayne them in the wilderness.

**C** So let the power of the LORDE now be greate, accordinge as thou hast spoken and sayde: The LORDE is of longe sufferaunce and of greate mercy, and forgueyth synne and trespase, and leaueyth no man innocent, & visiteth the mysdede of the fathers vpon the children in to the thirde and fourth generation. O be gracious now vnto the synne of this people accordinge to thy greate mercy, like as thou hast forbome this people also, euer from Egypte vnto this place. And

the LORDE sayde: I haue forgene it, as thou hast saide. But as truly as I lyue, all y wolde shal be full of my glory. For of all y men that haue sene my glory & my tokens, which I dyd in Egypte and in the wilderness, and tempted me now ten tymes, & haue not hearkened vnto my voyce, there shall not one se the lande that I sware vnto their fathers: nether shal eny of them that haue blasphemed me, se it. But my seruant Caleb, because there is another maner spere with him, & because he hath folowed me, him wil I bringe in to the lande, which he hath gone thorow, & his sede shal conquere it, and y Amalechites also and the Cananites, that dwell in the lowe countrees. Tomorrow turne you, and get you to the wilderness, in the waye towards the reed see.

And y LORDE spake vnto Moses & Aaron, & sayde: How longe shal this euell multitude murmur agaynst me? For I haue herde the murmuringe of the childre of Israel, y they haue murmured agaynst me. Tell them therefore: As truly as I lyue (sayeth y LORDE) I wil do vnto you, euen as ye haue spoken in myne eares: Your carcasses shal lye in this wilderness. And all ye that were nombed from twentye yeare and aboue, which haue murmured agaynst me, shall not come in to the lande (concernynge the which I lift vp my hande, y I wolde let you dwell therein) saue Caleb & sonne of Jephune, and Josua the sonne of Nun.

Your children, of whom ye sayde: They shal be a spoyle, them wyll I bringe in, so y they shal knowe the lande, which ye haue refused. But ye with youre carcasses shal lye in this wilderness, and y children shal wander in this wilderness fourty yeares, & beare y whordome, tyll y carcasses be wasted in the wilderness, accordinge to the nombre of y fourty dayes, wherein ye spyed out the lande. A daye for a yeare, so y fourty yeares ye shall beare youre mysdede, that ye maye knowe what it is, whan I with drawe my hande. Euen y the LORDE haue sayde it, & wil do it: in dede vnto all this euell congregacion, that haue lift vp them selues agaynst me: In this wilderness shal they be consumed, and there shal they dye.

So there dyed and were plagued before the LORDE all the me, whom Moses sent to spye out the lande, & came agayne, and made the whole cōgregacion to murmur agaynst it, because they brought vp a mysreporte of the lande, that it was euell. But Josua the sonne of Nun, and Caleb & sonne of Jephune



ne were left alyue, of the men that wente to spye out the lande. And Moses spake these wordes vnto all the children of Israel. The toke the people greate sorowe.

**S** And they arose early in the mornynge, and wente vnto the toppe of the mountayne, and sayde: Lo, here are we, and will go vnto the place, wherof the LORD hath sayde: for we haue synned. But Moses sayde: wherfore go ye on this maner beyonde the worde of the LORD? It shall not prosper with you: go not vp (for the LORD is not amōge you) ye be not slayne before your enemies. For the Amalechites and Cananites are there before you, and ye shall fall thorow the sword, because ye haue turned your selues from the LORD, and the LORD shall not be with you.

But they were blynded to go vnto the toppe of the mountaine: neuertheles the Ark of the LORDES couenant and Moses came not out of the hooste. Then came downe the Amalechites and Cananites which dwelt vpon that mountayne, and smote them and hewed them euē vnto Hoima.

The XV. Chapter.

**A**nd the LORD talked with Moses, and sayde: Speake to the childre of Israel, and saye vnto them: Whan ye come in to the lande of youre dwellinge, which I shall geue you, and wil do sacrifice vnto the LORD, whether it be a burnt offering, or an offering for a speciall vowe, or a freewill offering, or youre feast offerings, that ye maye make a sweete sauoure vnto the LORD, of oren or of shepe.

**He** wil offre now his gifte vnto the LORD, shall brynge for the meat offeringe a tenth deale of fyne floure myngled with oyle of the fourth parte of an Ehin, and wyne for the drynt offeringe the fourth parte of an Ehin also: to the burnt offeringe, or any other offeringe, whan a lambe is offred. But whan there is a ramme offred, thou shalt make the meat offeringe two tenth deales of fyne floure myngled with oyle, of the thirde parte of an Ehin, and the thirde parte of an Ehin of wyne also for a drynt offeringe: this shalt thou offre for a sweete sauour vnto the LORD.

**But** yf thou wilt offre an oxe for a burnt offeringe, or for a speciall vowe offeringe, or for an healt offeringe vnto the LORD, thou shalt brynge to the oxe, the meat offeringe, euē thre tenth deales of fyne floure myngled with half an Ehin of oyle, and half an Ehin of wyne for a drynt offeringe. This is an offeringe of a sweete sauoure vnto the LORD. Thus shalt thou do with an oxe, with a ram

me, with a lambe, and with a goate. Accordyng as the nombre of the offeringes is, therafter shall the nombre of the meat offerings and drynt offerings be also.

**He** that is one of youre selues, shall do this, that he maye offre a sacrifice of a sweete sauoure vnto the LORD. And yf there dwell a straunger with you, or is amōge youre kynnsfolkes, and wil do an offeringe vnto the LORD for a sweete sauoure, the same shall do as ye do. Let there be one statute for the whole congregacion, both vnto you and to the strangers. A perpetuall statute shall it be vnto youre posterities, that the stranger be euē as ye before the LORD. One lawe, and one ordinaunce shall be vnto you and to the stranger that dwelleth with you.

**And** the LORD talked with Moses, and sayde: Speake to the childre of Israel, and saye vnto them: Whan ye come in to the lande, in to which I shall brynge you, so that ye eate the bred of the lande, ye shall hewe vp an heue offeringe vnto the LORD, namely, a cake of the firstlinges of youre dowe shall ye geue for an heue offeringe: as the heue offeringe of the barne, euē so shall ye geue the firstlinges of youre dowe also vnto the LORD, for an heue offeringe amōge youre posterities.

**And** whan ye thorow ignorance ouerseye any of these commaundementes, which the LORD hath spoken by Moses, and all the LORD hath commaunded you by Moses (from the daye that the LORD began to commaunde for youre posterities) and the congregacion do ought ignorantly, the LORD shall the whole congregacion offre a yonge bullocke from amōge the greate catell to a burnt offeringe, for a sweete sauoure vnto the LORD, with his meat offeringe and drynt offeringe as the maner is, and an hegoate for a syn offeringe. And so shall the priest make an attonement for the whole congregacion of the childre of Israel, and it shall be forgiven them: for it is an ignorance. And they shall brynge these their giftes for an offeringe vnto the LORD, and their syn offeringe before the LORD for their ignorance, and it shall be forgiven the whole congregacion of the childre of Israel, and the stranger also that dwelleth amōge you, for so much as all the people is in such ignorance.

**If** one soule synne thorow ignorance, the same shall brynge a she goate of a yere olde for a syn offeringe. And the priest shall make an attonement for such an ignorant soule with the syn offeringe for the ignorant

ce before the LORD, that he maye reconcile him, and it shall be forgiven him. And it shall be one lawe, (that ye shall do for ignorance) both vnto him that is borne amōge the childre of Israel, and to the stranger that dwelleth amōge you.

**But** yf a soule do ought presumptuously, whether he be one of youre selues or a stranger, he hath despysed the LORD: the same soule shall be roted out from amōge his people: because he hath despysed the worde of the LORD, and hath left his commaundement vndone: that soule shall vicerly perish, his synne shall be vpon him.



**Now** whyle the childre of Israel were in the wyldernes, they founde a man gatheringe stickes vpon the Sabbath daye. And they that founde him gatheringe stickes, brought him vnto Moses and Aaron, and before the whole congregacion. And they put him in prison, for it was not declared what shulde be done vnto him. The LORD sayde vnto Moses: The man shall dye the death, the whole congregacion shall stone him without the hoost. Then the whole congregacion brought him out of the hoost, and stoned him that he dyed, as the LORD commaunded Moses.

**And** the LORD sayde vnto Moses: Speake to the childre of Israel, and saye vnto the, they make them gardes vpon the quarters of their garmentes amōge all your posterities, and put yalowe rybandes vpon the gardes in the quarters. And the gardes shall serue you, that ye maye loke vpon the, and remembre all the commaundementes of the LORD, and do them: that ye order not youre selues after the meanynge of youre awne hert, ner go awhorunge after youre awne eyes. Therefore shall ye remembre and do all my commaundementes, and be holy vnto youre God. I am the LORD your God, which brought you out of the lande of Egypte, to be your God. Euen I the LORD your God.

The XVI. Chapter.

**And** Corah the sonne of Jesebar the sonne of Rahab, the sonne of Levi, with Dathan and Abiram the sonne of Eliab, and On the sonne of Peleth, the sonnes of Ruben, stode up agaynst Moses, with certayne men amōge the childre of Israel, two hundred and fiftie captynes of the congregacion, counsellors, and famous men. And they gathered them selues agaynst Moses and Aaron, and sayde vnto them: We make to moch a doo, for all the congregacion is holy euery one, and the LORD is amōge them: Why lifte ye youre selues vpon then aboue the congregacion of the LORD?

**Whan** Moses herde this, he fell vpon his face, and saide vnto Corah, and to all his company: Tomorow shall the LORD shewe who is his, and who is holy to come vnto him. Whoso euer he choseth, the same shall come vnto him. This do: Take censers, thou Corah and all thy company, and do fyre therein, and put incense thereon to morow before the LORD: then whom so euer the LORD choseth, the same shall be holy. We make to moch a doo, ye childre of Levi.

**And** Moses sayde vnto Corah: Heare ye childre of Levi, Is it not ynough vnto you, that the God of Israel hath separated you from the multitude of Israel, that ye shulde come nye him, to do the seruyce of the dwellinge place of the LORD, and stonde before the people to minister vnto them? He hath caused the and all thy brethren the childre of Levi with the, to come nye vnto him: and now ye sette the presthode also. Thou and all thy company conspyre agaynst the LORD. What is Aaron, that ye shulde murmur agaynst him?

**And** Moses sent to call Dathan and Abiram the sonnes of Eliab. But they saide: We wil not come vp. Is it to litle that thou hast brought vs out of the lande of Egypte (that floweth with mylke and hony) to kill vs in the wyldernes? but thou must raigne ouer vs also: how goodly well hast thou brought vs in to a lande that floweth with milke and hony, and geueth vs felbes and vniardes in possession? Wilt thou put out these mens eyes? We will not come vp.

**Then** was Moses very wroth, and saide vnto the LORD: Turne not vnto their meat offerings. I haue not takē so moch as an Asse fro the, nether haue I hurte any of the. And Moses sayde vnto Corah: Tomorow be thou and all thy company before the LORD, thou, and they, and Aaron. And take euery one his censer, and put incense therein, and come before the LORD, euery one with his censer (that is two hundred and fiftie censers) and both thou and Aaron take either his censer.



And every one toke his censer, and put fyre therin, and layed incense theron, and came before the dore of the Tabernacle of witness, and Moses and Aaron also. And Corah gathered y whole congregaciō agaynst the before the dore of the Tabernacle of witness.

But y glory of the LORDE appeared before y whole congregacion. And y LORDE spake vnto Moses z Aaron, z sayde: Separate yore selues fro this congregaciō, y I maye shortly consume them. And they fell vpon their faces, z sayde: O God, thou God of the spretes of all flesh, yf one man haue synned, wilt thou therfore be wroth ouer the whole congregacion? And the LORDE spake vnto Moses, z saide: Speake to the congregaciō, and saye: Come vp from y dwellynge of Corah, and Dathan, and Abiram.

And Moses stode vp, z wente vnto Dathan z Abiram, z the Elders of Israel followed him, z he spake to y congregaciō, z saide: Departe fro y tentes of these vngodly mē z touche nothynge y is theirs, y ye perishe not in eny of their synnes. And they gat them vp from the dwellynge of Corah, Dathan, z Abiram. But Dathan and Abiram came out, and stode in the dore of their tentes, with their wyues, and sonnes and children.

And Moses sayde: Hereby shal ye knowe that the LORDE hath sent me, to do all these workes, and that I haue not done them of myne awne here. Yf these men dye the comon death of all men, or be vsited as all men are vsited, then hath not the LORDE sent me. But yf the LORDE make a new thynge, and the earth open hir mouth, and swallowe them with all that they haue, so y they go downe quicke in to hell, the shal ye knowe, that the sēmen haue blasphemed the LORDE.



Deu. 11. a  
Nu 26. b  
Psal. 105. b

And whā he had spokē out all these wordes, y groude cloue asunder vnder the, z the earth opened hir mouth, z swallowed the, w their houses, z all the mē y were w Corah, z all their substance, and they wente downe quicke in to the hell, with all that they had.

And the earth closed vpo them, z so they perished from amonge y congregaciō. And all Israel y were aboute the, fled at y crye of the, for they sayde: That y earth swallowe not vs also. Moreover the fyre came out fro the LORDE, and consumed the two hundred and fiftye men, that offred the incense.

And the LORDE spake vnto Moses, z sayde: Speake to Eleazar y sonne of Aaron y prest, y he take vp y censers out of y burninge, z scatter y fyre here z there (for the censers of these synners are halowed thow their soules) y they maye be beate in to thine plates, z fastened vpon y altare. For they are offred before y LORDE, z halowed: and they shalbe a token vnto y childre of Israel.

And Eleazar the prest toke y brasen censers which they y were burnt, had offred, z bet the to plates, to fasten the vpon y altare for a remēbraunce vnto y childre of Israel y no straunger (and he that is not of y seide of Aaron) come nye to offre incense before the LORDE, y it happē not vnto him as vnto Corah and his companye, acordynge as the LORDE sayde vnto him by Moses.

On the nexte morow murmured y whole congregacion of y childre of Israel agaynst Moses z Aaron, z saide: Ye haue slayne y peple of y LORDE. And whan the cōgregaciō was gathered agaynst Moses z Aaron, they turned the towarde y Tabernacle of witness. And beholde, the y cloude covered y Tabernacle, z y glory of y LORDE appeared. And Moses z Aaron wete in before y Tabernacle of witness. And y LORDE spake vnto Moses z sayde: Get you out of this cōgregacion, I wil shortly consume the. And they fell vpon their faces. And Moses sayde vnto Aaron: Take the cēser z put fyre therin fro of the altare, z laye incēse theron, z go soone to the cōgregacion, z make an attonement for them. For the wraith is gone out from the LORDE, and the plage is begōne amonge the peple.

And Aaron dyd as Moses sayde, z ranne in the myddest amonge y congregaciō. And beholde, y plage was begōne. And he burnt incēse z made an attonement for the peple, z stode betwene the deed z the lyuynge, and the plage ceased. But there were fourtene thousande, and seue hundred deede in the plage, besydes them that dyed aboute the busynesse of Corah. And Aaron came agayne vnto Moses before the dore of the Tabernacle of witness. And the plage ceased.

The xvij. Chapter.  
And y LORDE spake vnto Moses, z sayde: Speake to the childre of Israel, z

take of the twolue staves, of every caprayne of his fathers house one, and wyte every mans name vpon his staffe. But Aarons name shal thou wyte vpon the staffe of Levi. For every heade of their fathers house shal haue a staffe. And laye the in the Tabernacle of witness, before the witness where I testifie vnto you. And loke whom I shall chōse, his staffe shal flourish, y I maye stytle the grūdginges of the childre of Israel, which they grudge agaynst you.

And Moses spake vnto the childre of Israel, z all their capraynes gaue him twolue staves, every caprayne a staffe, after y house of their fathers. And Aarons staffe was amonge their staves also. And Moses layed the staves before the LORDE in the Tabernacle of witness.

On the morow whā Moses wete in to y Tabernacle of witness, he foude y Aaron's rodde of the house of Levi flourished, and brought forth blossoms, z bare allmondes. And Moses brought forth all y staves fro y LORDE before all y childre of Israel, that they might se it. And they toke every mā his staffe.

The LORDE sayde vnto Moses: (staffe. Bynge Aarons staffe agayne before the witness, y it maye be kepte for a tokē to the childre of rebellion, that their murmurings maye cease frome, lest they dye.

Moses dyd as y LORDE comaunded him. And y childre of Israel sayde vnto Moses: Beholde, we cōsume awaie, we are destroyed, z perishe. Who so cometh nye y dwellynge place of y LORDE, he dyeth. Shal we the vtterly cōsume awaie? The xvij. Chap.

And the LORDE sayde vnto Aaron: Thou z thy sonnes, z thy fathers house w the shal beare the myssede of y Sanctuary: z thou z thy sonnes w the shal beare the myssede of y presthode. But thy birthen of the trybe of Levi y father, shal come nye the, z be ioyned vnto the, that they maye mynistrē vnto y. But thou z thy sonnes w the, shal mynistrē before y Tabernacle of witness. And they shal wayte vpo y seruyce z vpon y seruyce of the whole Tabernacle. But nye vnto the vessels of y Sanctuary z to the altare, shal they not come, y both they z ye dye not: howbeit they shal be ioyned vnto the, to wayte vpo the mynistracion in the Tabernacle of witness, in all the seruyce of the Tabernacle. And there shal no straunger come nye vnto you.

Therefore wayte now vpon the seruyce of the Sanctuary, and vpon the seruyce of the altare, that there come no more wraith vpon

the childre of Israel. For lo, I haue take y brethren the Leuies fro amonge the childre of Israel, to be youre gifte, for a presente vnto y LORDE, to do y seruyce in y Tabernacle of witness. As for y, and y sonnes with the, ye shal waite vpon youre prestes office, that ye maye mynistrē in all maner busynesse of the altare, and within the vayle: for y prestes office geue I vnto you for a gifte to do seruyce. Yf a straunger come nye, he shal dye.

And the LORDE sayde vnto Aaron: beholde, I haue geuen the my hēueofferyngest. And all that the childre of Israel halowe, haue I geuen vnto the, and to thy sonnes for a perpetuall dewtye. This shal thou haue of the most holy thinges that they offer. All their giftes with all their meatofferings, and with all their synofferings, and w all their trespase offerings, that they geue me, the same shal be most holy vnto the and y sonnes. In the most holy place shal thou eate it. All that are males shal eate therof: For it shal be holy vnto the.

The hēue offeringe of their giftes in all the Waueofferynges of the childre of Israel, haue I geuen vnto the also, and to thy sonnes, and to thy daughters for a perpetuall dewtye. Who so is cleane in thy house, shal eate therof. All the fat of the oyle, and all y fat of the wyne and come of their first linges, that they geue vnto the LORDE, haue I geuen vnto y. The first frutes of all that is in their londe, which they bringe vnto the LORDE, shal be thine. Who so euer is cleane in thine house, shal eate therof.

All dedicate thinges in Israel shal be thine. All that breaketh the Matziz amonge all flesh, which they bringe vnto the LORDE, whether it be man or beest, shal be thine. But so, that thou cause the firstborne of mā to be redeemed, and that thou cause the first borne of vncleane beestes to be redeemed also. (They shal redeme it whan it is a moneth olde, and shal geue it lowse for money, euen for fyne cycles, after the Cycle of the Sanctuary, which Cycle is worth twentye Seras.)

But the first frutes of an ore, or lambe, or goate shal thou not cause to be redeemed for they are holy. Their bloude shal thou sprenkle vpon the altare, and their fat shal thou burne for an offeringe of a swete sauoure vnto y LORDE. Their flesh shal be thine, like as y Wauebrest and y right shulder is thine also. All the hēueofferings that y childre of Israel halowe vnto y LORDE, haue I geuen vnto the, z to thy sonnes, z to thy daughters with the for a perpetuall dewtye.

Exo. 30. b  
Leu. 27. d  
Ezt. 45. d



This shalbe a salted conuenaunt for ever befo  
re & LORDE, vnto the and thy seide with the.

And the LORDE sayde vnto Aaron: Thou  
shal inherit no thinge in their lande, ner ha  
ue eny porcion amonge them: for I am & por  
cion, and thine inheritaunce amonge the chil  
dren of Israel. Vnto the children of Levi ha  
ue I geuen all the riches in Israel to inheri  
taunce, for & seruyce which they do vnto me  
in the Tabernacle of witnesse, that from he  
ce forth the children of Israel come not nye  
the Tabernacle of witnes, to lade them sel  
ues with synne, and to dye: But the Levites  
shal do the seruyce in the Tabernacle of wit  
nes, & shal beare their synne, for a perpetuall  
lawe amonge youre posterities. And they  
shall inheret none inheritaunce amonge the  
children of Israel. For & riches of the childre  
of Israel, which they geue vnto & LORDE, ha  
ue I geuen vnto the Levites for an hereta  
ge. Therefore haue I sayde vnto them, that  
they shall inheret no inheritaunce amonge  
the children of Israel.

And & LORDE talked w Moses, & saide:  
Speake to the Levites, & saye vnto them:  
Wha ye take of & childre of Israel & riches,  
& I haue geuen you of the for yo inheritaun  
ce, ye shal take an heueofferinge of the same  
vnto the LORDE, even the tenth of the tithe.  
And the same yo heueofferynge shall ye re  
ken, as though ye gaue come out of the bar  
ne, and fullnesse out of the wynepresse.

Thus shal ye geue an heueofferynge vn  
to the LORDE of all yo riches, which ye take  
of the children of Israel, & ye maie geue the  
same heueofferynge of & LORDE, vnto Aaron  
& priest. And all & ye geue of & tythes, & ha  
lowe vnto & LORDE for a gifte, & same shall  
be his of the best. And saye thou vnto them:  
Whan ye thus geue vp & fat therof, it shal  
be rekened vnto the Levites as the increace  
of the barne, and as the increace of the wine  
presse. And ye maye eate it in all places, ye &  
yo children: for it is youre rewarde for you  
re seruyce in the Tabernacle of witnesse: and  
ye shal not lade synne vpon you in the same,  
whan ye geue the fat therof, and vnhallowe  
not the halowed thinges of the children of  
Israel, and ye shal not dye.

The XIX. Chapter.

And the LORDE spake vnto Moses &  
Aaron & sayde: This custome shall be a  
lawe, which the LORDE hath commaun  
ded, & sayde: Speake vnto & children of Is  
rael, & they brynge vnto & a reed cow with  
out spot, wherein is no blemyshe, & vpon wh  
there came neuer yock: and ye shal geue her

vnto Eleasar the priest, which shall brynge  
her without the hooste, and cause her to be  
slayne there before him.

And Eleasar & priest shal take of hir bloo  
de with his synger, and sprenkle it seuen  
met straight toward the dore of the Taber  
nacle of witnesse, and cause the cow to be  
burnt before him, both hir skynne and hir  
flesh, and hir bloude also with hir donge.  
And the priest shal take Cedar wodd and y  
pe, and purple wolle, and cast it vpo the cow  
as she burneth, & he shal washe his clothes,  
and bathe his body with water, and the go  
in to the hoost, and be vncleane vntill & eue.

And he that burnt her, shal wash his clo  
thes also with water, and bathe his body in  
water, & be vncleane vntill & euen. And one  
& is cleane, shal gather vp the asshes of &  
cow, and poure them without the hoost in a  
cleane place, that they maye be kepte there,  
for sprenklinge water to the congregacion  
of the childre of Israel, for it is a synofferin  
ge. And he that gathered vp the asshes of  
the cow, shal wash his clothes, and be v  
cleane vntill the euen. This shalbe a perpe  
tuall lawe vnto & childre of Israel, and to  
the straungers that dwell amonge you.

Who so now toucheth a deed ma, shal be  
vncleane seuen dayes: the same shal purifie  
himself here with, on the thirde daye and on  
the seuenth daie, and then shal he be cleane.  
And yf he purifye not himself on the thirde  
daye, & on the seuenth daye, the shal he not  
be cleane. But wha eny ma toucheth a deed  
personne, and wil not purifie himself, he desy  
leth the dwellinge of the LORDE, and the sa  
me soule shal be roted out of Israel, because  
the sprenklinge water is not sprenkled vpon  
him: and he is vncleane, as long as he let  
teth not himself be pouged therof.

This is the lawe. Whan a ma dyeth in  
tente, who so ever goeth in to the tente, and  
all & is in the tente, shal be vncleane seue dai  
es. And enery open vessel that hath no lydd  
nor conerynge, is vncleane. And who so ever  
toucheth one & is slayne w the swerde vpon  
& felde, or eny other deed, or a deed mans bo  
ne, or a graue, & same is vncleane seue dayes.

So now for the vncleane personne, they  
shal take of & asshes of this burnt synoffe  
rynge, & put sprenklinge water thereon in to a  
vessell, and a cleane man shal take & ysope, &  
dyppe it in the water, and sprenkle it vpon  
the tente, and vpon all the vessels, and all the  
soules that are therein. Likewyse also vpon  
him, & hath touched a deed mans bone, or a  
slayne personne, or a deed body, or a graue.

And he that is cleane, shal sprenkle vpon  
the vncleane, & thirde daye, & the seuenth daie,  
& purifye him on & seuenth daye. And he shal  
washe his clothes, & bathe him self w wa  
ter, and so at euen he shal be cleane.

But he & is vncleane, and wil not purifye  
him self, & same soule shal be roted out of &  
cōgregacion. For he hath defyled the Sanc  
tuary of the LORDE, & is not sprenkled w spri  
klinge water, therfore is he vncleane. And  
this shalbe a perpetuall lawe vnto the. And  
he & sprenkled w the sprenklinge water, shall  
wash his clothes also. And who so euertou  
cheth the sprenklinge water, shal be vncleane  
vntill the euen. And what so ever he tou  
cheth, shalbe vncleane: & loke what soule he  
toucheth, shalbe vncleane vntill the euen.

The XX. Chapter.

And the childre of Israel came w the  
whole cōgregacion into the wilder  
nesse of Sin in the first moneth, & the  
people abode at Cades. And there dyed Mi  
riam, & was buried there. And the congrega  
cion had no water, & they gathered them sel  
ues together agaynst Moses & Aaron, & the  
people chode with Moses, & sayde: Wolde  
God & we had perished, whan oure brethre  
perished before the LORDE. Wherfore haue  
ye brought the congregacion of the LORDE  
in to this wilderness, & we shulde dye here  
with oure catell: And wherfore haue ye  
brought vs out of Egipte in to this place,  
where men can not sowe, where are nether  
fygges, ner vynes, ner pomgranates, & whe  
re there is no water to drynke.

And Moses & Aaron were fro the congre  
gacion vnto & dore of & Tabernacle of wit  
nesse, & fell vpon their faces. And the glory  
of the LORDE appeared vnto them. And the  
LORDE spake vnto Moses, and sayde: Ta  
ke the staffe, & gather the cōgregacion toge  
ther, thou & thy brother Aaron, & speake vn  
to the rocke before their eyes, & it shall geue  
his water. And thus shalt thou prouyde the  
water out of the rocke, & geue the congrega  
cion drynke, and their catell also.

Then toke Moses the staffe before & LOR  
DE, as he commaunded him, & Moses & Aa  
ron gathered the congregacion together be  
fore the rocke, & sayde vnto the: Heare ye re  
bellions: Shal we prouyde you water out of  
this rocke? And Moses lift vp his hande, &  
smote & rocke w the staffe two tymes. Then  
came & water out abundantly, so & the cōgre  
gacion drank, and their catell also.

But the LORDE sayde vnto Moses & Aa  
ron: Because ye belened me not, to sanctifye

me before & childre of Israel, ye shal not bryn  
ge this congregacion in to the lande that I  
shal geue the. This is & water of strife, whe  
re the children of Israel stroue w the LORDE  
and he was sanctified vpon them.

And Moses sent messengers fro Cades  
vnto & kynge of & Edomites: This worde  
sendeth the & brother Israel: Thou knowest  
all & trauayle that happened vnto vs, how  
that oure fathers wente downe in to Egipte,  
& how we haue dwelt in Egipte a longe  
tyme, & how the Egiptians deale euell with  
vs & & fathers. And we cryed vnto & LORDE  
which herde oure voyce, and sent his angell,  
& hath brought vs out of Egipte: And be  
holde, we are at Cades in & cite without the  
borders of & lande. O let vs go thorow thy  
lande, we wyl not go thorow & felde, ner vy  
nyardes, ner drynke the water out of the fou  
tynes. We wyl go the hye strete, and tur  
ne nether to & right hande ner to & lefte, cyll  
we be come past & borders of thy countre.

But the Edomite answered him: Thou  
shal not go by me, or I wyl come agaynst &  
with & swerde. The children of Israel saide  
vnto him: We wil go & comō hye waye, & yf  
we or oure catell drynke of thy water, we wil  
paye for it: we wil do no thinge, but passe tho  
row on fore onely. But he sayde: Thou shalt  
not go thorow, And the Edomites came out  
against them with a mightie people & a stro  
ge hande. Thus & Edomites denied to gra  
te Israel passage thorow the borders of the  
lande. And Israel turned awaye from them.

And the children of Israel brake vp fro  
Cades, and came with the whole congrega  
cion vnto mount Hore. And the LORDE spa  
ke vnto Moses & Aaron at mount Hore har  
de vpon the coastes of & lande of & Edomi  
tes, & sayde: Let Aaron be gathered vnto his  
people: for he shal not come in to & lande &  
I haue geuen vnto & childre of Israel, be  
cause ye were disobedient vnto my mouth  
at the water of strife. Take Aaron and Elea  
sar and his sonne, and brynge them vp vnto  
mount Hore, and strype Aaron out of his ves  
timentes, and put the vpon Eleasar his son  
ne and there shall Aaron be gathered (vnto  
his people) and dye.

Then dyd Moses as the LORDE commaun  
ded him, and they wente vp vnto Mount  
Hore in & sight of the whole congregacion.  
And Moses toke Aarons clothes, & put the  
vpon Eleasar his sonne. And Aaron dyed  
there, even aboue vpon the mount. And Mo  
ses & Eleasar came downe from the mount.  
And whan the whole congregacion sawe

Iudic. 11. c.

Gen. 25. c.

Eze. 37. c.

Num. 21. c.

1. Mac. 3. c.

Eze. 35. a.

Abd. 1. b.

Deut. 2. a.

Num. 33. d.

Deut. 10. b.

and 33. g.



that Aaron was awaye, they mourned for him thirtie daies thorow out the whole house of Israel.

The XXI. Chapter.

**N**u. 31. d. **U**nd whan Arad the kynge of the Cananites (which dwelt toward the south) herde, that Israel came in by the waie & the spyes had founde out, he fought agaynst Israel, and toke some of them prisoners. Then vowed Israel a vowe vnto the LORD, and sayde: If thou wilt geue this people vnder my hande, I will utterly destroye their cities. And the LORD herde the voyce of Israel, and deliuered them the Cananites, and they utterly destroyed them & their cities also. And he called the place Horma.

Iudic. 1. d.

Deut. 2. a.

Num. 11. d.

Then departed they fro mount Hor on the waye toward the reed see, that they might go aboute the lande of the Edomites. And the soules of the people saynted by the waie and they spake agaynst God and agaynst Moyses: Wherefore hast thou brought vs out of the lande of Egypte, to slaye vs in the wilderness? For here is nether bred ner water, and oure soule lotheth this lighte meate.

Then sent the LORD fyrie serpentes amonge the people, which bite the peple, so that there dyed moch people in Israel. Then came they vnto Moyses, and sayde: We haue synned, because we haue spoken agaynst the LORD and agaynst the. Praye thou vnto the LORD, that he take awaye the serpentes from vs. And Moyses prayed for the people.

Exod. 8. b.

1. Re. 13. b.

Act. 8. c.



Then sayde the LORD vnto Moyses: Make the a brasen serpente, and set it vp for a token. Who so euer is bytten, and lotheth vpon it, shall lyue. Then made Moyses a serpent of brasen, and set it vp for a token: and whan a serpent had bytten eny man, he behelde the brasen serpente, and recovered.

Ioh. 3. b.

4. Re. 13. a.

Num. 21. c.

And the children of Israel departed, and pitched in Oboth. And from Oboth they wente on, and pitched in Irim by Abarim

in the wyldernesse ouer agaynst Moab, on the Eastsyde. From thence departed they, pitched by the ryuer of Sared. From thence departed they, and pitched on this side Arnon, which is in the wyldernesse, and cometh out of the coastes of the Amorites. In Arnon is the border betwixte Moab and the Amorites. Wherefore it is spoken in the booke of the warres of the LORD: And go with violence both on the ryuer of Arnon, & on the founteyne of the riuer, which boweth downeward to dwell at Ar, & leaneth thereon, to be the border of Moab.

And from thence they came to the well. This is the well, wherof the LORD spake vnto Moyses: gather the people together, I wil geue them water. Then sange Israel this songe, and they sange one after another ouer the well: This is the well, that the prynces dygged: the nobles amonge the people haue digged it thorow & teacher and their stanes.

And from this wilderness they wente vnto Mathana, & from Mathana vnto Nabaliel, and from Nabaliel to Bamoth, and fro Bamoth vnto the valley that lieth in the felde of Moab at the toppe of Pisga, and turneth toward the wyldernesse.

And Israel sent messengers vnto Sihon the kynge of the Amorites, & caused to saye vnto him: Let me go thorow thy lande, we wil not turne in to thy felde, ner in to the vynyardes: nether will we drynke the water of the welles, & hye strete wil we go, till we be past the borders of thy countre.

Howbeit Sihon wolde not geue the children of Israel licence to go thorow the coastes of his lande, but gathered all his people together, and wente out agaynst Israel in the wyldernesse. And whan he came to Jahaza, he fought agaynst Israel. Neuertheless Israel smote him with the edge of the swerde, and conquered his lande from Arnon vnto Iaboc, and vnto the children of Ammon. For the borders of the children of Ammon were ströge. So Israel toke all these cities, and dwelt in all the cities of the Amorites, namely at Heshbon, and in the townes belonginge therto. For Heshbon the cite was Sihons the kynge of the Amorites, and he had foughten before with the kynge of the Moabites, and conquered all his lande from him vntyll Arnon.

Wherefore it is sayde in the prouerbe: Come vnto Heshbon, let vs buylde and prepare of cite of Sihon. For there is a fyre gone out of Heshbon, and a flamme from the cite of Sihon, which hath consumed Ar of the Moabites,

bites, and the citisens of the toppe of Arnon. Wo vnto the Moab, thou people of Camos art vndone. His sonnes are put to flighte, & his doughters brought captiue vnto Sihon the kynge of the Amorites. Their glory is come to naught from Heshbon vnto Dibon: waisted are they vnto Lophi, which reacheth vnto Mediba. Thus dwelt Israel in the lande of the Amorites.

And Moyses sent out spyes vnto Jahesar, & they toke the townes belongynge therto, & conquered the Amorites & were therein. And they turned, & wente vp the waye toward Basan. Then Og the kynge of Basan wete out agaynst them & all his people, to fight in Edrei. And the LORD sayde vnto Moyses: Feare him not, for I haue geuen him & his lande & people in to thy hande, & thou shalt do with him, as thou dydest with Sihon the kynge of the Amorites, which dwelt at Heshbon. And they smote him, & his sonnes, & all his people (so & there remayned none) & conquered the lande. Afterwarde wete the children of Israel, & pitched in the felde of Moab beyonde Jordane by Jericho.

The XXII. Chapter.

**U**nd whan Balac & sonne of Ziphor sawe all that Israel had done vnto the Amorites, and that the Moabites were sore afrayed of the people (so & was so greate) and that the Moabites stode in feare of the children of Israel, he sayde vnto the Elders of the Madianites: Now shal this heape lycke vp all that is aboute vs, eue as an oxe licketh vp the grasse in the felde. (And Balac & sonne of Ziphor was kynge of the Moabites at that tyme.)

And he sent out messengers vnto Balaam the sonne of Beor, which was an interpreter. (The same dwelt by the water of the lande of the children of his people) that they shulde call him, and he caused to saye vnto him: Beholde, there is come out of Egypte, a people, which couereth the face of the earth, and lyeth ouer agaynst me. Come now therefore, and curse me this people, for they are to mightie for me, yf peradventure I might be able to smyte them, and to dryne them out of the lande. For I wote, that whom thou blessest, he is blessed: and whom thou cursest, he is cursed.

And the Elders of the Moabites wente on with the Elders of the Madianites, and had the reward of the sooth sayenge in their handes, and they came vnto Balaam, & tolde him the wordes of Balac. And he saide vnto the: Tary here all night, & I will bring

ge you worde agayne, euen as the LORD shall saye vnto me. So & prynces of the Moabites abode with Balaam.

And God came vnto Balaam, & sayde: What men are these, which are with thee? Balaam sayde vnto God: Balac & sonne of Ziphor the kynge of the Moabites hath sent vnto me: Beholde, there is a people come out of Egypte, and couereth the face of the earth, come now therefore, & curse me the, yf peradventure I maye be able to fighte with them, & to dryne the out. But God sayde vnto Balaam: Go not with them, & curse not that people, for they are blessed.

Then rose Balaam vp in the mornyng, & sayde vnto the prynces of Balac: Get you vnto youre londe, for the LORD wyll not suffer me to go with you.

And the prynces of the Moabites gat the vp, came to Balac, & saide: Balaam refuseth to come w vs. Then sent Balac yet a greater company of prynces, & more honorable than they. Whan they camero Balaam, they tolde him: Balac & sonne of Ziphor sendeth the this worde: Oh refuse not to come vnto me, for I wyll promote the vnto hye honoure, & wil do what so euer thou sayest vnto me. Come I praye the, curse me this people.

Balaam answered, & sayde vnto the seruantes of Balac: If Balac wolde geue me his house full of siluer & golde, yet coulde I not go beyonde the worde of the LORD my God, to do litle or greate. Neuertheles tary ye here this night, & I maye wete, what the LORD will saye more vnto me. Then came God to Balaam by night, & saide vnto him: If the men are come to call the, get the vp then, and go with the: but what I shal saye vnto the, that shalt thou do.

Num. 24. c.



Then rose Balaam vp in the mornyng, & saddled his Ass, & wente w the prynces of the Moabites. But the wrath of God waxed whote, because he wete. And the angell of the LORD stode in the waye, to withstode him. But he rode vpon his Ass, & two seruantes



to him. And the Ass sawe the angell of the LORD standing in the waye, and his swerde drawen in his hande. And the Ass turned a syde out of the waye, and wente in to the felde. But Balaam smote her, so she shulde go in the waye.

Then stode the angell of the LORD in the waye by the vynyardes, where there were walles on both the sydes. And when the Ass sawe the angell of the LORD, she wrenched vnto the wall, and thrust Balaams fore vnto the wall. And he smote her agayne. The while the angell of the LORD farther, and stode in a narrow place, where there was no waye to turne, nether to the righte hande ner to the left. And when the Ass sawe the angell of the LORD, she fell downe vnder Balaam. Then was Balaams wach furious, and smote the Ass with a staffe.

Then opened the LORD the mouth of the Ass, and she sayde vnto Balaam: What haue I done vnto the, that thou hast smytten me now thre tymes? Balaam sayde vnto the Ass: Because thou hast mocked me. Oh the I had a swerde now in my hande, I wolde kyll the. The Ass sayde vnto Balaam: Am not I thine Ass, which thou hast rydden vpon in the tyme vnto this daye? Was I euer wont to do so vnto the? he sayde: No.

Then opened the LORD the eyes of Balaam, and he sawe the angell of the LORD standing in the waye, and a drawe swerde in his hande. And he enclined himselfe, and bowed downe to his face. And the angell of the LORD sayde vnto him: Wherefore hast thou smytten thine Ass now thre tymes? Beholde, I am come out to reuise the, for the waye is frowarde, and contrary vnto me. And the Ass sawe me, and auoyded from me thre tymes: or els yf she had not turned asyde fro me, I had slayne the, and saved the Ass alyue.

Then sayde Balaam vnto the angell of the LORD: I have synned, for I wist not, that thou stodest in the waye agaynst me. And now yf it displease the, I wil turne agayne. The angell of the LORD saide vnto him: Go with the me: but thou shalt speake nothinge els, then that I shal saye vnto the. So Balaam wente forth with the princes of Balac. When Balac herde that Balaam came, he wente out to mete him (in the cite of the Moabites, which lieth on the coaste of Arnon, which is on the vttemost border) and sayde vnto him: Dyd not I sende for the to call the? Wherefore camest thou not then vnto me? Thinkest thou that I am not able to promote the vnto honoure? Balaam answered him: Lo, I am come vnto the. But how can I saye any thinge els, then that

God putteth in my mouth? I must speake. So Balaam wente with Balac, and when they came vnto the cite on the vttemost border of his lande. And Balac slewe oxen and shepe, and sent for Balaam, and for the princes that were with him.

The XXIII. Chapter.

And in the morninge, Balac toke Balaam, and they wente vp to the hye place of Baal, that from thence he might see vnto the vttemost parte of the people. And Balaam sayde vnto Balac: Buylde me here seven altares, and prouyde me here seven bullockes, and seuen rammes. Balac dyd as Balaam sayde. And both Balac and Balaam offred, on every altare a bullocke and a ramme. And Balaam sayde vnto Balac: Stande thou by the burnt offeringe, I wil go, yf happily the LORD wil mete me, and call me, and I maye tell the, what so euer he sheweth me. And he wente his waye, as he sayde.

And the LORD mette Balaam. And Balaam saide vnto him: Seven altares haue I prepared, and offred on every altare a bullocke and a ramme. The LORD put the word in Balaams mouth, and sayde: Go agayne vnto Balac, and saye on this wise. And when he came agayne vnto him, beholde, he stode by his burnt offeringe, with all the princes of the Moabites.

Then toke he vp his parable, and sayde: Balac the kynge of the Moabites hath caused to seme out of Syria from the mountaynes toward the East, (and sayde) Come, curse me Jacob: come, desyre me Israel. How shall I curse, whom God curseth not? How shall I desyre, whom the LORD desyeth not? For fro the toppe of the stonye rockes I see him, and from the hilles I beholde him. Beholde, the people shall dwell by themselves, and shal not be reuenged amonge the heithen. Who can tell the dust of Jacob, and the nombre of the fourth parte of Israel? My soule die the death of the righteous, and my ende be as the ende of these.

Then saide Balac vnto Balaam: What doest thou vnto me? I caused to see the, for to curse myne enemies, and beholde, thou blessest the. He answered and saide: Must I not kepe the word of the LORD? Must I not kepe the word of the LORD? Which the LORD putteth in to my mouth? Balac saide vnto him: Come with me yet vnto another place, fro whence thou mayest see the vttemost parte of them, and not see them all, and curse me them there.

And he toke him vp to a fre place, and wente to the toppe of Pisga, and buylde seuen altares, and offred on every altare a bullocke and a ramme. And he sayde vnto Balac: Stande

beside by thy burnt offeringe, while I go yonder. And the LORD mette Balaam, and put the worde in his mouth, and sayde: Go agayne vnto Balac, and saye on this wise. And when he came to him agayne, beholde, he stode by his burnt offeringe with the princes of the Moabites. And Balac sayde vnto him: What hath the LORD sayde?

And he toke vp his parable, and sayde: Ryse vp Balac, and heare, marke my testimony with thine eares thou sorner of Siphor. God is not a man, that he shulde lye, ner a mans childe, that he eny thinge shulde repente him. Shulde he saye and not do? Shulde he speake and not make it good? Beholde, I am broughte hither to blesse, I blesse, and can not go backe there fro. There is no weerynesse sene in Jacob, neither eny labour in Israel. The LORD his God is with him, and the kynges trompet is amonge the. God hath broughte the out of Egypte, his strength is as of an Unicorn. For there is no Sorcerye in Jacob, and no Sooth saye in Israel. When the tyme cometh, it shal be saide vnto Jacob, and to Israel, what God doeth. Beholde, the people shall rise vp as a Lyoness, and heue vp him selfe as a Lyon. He shal not lye downe, tyll he eate of the pray, and drynke the bloude of the slayne.

Then sayde Balac vnto Balaam: Thou shalt nether curse him ner blesse him. Balaam answered, and sayde vnto Balac: Haue I not tolde the: All that the LORD speaketh, I must do? Balac saide vnto him: Oh come, I wil bringe the to another place, yf it maye happily please God, and thou mayest curse the there. And he brought him vp to the toppe of mount Peor, and boweth toward the wyldernes. And Balaam sayde vnto Balac: Buylde me here seven altares, and prouyde me seuen bullockes and seuen rammes. Balac dyd as Balaam sayde, and offred on every altare a bullocke and a ramme.

The XXIII. Chapter.

And when Balaam sawe that it pleased the LORD, that he shulde blesse Israel, he wente not (as he dyd before) to seke witches, but set his face straight toward the wyldernes, lifte vp his eyes, and sawe Israel, how they laye a cordinge to their trybes, and the spere of God came vpon him, and he toke vp his parable, and sayde: Thus sayeth Balaam the sonne of Beor: Thus sayeth the man whose eyes are opened: Thus sayeth he which heareth the wordes of God, which sawe the vision of the Almighty: which fell downe, and his eyes were opened.

How goodly are thy tentes O Jacob, and thy habitacions O Israel: Euen as the brode valleys, as the gardens by the waters syde, as the tentes which the LORD hath piatred, and as the Cedar trees vpon the water. The water shal flowe out of his boket, and his sede shal be a greete water. His kynge shal be hyer then Agag, and his kyngdome shal be exalted. God hath broughte hi out of Egypte, his strength is as of an unicorn. He shal eate vp the heithen his enemies, and grynde their bones to poulder, and shute thorow them with his arrowes. He hath layed him downe as a Lyon, and as a Lyoness. Who wyll raise him vp? Blessed be he, that blesseth the: and cursed, that curseth the.

Then was Balac furious with wrath agaynst Balaam, and smote his handes together, and sayde vnto him: I haue called the, and thou shuldest curse myne enemies, and beholde, thou hast blessed the now thre tymes: and now get the hence to thy place. I thoughte that I wolde promote the vnto honoure, but the LORD hath kepte the backe from that worshiipe.

Balaam answered him: Tolde not I the messengers (whom thou sendest vnto me) and sayde: If Balac wolde geue me his house full of syluer and golde, yet coulde I not go beyonde the worde of the LORD, to do either euell or good after myne awne hert: but what the LORD speaketh, that must I speake also. And now beholde, for so moch as I go to my people, come therefore, I wyll shewe the what this people shal do vnto the people after this tyme.

And he toke vp his parable, and sayde: Thus sayeth Balaam the sonne of Beor: Thus sayeth the man, whose eyes are opened: Thus sayeth he which heareth the wordes of God, and which hath the knowlege of the hyest, eue he sawe the vision of the Almighty, and fell downe, and his eyes were opened: I shal see him, but not now: I shal beholde him, but not nigh at hande. There shal a starre come out of Jacob, and a cepter shal come vp out of Israel, and shal smyte the rulers of the Moabites, and ouercome all the children of Seth.

Edom shal be his possession, and Seir shal be his enemies possessio, but Israel shal do manfully. Out of Jacob shal come he, that hath dominion, and shal destroye the remnant of the cities.

And when he sawe the Amalechites, he toke vp his parable, and sayde: Amalec the first amonge the heithen, but at the last thou shalt perish utterly. And when he sawe the Kenites, he toke vp his parable, and sayde: Strag-



ge is y dwellinge, and on a rocke hast thou put thy nest, neuertheless thou shalt be a burminge vnto Ayn, tyll Assur take y prisoner. And he toke vp his parable agayne, & sayde: Alas, who shal lyne, whā God doth this? And shippes out of Citim shall subdue Assur and Eber. He him self also shal perishe utterly. And Balaam gat him vp, and departed, and came agayne vnto his place, and Balac wente his waye also.

The XXV. Chapter.

**A**nd Israel dwelt in Sittim, and the people beganne to commytte whoredome with the daughters of the Moabites, which called the people vnto the sacrifice of their goddes. And the people ate and worshipped their goddes, and Israel submytted him self vnto Baal peor. Then the wrath of the LORDE wared whore vpon Israel, and he sayde vnto Moses: Take all the rulers of the people, and hanger them vpon vnto the LORDE agaynst y Sonne, that the terrible wrath of the LORDE maye be turned awaye from Israel. And Moses sayde vnto the iudges of Israel: Every man slaye his capayne, that haue submytted them selues vnto Baal peor.

**B** And beholde, one of the childre of Israel wete in agaynst his brethre, & ioyned him self to a Madiantish womā, in y sighte of Moses & of the whole cōgregation of y childre of Israel, which weped before the dore of y Tabernacle of wytnesse. Whan Phineas y sonne of Eleasar the sonne of Aaron y prest sawe y, he rose vp out of the cōgregation, & toke a swerde in his hande, & wente after the man of Israel into the whore house, & thrust the thorow, both the man of Israel and the woman, enē thorow the bely of her. Then ceased the plague from the children of Israel, and there were slayne in the plague foure and twenty thousande.

**C** And y LORDE spake vnto Moses, & saide: Phineas the sonne of Eleasar the sonne of Aaron y prest, hath turned my wrath awaye from the childre of Israel thorow his gelousy for my sake amonge them, y I shulden not consume the childre of Israel in my gelousy. Wherefore saye beholde, I geue him my cōuenant of peace, and he shal haue it, & his seed after him, enē the cōuenant of an euerlastinge presthode, because he was gelous for his Gods sake, and made an attonement for the children of Israel.

The man of Israel that was slayne with the Madiantish woman, was called Simri the sonne of Salu, a capayne of the hou-

se of the father of the Simeonites. The Madiantish woman also that was slayne, was called Cosbi, y daughter of Zur, which was a ruler of the people of a kynred amonge the Madiantites.

And the LORDE spake vnto Moses, & sayde: Vere the Madiantites, & smyte them, for they haue vexed you with their wyles, whereby they haue bigyled you thorow Peor, and thorow their sister Cosbi the daughter of a capayne of y Madiantites, which was slayne in the daye of the plague, for Peors sake, and the plague came after.

The XXVI. Chapter.

**A**nd whan the giltie bloude was shed, the LORDE sayde vnto Moses & vnto Eleasar y sonne of Aaron y prest: Take the summe of the whole cōgregation of the childre of Israel from twentye yere & aboue, after their fathers houses, all y are able to go forth to the warre in Israel. And Moses & Eleasar the prest spake vnto them (in the felde of the Moabites besyde Jordane ouer agaynst Jericho) namely vnto all the that were twentye yere olde & aboue, as the LORDE cōmanded Moses. And these are y childre of Israel, that came out of Egypt.

Ruben y first borne sonne of Israel. The childre of Ruben were, Hanoch: of whom cometh y kynred of the Hanochites. Pallu: of whom cometh the kynred of the Pallmites. Zestron: of whom cometh the kynred of the Zestronites. Carmi: of whom cometh y kynred of the Carmites. These are the kynreds of the Rubenites. And the nombre of the was, thre & fortye thousande, seven hundred & thirtie. But the childre of Pallu were, Eliab. And the children of Eliab were Nemuel, and Dathan and Abiram.

This is y Dathan & Abira, those famous men in the cōgregation, which stode vp agaynst Moses and Aaron in the cōpany of Corah, whan they rose vp agaynst the LORDE, & the earth opened hir mouth, and swallowed the w Corah, whā the cōpany dyed, what tyme as the fyre consumed two hundred & fiftie men, & they became a toke. But the children of Corah dyed not.

The childre of Simeon in their kynreds were, Nemuel: of whō cometh the kynred of y Nemuelites. Jamin: of whom cometh y kynred of y Jaminites. Jachin: of whō cometh the kynred of the Jachinites. Sera: of whom cometh y kynred of the Sarabites. Saul: of whom cometh the kynred of the Saulites. These are the kynreds of the Simeonites, two & xx. M. & two hundred.

The childre of Gad in their kynreds were Zephon: of whom cometh y kynred of y Zephonites. Haggi: of whom cometh the kynred of y Haggites. Suni: of whom cometh y kynred of y Sunites. Aseni: of whom cometh y kynred of the Asenites. Eri: of whō cometh the kynred of the Erimites. Arod: of whom cometh the kynred of the Arodites. Ariel: of whom cometh y kynred of y Arielites. These are the children of Gad, in their nombre fortye thousande and fyue C.

**C** The children of Juda, Er & Onan, which both dyed in the lade of Canaan. But y childre of Juda in their kynreds, were, Sela: of whom cometh the kynred of the Selanites. Phares: of whom cometh the kynred of the pharesites. Serah: of whom cometh y kynred of y Serahites. The childre of Phares, were Zestron: of whom cometh the kynred of the Zestronites. Hamul: of whom cometh the kynred of the Hamulites. These are the kynreds of Juda, in their nombre, fyre and seventy thousande and fyue hundred.

The children of Isachar in their kynreds were, Thola: of whom cometh the kynred of the Tholaites. Phua: of whom cometh y kynred of the Phuautes. Jasub: of whō cometh the kynred of the Jasubites. Simron: of whom cometh the kynred of y Simronites. These are the kynreds of Isachar, in nombre, foure and thre score thousande, & thre hundred.

The children of Zabulon in their kynreds were, Sered, of whom cometh the kynred of y Seredites. Elon: of whom cometh y kynred of y Elonites. Jabelel: of whom cometh the kynred of the Jabelelites. These are y kynreds of Zabulon, in their nombre, thre score thousande, and fyue hundred.

**D** The children of Joseph in their kynreds were, Manasse & Ephraim. The childre of Manasse were, Machir: of whom cometh the kynred of the Machirites. And Machir begat Gilead: of whom cometh y kynred of y Gileadites. And these are y childre of Gilead, Zieser: of whom cometh the kynred of y Zieserites. Zelech: of whom cometh y kynred of the Zelechites. Asiel: of whom cometh the kynred of the Asielites. Sich: of whom cometh the kynred of y Sichemites. Simida: of whō cometh y kynred of y Simidites. Zepher: of whom cometh y kynred of y Zepherites. And Zelaphead was y sonne of Zepher, & had no somes, but daughters, whose names were: Mahela, Noa, Hagla, Milca and Thyza. These are the kynreds of Manasse, in their nombre, two and

fiftye thousande and seven hundred.

The childre of Ephraim in their kynreds were, Suchelah: of whom cometh y kynred of the Suchelahites. Becher: of whom cometh y kynred of the Becherites. Thahan: of whom cometh the kynred of the Thahanites. The childre of Suchelah were, Erani: of whom cometh y kynred of y Eranites. These are y kynreds of the childre of Ephraim, in their nombre, two and thirtie thousande and fyue hundred. These are the childre of Joseph in their kynreds.

The childre of Ben Jamin in their kynreds were, Bela: of whom cometh y kynred of the Belaites. Asbel: of whom cometh y kynred of the Asbelites. Abiram: of whom cometh the kynred of the Abiramites. Supham: of whom cometh the kynred of the Suphamites. Supham: of whom cometh the kynred of the Suphamites. And the childre of Bela were, Ard & Naamani: of whom cometh the kynred of the Ardites & Naamanites. These are the children of Ben Jamin in their kynreds, in nombre, fyue & fortye thousande and fyre hundred.

The childre of Dan in their kynreds were, Suham: of whom cometh the childre of y Suhamites. These are y kynreds of Dan in their generacions, & they were all together in nombre, foure and thre score thousande & foure hundred.

The childre of Affer in their kynreds were, Jemna: of whom cometh the kynred of the Jemmites. Jesui: of whom cometh the kynred of the Jesuites. Bria: of whom cometh the kynred of the Braitites. And y childre of Bria, were Zebai: of whom cometh the kynred of the Zebaites. Melchiel: of whō cometh the kynred of the Melchielites. And the daughter of Affer was called Sarah. These are the kynreds of the children of Affer, in their nombre, thre and fiftye thousande and foure hundred.

**E** The childre of Nephtali in their kynreds were, Jahziel: of whom cometh the kynred of the Jahzielites. Guni: of whom cometh y kynred of y Gunites. Jezer: of whom cometh y kynred of the Jezerites. Sillem: of whō cometh y kynred of y Sillemites. These are y kynreds of the childre of Nephtali in their generacions, in their nombre, fyue & fortye thousande and foure hundred.

This is the summe of the children of Israel: fyre hundred thousande, a thousande & seven hundred and thirtie.

And y LORDE spake vnto Moses, & sayde: Vnto these shalt thou denyde the lode to



enheritaunce, accordinge to the nombre of names. To many shalt thou geue the more enheritaunce, and to few the lesse, vnto every one shall be geue accordinge to their nombre: yet shall the londe be deuyled by lott. Accordinge to y names of the trybes of their fathers shall they enheret it: for after the lott shalt thou deuyle their enheritaunce, both betwixte many and fewe.

And this is the summe of the Leuites in their kynreds. Gerson: of whom cometh the kynred of the Gersonites. Kahath: of whō cometh the kynred of the Kahathites. Merari: of whom cometh y kynred of y Merarites. These are y kynreds of Levi, the kynred of y Libnites, y kynred of y Hebronites, y kynred of the Mahalites, y kynred of the Musites, the kynred of the Corahites.

Kahath begat Amram. And Amrams wife was called Jochebed a daughter of Levi, which was borne him in Egypte: And vnto Amram she bare Aaron y Josias, y Miriam their sister. And vnto Aaron were borne Nadab, Abihu, Eleasar y Jthamar. As for Nadab y Abihu, they dyed, whan they offred straunge fyre before y LORDE. And the summe of the was thie y twentye thousande, all males fro fyue monethes y aboue. For they were not nombred amonge the children of Israel, for there was no enheritaunce geuen the amonge the children of Israel.

This is y summe of y childre of Israel, whō Moses y Eleasar the prest nombred in the felde of the Moabites besyde Jordane ouer agaynst Jericho: Amonge whom there was not one of the summe of those children of Israel, y whom Moses y Aaron the prest nombred in the wilderness of Sinai. For y LORDE sayde vnto the, y they shulde dye in the wilderness. And there was not one of them leste, saue Caleb the sonne of Jephune and Josua the sonne of Nun.

The XXVII. Chapter.

Vnto the daughters of y Zelaphead y sonne of Jhepher y sonne of Gilead, the sonne of Machir, the sonne of Manasse, amonge the kynreds of Manasse the sonne Joseph (whose names were, Mahela, Noa, Hagla, Milca, y Thirza) came y stode before Moses y Eleasar the prest, y before the rulers y the whole congregacion, euen before the doore of y Tabernacle of witnesse, y sayde: Our father is deed in the wilderness, y was not in the company of them y rose vp agaynst y LORDE in the congregacion of Corah: but dyed in his awne synne, and had no sonnes. Wherefore shulde o' fathers name pe

risethen amonge his kynred, though he be no sonne? Geue vs a possession also amonge oure fathers brethren.

Moses broughte their cause before y LORDE. And the LORDE sayde vnto him: The daughters of Zelaphead haue spokē right. Thou shalt geue the a possession to inher amonge their fathers brethren, y shalt turne their fathers enheritaunce vnto them. And saye vnto the childre of Israel: Whan a man dyeth y hath no sonne, ye shall turne his enheritaunce vnto his daughter. If he haue no daughter, ye shall geue it vnto his brethren. If he haue no brethren, ye shall geue it vnto his fathers brethren. If he haue no fathers brethren, ye shall geue it vnto his nexte kynfolke which beloge vnto him in his kynred, y they maye possesse it. This shalbe an ordynance and a perpetuall lawe vnto the children of Israel, as the LORDE commaunded Moses.

And the LORDE sayde vnto Moses: Get the vp in to this mount Abarim, y beholde the lode, which I shal geue vnto the childre of Israel. And whan thou hast sene it, thou shalt be gathered vnto y people, as Aaron y brother was gathered: for ye were disobedient vnto my worde in the wyldernes of Zin, in y strife of the congregacion, whan ye shulde haue sanctified me, thowow the water before them. This is the water of stryfe at Cades in the wyldernes of Zin.

And Moses spake vnto the LORDE y sayde: Let the LORDE God of the spietes of all flesh set a mā ouer the congregacion, which maye go in y out before them, y to leade the out y in, y the congregacion of the LORDE be not as the shepe without a shepherde.

And the LORDE sayde vnto Moses: Take vnto the Josua the sonne of Nun, which is a man in whom is the spiete, and put thine handes vpon him, y set him before Eleasar the prest, and before the whole congregacion, and geue him a charge in their sighte, y bentyfyce him with thy bewty, that the whole congregacion of the children of Israel maye be obediēt vnto him. And he shal stonde before Eleasar the prest, which shall be counsell for him after the maner of the lighte, before the LORDE. At the mouth of him shall both he and all the children of Israel with him, and the whole congregacion go in and out.

Moses dyd as the LORDE commaunded him, y toke Josua, and set him before Eleasar the prest, and before all the congregacion, and layed his handes vpon him, and

gaue him a charge, as the LORDE sayde vnto Moses.

The XXVIII. Chapter.

Vnto the LORDE spake vnto Moses, y sayde: Comaunde y childre of Israel, y saye vnto the: The offeringe of my bled which is my offeringe of the swete sauoure, shal ye kepe in his due season, that ye maie offere vnto me. And saye vnto the: These are the offeringes that ye shal offere vnto the LORDE: Lambes of a yeare olde which are without blemyshe, every daye two for a daylie burnt offeringe: the one lambe in the morninge, the other at euen. And thereto a tenth deale of an Ephā of fyne floure for a meat offeringe, myngled with beate oyle of the fourth parte of an Hin, this is a daylie burnt offeringe, which ye offred vpon mount Sinai, for a swete sauoure of a sacrifice vnto the LORDE: And the drynt offeringe of the same, y fourth parte of an Hin to a lambe, and this shalbe poured in the Sanctuary for a gifte vnto the LORDE. The other lambe shalt thou prepare at eue (like as the meat offeringe in the morninge) y the drynt offeringe therof, for a sacrifice of a swete sauoure vnto the LORDE.

On the Sabbath daye, two lambes of a yeare olde without blemyshe, y two tenth deales of fyne floure myngled with oyle, y the drynt offeringe therof. This is the burnt offeringe of every Sabbath, besyde the daylie burnt offeringe, whis drynt offeringe.

And on the first daye of youre monethes ye shal offere a burnt offeringe vnto y LORDE: two yonge bullockes, a ramme, seuen lambes of a yeare olde without blemyshe, and allwaye thie tenth deales of fyne floure for a meat offeringe myngled with oyle vnto every bullocke: two tenth deales of fyne floure for a meat offeringe myngled with oyle vnto the ramme: and a tenth deale of fyne floure for a meat offeringe myngled with oyle vnto every lambe. This is the burnt offeringe of a swete sauoure, a sacrifice vnto y LORDE.

And their drynt offeringes shalbe, half an Hin of wyne vnto every bullocke, the thirde parte of an Hin to the ramme, y fourth parte of an Hin to every lambe. This is the burnt offeringe of every moneth in the yeare. There shalbe offered an he goate also for a synofferinge vnto the LORDE, to the daylie burnt offeringe with his drynt offeringe.

And on the fourtene daye of the first moneth is the Easter vnto the LORDE, and on

the systene daye of the same moneth is the feast. Seuen dayes shal vnleuened bled be eaten. The first daye shalbe an holy conuocation: No seruyle worke shal ye do therein, and ye shal offere a burnt offeringe vnto the LORDE: two yonge bullockes, one ramme, seuen lambes of a yeare olde without blemyshe, with their meat offeringe: thie tenth deales of fyne floure myngled with oyle to either bullocke, and two tenth deales to the ramme, and one tenth deale to every lambe amonge the seuen lambes. And an he goate for a synofferinge, to make an attonement for you. And these shal ye offere in the morninge, besydes the burnt offeringe, which is a daylie burnt offeringe. After this maner shal ye offere y bled every daye seuen dayes longe for an offeringe of a swete sauoure vnto the LORDE, to the daylie burnt offeringe, and drynt offeringe also. And the seuenth daye shal be called an holy conuocation with you: no seruyle worke shal ye do therein.

And the daye of the fyft frutes (whā ye offere the meat offeringe of the moneth vnto y LORDE in youre weekes) shal be an holy conuocation also: No worke of bondage shal ye do therein. And ye shal offere a burnt offeringe for a swete sauoure vnto the LORDE: two yonge bullockes, a ramme, seuen lambes of a yeare olde, with their meat offeringes: thie tenth deales of fyne floure myngled with oyle to every bullocke, two tenth deales to the ramme, and one tenth deale to every lambe of the seuen lambes. And an he goate to make an attonement for you. This shal ye do, besydes y daylie burnt offeringe with his meat offeringe and his drynt offeringe. Without blemyshe shal they be all.

The XXIX. Chapter.

Vnto the fyft daye of the seuenth moneth shal be with you an holy conuocation. No seruyle worke shal ye do therein, for it is the daye of youre trumpet blowinge. And ye shal offere a burnt offeringe for a swete sauoure vnto the LORDE: a yonge bullocke, a ramme, seuen lambes of a yeare olde without blemyshe. And their meat offerings: thie tenth deales of fyne floure myngled with oyle to the bullocke, two tenth deales to y ramme, and one tenth deale vnto every lambe of y seuen lambes. An he goate also for a synofferinge, to make an attonement for you, besyde y burnt offeringe of y moneth y his meat offeringe, y besyde y daylie burnt offeringe with his meat offeringe y with their drynt offerings, accordinge to the maner of the for a swete



te sand. This is a sacrifice vnto the LORDE. **The tenth daye of this seventh moneth** shalbe an holy conuocation w<sup>th</sup> you also, and ye shal humble youre soules, and do no seruy le worke therin, but offre a burnt offeringe vnto the LORDE for a swete sauoure: a yonge bullocke, a ramme, seven lambes of a yeare olde without blemish, w<sup>th</sup> their meatofferings: thie tenth deales of fine floure myngled with oyle to the bullocke, two tenth deales to the ramme, z one tenth deale to enery one of the seven lambes. And an he goate for a syn offeringe, besyde the synofferinge of the attonemet, and 3 daylie burnt offeringe w<sup>th</sup> his meat offeringe, and w<sup>th</sup> his drynt offeringe.

**The fifteenth daye of the seventh moneth** shal be an holy conuocation w<sup>th</sup> you, no seruy le worke shal ye do therin, and seue dayes shal ye kepe a feast vnto the LORDE. And ye shal offre the LORDE a burnt offeringe for a sacrifice of a swete sauoure vnto the LORDE: thirtene yonge bullockes, two rames, fourtene lambes of a yeare olde without blemish, w<sup>th</sup> their meatofferings: thie tenth deales of fine floure myngled with oyle to enery one of the thirtene bullockes, two tenth deales to ether of the two rames, z one tenth deale to enery one of the fourtene lambes: z an he goate for a synofferinge, besyde 3 daylie burnt offeringe with his meat offeringe and his drynt offeringe.

**On the seconde daye,** twolue yonge bullockes, two rames, fourtene lambes of a yeare olde without blemish w<sup>th</sup> their meatofferings and drynt offeringes to the bullockes, to the rames and to the lambes in 3 nombre of them a cordinge to the maner. And an he goate for a synofferinge, besyde the daylie burnt offeringe with his meat offeringe, and with his drynt offeringe.

**On the thirde daye,** eleuen bullockes, two rames, fourtene lambes of a yeare olde w<sup>th</sup> out blemish, with their meatofferings, and drynt offeringes to the bullockes, to the rames and to the lambes in their nombre a cordinge to the maner. And an he goate for a synofferinge, besyde the daylie burnt offeringe with his meat offeringe and his drynt offeringe.

**On the fourth daye,** ten bullockes, two rames, fourtene lambes of a yeare olde without blemish, with their meatofferings and drynt offeringes, to the bullockes, to the rames, and to the lambes in their nombre a cordinge to the maner. And an he goate for a synofferinge, besyde the daylie burnt offeringe w<sup>th</sup> his meat offeringe, z his drynt offeringe.

**On the fifth daye,** nyne bullockes, two rames, fourtene lambes of a yeare olde without blemish, with their meatofferings z drynt offeringes to the bullockes, to 3 rames z to the lambes in their nombre a cordinge to the maner. And an he goate for a synofferinge, besyde 3 daylie burnt offeringe with his meat offeringe and his drynt offeringe.

**On the sixte daye,** eight bullockes, two rames, fourtene lambes of a yeare olde without blemish, with their meatofferings z drynt offeringes to the bullockes, to the rames, z to the lambes in their nombre a cordinge to the maner. And an he goate for a synofferinge, besyde the daylie burnt offeringe with his meat offeringe and his drynt offeringe.

**On the seventh daye,** seven bullockes, two rames, fourtene lambes of a yeare olde w<sup>th</sup> out blemish, with their meatofferings and drynt offeringes to the bullockes, to the rames, and to the lambes in their nombre a cordinge to the maner. And an he goate for a synofferinge, besyde the daylie burnt offeringe with his meat offeringe and his drynt offeringe.

**On the eighth daye** shal ye gather the people together, No seruy le worke shal ye do therin. And ye shall offre a burnt offeringe for a sacrifice of a swete sauoure vnto 3 LORDE. A bullocke, a ramme, seue lambes of a yeare olde without blemish, with their meatofferings and drynt offeringes to 3 bullocke to the ramme, and to the lambes in their nombre a cordinge to the maner. And an he goate for a synofferinge, besyde the daylie burnt offeringe with his meat offeringe z his drynt offeringe.

**These thinges shal ye do vnto 3 LORDE** in youre feastes, besyde that ye vowe and geue of a freuill for burnt offerings, meatofferings, drynt offeringes and healt offeringes. And Moses tolde the children of Israel all that the LORDE commaunded him.

The XXX. Chapter.

**And** Moses spake vnto the rulers of the trybes of the children of Israel, and saide: This is it that the LORDE hath commaunded: If eny man make a vowe vnto the LORDE, or sweare an oath, so that he binde his soule, he shal not breake his worde, but do all that is proceeded out of his mouth.

**If a damsell** make a vowe vnto 3 LORDE, and bynde herself, whyle she is in hir fathers house, and vnmarrid, and hir vowe or bonde that she maketh ouer hir soule, commeth to hir fathers eares, z he holde his

peace thereto, the all hir voves z bondes 3 she hath boude hir self withall ouer hir soule, shal stonde in effecte. But yf hir father forbyd her 3 same daye that he heareth it, the shal no vowe ner bonde that she hath boude hir self withall ouer hir soule, be of vayne. And the LORDE shalbe mercifull vnto her, for so moch as hir father forbade her.

**If she haue an husbände,** z hath a vowe vpon her, or yf she haue letten go out of hir lippes a bode ouer hir soule, z hir husbände heare it, z holde his peace therat, the same daye that he heareth it, then hir vowe z bonde wherwith she hath boude hir self ouer hir soule, shal stonde in effecte. But yf hir husbände forbyd her the same daye that he heareth it, the is the vowe lowse 3 she hath vpo hir, z the bonde also that she hath letten go out of hir lippes ouer hir soule, and the LORDE shalbe gracious vnto her.

**The vowe of a wyddowe,** z of her 3 is deuorced, all 3 she byndeth hir self withall ouer hir soule, shal stonde in effecte vpo her.

**If she vowe in hir husbādes house,** or binde hir self w<sup>th</sup> an oath ouer hir soule, z hir husbände heare it, z holde his peace thereto, and forbydeth it not, the shal all 3 same vowe, z all 3 she hath boude hir self w<sup>th</sup> all ouer hir soule, stonde i effecte. But yf hir husbāde disannulle it, 3 same daye 3 he heareth it, the is it of no value 3 is proceeded out of hir lippes, which she hath vowed or boude ouer hir soule: for hir husbāde hath made it lowse, z the LORDE shalbe gracious vnto her. And all voves z othes 3 bynde to humble 3 soule, maie hir husbāde stablisch or breake, thus: If he holde his peace thereto fro one daie to another, then stablischeth he all hir voves z bondes, 3 she hath vpon her, because he helde his peace, the same daye 3 he herde the. But yf he disannulle the after 3 he hath herde the, then shal he take awaie hir misdebe.

**These are the statutes 3 the LORDE commaunded Moses** betwene a man z his wife, z betwene the father z his doughter, whyle she is yet a damsell in hir fathers house.

The XXXI. Chapter.

**And** the LORDE spake vnto Moses, z sayde: Avenge the childre of Israel of the Madiamites, 3 thou mayest afterwarde be gathered vnto 3 people. The spake Moses vnto the people, z sayde: Harnessse some men amonge you to the warre agaynst the Madiamites (3 they maye auenge 3 LORDE vpon the Madiamites) out of enery trybe a thousande, 3 out of enery trybe of Israel ye maye sende some to the battayll. And from

amonge the thousandes of Israel they toke one thousande out of enery tribe, euen twelue thousande prepared vnto the battayll. And Moses sent them with Phineas the sonne of Eleasar the prest in to the battayll, and the holy vessels and 3 trompettes to blowe in his hande.

**And they fought agaynst 3 Madiamites** as 3 LORDE commaunded Moses, z slew all 3 males, z the kynge of the Madiamites slew they also amonge the other that were slaine namely, Eui, Rekem, Zur, Hur and Reba, the fyue kynge of the Madiamites. And they slew Balaam the sonne of Beor: w<sup>th</sup> the swerde. And 3 children of Israel toke the women of the Madiamites prisoners, z their childre: all their catell, all their substaunce, and all their goodes spoiled they, and all their cities of their dwellinges z castels burnt they w<sup>th</sup> fyre. And they toke all 3 spoyle, z all 3 they coude cathe men z catell, and brought the vnto Moses z to Eleasar the prest, and to 3 congregacion of the children of Israel (namely 3 prisoners, and the catell 3 were take, and the good that was spoyle) in to the hoost in the felde of the Moabites, which lyeth besyde Jordane ouer against Jericho.

**And Moses and Eleasar the prest and all the captaynes of 3 congregacion,** wete out of the hoost to mete the. And Moses was angrie at the officers of the hoost, which were captaynes ouer thousandes and hundeds, 3 came from the battayll, and sayde vnto the: **Have ye saved all 3 women alyue?** Beholde, have not they (thorow Balaams busynes) turned away 3 childre of Israel to synne agaynst the LORDE vpo Peor, z their came a plague ouer the whole cōgregacion of 3 LORDE: Now therfore slaie all the males amonge 3 childre, z kyll all 3 women 3 haue knowne men z lyen w<sup>th</sup> them. But all the women childre 3 haue knowne no mē ner lien w<sup>th</sup> them, kepe those alyue for youre selues. And lodge ye without the hoost, all 3 haue slayne any man, or touched the slayne, that on the thirde and seventh daie ye maie purifie yō selues and those whom ye haue taken prisoners. And all the clothes, and all stuffe that is made of skynnes, and all maner furre, and all vessels of wod shal ye purifie.

**And Eleasar the prest sayde vnto 3 captaynes of the hoost,** 3 wente out to the battayll: This is the statute of the lawe, which the LORDE commaunded Moses: Golde, silver, brasse, yron, tynne and leed, and all that suffereth the fyre, shal ye cause to go thorow the fyre, and clense it, that it maye be



purified with 3 sprenglynge water. As for all such as suffreth not the fyre, ye shal cause it to go thorow 3 water, and shal washe y<sup>e</sup> clothes vpon the seventh daye, and the shall ye be cleane. After that shall ye come in to the hooste.

Deu 20. b  
and 22. b  
10. f  
2. Mac. 8. c

And the LORDE spake vnto Moses, and sayde: Take the summe of the spoyle of those that are taken, both of women and of cattell, thou and Eleasar the prest, and the chiefe fathers of the congregacion, and geue 3 halfe vnto those that toke the warre vpon them, and wente out to the battayll, and 3 other halfe to the congregacion. And of the men of warre that wente out to 3 battayll, thou shalt heue vnto the LORDE one soule of fyue hundreth, both of the women, oxen, Asses and shepe: Of their halfe parte shalt thou take it, and geue it vnto Eleasar the prest for an heueofferynge vnto the LORDE. But of the children of Israels halfe parte, thou shalt take one heade of fyfye, both of the women, oxen, Asses and shepe, and of all the cattell, and shalt geue them vnto the Leuites, that wayte vpon the habitacio of the LORDE.

And Moses and Eleasar the prest byd as the LORDE commaunded Moses. And the spoyle and praye which 3 men of warre had spoyle, was sixe hundreth thousande and fyue and seuentye thousande shepe, two and seuentye thousande oxen, one and thre score thousande Asses: and the women 3 had knowne no manner lyen w<sup>th</sup> them, were two and thirtie thousande soules.

And the halfe parte which belonged vnto them that wente to the warre, was in nombre thre hundreth thousande, and seuen and thirtie thousande, and fyue hundreth shepe: of the which the LORDE had sixe hundreth, and fyue and seuentye shepe. Item sixe and thirtie thousande oxen: wherof the LORDE had two and seuentye. Item thirtie thousande and fyue hundreth Asses: wherof the LORDE had one and thre score. Item sixtene thousande soules of women: wherof the LORDE had two and thirtie. And Moses gaue this heueofferynge of the LORDE vnto Eleasar the prest, as the LORDE commaunded him.

As for the other halfe which Moses denyded vnto the children of Israel fro 3 men of warre (namely 3 halfe that fell to the congregacion) it was also thre hundreth thousande, and seuen and thirtie thousande, and fyue hundreth shepe, sixe and thirtie thousande oxen, thirtie thousande and fyue hundreth Asses, and sixtene thousande women soules.

And of this halfe of the childre of Israel toke Moses one of euery fyfye, both of the cattell and of the women, and gaue them vnto 3 Leuites, that waited vpon the habitacio of the LORDE, as 3 LORDE comaunded Moses.

And the captaynes ouer 3 thousandes of the hoost, namely they that were ouer thousandes and ouer hundreds, came forth vnto Moses, and sayde vnto him: Thy seruantes haue taken 3 summe of 3 men of warre, that were vnder oure hande, and there lacked not one: therfore brynge we a present vnto the LORDE, what euery one hath foude of Jewels of golde, cheynes, braceletes, rynges, earrings, and taches, that oure soules may be reconyled before the LORDE.

And Moses and Eleasar 3 prest toke of them 3 golde of all maner ornamentes. And all the golde of the heueofferynge that they shewed vnto the LORDE, was sixtene thousande and seuen hundreth and fyfye Syckles, of the captaynes ouer thousandes and hundreds. For loke what euery one had spoyle, that was his awne. And Moses and Eleasar the prest toke the golde of the captaynes ouer thousandes and hundreds, and broughte it in to the Tabernacle of witness for a remembraunce of the children of Israel before the LORDE.

The XXXII. Chapter.

The children of Ruben and the children of Gad had an exceeding grete multitude of cattell, and sawe the londe of Jafer and Gilead 3 it was a me place for cattell, and came and spake vnto Moses and to Eleasar the prest, and to the captaynes of the congregacion: The londe of Atroth, Dibon, Jafer, Timra, Zephbo, Eleale, Seban, Nebo, and Beon, which the LORDE smote before 3 congregacion of Israel, is a mete londe for cattell, and thy seruantes haue many cattell. And they sayde moze: For we haue founde fauoure before the, the geue thy seruantes this londe in possession, and we wyl not go ouer Jordane.

Moses sayde vnto them: Your brethren shall go to the warre, and wyl ye tary here? Wherfore turne ye 3 hertes of the children of Israel, that they shulde not go ouer into the londe that the LORDE shall geue them: Thus byd your fathers also, whan I sent them out from Cades Bernea, to spye out 3 londe. And whan they were come vnto 3 ruer of Escol, and sawe 3 londe, they turned the hertes of the children of Israel, so 3 they wolde not into the londe which 3 LORDE wolde haue geuen them.

And the LORDE was wroth at the same tyme, and sware, and sayde: These men 3 are come out of Egipte, from twetye yeare olde and aboue, shall not se the lande which I sware vnto Abraham, Isaac and Jacob, because they haue not wholly folowed me: saue Caleb 3 sonne of Jephune 3 Kenisite, and Josua 3 sonne of Nun: for they haue wholly folowed 3 LORDE. So the LORDE was wroth w<sup>th</sup> Israel, and let the wander in the wilderness fourty yeares, tyll all 3 generacion 3 had done euill before the LORDE, was consumed.

And beholde, ye are rysen vp in your fathers steade, to increase the nombre of synfull men, and to augmente yet the wrath and indignacion of the LORDE agaynst Israel. For yf ye returne you backe from folowinge him, he shal yet leaue them more in the wilderness, and so shal ye destroye all this people.

Then stepte they to him, and sayde: we wyl buylde shepfoldes here for oure shepe and cattell, and cities for 3 children: As for oure selues, we wyl go ready armed before the children of Israel, tyll we haue broughte them vnto their place: Our childre shal remayne in the fenced cities, because of 3 indwellers of the londe. We wyl not turne home agayne, tyll the children of Israel haue taken euery one his inheritance in possession: for we wyl not inheret with them beyonde Jordane: for 3 inheritance shal fall vnto vs vpon this syde Jordane Eastwarde.

Moses sayde vnto them: If ye wil do this, that ye wil harness your selues to the warre before the LORDE, then go ouer Jordane before the LORDE, who so euer is harnesssed amonge you, tyll he haue dryuen out his enemies before his face, and vntyll the londe be subdued before the LORDE, then shal ye returne, and be vngiltye before the LORDE, and before Israel, so shal ye haue this londe in possession before the LORDE. But yf ye wil not do so, beholde, ye shal offende agaynst the LORDE, and be sure, that your synne shal fynde you out. Buylde cities now therfore for your children, and shepfoldes and stalles for your shepe and cattell, and do as ye haue spoken.

The childre of Gad, and the childre of Ruben sayde vnto Moses: Thy seruantes shal do as my lorde hath comaunded. Our children, wyues, substance, and all 3 cattell, shal be in 3 cities of Gilead. But we 3 seruantes wyl go all harnesssed for the warre vnto battail before 3 LORDE, as my lorde hath saide.

The Moses comaunded Eleasar 3 prest and Josua the sonne of Nun, and the chiefe fa-

thers of the tribes of the childre of Israel, and saide vnto them: If the childre of Gad and the childre of Ruben go ouer Jordane w<sup>th</sup> you, all prepared to fight before the LORDE, and whan the londe is subdued vnto y<sup>e</sup>, the geue them the londe of Gilead in possessio. But yf they go not ouer with y<sup>e</sup>, y<sup>e</sup> harness, then shal they inheret w<sup>th</sup> y<sup>e</sup> in 3 lde of Canaan.

The children of Gad and the children of Ruben answered, and sayde: As 3 LORDE hath spoken vnto 3 seruantes, so wyl we do: we wil go harnesssed before the LORDE in to 3 lde of Canaan, and possesse oure enheritance on this syde Jordane.

So Moses gaue vnto 3 children of Gad and to the children of Ruben, and to the halfe trybe of Manasse the sonne of Joseph, 3 kyngdome of Sihon kyng of the Amorites and the kyngdome of Og the kyng of Basan, the londe with the cities therof in all 3 coastes of 3 countre rounde aboute. The 3 children of Gad buylde Dibon, Astaroth, Atroth, Sophan, Jafer, and Jeqabeha, Bethnimra, and Betharan, stronge fenced cities, and shepe foldes. The children of Ruben buylde Zephbo, Eleale, Biriathaim, Nebo, Baal Meon, and turned 3 names, and Sibamas and gaue names vnto 3 cities which they buylde. And 3 children of Machir the sonne of Manasse wente in to Gilead, and conquered it, and drene out the Amorites 3 were therein. Then Moses gaue Gilead vnto Machir 3 sonne of Manasse, and he dwelt therein. Jair 3 sonne of Manasse wente and conquered the vyllages therof, and called them Zanoth, Jair. Nobah wente, and conquered Kenath, with the townes belonginge thereto, and called it Nobah, after his awne name.

The XXXIII. Chapter.

These are 3 iourneys of the childre of Israel, which wete out of 3 lande of Egipte according to their armies, by Moses and Aarō. And Moses wrote their gage out as they iourneyed, after 3 comaundment of 3 LORDE. And these (namely) are the yourneyes of their outgoinge. They departed fro Raamses vpon 3 fiftene daye of the first moneth (even the morow after the Easter) thorow an hye hande, so that all the Egiptians sawe, and buried then their firstborne, whom the LORDE had slayne amonge them: for the LORDE executed iudgment also vpon their goddes. When they were departed from Raamses, they pitched in Succoth. And fro Succoth they departed, and pitched their tentes in Ethā, which lyeth in 3 edge of 3 wilderness. Fro Ethā they departed,

10. f

Deut. 2. b  
10. f

Exod. 12. f

Exod. 12. f



Exo. 14. a ted, and abode in the valley of Siroth (which lyeth toward Baal Zephon) ⁊ pitched ouer agaynst Migdol. From Siroth they departed, ⁊ wente in thoroꝝ ⁊ myddes of the see in to ⁊ wyldernes, and wente this dayes journey in the wyldernes of Etham, ⁊ pitched in Marah. From Marah they departed, and came vnto Elim, where there were twolue welles of water, and seuentye palme trees, ⁊ and there they pitched. From Elim they departed, and pitched by the reed see. From ⁊ reed see they departed, and pitched in the wyldernes of Sin. From the wyldernes of Sin they departed, and pitched in Daphka. Fro Daphka they departed, and pitched in Alus. From Alus they departed, and pitched in Raphidim, where the people had no water to drynke. From Raphidim they departed and pitched in the wyldernes of Sinai.

Exo. 15. a From Sinai they departed, and pitched at the Lustgranes. Fro the Lustgranes they departed, and pitched in Hazeroth. \* From Hazeroth they departed, ⁊ pitched in Rithma. From Rithma they departed, and pitched in Rimon Perez. From Rimon Perez they departed, and pitched in Libna. From Libna they departed, and pitched in Rissa. Fro Rissa they departed, ⁊ pitched in Behe latha. Fro Behelatha they departed, ⁊ pitched in most Sapher. From most Sapher they departed, ⁊ pitched in Sarada. Fro Sarada they departed, pitched in Makeheloth. From Makeheloth they departed, ⁊ pitched in Tahath. From Tahath they departed, and pitched in Tharah. From Tharah they departed, and pitched in Mitka. From Mitka they departed, and pitched in Hasmona. From Hasmona they departed, and pitched in Mosseroth.

Deut. 10. b \* From Mosseroth they departed, and pitched in Bne Jaekon. From Bne Jaekon they departed, and pitched in Hoigadgad. From Hoigadgad they departed, ⁊ pitched in Jathbatha. From Jathbatha they departed, and pitched in Abiona. From Abiona they departed, and pitched in Ezeon gaber. From Ezeon gaber they departed, and pitched in ⁊ wyldernes of Sin, which is Cades.

Nu. 10. a From Cades they departed, and pitched at mount Hor, on the border of the lande of Edom. Then Aaron the prest wente vp vnto mount Hor (acordynge to the commaundement of the LORDE) and died there in the fourtyeth yere, after ⁊ the children of Israel departed out of the lande of Egypte, in the first date of the fift moneth, whā he was an hundieth and thre and twenty yere ol-

de. And Arab the kynge of the Cananites, which dwelt in the south countre of Canaan herde ⁊ the children of Israel came.

And from mount Hor they departed, and pitched in Zalmona. From Zalmona they departed, and pitched in Phimon. From Phimon they departed, ⁊ and pitched in Oboth. From Oboth they departed, and pitched in Igim by Abarim vpon the border of the lande of ⁊ Moabites. From Igim they departed, and pitched in Dib Gad. From Dib Gad they departed, and pitched in Almon Diblathama. Fro Almon Diblathama they departed and pitched in the mountaynes of Abarim ouer agaynst Nebo. From the mountaynes of Abarim they departed, and pitched in ⁊ felde of the Moabites besyde Jordane ouer agaynst Jericho. Fro Beth haichmoth vnto the playne of Sitim laye they in the felde of the Moabites.

And the LORDE spake vnto Moses in the felde of the Moabites, by Jordane ouer agaynst Jericho, and sayde: Speake to the children of Israel, and saie vnto them: Whā ye are come ouer Jordane in the lande of Canaan, ye shal dryue out all the inhabitants before youre face, and plucke downe all their pilers, and all their ymages of metall, and destroye all their hye places: that ye maye so take the lande in possession and dwell therein. For I haue geue you the lande to enioye it.

And the lande shal ye denyde out by lott amonge youre kynreds. Vnto those that are many, shal ye denyde the more: And vnto them that are fewe, shal ye denyde the lesse. Euen as the lott falleth there vnto euery one, so shal he haue it, acordinge to the trybes of their fathers.

But yf ye wyll not dryue out the inhabitants of ⁊ lande before yō face, then they wyll ye suffre to remayne, shal become thornes in youre eyes, and bannes in youre sydes, ⁊ shal vex you in the lande where ye dwell. Then wil it come to passe, that I shal do vnto you euen as I thought to do vnto them.

The XXXIII. Chapter.

And the LORDE spake vnto Moses, and sayde: Commaunde the childre of Israel, and saie vnto them: Whā ye come into the lande of Canaan, the lande ⁊ falleth to youre inheritaunce, shal haue his borders in the lande of Canaan. The South quarter shal begynne at the wyldernes of Sin by Edom, so that youre South quarter be from the edge of the Salt see, which lyeth toward the South: and that ⁊ same quarter set a compasse from the South vnto ⁊

crabim, ⁊ go thoroꝝ Zimma: ⁊ that his outgonge be from the South vnto Cades Barnea, ⁊ reache vnto Hazor Adar, and go thoroꝝ Azmona, and stretch out from Azmona vnto the ryuer of Egypte, and that the ende therof be at the greatesee.

But the West quarter shal be this: name ly the greatesee, let ⁊ be youre border toward the West.

The North quarter shal be this: Ye shall compasse from the greatesee vnto mount Hor. And from mount Hor ye shall compasse tyll a man come vnto Hemath, that the outgoyng therof be the coast of Zedada, and that the border of the same go out vnto Siphion, and that the goynge out of it be at Hazor Enan. Let this be youre North quarter.

And youre East quarter shal ye copasse from Hazor Enan vnto Sephan, ⁊ let the coaste go downe from Sephan and Ribla on the East syde of Ain. The let it go downe, ⁊ reache vnto the syde of the see of Chinnereth Eastwarde, and come downe by Jordane, so ⁊ the goynge out of it be the Salt see. Let this be youre lande with the borders therof rounde aboute.

And Moses commaunded the childre of Israel, and sayde: This is youre lande that ye shal denyde out amonge you by lott, which the LORDE hath commaunded to geue vnto the nyne trybes, and to the halfe trybe. \* For the trybe of the children of Ruben after their fathers house, and the trybe of the children of Gad acordinge to their fathers house, and the half trybe of Manasse haue receaued their porcion. Thus the two trybes and the halfe trybe haue their inheritance already, on this syde Jordane, ouer agaynst Jericho, Eastwarde.

And the LORDE spake vnto Moses, and sayde: These are ⁊ names of the men, which shal denyde the lande amonge you. Eleasar the prest, and Jesua the sonne of Nun. And the capayne of euery trybe shal ye take, to denyde the lande.

And these are the names of the men: Caleb the sonne of Jephune of the trybe of Iuda. Samuel the sonne of Ammihud of the trybe of Simeon. Elidad ⁊ sonne of Cision of the trybe of Ben Jamin. Buki the sonne of Jagli of the trybe of the childre of Dan. Samuel the sonne of Ephod, of the trybe of the children of Manasse amonge the children of Joseph. Remuel the sonne of Siphthan, of the trybe of the children of Ephraim. Elizaphan the sonne of Parnach, of the

trybe of the childre of Zabulon. Paltiel the sonne of Asan, of the trybe of the childre of Issachar. Abihud the sonne of Selomi, of ⁊ trybe of the children of Asser. Pedabel the sonne of Ammihud, of the trybe of the children of Nephthali. These are they whom ⁊ LORDE commaunded, that they shulde denyde the inheritance vnto the children of Israel in the lande of Canaan.

The XXXV. Chapter.

And the LORDE spake vnto Moses in the felde of the Moabites by Jordane ouer agaynst Jericho, ⁊ sayde: Commaunde the childre of Israel, that they geue vnto ⁊ Leuites of the inheritance of their possession, cities to dwell in. The suburbs also aboute the cities shal ye geue vnto the Leuites, that they maye dwell in the cities, and in the suburbs to haue their catell, and substance, and all their bestes.

The suburbs which ye geue vnto ⁊ Leuites, shal reache fro the wall of ⁊ cite outward, a M. cubites rounde aboute. Thus ye shal measure without the cite on ⁊ East syde, two thousande cubites: ⁊ on ⁊ South syde, two thousande cubites: ⁊ on ⁊ West syde, two thousande cubites: ⁊ on ⁊ North syde, two thousande cubites, so ⁊ the cite be in the myddes. This shal be their suburbs.

\* And amonge the cities which ye shal geue vnto the Leuites, ye shal geue the fyre fre cities, that he which comitteth a slaughter, maie flye thither. Besydes the same ye shal geue the yet two ⁊ fourtie cities: so ⁊ all ⁊ cities which ye geue vnto ⁊ Leuites, be eight ⁊ fourtye to their suburbs. And of ⁊ same ye shal geue the more, from the ⁊ haue moch in possession amonge the children of Israel: ⁊ the lesse from them, that haue litle in possession. Every one (acordinge to his inheritance that is denyded vnto him) shal geue of his cities vnto the Leuites.

And the LORDE talked w Moses ⁊ saide: Speake to the childre of Israel, ⁊ saie vnto the: Whā ye come ouer Jordane into ⁊ lande of Canaan, ye shal chose out cities to be fyre cities, ⁊ who so comyteth slaughter vnto awarres, maye flye thither. And soch fyre cities shal be amonge you because of the auenger of bloude, that he which hath commyted slaughter, dye not, tyll he stonde in iudgment before the congregacion. And of these cities which ye shal geue, there shal be fyre fyre cities. Thre shal ye geue on this syde Jordane, and thre in the lande of Canaan.

These are the fyre fyre cities, both for ⁊ childre of Israel ⁊ for the straungers, ⁊ for soch

10. 21. a

10. 20. a

Exo. 21. b

Deut. 19. a



as dwell amonge you, & who so ever hath slaine any soule vnawarres, maye flyethither.

Deu. 21. b. He & smyth eny man w<sup>th</sup> an yron weap<sup>o</sup>, & he dye, the same is a murthurer, & shal dye the death. If he cast at him w<sup>th</sup> a stone (wherewith eny man maye be slayne) & he dyether of, then is he a murthurer, and shal dye the death. If he smyte him w<sup>th</sup> an handweap<sup>o</sup> of wood (wherewith eny man maie be slayne) that he dye, then is he a murthurer, and shal dye the death. The auenger of bloude shal bringe & murthurer to death. Whan he syn deth him, he shal slaye him. If he thrust at him of hate, or cast ought at him with laien ge of wayte, or smyte him of envye w<sup>th</sup> his hande, that he dye, then shal he that hath slayne him, dye the death: for he is a murthurer. The auenger of bloude shal brynge him to death, as soone as he syn deth him.

Deu. 19. a. But yf he thrust him by chaunce, & not of envye, or hurle ought at him without eny layenge of wayte, or cast at him with a stone (wherof a man maye dye, & save it not) so & he dye, & is not his enemy, nether thought him eny euell, the shal the congregacion iudge betwene him & hath comytted & slaughtered, and the auenger of bloude, in such cases. And the congregacion shal delyner the deed slayer from the hande of y<sup>e</sup> auenger of bloude, & shal let him come agayne to the fre cite, whither he was fled: & there shal he abyde vnto & death of the hye prest, which was anoynted with & holy oyle. But yf the deed slayer go out of the borders of his fre cite, that he was fled vnto, and the auenger of bloude fynde him without & borders of his fre cite, and kyll him, he shal not be gyleye of bloude. For he shulde hane bydden in his fre cite vntill & death of the hye prest, & after & hye prestes death to come agayne vnto the londe of his enheritaunce. This shalbe a statute of the lawe vnto you amonge youre posterities in all youre dwellinges.

Deu. 17. b. and 19. c. The deed slayer shal be slayne at y<sup>e</sup> month of witnesses. One witnesse shal not answere ouer a soule to death. And ye shal receaue none attonement ouer the soule of the deed slayer (for he is gyleye of death) but he shal dye the death. And ye shal receaue none attonement of him, which is fled to the fre cite, & he shulde come agayne to dwell in the londe, till the hye prest dye. And defyle not ye y<sup>e</sup> londe wherin ye dwell. For who so is gyleye of bloude, defyleth the londe: and the londe can not be reconcyed from the bloude that is shed therein, but onely thorow the bloude of him that shed it. Defyle not ye the londe

that ye dwell in, wherin I dwell also. For I am the LORDE, which dwell amonge & dwellen of Israel.

The XXXVI. Chapter.

And these fathers of the kynred of the childre of Gilead & sonne of Manasse (which was the sonne of Manasse of the kynred of the childre of Joseph) came forth, and spake before Moses, and before the captaynes amonge the chiefe fathers of the childre of Israel, and saide: Syr, the LORDE hath commannded, that ye shal de gene the londe by lot vnto the childre of Israel to inheret. And thou my lord hast commannded thorow the LORDE, that the enheritaunce of & brother Zelaphead shulde be geue vnto his daughters. Now yf eny men out of the trybes of Israel take them to wyues, then shal oure fathers enheritaunce be lesse: and as moch as they haue, shal come to & enheritaunce of the trybe that they come vnto. Thus shal the lot of oure enheritaunce be mynished. So whan the years of Jubyle commeth vnto the childre of Israel, then shal their enheritaunce come to & enheritaunce of the trybe, where they are. Thus shal oure fathers enheritaunce be mynished, as moch as they haue.

Moses charged the childre of Israel (according to the commanndement of the LORDE) and sayde: The trybe of the childre of Joseph hath sayde righte. This is it that y<sup>e</sup> LORDE commanndeth the daughters of Zelaphead, and sayeth: Let them mary as they like best, onely that they mary in & kynred of the trybe of their father, that the enheritaunce of the childre of Israel fall not fro one trybe to another. For every one amonge the childre of Israel shal cleue to the enheritaunce of the trybe of his father: & every daughter that possesseth eny enheritaunce amonge the trybes of the childre of Israel, shal be maryed vnto one of the kynred of the trybe of hir father: & every one amonge the childre of Israel maye enioye his fathers enheritaunce, and that the enheritaunce fall not from one trybe to another: but that enery one maye cleue to his awne enheritaunce amonge the trybes of the childre of Israel.

As the LORDE comaunded Moses, enes & dyd & daughters of y<sup>e</sup> Zelaphead, Mahla, Thirza, Hagla, Milca & Noa & were maryed vnto their fathers brothers sonnes, of y<sup>e</sup> kynred of the childre of Manasse the sonne of Joseph. So their enheritaunce remayned in the trybe of the kynred of their father.

These are the commaundementes & lawes, which y<sup>e</sup> LORDE commaunded by Moses vnto the childre of Israel, in the felde of the Moabites by Jordane ouer agaynst Jericho.

The ende of the fourth boke of Moses, called Numerus.

The fyfth boke of Moses, called Deuteronomion.

What this boke conteyneth.

- Chap. I. Moses putteth the childre of Israel in remembraunce of the greates benefites that they haue receaued of God, and rebuketh them for their vnthankfulnesse and mysbeleue.
- Chap. II. They are commaunded not to fighte agaynst Seir, the Moabites and Ammonites. But Sion the kynge of the Amorrites is delyuered vnto them.
- Chap. III. Of the kynge of Basan is slayne, the londe taken in, and destroyed. Ruben, Gad, and the halfe trybe of Manasse haue their enheritaunce on this syde Jordane. Josua is ordeyned in Moses steade.
- Chap. IIII. After he hath rehearsed vnto them the benefites of God, he exorteth them to kepe his commaundementes, that they forget them not. Freedom for soch as committe slaughter vnawarres.
- Chap. V. He rehearseth the commaundementes of God vnto them agayne, & exorteth them earnestly to kepe them.
- Chap. VI. He telleth them of the statutes & ordinaunces of God, exorting them to kepe them, and to teache their children the same.
- Chap. VII. They are commaunded (whan they come in the lode of Canaan) to make no friendshipener to kepe company with the people therof, but utterly to rote them out, and not to be afayed of them.
- Chap. VIII. He exorteth them, not to forget the commaundementes of God, but to remembre what singular kindnes God hath shewed them, & from what troubles he hath delyuered them. And geueth the londe that they are to go vnto, a good reporte.
- Chap. IX. He warneth them that they ascribe not the goodnes that God hath done for them, to their awne power: for yf he had serued them after their awne deseruinge, he had destroyed them everychone.
- Chap. X. He proceadeth forth in telling them their wickednes, & how they departed from Be Chap. XI. Consideringe the multitude (roth) of the benefites of God that they had receaued, and the pleasaunt londe that they were to receaue, he exorteth them agayne to kepe Gods commaundementes.
- Chap. XII. He descrybeth vnto them againe the statutes & ordinaunces of the LORDE.
- Chap. XIII. How men shal knowe false prophetes, and how they ought to be punished.

Chap. XIII. For so moch as they are a cleane people of God, they are commaunded to avoide the customes of the heythen, as in shauynge their heades, in eatinge certayne meates, &c.

Chap. XV. Of the seuenth yeare (wherof thou readest also in the XXV. chapter of the thirde boke of Moses) & how the poore folkes and bonde men ought to be intreated.

Chap. XVI. The feaste of Easter, Whytson, daye, and of tabernacles.

Chap. XVII. Certayne statutes. The office of kynges and iudges.

Chap. XVIII. The porcion of the Levites. Of the prophete that is promysed vnto the people, and how the false prophetes maye be knowne.

Chap. XIX. Of the fre cities for the deed slayers. How many witnessers are to be accepted in a matter, and how the false ought to be punished.

Chap. XX. A godly ordinaunce concernynge warre and strytinge of battayll.

Chap. XXI. What ought to be done with one that is founde slaine in the felde, and with a woman which is taken prisoner. Children that wil not obeye father and mother, are to be stoned to death. The deed bodies maye not hange styll vpon the tre.

Chap. XXII. Of lonetowarde a mans neyghboure, with dyuerse other commaundementes. How a man shal orde him self with his wife, whom he founde no mayden.

Chap. XXIII. What they are, that maye not come in to the congregacion of the LORDE, and other commaundementes.

Chap. XXIIII. Of deuorcement, of the freedom of him that is new married, with other commaundementes concernynge loue towarde a mans neyghboure.

Chap. XXV. How the iudge ought to punyshe, & how one brother shulde rayse vp sedition. Of true weightes and measures, and destructione of Amalek.

Chap. XXVI. Of the first frutes and tythes, how they are to be broughte with prayse and thankes wyng vnto God.

Chap. XXVII. Of the stones to be set vp beyonde Jordane, and the commaundementes of God to be wytten thereon. Of the blessinge and cursinge vpon the two mountaynes.

Chap. XXVIII. Swete and gracious promyses for all soch as loue the commaundementes of God to do them. Agayne, Maruelous fore and fearful plagues, threatened vnto all the that regarde not Gods worde.

Chap. XXIX. The couenaunt is renewed in the londe of Moab. Moses putteth them in mynde of the lonyng benefites of God, that they maie be stedfast in the LORDE.

Chap. XXX. Of the merciful kyndnesse of God, yf men wil hearken vnto his voyce, and conuerter fro their awne euell wayes. Of his forepunysment, if they wil not obeye.

Chap. XXXI. Josua is geue vnto the people, to be their captayne in Moses steade. A prophete that they wil forsake the waye of God, & be punished therfore.

Chap. XXXII. The songe of Moses, which goeth vp to the mount, & seyth the londe of promesse, but cometh not in to it.

Chap. XXXIII. A swete blessinge, wherewith Moses bleffeth the people before his death.

Chap. XXXIIII. Moses goeth vp to the mount, where he dyeth. The childre of Israel maie lamentacion for him.



The first Chapter.



These are the wordes that Moses spake vnto all Israel on the o-ther syde Jordane in the wilderness, in the playne felde toward the reed see, betwe- ne Paran, Thophel,

Laban, Hazeroth, and Disahab, eleven daies iourney from Horeb, by the waye of mount Seir vnto Cades Bernea. And it fortuneth the first daye of the eleventh moneth in the fortieth yere, that Moses spake vnto y<sup>e</sup> chil- dren of Israel accordinge vnto all as y<sup>e</sup> LOR- DE commaunded him, \* after he had smyt- ten Sihon y<sup>e</sup> kynge of the Amorites which dwelt at Heshbon: and Og the kynge of Ba- san, that dwelt at Astaroth, and at Edrei.



On the other syde Jordane in y<sup>e</sup> lande of the Moabites, beganne Moses to declare this lawe, and sayde: The LORDE & God spake vnto vs vpon mount Horeb, & sayde: Ye haue bene longe ynough vpon this moun- tayne, turne you, & departed hence, that ye maye come to the mountaynes of the Amo- rites, and to all their neighbours in y<sup>e</sup> felde, vpon mountaynes, and in the valleys toward the South and toward the see syde, of the lande of Canaan: and to mount Liba- nus, even vnto the greate water Euphrates. Beholde, I haue deliuered you the lande, go in, and take it in possession, which the LOR- DE swaue vnto y<sup>e</sup> fathers, Abraham, Isaac and Jacob, \* that he wolde geue it vnto the, and their sede after them.

Gene. 15. d  
and 17. b

Exod. 18. c

Then saide I vnto you at the same tyme: I am not able to beare you my self alone, for the LORDE youre God hath increased you, so that this daye ye are as y<sup>e</sup> starres of hea- ven in multitude. (The LORDE God of y<sup>e</sup> fathers make you yet many thousande ty- mes mo, & blesse you, as he hath promysed you.) How can I alone beare soche cōbraun-

ce, & charge, & stryfe amonge you: prouyde he- re men of wysdome & vnderstandinge, such as are knowne amonge youre trybes, the wil- I set to be heades vnto you.

Then answered ye me, and sayde: It is a good thinge, that thou sayest thou wilt do. Thenceforth I y<sup>e</sup> heades of youre trybes, wy- se and famous mē, and set them ouer you to be heades, ouer thousandes, ouer hundredes, ouer fiftye and ouer ten: and officers amonge youre trybes.

And I charged youre iudges at y<sup>e</sup> same tyme, & sayde: Heare youre brethē, & iudge righteously betwene euery man and his bro- ther, and the stranger. Ye shall knowe no per- sonne in iudgment, but shall heare the small as well as the greate, and be afrayed of no man: for the Iudgment is Gods. But yf eny cause be to harde for you, let it be broughte vnto me, & I maye heare it. Thus commaunded I you at the same tyme, all y<sup>e</sup> ye shulde doo.

Then departed we from Horeb, and wal- ked thorow the whole wyldernesse (which is greate and terryble as ye haue sene) by the waye to y<sup>e</sup> mountaynes of the Amorites, as the LORDE onre God commaunded vs, and came vnto Cades Bernea. Then sayde I vnto you: Ye are come to y<sup>e</sup> mountaynes of y<sup>e</sup> Amorites, which the LORDE & God shal ge- ue vs. Beholde, therethe lande before the, which the LORDE thy God hath geue vnto the: Go vp, & conquere it, as y<sup>e</sup> LORDE God of thy fathers hath sayde vnto the: \* feare not, and be not discouraged.

Then came ye all vnto me, and sayde: Let vs sende men before vs, to spye vs out the lande, and to brynge vs worde agayne, by what waye we shal go vp, and to what ci- ties we shal come. That pleased me well, and I toke twolue men from amonge you, of eu- ry trybe one. Which whan they were depar- ted, and wente vp to hye countrie, and ca- me to the ryuer Escol, they spyed it out, and toke of the frute of y<sup>e</sup> lande with the, and broughte it downe vnto vs, and broughte vs worde agayne, and sayde: It is a good lande, that the LORDE oure God hath ge- uen vs.

But ye wolde not go vp, and were disho- bedient vnto the mouth of the LORDE your God, and murmured in youre tentes, and sayde: Because the LORDE hateth vs, ther- fore hath he broughte vs out of the lande of Egypte, to deliuer vs in to the handes of the Amorites, to destroye vs. Whither shal we go vp? Oure brethē haue discoura- ged

oure hertes, & saide: The people is greater & of hyer stature the we, & cities are greate, & walled euen vp to heauen. Morouer we ha- ue sene there the children of Enakim.

But I sayde vnto you: Feare not, and be not afrayed of them: for the LORDE youre God goeth before you, and shall fighte for you, like as he dealeth with you in Egypte be- fore youre eyes, and in the wyldernesse: whe- re thou sawest, that the LORDE thy God bare the (euen as a man beareth his sonne) thorow out all the waye that ye haue wal- ked, tyll ye came to this place. And yet for all this ye haue not belened on the LORDE youre God, which wente before you, to sear- che you out a place, where ye shulde pitch youre tentes: by night in the fyre (to shewe you the waye, wherin ye shulde go) & on the daye tyme in the cloude.

Whan the LORDE herde y<sup>e</sup> voyce of y<sup>e</sup> wordes, he was wroth, and swore, and saide: There shall none of this euell generacion se that good lande, which I swaue to geue vnto youre fathers, excepte Caleb the sonne of Jephune, he shal se it. And vnto him wyl I geue the lande that he hath troddē vpon, & to his children, because he hath perfectly so- lowed the LORDE.

The LORDE was angrie w<sup>th</sup> me also for youre sakes, and sayde: Thou also shalt not go in thither. But Josua y<sup>e</sup> sonne of Nun, which stondeth before the, he shal go in thi- ther: Courage him, for he shal deuoyde the en- heritaunce out vnto Israel. And youre chil- dre, of whō ye sayde they shulde be a praye, and youre sonnes which this daie vnderston- de nether good ner bad, they shal go in thi- ther, vnto them wil I geue it, and they shall enioye it. But as for you, turne you, and take youre iourney to the wyldernesse, euen the waye to the reed see.

Then answered ye, & sayde vnto me: We haue synned agaynst y<sup>e</sup> LORDE, we wil go vp, and fighte, accordinge to all that the LOR- DE hath commaunded vs. Now whan ye had prepared y<sup>e</sup> selues, euery one in his har- nesse, & were at the poynte to go vp to the mountaynes, y<sup>e</sup> LORDE sayde vnto me: Spea- ke vnto them, y<sup>e</sup> they go not vp, & that they fighte not (for I am not amonge you) that ye be not smytten before youre enemies. Whan I tolde you this, ye wolde not heare, & were disobedient vnto the worde of the LORDE, and were presumptuous, and wente vp to y<sup>e</sup> mountaynes. Then the Amorites that dwelt vpon the mountaynes, came out against you, and chased you, as Bees do, and smote you

at Seir, euen vnto Homa. Now whan ye came againe, and wepte before the LORDE, he wolde not heare youre voyce, and encly- ned not his eares vnto you. \* So ye abode in Cades a longe season.

The II. Chapter.

Then turned we vs, and toke onre iour- ney to the wilderness, euen the waye to the reed see (as the LORDE sayde vnto me) and compassed mount Seir a longe season. And y<sup>e</sup> LORDE saide vnto me: Ye haue compassed this mountayne now longe ynough, turne you Northwarde, and commande the people, and saye: Ye shal go thorow y<sup>e</sup> coastes of youre brethē the children of Esau, which dwell at Seir: & they shal be afrayed of you. But take diligente hede to youre sel- ues, that ye prouoke them not: for I wyl not geue you one fore brethē of their londe. \* For mount Seir haue I geuen to the children of Esau to possesse. Ye shal bye meate of them for moneye, that ye maye eate. And water shal ye bye of them for money, that ye maye drynke. For the LORDE thy God hath bles- sed the in all the woikes of thy bondes. He hath considered thy iourneyes thorow this greate wyldernesse: and this fortye yeres hath the LORDE thy God bene with the, so that thou hast wanted nothinge.

Now whan we were departed from o<sup>r</sup> brethē the children of Esau, that dwell vpon mount Seir, by the waye of the felde from Elath & Elzeon gaber, we returned vs, & wente by the waye of the wyldernesse of y<sup>e</sup> Moabites. Then sayde the LORDE vnto me: \* Thou shalt not vex the Moabites, ner prouoke the vnto battayll, for I wil not geue the of their londe to possesse. For Ar haue I geuen vnto the children of Lot in possession. \* The Emims dwelt there before tyme, which were a greate stronge people, & hye of stature, as the Enakims: and were taken for giants, like as y<sup>e</sup> Enakims. And y<sup>e</sup> Moabites called them Emims. \* The Ho- rites also dwelt in Seir afore tyme, & y<sup>e</sup> chil- dren of Esau droue them out, and destroyed them before them, & dwelt in their steade: li- ke as Israel dyd in y<sup>e</sup> lōde of his possession, that the LORDE gaue them.

Get you vp now, & go ouer the ryuer Sa- red. And we wente ouer. The tyme that we were goinge fro Cades Barnea, tyll we ca- me ouer the ryuer Sared, was eight & thir- ty yeres: tyll all the men of warre were waysted out of the hoost, \* as the LORDE swaue vnto them. The hande of the LORDE also was agaynst them, to destroye the out

Nu. 20. a

Nu. 21. a

Gen. 35. i

Mal. 1. a

Judic. 3. i

Gen. 14. i

Gen. 26. i

Nu. 24. c

and 26. i



of the host, till they were consumed.

And whan all the men of warre were consumed, so & they were deed amonge the people, the **LORDE** spake vnto me, and sayde: This daie shalt thou go thorow the coast of Moabites by Ar, & shalt come nye vnto children of Ammon, whom thou shalt not were ner prouoke. For I wyll not geue the of the lode of the childre of Ammon to possesse, for I haue geue it vnto the childre of Lot in possession. It was take for a lode of giants also, & giants dwelt therein afore tyme. And the Ammonites calleth Samsumims, which was a people that was greete, many, and of hye stature, as the Enakims.

And these & **LORDE** destroyed before the, and let them possesse the same, so that they dwelt in their steade. Like as he dyd with the childre of Esau, which dwell vpo mount Seir, whan he destroyed the houses before them: and let them possesse the same, so that they haue dwelt in their steade vnto this daye. And the Caphthorims came out of Caphther, and destroyed the Anims (which dwell at Hazarim euen vnto Gaza) & there dwelt they in their steade.

Get you vp now, and departe, and go ouer the ryuer Arnon. Beholde, I haue geue Sihon & kynge of the Amorites at Heshbon into thy hande: go to and conquere, and prouoke him vnto battayll. This daye wyll I begynne, so that all nacions vnder all the heauen, shal feare & drede: In so moch & wha they heare of the, they shal tremble and quake for thy commynge.

Then sent I messengers from & wylder nesse of the East vnto Sihon the kynge at Heshbon & w peaceable wordes, and caused to saye vnto him: I wil go but thorow & lode, I wil go a longe by the hye waye, I wil neither turne to the righte hade ner to & lefte. Thou shalt sell me meate for money, that I maye eate: & water shalt thou sell me for money, that I maye drinke. Onely let me go thorow by fore, as the childre of Esau (which dwell at Seir) dyd vnto me: and the Moabites that dwell at Ar: vntyll I be come ouer Jordane, into the londe which the **LORDE** oure God shal geue vnto vs.

But Sihon the kynge at Heshbon wolde not let vs go by him: for the **LORDE** & God hardened his mynde, & made his hert tough that he mighte deluyner him in to thy handes, as it is come to passe this daye.

And the **LORDE** sayde vnto me: Beholde, I haue begonne to deluyner Sihon with his londe before the: go to and conquere, and pos-

sesse his lode. And Sihon came out w all his people to fight agaynst vs at Jahza. But the **LORDE** oure God deluynerd him in to oure handes, so that we smote him with his children and all his people.

Then toke we all his cities at the same tyme, and destroyed vterly all the cities, men, women, and children, and let none remayne: save the catell, which we caught to oure selues, & the spoyle of the cities that we wanne from Aror, which lyeth vpon the ryuer syde of Arnon, and from the cite on the ryuer vnto Gilead. There was no cite that coulde defende it selfe from vs: the **LORDE** oure God deluynerd vs all before vs. But vnto the londe of the childre of Ammon thou camest not, ner to all that was on the ryuer Jabok, ner to & cities vpo & mountaynes, ner vnto what so euer the **LORDE** oure God forbade vs.

## The III. Chapter.

Now we turned vs, & wente vp & wale vnto Basan. And Og & kynge of Basan, came out w all his people to fight agaynst vs at Edrei. But the **LORDE** sayde vnto me: Be not afrayed of him, for I haue deluynerd him & all his people w his londe in to thy hande: & thou shalt do w him, as thou dydest w Sihon kynge of & Amorites, which dwell at Heshbon. Thus the **LORDE** oure God deluynerd Og & kynge of Basan in to oure handes also with all his people: so that we smote him, till there was no thinge left euer vnto him.

Then wanne we at the same tyme all his cities, & there was not one cite that we toke not from him, euen thre score cities, the whole region of Argob in the kyngdome of Og at Basan. All these cities were stronge, with hye walles, gates, and barres, besyde many other vnwalld townes.

And we vterly destroyed them, as we dyd with Sihon the kynge at Heshbon. All the cities destroyed we vterly, and the men, women, and children. But all the catell and spoyle of the cities caughte we for oure selues.

Thus toke we at the same tyme the londe out of the honde of the two kynges of the Amorites beyonde Jordane, from the ryuer of Arnon vnto mount Hermon (which the Sidons call Sirion, but the Amorites call it Senir) all the cities vpon the playne, and all Gilead, and all Basan vnto Salcha and Edrei, the cities of the kyngdome of Og at Basan. For onely Og the kynge of Basan remayned ouer of the giants. Behol-

de, his yron bed is here at Rabath amonge the childre of Ammon, nyne cubites longe, and foure cubites brode, after the cubite of a man.

This londe conquered we at the same tyme, from Aror that lyeth on & ryuer of Arnon. And vnto the Rubenites and Gadites I gaue halfe mount Gilead with the cities therof: but & remnant of Gilead, & all Basan the kyngdome of Og, gaue I vnto the halfe trybe of Manasse. The whole region of Argob with all Basan was called the giants londe.

Jair the sonne of Manasse toke all the region of Argob vnto the coastes of Gessuri and Maachati, and Basan called he Ha-noth Jair after his awne name, vnto this daye: But vnto Machir I gaue Gilead. And vnto the Rubenites and Gadites I gaue one parte of Gilead vnto the ryuer of Arnon (at the myddes of the ryuer is & border) and vnto the ryuer Jabok, which is the border of the childre of Ammon: the felde also, and Jordane (which is the coaste) from Cinereth vnto the see in the felde, namely, & Salt see vnder mount Pisga, Eastwarde.

And I commaunded you at the same tyme, and sayde: The **LORDE** oure God hath geuen you this londe to take possession of it. Go youre waye forth therfore harnessed be fore youre brethien the childre of Israel, all ye that be mete for the warre. As for youre wyues, and children and catell (for I knowe that ye haue moch catell) let them remayne in youre cities, which I haue geuen you, vntill the **LORDE** oure God haue broughte ye brethien to rest also as well as you, that they also maye take possession of the londe, which the **LORDE** oure God shal geue the beyonde Jordane: and then shal ye turne agayne to youre awne possession, which I haue geuen you.

And I warned Josua at the same tyme, and sayde: Thine eyes haue sene all that the **LORDE** oure God hath done vnto these two kynges: eue so shal the **LORDE** do also vnto all & kyngdomes whither thou goest. Feare them not, for the **LORDE** oure God shal fighte for you.

And I besoughte the **LORDE** at the same tyme, & sayde: O **LORDE** **LORDE**, thou hast be gonne to shewe & seruante thy greatnesse and thy mightie hade. For where is there a God in heauen & earth, that can do after & workes and after thy power? O let me go & se & good londe beyonde Jordane, & goodly hye countre, and Libanus.

But the **LORDE** was angrie with me for youre sakes, and wolde not heare me, but sayde vnto me: Be content, speake nomore to me of this matter. Get the vp to the toppe of mount Pisga, and lifte vp thine eyes toward the west, and toward the north, and toward the south, and toward & east: and beholde it with thine eyes, for thou shalt not go ouer this Jordane. And geue Josua his charge, and corage him, and bolde him, for he shal go ouer Jordane before the people, and shal dewye vnto them the londe, that thou shalt se. And so we abode in the valley ouer agaynst the house of Peor.

## The III. Chapter.

Now hearken Israel vnto the ordinaunces and lawes, which I teach you that ye do them, & ye maye lyeue, and come in, & take possession of the londe, which the **LORDE** God of yo fathers geueth vnto you. Ye shal put no thinge vnto the worde which I commaunde you, neither do oughte therefrom, that ye maye kepe the commandementes of the **LORDE** oure God, which I commaunde you. Your eyes haue sene what the **LORDE** hath done w Baal Peor: all them that walked after Baal Peor, hath the **LORDE** thy God destroyed from amonge you. But yet that cleue vnto the **LORDE** yo God, are all aliue this daye. Beholde I haue taughte you ordinaunces and lawes, sod as the **LORDE** my God commaunded me, that ye shulde do eue so in the londe, in to & which ye shal come, to possesse it.

Kepe them now therfore and do them: for that is youre wysdome and vnderstondinge in the sight of all nacions, which wha they haue herde all these ordinaunces, shal saye: O what a wyse and vnderstondinge folke is this: and how excellent a people: for where is there so excellent a nation, that hath goddes so nye him, as the **LORDE** oure God is nye vnto vs, as oft as we call vpon him? And where is there so excellent a nation, that hath so righteous ordinaunces and lawes, as all this lawe which I laye before you this daye.

Take hede to thy selfe now, and kepe well thy soule, that thou forget not the thinges which thine eyes haue sene, and that they be parte not out of thy hert all the dayes of thy life. And thou shalt teach them thy children and thy childers children, the daye wha thou stodest before the **LORDE** thy God by mount Horeb, whan the **LORDE** sayde vnto me: Gather me the people together,



that I maye make them heare my wordes, which they shal lerne, that they maye feare me all the dayes of their life vpon earth, & that they also maye teach their children.

And ye came nye, & stode vnder 3 mount. But the mount burnt vnto the myddes of heauen, and there was darknesse, clondes, and myste. And 3 LORDE spake vnto you out of the myddes of the fyre. The voyce of his wordes ye herde, neuerthelesse ye sawe no ymage, but herde the voyce onely. And he declared vnto you his couenaunt, which he cōmaunded you to do, namely, the ten verses, and wrote them vpon two tables of stone. And the LORDE commaunded me at the same time, to teach you ordinaunces & lawes that ye might do ther after in the londe, in to the which ye go to possesse it.

Kepe well your soules therfore, for ye sawe no maner of ymage, in the daye whā the LORDE spake vnto you out of the fyre vpon mount Horeb, that ye destroye not yourselues, and make you eny ymage, that is like a man, or woman, or best vpon earth, or fettered foule vnder the heauen, or worne vpon the ground, or fysshie in the water vnder 3 earth: 3 thou lifte not vp thine eyes toward heauen, and se the Sonne and the Moone & the starres, and the whole hoost of heaue, and be disceaned, and worshippe, and serue them: which the LORDE 3 God hath made to serue all naciōs vnder 3 whole heaue.

But you hath the LORDE taken, and broughte you out of the yron fornace, namely, out of Egipte, that ye shulde be the people of his enheritaunce, as it is come to passe this daye. And the LORDE was angrie with me for youre sakes, so that he swore, 3 I shulde not go ouer Jordane, ner come in to that good londe, which the LORDE thy God shall gene the to enheritaunce. As for me, I must dye in this londe, and shal not go ouer Jordane: But ye shal go ouer, and shall haue that good lōde in possession.

Take hede therfore vnto youre selues, that ye forget not the couenaunt of the LORDE youre God, and that ye make no ymages of eny maner of fashyon, as the LORDE thy God hath commaunded. For the LORDE thy God is a consumynge fyre and a gelous God.

If whan ye haue begotten children, and childers children, and haue dwelt in the londe, ye marre youre selues, & make you ymages of eny maner of fashyon, and do well in the sighte of 3 LORDE youre God, to prouoke him: I call heauen and earth to recor

de ouer you this daie, that ye shall shortly perishe fro the londe, in to 3 which ye go ouer Jordane to possesse it. Ye shal not dwell longe therein, but shal vtterly be destroyed. And 3 LORDE shal scatter you amonge 3 naciōs, and ye shall be left a small people amonge 3 heythens, whither the LORDE shall brynge you. There shal ye serue goddes, which are 3 workes of mens handes, euen wodd & stone, which nether se ner heare, ner care ner smell.

But yf then seke the LORDE 3 God then thou shalt finde him, yee yf thou seke him w thy whole hert and with all 3 soule. Whan thou shalt be strately troubled, & whā all the se thinges shal come vpo the in 3 latter dayes, then shalt thou turne agayne to 3 LORDE thy God, and be obedient vnto his voyce. For 3 LORDE 3 God is a mercifull God, he shal not forsake the, ner destroye the: nether shall he forget the couenaunt with thy fathers, which he swore vnto them.

For afe after the tymes past, which haue bene before the, sens the daie 3 God created man vpon earth, from one ende of the heaue vnto the other, whether there was euer eny soch greate thinge done, or eny soch like herde, that a people hath herde 3 voyce of God speake out of the fyre (as thou hast herde) & yet lined. Or whether God assaied to go & take vnto him a people out of 3 myddes of a naciō, thow tentacions, thow tokens, thow wonders, thow warre, & thow a mightie hande, & thow a stretched out arme, and thow greate visiōs, acordyng vnto all as the LORDE youre God hath done with you in Egipte before thine eyes.

Thou hast sene it, 3 thou mightest knowe that the LORDE is God, and that there is no ne other but he onely. Out of heauen made he the to heare his voyce, that he might nureture the: and vpon earth he shewed the his greate feare, & out of 3 fyre thou herdest his wordes: because he loued 3 fathers, & chose their sede after the. And he brought 3 out w his presence thow his mightie power out of Egipte, to dryue out (before the) naciōs greater and mightier then thou, and to bringe 3 in, 3 he might gene the their lōde to enheritaunce, as it is come to passe this daye.

Therfore shalt thou knowe this daye, & turne it into thine herte, that the LORDE is God above in heauen, and beneth vpon earth, and that there is no mo. Kepe his ordinaunces therfore and commaundementes, which I commaunde the this daie, the shal it go well w the and thy children after the, so that thy life shal longe endure in 3 londe.

which the LORDE the God gene the the thy life longe.

Then separated Moses the cities beyon de Jordane, toward the Sonnerysinge, 3 he might flye thither, which had slayne his neyghboure vnawarres, & hated him not afore tyme, 3 he might flye in to one of these cities, & lyue. Bezer in 3 wilderness in the playne countre amonge the Rubenites, & Ramoth in Gilead amonge 3 Gaddites, & Golan in Basan amonge the Manassites.

This is the lawe which Moses layed before the children of Israel: these are the testimones, ordinaunces, & lawes, 3 Moses spake vnto the children of Israel (after they were departed out of Egipte) beyonde Jordane in the valley ouer agaynst the house of peor, in 3 londe of Sion kynge of 3 Amorites which dwelt at Heshbon, whom Moses & the childre of Israel smote after they were departed out of Egipte, & conquered his lōde, & the londe of Og kynge of Basan, two kynges of the Amorites which were beyon de Jordane toward the Sonnerysinge fro Arer (which lyeth vpon 3 ryuer syde of Arnon) vnto mount Sion, which is Hermon: & all 3 playne felde beyonde Jordane eastward vnto the see in 3 plaine felde vnder mount Pisga.

The V. Chapter.  
Moses called all Israel, & sayde vnto the: heare Israel the ordinaunces & lawes which I speake in yo eares this daye: lerne them, & kepe the so, that ye dother after. The LORDE oure God made a couenaunt with vs at Horeb: he made not this couenaunt with oure fathers, but with vs, that are herethis daie, and lyue eue ry one. He talked with vs face to face out of the fyre vpo the mount. I stode at the same tyme betwixte the LORDE and you, that I might shewe you the worde of the LORDE. For ye were afrayed of the fyre, & wente not vpo the mount, and he sayde:

I am the LORDE thy God, which haue brought the out of the londe of Egipte, out of the house of bondage. Thou shalt haue none other goddes in my sighte. Thou shalt make the no grauen ymage of eny maner of liknesse of the thinges 3 are aboue in heauen, & beneth vpon earth, & in the water vnder the earth. Thou shalt not hono them, ner serue the. For I 3 LORDE 3 God am a gelous God, vsytinge the synne of the fathers vpo the children, vnto the thirde and fourth generacion, of the 3 hate me: & shewe mercye vpon many thousandes 3 loue me, and kepe my commaundementes.

Thou shalt not take 3 name of 3 LORDE 3 God in vayne: for 3 LORDE shal not holde him vngiltie, 3 take his name in vaine.

Kepe 3 Sabbath daye, that thou sanctifye it, as the LORDE thy God hath commaunded the. Sixe daies shalt thou labour, and do all thy worke, but vpon the seuenth daye it is the Sabbath of the LORDE thy God: No maner worke shalt thou do in it, thou, and thy some, and thy daughter, and thy seruauit, and thy mayde, and thine ore, and thine Ass, and all thy catell, and the straunger which is within thy gates, that thy seruauit and thy mayde maye rest as well as thou. For thou shalt remembre, that thou thyself also wast a seruauit in the londe of Egipte, and how that the LORDE thy God brought the out from thence with a mightye hande, and a stretched out arme. Therfore hath the LORDE 3 God commaunded 3 to kepe the Sabbath daye.

Honoure thy father and thymother, as the LORDE thy God hath commaunded the that thou mayest lyue longe vpo earth, and that it maye go well with the in the londe, which the LORDE thy God shall gene the.

Thou shalt not kyll.  
Thou shalt not breake wedlocke.  
Thou shalt not steale.  
Thou shalt beare no false witnes against thy neyghboure.

Thou shalt not lust after 3 neyghbours wyfe.

Thou shalt not lust after thy neyghbours house, londe, seruauit, mayde, ore, Ass, or what so ever he hath.

These are the wordes that the LORDE spake to all youre congregacion, vpon the mount out of the fyre of the clonde and darknesse with a greate voyce, and added nothynge therto. And he wrote them vpon two tables of stone, and deluynered the vnto me.

But whan ye herde the voyce out of the darknes, and sawe the mount burne w fyre, ye came vnto me all ye rulers amonge youre trybes, and youre Elders and sayde: Beholde, the LORDE oure God hath shewed vs his glory & his greatnes, and we haue herde his voyce out of 3 fyre. This daye haue we sene, that God maie talke with a man, and he yet lyue. And now wherfore shulde we dye, that this fire shulde consume vs? If we shulde heare the voyce of the LORDE oure God eny more, we shulde dye. For what is all fleshe, that it shulde be able to heare 3 voyce of the lyuyng God speakyng out of 3 fyre, as we haue done, and yet lyue? So thou and heare

1phe.6.2

1Joh.4.6  
Exo.20.2

Deut.3.2

Deut.17.6  
Sap.13.2  
Job.31.6

Gen.1.6  
4.6  
Eph.5.6  
Mar.5.6

Deut.5.6  
and.22.6

1Nu.27.6  
Deut.1.6  
and.3.6

Deut.34.2

Exo.20.2

Heb.12.6

Deut.2.6  
Ier.16.6

Deut.10.6  
and.21.6

Leu.24.6

Exo.21.6

Exo.21.6  
Mat.15.2  
Eph.6.2

Math.5.6  
Rom.13.6

Rom.7.6  
and.13.6

Exo.31.6

Deut.1.6



all & the LORDE oure God sayeth, and tell us. All & the LORDE sayeth vnto the, that will we heare and do. Whan the LORDE herberthe voyce of y<sup>e</sup> wordes which ye spake vnto me, he sayde vnto me: I haue herde & voyce of the wordes of this people, which they haue spoken vnto &. It is all good that they haue spoken. But who shal gene them soch an herre, & they maye feare me, & kepe all my commaundementes as longe as they lyue, & it maye go well with them, and with their childre for ever? So & saye vnto them: Get you in to y<sup>e</sup> tentes agayne. But thou shalt stonde here before me, that I maye tell the all the commaundementes, and ordinaunces and lawes which thou shalt teach them & they maye do therafter in the lode, which I shal gene the to possesse. Take hede now therfore that ye do, as the LORDE y<sup>e</sup> God hath commaunded you, and turne not asyde nether to & right hande ner to the lefte: but walke in all & wayes which the LORDE youre God hath commaunded you, that ye maie lyue, and that it maie go well with you, and & ye maye lyue longe in & londe which ye shall haue in possession.

## The VI. Chapter.

These are the commaundementes, ordinaunces & lawes which & LORDE y<sup>e</sup> God hath commaunded, & ye shulde lerne them, & do them, in the londe whither ye go to possesse it, & that thou mayest feare the LORDE & God, & kepe all his ordinaunces & commaundementes, which I commaunde the, thou and & children, and & childers childen all & dayes of youre life, that ye maye lyue longe. Thou shalt heare (& Israel) & take hede, & thou do therafter, & it maye go well with &, & that thou mayest multiplie greatly, as & LORDE God of & fathers hath promysed the a londe & floweth w<sup>th</sup> mylke & honny. Heare & Israel, the LORDE oure God is one LORDE onely. And thou shalt loue the LORDE thy God w<sup>th</sup> all thy hart, with all & soule, & with all thy myghte. And these wordes, which I commaunde the this daie, shalt thou take to hert, & shalt whet them vpon & children, and shalt talke of them, whā thou syttest in thyne house, & whan thou walkest by the waye: whan thou lvest downe, & whā thou rystest vp. And thou shalt bynde them for a signe vpon thine hande, and they shall be a token of remembraunce before thine eyes, and thou shalt wyte them vpon the postes of thine house, and vpon thy gates.

Now whan & LORDE & God shal bringe the in to & londe wherof he swaie vnto &.

fathers Abraham, Isaac, & Jacob, and shal gene the greates & goodly cities, which thou hast not buylded: and houses full of all goodes, which thou hast not filled: & digged welles which thou hast not digged: and vynyardes and olyue trees, which thou hast not plantid, so & thou eatest and art full: then beware that thou forget not the LORDE, which brought the out of the londe of Egypte, fro the house of bondage: but thou shalt feare the LORDE thy God, and him onely shalt thou serue, and sweare by his name. And ye shal not folowe the other goddes of the nacions which are aboute you (for the LORDE thy God is a gelous God in the myddest of the) that the wrath of the LORDE thy God waxe not whore ouer the, and destroye the from the earth.

Ye shal not tempte & LORDE youre God, as ye tempted him at Massa: but kepe the commaundementes of the LORDE y<sup>e</sup> God, and his witnessses, & his ordinaunces, which he hath commaunded the, that thou mayest do that which is right & good in & sighte of the LORDE, & thou mayest prospere, and & thou mayest go in & conquere that good londe, which the LORDE swaie vnto & fathers, that he maye chace out all thine enemies before the, as the LORDE hath sayde.

Now whan thy some areth the todaye or tomorrow, and sayeth: What meane these witnessses, ordinaunces and lawes, that the LORDE oure God hath commaunded you? Then shalt thou saye vnto thy some: We were pharaos bondmen in Egypte, and the LORDE brought vs out of Egypte with a mightie hande, and the LORDE did greates & euell tokens & wonders in Egypte vpo pharao and all his house before oure eyes, and brought vs from thence, to bringe vs in and to geue vs & londe, that he swaie vnto oure fathers. And therfore hath the LORDE commaunded vs to do a cordinge vnto all these ordinaunces, that we might feare the LORDE oure God, that we might prospere all the dayes of oure life, as it is cometo passe this daie. And it shall be righteousnes vnto vs before the LORDE oure God, yf we kepe and do all these commaundementes, as he hath commaunded vs.

## The VII. Chapter.

Whan & LORDE & God bringeth the in to & londe where in to thou shalt come to possesse it, & roteth out manacions before the: the Hethites, Gergosites, Amorites, Cananites, Phereites, Hemitas, and Jebusites, seuē nacions which are grea-

ter and mightier then thou: and whan the LORDE thy God deliuereth the before &, that thou mayest smyte them, thou shalt utterly destroye them, so that thou make no couenaunt with them, nor shewe them fauoure, and shalt make no mariages with them: Ye shall not geue youre daughters vnto their sonnes, ner take their daughters vnto youre sonnes. For they will make youre sonnes departe from me, to serue straunge goddes: then shall the wrath of the LORDE waxe whore vpon you, and destroye you shortly.

But thus shal ye do with them: Ye shal overthrowe their altares, breake downe their pilers, cut downe their groues, & burne their images with fyre. For thou art an holy people vnto the LORDE thy God. The hath the LORDE thy God chosen, that thou shuldest be his awne peculier people, from amonge all nacions that are vpon the earth.

It was not because of the multitude of you aboue all nacions, that & LORDE had lust vnto you and chose you. (For ye were the leest amonge all nacions) but because he loued you, and that he mighte kepe the ooth, which he swaie vnto youre fathers, he broughte you out with a mightie hande, and deliuered you fro the house of bondage, out of the hande of pharao kynge of Egypte.

Thou shalt vnderstonde now therfore, that the LORDE thy God is a mightie and true God, which keperth couenaunt and mercy vnto them that loue him, and kepe his commaundementes, euen thorow out a thousande generacions: And rewardeth them that hate him, before his face, that he maye destroye them: and wyll not be longe in tarienge to rewardeth them (before his face) that hate him. Kepe now therfore the commaundementes, and ordinaunces and lawes, which I commaunde the this daie, that thou do therafter.

And yf ye shall heare these lawes and kepe them, and do therafter, then shal the LORDE thy God also kepe the couenaunt and mercy with the, which he swaie vnto thy fathers: and shal loue the, blesse the, and multiplie the: he shal blesse the frute of & wombe, and the frute of thy londe, thy corne, wyne and oyle, the frute of thy kyne, and the frute of thy shepe, in the londe that he swaie vnto & fathers to geue the. Blessed shalt thou be aboue all nacions, there shal no vnfutefull personne be in the, ner amonge thy catell. The LORDE shal put from the all maner of dyscase, and shal bringe vpon the

none of & euell sicknesses of Egypte, which thou hast sene, but shall put them vpon all those that hate the.

Thou shalt bringe to naught all the nacions, which the LORDE thy God shal deliuer the. Thine eye shall not spare them, and their goddes shalt thou not serue, for that shalbe thy decaye. If thou shalt saye in thyne hert: These nacions are mo then I, how ca I dryue them out? Feare them not. Remember what the LORDE thy God did vnto pharao and to all the Egipcians, thorow grea- tentacions (which thou hast sene with thine eyes) thorow tokens and wonders, thorow a mightie hande and a stretched out arme, wherwith the LORDE thy God brought the out. Euen so shal the LORDE thy God do vnto all & nacions of whō thou art afrayed.

The LORDE & God also shal sende hemetres amonge them, vntyll they that remayne and hyde them selues from the, be destroyed. Be not thou afrayed of them: for the LORDE thy God is in the myddes of the, euen the mightie and fearfull God. He (euen the LORDE thy God) shall rote out the nacions before the by litle and litle. Thou canst not consume them at one time, & the bestes of the felde increase not vpon the. The LORDE thy God shal deliuer them before the, and shall smite them with a grea- te slaughter, tyll they be destroyed. And he shal deliuer their kyn- ges in to thine hande, and thou shalt destroye their names from vnder heauen. There shal no man make the resistance before the, vntyll thou haue destroyed them.

The ymages of their goddes shalt thou burne with fyre, & shalt not desyre the syluer or golde that is on them: or to take it vnto the, that thou snare not thy self therin: for it is abhominacion vnto the LORDE & God. Therfore shalt thou not bringe the abhominacion in to thine house, & thou be not damned as it is, but shalt utterly desyre it, and abhorre it, for it is damned.

## The VIII. Chapter.

Al the commaundementes which I commaunde & this daie, shal ye kepe, so & ye do therafter, that ye maye lyue and multiplie, and come in, and take possession of the londe, which & LORDE swaie vnto youre fathers: and thynke vpon all & waie thorow the which the LORDE thy God hath led the this fortye yeares in the wyldernesse, & that he mighte chasten the, and proue the, to wete whath were in thyne hert, whether thou woldest: kepe his commaundementes or no. He chastened the, and let the hunger,



Exo. 15. d  
Num. 11. b  
Mar. 4. a  
Luc. 4. a  
Deut. 29. a  
and fed the with Manna (which thou and thy fathers knewe not) to make the knowe, that man lyueth not by bred onely, but by all that proceedeth out of the mouth of the LORDE. Thy clothes are not waxed olde vpon the, and thy fete are not swolle this fortye yere.

Deut. 11. b  
Understonde therfore in thine hert, that as a man nurourerth his sonne, euen so hath the LORDE thy God nurtured the. Repe therfore the commaundementes of the LORDE thy God, that thou walke in his wayes, and feare him. For the LORDE thy God bryngeth the in to a good londe: A londe where in are ryuers of water, fountaynes and springes, which flowe by the hilles and valleys: A londe wherein is wheate, barlye, vines, fygge trees, and pomgranates: A londe wherein growe Olyue trees and honye: A londe where thou shalt not eate bred in scarcenes, and where thou shalt lacke nothinge: A londe where y stones are yron, where thou shalt dygge brasse out of hilles: That whā thou hast eaten and art fylled, thou mayest praise the LORDE thy God, for that good londe, which he hath genen the.

Deut. 31. c  
Prou. 30. a  
Num. 31. a  
Beware now therfore, that thou forget not the LORDE thy God, that thou woldest not kepe his commaundementes, and his ordinaunces, and lawes, which I commaunde the this daye: that (whan thou hast eaten & art fylled, and hast buylded goodly houses, & dwellest therein, and whan thy beestes and shepe, and syluer, and golde, and all y thou hast, increaseth) thine hert ryse not then, and thou forget the LORDE thy God (which brought the out of the londe of Egypte, fro y house of bondage, and led y thorow this greates & terrible wyldernes, where were serpentes that spouted fyre, and Scorpions, & drought, and where there was no water, and brought the water out of the hard flynte, and fed the in the wyldernes with Manna wherof y fathers knewe not, that he might chasten the, and proue the) to do the good afterwarde) and lest thou saye in thine hert: My power and the mighte of myne awne hande hath done me all this good: But that thou thynke vpon the LORDE thy God. For it is he, which geneth the power to exerceyse strength, that he maye performe the couenaunt, which he swaie vnto thy fathers, as it is come to passe this daye.

Deut. 4. d  
But yf thou shalt forget the LORDE thy God, \*and folowe other goddes, and serue them, and worshippe the, I testifie ouer you this daye, that ye shal vterly perishe. Euen

as the heythen whom y LORDE destroyed before youre face, so shall ye perishe also, because ye are not obedient vnto the voyce of the LORDE youre God.

The IX. Chapter.

Go ouer Jordane, that thou maifeste me in to conquere the nations, which are greater and mightier then thou, great cities, walled vp vnto heauen, a greates people and of an hye stature, namely the childen of Enakim, whom thou hast knowne, and of whom thou hast herde saye: Who is able to stonde agaynst the childen of Enakim: Therfore shalt thou knowe this daye, that the LORDE y God goeth before the, & cōsumynge fyre. he shal destroye the, and shal subdue them before the, and shal drine them out, & shortly shal he brynge the to naught, as the LORDE hath promysed the.

Now whan the LORDE thy God hath expelled them out before the, saye not thou the in thine hert: The LORDE hath brought me in to take possession of this londe for myne awne righteousnes sake, where as y LORDE yet dryneth out the heythen before the, because of their vngodlynes.

For thou comest not in to take theirolde in possession, for thine awne righteousnes sake, and because of thy right hert: but the LORDE dryneth out these heythen, for their awne vngodlynes sake, and that he maye performe the worde, which the LORDE hath swome vnto y fathers, Abraham, Isaac, and Jacob.

Understonde now therfore, that the LORDE y God geneth not the this londe to possesse it, for thine awne righteousnes sake. For thou art a styffnecked people.

Remembre and forget not, how thou displeasedest the LORDE thy God in the wyldernes. Sence y daye that thou departedst out of the londe of Egypte, tyll ye came vnto this place, haue ye bene disobedient vnto the LORDE.

For in Horeb ye angred the LORDE, so that of wrath he wolde haue destroyed you, whan I was gone vp to y mount, to receaue the tables of stone, namely the tables of the couenaunt \* which the LORDE made w you, and I abode fortye dayes & fortye nightes vpon the mount, and ate no bred, & dranke no water: and the LORDE gaue me y two tables of stone, wyrtten with the synger of God, and in them was acordinge to all the wordes, which the LORDE sayde vnto you vpon the mount out of the fyre, in the daye

of the gatheringe together.

And after the fortye dayes and fortye nightes, y LORDE gaue me y two tables of stone, namely y tables of the couenaunt, and sayde vnto me: vp, & get y downe quyetly from hence, for thy people whom thou broughtest out of Egypte, haue marred the selues, they are soone gone out of the waye, which I commaunded them, and haue made them a molten ymage.

And the LORDE saide vnto me: I see this people, that it is a styffnecked people: let me alone, that I maye destroye them, and put out their name from vnder heauē. I wyl make of the a people mightier and greater thes is.

And as I turned me, & wente downe fro the mount which bieth w fyre, & had y two tables of the couenaunt in both my handes, I loked, & beholde, ye had synned agaynst y LORDE y God, so y ye had made you a molten calfe, & were soone turned out of y waie which the LORDE had commaunded you. Then toke I the two tables, & cast them out of both my handes, & brake the before youre eyes, & I fell before the LORDE (euen as at the first tyme) fortye dayes & fortye nightes, & nether ate bred, ner dranke water, because of all youre synnes which ye had synned, whan ye dyd soch enell in the sighte of the LORDE, to prouoke him vnto wrath. For I was afrayed of the wrath and indignacion, wherwith the LORDE was angrie w you, euen to haue destroyed you. And the LORDE herde me at that tyme also.

Morouer the LORDE was very angrie w Aaron, so that he wolde haue destroyed him, but I made intercession for Aaron also at y same tyme. As for youre synne (namely, the calfe that ye had made) I toke it, and burnt it with the fyre, and smote it a sunder, & grynede it in peces, euen vnto dust, and cast the dust in to the broke that descended from the mount.

He displeased the LORDE also, \* at Taberah, \* and at Massah, \* and at the Iustgranes, \* and whā he sent you from Cades Barnea, and sayde: Go vp, and conquere the londe which I haue genen you. And ye were disobedient vnto the mouth of the LORDE youre God, and belueed not on him, and herkened not vnto his voyce: for ye haue bene disobedient vnto the LORDE, as longe as I haue knowne you.

The fell I before y LORDE fortye daies and fortye nightes, which I laye there. For y LORDE sayde, he wolde destroye you. But

I made intercession vnto the LORDE, and sayde: O LORDE LORDE, destroye not y people and thine enheritaunce, which thou thorow thy greates power hast deliuered, and broughtest out of Egypte with a mightie hande. Remembre chy seruantes Abraham, Isaac and Jacob. Loke not vpon the stubburnesse, and vngodlynesse and synne of this people (that the londe wherout thou hast broughtest vs, saye not: The LORDE was not able to bringe them in to the lande, that he promysed them, and because he hated them, therfore hath he broughtesthem out, to destroye the in the wyldernes:.) For they are chy people & thine enheritaunce, which thou hast broughtest out w thy greates power, and with thy stretched out arme.

The X. Chapter.

At the same tyme sayde the LORDE vnto me: Hew y two tables of stone like vnto the first, and come vp vnto me in to the mount, and make y an Arke of wod, and in the tables I wyl wyte the wordes, that were in the first, \* which thou brakest, and thou shalt laye them in the Arke. So I made an Arke of fyre tre, and hewed two tables of stone (like as the first were) & wente vp into the mount, and y two tables were in my hande.

Then wrote he in y tables (acordinge as the first wytyng was) the ten verses, which the LORDE spake vnto you out of the fyre vpon the mountayne, at the tyme of the gatheringe together. And the LORDE gaue the vnto me. And I turned me, & wente downe from the mount, and layed the tables in the Arke which I had made, that they might be there, as the LORDE commaunded me.

And the childen of Israel departed from Beroth & Bne Jaakan vnto Mosera (there dyed Aaron, & there was he buried: & Eleazar his sonne became priest in his steade.) Fro thence they departed from Gadgad. From Gadgad to Jathbath, a londe of ryuers of water. At the same season the LORDE separated out the trybe of Levi, to beare the Arke of the LORDES couenaunt, and to stonde before the LORDE, to mynister vnto him, and to prayse his name vnto this daye. Therfore shal the Levites haue no porcion ner enheritaunce with their brethien: for the LORDE is their enheritaunce, as the LORDE thy God hath promysed them.

But I taried vpo the mount (like as aforetyme) fortye dayes and fortye nightes, and the LORDE herde me at that tyme also, and wolde not destroye the. But he sayde vnto



me: Up, & get the forth, & thou mayest go be  
fore the people, & they maye come in, and co  
quere the lode, which I swaue vnto their fa  
thers to geue them.

**C** Now Israel, what requyireth the LORDE  
thy God of the, but **þ** thou feare the LOR-  
DE thy God, and that thou walke in all his  
wayes, & loue him, & serue the LORDE **þ** GOD  
with all thy hert, & with all thy soule: and **þ**  
thou kepe the cōmaundementes of **þ** LOR-  
DE, & his ordinaunces, which I cōmaunde  
the this daye, **þ** thou mayest prospere: Be-  
holde, the heauen & the heauen of all heaues  
and the earth, and all **þ** is therein, is **þ** LOR-  
DES **þ** God. \* Yet hath he had a pleasure  
vnto **þ** fathers, to loue thē: and hath chosen  
their sede after thē, namely you, aboue all na-  
cions, as it is comē to passe this daye.

**D** Circumcise therfore & forebekynne of ys  
Deu. 10. b  
hert, z be nomore styffnecked. For the LOR  
DE ys God is God of all goddes, z LORDE  
ouer all lordes, a greate God, mightie z terry  
ble, which regardeth no personne, z taketh  
no gistes, and doeth righte vnto the father  
lesse and wedowe, and loueth the straunger,  
Exod. 22. c  
to geue him sode z rayment. Therfore shal  
ye loue a straiger, for ye youre selues also we  
re straungers in the londe of Egipte.

Deut. 10. c Thou shalt feare the LORD thy God,  
him onely shalt thou serue, vnto him shalt  
manh. 1. d thou cleue \* & sweare by his name. He is thy  
prayer & God, which hath done for & the  
se greates & terryble thinges, & thine eyes ha  
ue sene. Thy fathers wite downe into Egip  
te & seuentye soules, but now hath & LOR  
Deut. 10. g DE thy God made the \* as & starres of hea  
uen in multitude.

## The XL Chapter.

2 **T**herfore shalt thou loue the **LORDE** y  
God, z kepe his cōmandemētes, his  
ordinaunces, his lawes, z his precep  
tes all y life lōge. And vnderstōdethis daye,  
that which youre childrē knowe not: Which  
haue not sene the nurtoure of the **LORDE**  
yo<sup>r</sup> God, z his greatnesse, z his mightie han  
de, z his stretched out arme, z his tokens and  
actes which he dyd amonge the **Egipciās**,  
vnto Pharaō the Kyng of **Egipce**, z to all  
his londe, z what he dyd to the power of y  
**Egipcians**, z vnto their houses z charettes,  
whan he broughte the waters of the reed see  
vpō them, as they folowed after you, z how  
y **LORDE** hath broughte them to naught  
vnto this daye: z what he dyd vnto you in  
the wildernesse, vntyll ye came vnto this pla  
ce: what he dyd vnto Dathan and Abiram  
the children of **Eliab** the sonne of **Ruben**,

how the earth opened hir mouth and swallowed them with their householdes & receiued all their good that they had in the myddes amonge all Israel.

For youre eyes haue sene the greate wo-  
kes of y<sup>e</sup> LORDE, which he hath done. Ther-  
fore shal ye kepe all the commaundementes  
which I commaunde you this daye, that ye  
maye be stronge to come in, and to conquer  
the londe, whither ye go to possesse it, & that  
ye maye lyue longe in the londe, which the  
LORDE swaie vnto youre fathers, to geue  
vnto them and to their sede, euē a londe that  
floweth with mylke and hony: For the lon-  
de whither thou comcest in, to possesse it, is  
not as the londe of Egipte, whence ye came  
out, where thou sowedest thy sede, and wa-  
terdest it at thy fote as a garden of herbes:  
but it hath hilles and valleyes, which drynte  
water of the rayne of heauen, a londe that  
the LORDE thy God careth for. And the  
eyes of the LORDE thy God are allwaye  
therin from the begynnynge of the yeare un-  
to the ende,

¶ If ye shal hearken therfore vnto my commaundementes, which I commaunde you this daye, & ye loue the LORD your God, and serue him, with all youre hert and with all youre soule: then wyl I geue rayne vnto youre lōde in due season, early and late, that thou mayest gather in thy come, thy wyne and thine oyle: and I wyl geue grasse vpon thy felde for thy catell, that ye maye eat & be fylled.

But bewarre, & youre hert be not discen-  
ned, that ye go asyde, & serue other goddes, &  
woisshipe them, and then the wrath of the  
LORDE waxe whote vpo you, and he shut  
vp the heauē, that there come no rayne, and  
the earth geue not hir increase, & ye perishe  
shortly from the good lōde, which the LOR  
DE hath geuen you.

Put vp therfore these my wordes in yere hertes and in youre soules, and byndeth for a signe vpon youre handes, & they may be a token of remembraunce before yo<sup>r</sup> eyes and teach them youre children, so that thou talke therof, whan thou syttest in thine house, or walkest by the waye: whan thou lyest downe, and whan thou risest vp: and wryte them vpon the postes of thine house, and vpon thy gates, that thou and thy children maye lyue longe in the londe, which the LORD swaue vnto thy fathers to geue them, as long as the dayes of heauen endure vpon earth.

So: yf ye shal kepe all these commaunders

The v. boke of Mosco.

mentes which I commaunde you, so that ye  
do thereafter, that ye loue the LORDE youre  
God, and walke in all his wayes, and cleue  
vnto him, then shall the LORDE dryue out  
all these nacions before you, so that ye shall  
coquere greater and mightier nacions then  
ye youre selues are.

**D** All the places that the soles of youre fete treade vpon, shalbe yours, from the wyldernes, and fro mount Libanus, and from the water Euphrates vnto & vttemost see shal youre coastes be. Woman shal be able to withstande you. The LORDE youre God shal let the feare and drede of you come vpon all & londes wherin ye go, like as he hath promysed you.

Beholde, I laye before you this daye the  
blessynge and the curse. \* The blessynge, yf  
ye be obedient vnto the commaundementes  
of the LORDE youre God, which I com-  
maunde you this daye. The curse, yf ye wyl  
not be obedient to the commaundementes  
of the LORDE youre God, but turne out of  
the waye, which I commaunde you this daye,  
so that ye walke after other goddes, whom  
ye knowe not.

When 3 LORDE 3 God hath brought  
te the in to the londe, whither thou comdest  
in to possesse it, then shalt thou geue the  
blessynge vpon mount Gissim, and the curse  
vpon mount Ebal, which are beyonde Jor-  
dane the waye toward the goinge downe  
of the Sonne, in the lode of the Cananites,  
which dwell in 3 playne felde ouer agaynst  
Gilgal, besyde the Oke groue of More. For  
ye shal go ouer Jordane, that ye maye come  
in to take possession of the londe, which the  
LORDE your God hath geuen you, to con-  
quere it, and to dwell therein. Take hede now  
therfore, that ye do a cordinge vnto all the  
ordinaunces and lawes, which I laye before  
you this daye.

The XII. Chapter.

These are the ordinances and lawes which ye shal kepe, that ye do thereaf ter in the londe, which the LORDE God of thy fathers hath geuen the to possesse, as long as ye lye vpon earth. Destroye all the places, wherin y<sup>e</sup> heithen (who ye shal conquere) haue serued their goddes, whether it be vpo hye mountaynes, vpo hil les, or amonge grenetrees. And ouerthrowe their altares, and breake downe their pilers, and burne their grones with fyre, and hewe downe the ymages of their goddes, & bryn ge the names of them to naught out of the same place. Ye shal not do so vnto the LOR-

The xij. Chap. Fo. lxxx.

DE youre God: but the place, which **3** LOR  
DE youre God shal chose out, of all yo<sup>r</sup> try-  
bes (that he maye let his name dwell there)  
shal ye seke, and come thither, \* and thither  
shal ye brynge youre burnt sacrifices, 2 you-  
re other offerynges, and youre tithes and  
the heue offerynges of youre handes, and  
youre vowes, and youre fre wyll offerynges,  
and the first borne of youre oxen and sheper:  
and there shal ye eate before the L O R D E  
youre God, and reioyse over all that ye and  
youre houses haue geue with youre handes,  
because the LORDE thy God hath blessed  
the. \* Ye shall do none of the thynges, **3** we  
do here this daye, every man what semeth  
him good in his owne eyes. For ye are not  
yet come to rest, ner to **4** inheritaunce which  
the LORDE thy God shal geue the.

But ye shall go ouer Iordane, and dwell  
in the londe & the LORDE youre God shall  
denyde out vnto you, & he shall geue you rest  
from all youre enemies rounde aboute, and  
ye shall dwell safe. Now whan the LORDE  
thy God hath chosen a place, to make his na  
me dwell there, ye shall brynge thither all &  
I haue commaunded you, namely, ye burne  
sacrifices, youre other offerynges, youre ty  
thes, the beue offerynges of youre handes,  
& all youre fre vowes, which ye shall vowe  
vnto & LORDE: and there shall ye eate, and  
reioyse before the L O R D E youre God, ye  
and youre sonnes, and youre doughters,  
and youre seruautes, and youre maydes,  
and the Levites that are within youre ga  
tes, for they haue no porcion ner inheritan  
ce with you. Deut. 10.

Take hede vnto thy selfe, that thou offer not thy burnt offeringes in what so ever place thou seyst: but in the place which **THE LORD** shall haue chosen in one of thy trybes, there shalt thou offer thy burnt offeringes, and do all that **I** commaunde the. **Notwithstanding** thou mayest kyl and eate flesh within all thy gates, after all the desyre of thy soule, acordinge to the blessinge of the **LORDE** thy God, which he hath geue the: \* both the cleane and vncleane maye eate it, as of the Beest and herte, onely the bloude shalt thou not eate, but poure it out as water vpon the earth.

But within thy gates mayest thou not ea  
te of the tythes of thy corne, of thy wyne, &  
of thy oyle, ner of ʒ first boine of thine oxen  
and of thy shepe, or of any of thy vowes  
which thou hast vowed, or of thy frewylof-  
feringes, or ʒeue offeringes of thy handes:  
but before the LORD thy God shalt thou



eatethem, in the place which the LORD thy God choseth, thou & thy sonne, and thy daughter, thy seruante, thy mayde, and the Leuite that is within y gates, & thou shalt reioyse before y LORD thy God, ouer all y thou puttest thine hande vnto. And beware, that thou forsake not the Leuite, as long as thou lymest vpon the earth.

But whan the LORD thy God shal enlarge thy bordes of thy londe (as he hath promysed the) and thou saye: I wil eate flesh (for so moch as thy soule longeth to eate flesh) then eate flesh acordinge to all the desyre of thy soule. But yf the place that the LORD thy God hath chosen (to let his name be there) be farre from the, then kyl of y oren and of thy shepe, which the LORD hath geuen the, as he hath commaunded the, and eate it within thy gates acordinge to all y desyre of thy soule. Euen as a Roode here is eaten, maifest thou eate it: both the cleane and vncleane maie eate it indifferent ly. Onely beware, that thou eate not the bloude: for the bloude is the life. Therefore shalt thou not eate the life w the flesh, but shalt poure it out like water vpon the earth, y thou mayest prospere, and y children after the, whan thou hast done that which is righte in the sighte of the LORD.

But whan thou halowest oughte that is thine, or makest a vowe, thou shalt take it, and brynge it vnto the place, that the LORD hath chosen, and do thy burnt offerynges with the flesh and bloude vpon the altare of the LORD thy God. The bloude of thine offryng shal thou poure vpon the altare of the LORD thy God, and eate the flesh. Take hede, and heare all these wordes, which I commaunde the, y it maye go well with the, and thy children after y for ever, whan thou hast done y which is righte and acceptable in the sighte of the LORD thy God.

Whan the LORD y God hath roted out the heithen before the, whither thou comest into conquare them, & whan thou hast coquered them, & dwelt in their londe, beware then, y thou fall not in the snare after the, whan they are destroyed before the: & that thou are not after their goddes, & saye: Eue as these nacions haue serued their goddes, so wil I do also. Thou shalt not do so vnto the LORD thy God. For all that is abhominacion vnto the LORD, & that he hateth, y same haue they done vnto their goddes. For they haue burnt euen their sonnes and their daughters with fyre vnto their goddes.

All that I commaunde you, shal ye kepe, that ye do thereafter. Ye shal put nothyng thereto, ner take ought there from.

The XIII. Chapter.

Yf there ryse vp a prophet or dreamer amonge you, and geue the a token or a wonder, and that token or wonder which he spake of, come to passe, and then saye: Let vs go after other goddes (whom thou knowest not) and let vs serue the: Thou shalt not hearken vnto the wordes of such a prophet or dreamer.

For y LORD thy God proueth you, to wete whether ye loue him with all your hert, & with all your soule. For ye shall walke after the LORD thy God, and feare him, and kepe his commaundementes, & hearken vnto his voyce, and serue him, and cleue vnto him. As for that prophet or dreamer, he shal dye: because he hath spoken to turne you awaye from the LORD thy God (which broughte you out of the londe of Egypte, and deliuered you from the house of bondage) to thrust the out of the waye, which the LORD thy God commaunded the to walke in, and so shalt thou put awaye the euill from the.

If thy brother, the sonne of thy mother, or thine awne sonne, or thy daughter, or thy wyfe in thy bosome, or thy frende which is vnto the as thine owne soule, entyse the secretly, and saye: Let vs go and serue other goddes (whom thou knowest not, ner yet thy father) which are amonge the nacions rounde aboute you, whether they ben ye vnto the or farre from the, from the one ende of the earth vnto the other: consente not vnto him, and hearken not vnto him. Thine eye also shal not pytie him, and thou shalt haue no compassion vpon him, ner kepe him secrete, but shalt cause him to be slayne: thine hande shal be first vpon him, to cause him to be slayne, and then the handes of all the people. He shal be stoned to death, because he wente aboute to thrust the awaye from the LORD thy God, which broughte the out of the londe of Egypte from the house of bondage: y all Israel maye heare, and feare him, and do nomore such euill amonge you.

If thou hearest in eny cite which y LORD thy God hath geue the to dwell in, that it is sayde: There are certayne men, the children of Belial, gone out from amonge you, and haue disceaued the inhabitants of their cite, and sayde: let vs go, and serue other goddes, whom ye knowe not. Then shalt thou seeke, make search, and enquire diligently.

And yf it be founde of a trouth, that it is so in dede, y soch abhominacion is wroughte amonge you, then shalt thou smyte the indwellers of the same cite and their catell, with the edge of the swerde, and damne the cite with all that is therein: and all the spoyle therof shalt thou gather together in the myddes of the stretes of it, and burne with fyre, both the cite and all the spoyle therof together vnto the LORD y God, that it maye lye vpon a heape for ever, and neuer be buylded eny more. And let nothyng of the damned thinge cleue vnto thy hande, that the LORD maye be turned from the indignacion of his wrath, and graunte the mercy, and haue compassion on the, and multiplie the (as he hath sworne vnto thy fathers) because thou hast hearkened vnto y voyce of the LORD thy God, to kepe all his commaundementes, which I commaunde the this daye, so that thou doest the thinge which is righte in the sighte of the LORD thy God.

The XIII. Chapter.

Ye are the children of the LORD thy God, but not youre selues therefore, & make you no baldnesse betwene your eyes ouer eny deed. For thou art an holy people vnto the LORD thy God. And the LORD hath chosen the to be his awne peculiar people, from amonge all the nacions that are vpon the earth.

Thou shalt eate no abhominacion. These are the bestes which ye shal eate: Oren, shepe, Goates, Hert, Roode, Bugle, wyld goate, Vnicorne, Origen, and Camelion. And euery best that denydeth his clawe, & cheweth cudd, shal ye eate. Neuertheles this shal ye not eate of them that chewe cudd, and denyde not the hofte in to two clawes: The Camel, the hayre, & the conye, for though they chewe cudd, yet denyde they not the hofte, therefore shal they be vncleane vnto you. The swyne, though he denyde the hofte, yet cheweth he not cudd, he shal be vncleane vnto you: ye shall not eate of the flesh of the, and their deed carcases shal ye not touche.

This is it that ye shall eate of all that is in the waters: All that hath fynnes and scales, shal ye eate. But what so ever hath no fynnes ner scales, that shal ye not eate, for it is vncleane vnto you.

Eate of all cleane foules. But these are they, wherof ye shal not eate: The Eagle, y Goshawk, the Cormorante, the Itron, the Vulture, the Rytte with his kynde, & all Ravens in their kynde, the Estriche, the Tigh

crowe, the Coo, the Sparow hawk with his kynde, the litle Oule, the greate Oule, y Bache, the Bytture, the Swanne, the Pellicane, the Pye, the Stork, the Heron, the Jaye w his kynde, the Lapwinge, y Swallowe: And all foules y crepe, shal be vncleane vnto you, and ye shal not eate them.

Ye shall eate of nothyng y dyeth aloner thou mayest geue it vnto y stranger with in y gate, that he eate it, or sell it to a stranger. For thou art an holy people vnto y LORD thy God. Thou shalt not seeth a kydd, whyle it yet sucketh his mother.

Thou shalt separate out the rytte all the increase of thy seide, y cometh out of y felde euery yeare: & shalt eate it before y LORD y God (in y place which he choseth, y his name maye dwell there) namely of y ryttes of thy come, of thy wyne, of thy oyle, & the first borne of thine oren, and of thy shepe, y thou mayest lerne to feare the LORD thy God, all thy life long.

But yf the waye be to moch for y, and the place, which y LORD thy God hath chosen to set his name there, be to farre from the: & thou canst not carye it that y LORD thy God hath blessed the withall, Then geue it for money, & take y money in thine hande, and go vnto the place which the LORD thy God hath chosen, and geue the money for all that thy soule desyeth, whether it be oren, shepe, wyne, stronge drynke, or for what so ever thy soule desyeth, and eate there before the LORD thy God, and be merry, thou and thine household, and y Leuite that is within thy gates. Thou shalt not forsake him, for he hath no porcion nor inheritance with the.

In the thirde yeare shalt thou brynge forth all the riches of thine increase of the same yeare, and shalt laye it within thy gates. The shal the Leuite (which hath no porcion ner enheritaunce with the) and y stranger, and the fatherlesse, and the wedowe, which are within thy gates, come and eate, and fyll them selues, that the LORD thy God maye blesse the in all the workes of y handes which thou doest.

The XV. Chapter.

In the seuenth yeare shalt thou make a Fre yeare. This is y maner of the Fre yeare. Who so ever ledeyth oughte with his hande vnto his neighbour, shal not requyre it of his neighbour or his brother: for it is called the Fre yeare vnto the LORD. Of a stranger mayest thou requyre it: but vnto him that is thy brother, shal

Exod. 23. and 34. c.

Exo. 34.

Lea. 6. c.

Deut. 12. Baruc. 1.

Leu. 18. c.

Deu. 26. c.

Leu. 25. a

Exo. 22. c.

Lea. 25. b



thou remytte it. \* There shall be no begger amonge you: for the LORD shall blesse y in the lode which the LORD y God shall geue y to inheritaunce to take it in possession, one ly y thou herke vnto the voyce of the LORD y God, z kepe all these commaundementes which I comaunde the this daye, that thou maiest do thereafter. For the LORD y God shall blesse the, as he hath promysed the. The shalt thou lende vnto many nacions, z shalt borowe of noman. Thou shalt raigne ouer many nacions, z noman shall reigne ouer y.

Whan one of thy brethren is waxed poore in any cite within thy londe, which y LORD y God shall geue y, thou shalt not harden thine hert, ner withdrawe thine hande from thy poore brother: but shalt open thine hande vnto him, and lende him, acordinge as he hath nede.

Beware, that there be not a poynte of Belial in thine hert, that thou woldest saye: The seventh yeare, the yeare of freedom is at honde. For yf thou lokest not freely vpon thy poore brother, and geuest him nothinge then shall he crye ouer the vnto the LORD, and it shall be synne vnto the. But thou shalt geue him, and let it not greue thine hert that thou geuest him. For because of it, shall the LORD thy God blesse the in all thy workes, and in all that thou puttest thine hande vnto. The londe shall neuer be without poore, therfore comaunde I the and saye, that thou open thine hande vnto thy brother, which is neady and poore in thy londe.

If thy brother an Hebrue or Hebuesse be solde vnto the, he shall serue the sixe yeare, in the seventh yeare shalt thou let him go fre. And whā thou deliverest him fre, thou shalt not let him go from the empye, but shalt geue him of thy shepe, of thy corn, and of y wyne, so that thou geue him of that, which the LORD thy God hath blessed the with all. And remembre that thou also wast a seruante in the lode of Egypte, and how that the LORD thy God deliuered the, therfore comaunde I the this thinge to daye.

But yf he saye vnto the: I wyll not go out awaye from the, for I loue y and thine house (in so moch as he is well at ease with the) then take a borowyn, and bore him thow his eare to the doore, and let him be thy seruante for ever. And with thy mayde shalt thou do likewise. And let it not seme greuous vnto the, to let him go fre from the (for he hath serued the sixe yeares as a dubble byred seruante) then shall the LORD thy

God blesse the in all that thou doest.

All the first borne that come of thine oxen and shepe, y are males, shalt thou halowe vnto the LORD thy God. Thou shalt not plowe with the first borne of thine oxen, and shalt not clyppe the first borne of thy shepe: Before the LORD thy God shalt thou eate the enery yeare, in the place that the LORD thy God hath chosen, thou and thine householde.

But yf it haue a deformyte, so that it is lame or blynde, or hath eny other euell blemish, thou shalt not offre it vnto y LORD thy God, but shalt eate it within thine awne gates: whether thou be vncleane or cleane, xuen as the Roos and Hert. Onely se that thou eate not of the blonde therof, but poure it out as water vpon the grounde.

## The XVI. Chapter.

Where the moneth Abib, y thou offerest Easter vnto the LORD y God: for in the moneth Abib the LORD thy God broughte y out of Egypte by night. And for the Easter vnto y LORD thy God, thou shalt offre oxen z shepe, in y place which y LORD shall chose, y his name maye dwell there. Thou shalt eate no leuened bred in y feast. Seven dayes shalt thou eate the vlenuded bred of thy tribulacion: For with sorowfull haist camest thou out of the londe of Egypte, that thou mayest remembre the daye of thy departinge out of y londe of Egypte, all y life longe. In seven dayes shall there no leuened bred be seme within all thy coastes: z of the flesh that is offred y first daye at euen, there shall nothinge be lefte ouer night vntill the mornynge.

Thou mayest not offre Easter in eny of thy gates, which the LORD thy God hath genen the: but in the place which the LORD thy God hath chosen, that his name maye dwell there, there shalt thou offre this Easter, at euen whan the Sonne is gone downe, euen in the same season that thou camest out of Egypte: and thou shalt dighe it, and eate it in the place that the LORD thy God hath chosen, and then turne the on the morowe, z go home in to thy tente. Sixe dayes shalt thou eate vlenuded bred, and on the seventh daye is the gatheringe together of the LORD thy God. Thou shalt do no worke therein.

Seven weekes shalt thou nombre vnto y, and begynne to nombre whan the syckle be gynneth in the come, and thou shalt kepe the. Feast of weekes vnto the LORD thy God, that thou geue a frewill offeringe of thine hande, acordinge as the LORD thy

God hath blessed the, and shalt reioyse before the LORD thy God, thou and thy sonne, thy daughter, thy seruante, thy mayde, and the Leuite that is within thy gates, y stranger, the fatherlesse, and the wedowe, that are amonge you, in the place which y LORD thy God hath chosen, that his name maye dwell there. And remembre, y thou wast a seruante in Egypte, so that thou kepe and do these ordynaunces.

The feast of Tabernacles shalt thou kepe seven dayes, whan thou hast gathered in the frutes of thy barne z of thy wyne presse, and thou shalt reioyse in thy feast, thou and thy sonne, thy daughter, thy seruante, thy mayde, the Leuite, the stranger, the fatherlesse, and the wedowe that are within y gates. Seven dayes shalt thou kepe y feast vnto the LORD thy God, in the place that he hath chosen. For the LORD thy God shall blesse the in all thy frutes and in all the workes of thine handes. Therfore shalt thou be glad.

The tymes in the yeare shall all thy males appeare before the LORD thy God (in the place that he shall chose) namely, in the feast of vlenuded bred, in the feast of weekes, and in the feast of Tabernacles. He shall not appeare empty before the LORD, but enery one after the gifte of his hande, acordinge to the blessinge that the LORD thy God hath geuen the.

## The XVII. Chapter.

Judges z officers shalt thou ordeyne within all y gates, which y LORD thy God geueth the amonge thy tribes, y they maye iudge the people with righteous indgment. Thou shalt not wrest the lawe. Thou shalt knowe no personne also, ner take giftes. For giftes blynde the eyes of y wyse, z peruerter y righteous causes. Lo ke what righte is, y shalt thou folowe, that thou mayest lye z possesse the londe, which the LORD thy God shall geue the.

Thou shalt plante no grove (of what so ever trees it be) nye vnto the altare of the LORD thy God, which thou makest the. Thou shalt set the vp no pilier, which y LORD y God hateth. Thou shalt offre vnto the LORD thy God no ore or shepe, that hath a blemish or eny euell fauourednesse on it: for that is abhominacion vnto the LORD thy God.

If there be founde amonge you (within eny of thy gates which the LORD y God shall geue y) a man or woman, that worketh wickednesse in y sighte of the LORD thy

God, so that he transgresseth his conuenance and goeth, and serueth other goddes, z worshippeth them, whether it be Sone or Moire, or eny of the hoeste of heauen, which I haue not commaunded, and it is tolde the, z thou hearest of it, Then shalt thou make diligent search therfore. And yf thou fyndest that it is so of a truthe, that soch abhominacion is wroughte in Israel, then shalt thou brynge forth the same man or y same womā (which haue done soch euell) vnto thy gates and shalt stone them to death. At the mouth of two or thre witnesses shall he dye, that is worthy of death. At the mouth of one witness shall he not dye. The handes of the witnesses shall be the first to kyll him, and the y handes of all the people, that thou mayest put awaye the euell from the.

If a matter be to harde for the in iudgment betwixte blonde and blonde, betwixte plee and plee, betwixte stroke and stroke, and yf there be matters of stryfe within thy gates: then shalt thou ryse, and go vp vnto y place that y LORD thy God hath chosen: and shalt come to the prestes the Levites, z to the iudge which shall be at that tyme, and shalt axe. They shall shewe the how to iudge, and thou shalt do thereafter, as they saye vnto the, in y place which the LORD hath chosen: and thou shalt take heed that thou do acordinge vnto all y they teach the. Acordinge to the lawe y they teach the, z after the iudgment that they tell y, shalt thou do: so that thou turne not asyde from y same, ner to the righte hande ner to the left.

And yf eny man deale presumptuously, so that he herkeneth not vnto the prest (which stonderth to do seruyce vnto the LORD thy God) or to the Judge, the same shall dye: and thou shalt put awaye the euell from Israel, that all y people maye heare, and feare, and be nomore presumptuous.

Whan thou art come in to y londe which the LORD thy God shall geue the, z takest it in possession, and dwellest therein, and shalt saie: I wil set a Kinge ouer me, as all the nacions haue aboute me, the shalt thou set him to be Kinge ouer the, whom the LORD thy God shall chose.

One of thy brethren shalt thou sette to be Kinge ouer the. Thou mayest not set a stranger ouer the, which is not thy brother. Onely let him not haue many horses, y he brynge not y people againe in to Egypte therow y multitude of horses, for as moch as y LORD hath sayde vnto you, that from hence forth ye shulde come nomore this waye agayne.



## The v. boke of Moses.

## The xix. Chap.

## The v. boke of Moses.

## The xx. Chap. Fo. lxxxiij.

Le. 11. a  
Re. 10. c  
2. a. b

He shall not haue many wyues also, that his hert be not turned awaye. Neither shall he gather him syluer and golde to moch.

Le. 11. b

And whan he is set vpon the seate of his kingdome, he shall take of the prestes the Levites this seconde lawe, and cause it be wyrtten in a boke, and that shall he haue by him, and he shall rede therein all the dayes of his life, that he maye lerne to feare the LORD his God, to kepe all the wordes of this lawe, all these ordinaunces, so that he do thereafter. He shall not lifte up his herte aboue his brethren, and shall not turne asyde from the commaundement, nether to the right hander to the lefte, that he maye prologe his dayes in his kyngdome, he and his children in Israel.

### The XVIII. Chapter.

Num. 18. c  
Deu. 10. b  
2. b. 14. c  
12. c. 4. d

**T**he prestes, the Levites, all the trybe of Levi shall haue no parte ner enheritaunce w<sup>th</sup> Israel. The offerynges of the LORD and his enheritaunce shall they eate. Therefore shall they haue no inheritaunce amonge their brethren, because the LORD is their enheritaunce, as he hath saide vnto the. This shall be the prestes dutye of the people, and of the that offre, whether it be ore or shepe, so that they geue vnto the prest the shulder and both the chetes, and the brest. And the first frutes of thy come, of thy wyne and of thy oyle, and the first of thy shepe sheringe. For the LORD thy God hath chosen him out of all thy trybes, to stonde and mynys-ter in the name of the LORD, he and his sonnes all the dayes of their life.

Num. 8. b  
1. d. 11. a

If a Levite come out of eny of thy gates or out of eny place of all Israel, where he is a guest, and cometh with all the desyre of his soule (vnto the place which the LORD hath chosen) to mynister in the name of the LORD his God, like as all his brethren the Levites, which stonde there before the LORD, the shall he haue like porcion of meate with the other: besydes that which he hath of the solde good of his fathers.

Leu. 18. a  
and 20. d  
Deut. 12. d  
and 17. b  
4. Re. 21. a  
1. c. 7. a  
and 19. a

Whan thou comest into the land which the LORD thy God shall geue thee, thou shalt not lerne to do the abominacions of these nations, that there be not founde amonge you, that maketh his sonne or daughter go thorow the fyre, or a prophecier, or a choser out of dayes, or that regardeth the soules cryenge, or a witch, or a conirer, or soothsayer, or an expounder of tokens, or that doeth eny thinge of the deed.

For who so ever doth soch, is abhominacion vnto the LORD: and because of soch ab-

ominacions doth the LORD thy God bryng the out before the. But thou shalt be perfect with the LORD thy God. For these nations whom thou shalt conquer, whom the LORD thy God hath geuen thee, berken to the chosers out of dayes, and to the soothsayers: but so shalt thou do vnto the LORD thy God.

A prophet, like vnto me, shall the LORD thy God raise the vp even out of the, and from amonge thy brethren, vnto him shall ye hearken, accordinge as thou desyrest before the LORD thy God in Horeb, (in the daye of gatheringe together) and saydest: Let me heare the voyce of the LORD my God nomore, and se nomore this greates fyre, that I dye not. And the LORD saide vnto me: They haue well spoken. I wil raise them up a prophet from amonge their brethren like vnto the, and wil put my wordes in his mouth, and he shall speake vnto them all that I shall commaunde him. And who so ever wil not hearken vnto my wordes, which he shall speake in my name, of him wil I requyre it.

But yf a prophete presume to speake ought in my name, which I haue not comaunded him to speake: and he that speaketh in the name of other goddes, the same prophete shall dye. But yf thou saye in thine hert: How can I knowe what word the LORD hath not spoken? Even whan the prophete speaketh in the name of the LORD, and the thinge followeth not, and cometh not to passe, the same is the worde, the LORD hath not spoken. The prophete hath spokē it presumptuously, therefore be not afrayed of him.

### The XIX. Chapter.

**W**han the LORD thy God shall haue rote out the nations, whose land the LORD thy God shall geue thee, so that thou hast conquered them, and dwellest in their cities and houses, thou shalt appoynte the out thre cities in the myddes of the land, the LORD thy God shall geue thee to possesse. Thou shalt prepare the waye, and parte the coastes of the land (which the LORD thy God shall denyde out vnto the) in thre partes, that whosoever hath commytted a slaughter, maye flye thither. And this shall be the cause, that whosoever hath committed a slaughter, maye flye thither, and lyue.

If eny man smyte his neighbour vnawares, and hath not hated him in tyme passed (as whan a man goeth vnto the wood with his neighbour to hew downe tymbre, and he smytheth his hande w<sup>th</sup> the axe to hew downe the wood, and the yron flyppeth from

the helme, and hyteth his neighbour, that he dyeth) the same shall flye into one of these cities, that he maye lyue, lest the avenger of bloude folowe after the deed-slayer, why the his hert is whote, and ouertake him, why the waye is so farre, and slaye him, where as yet no cause of death is in hi, for so moch as he hated him not in tyme passed. Therefore commaunde I the, that thou appoynte out thre cities.

And whan the LORD thy God enlargeth thy borders, as he hath sworne vnto thy fathers, and geueth thee all the land which he promysed thy fathers to geue (so that thou kepe all these commaundementes, and do the I commaunde thee this daye, the thou lone the LORD thy God, and walke in his wayes all the life longe) the shall thou adde yet thre cities vnto these thre, that innocent bloude be not shed in thy land (which the LORD thy God geueth thee to enheritaunce) and so bloude come vpon the.

But yf eny man beare hate agaynst his neighbour, and layeth waite for him, and ryseth agaynst him, and smytheth him that he dye, and flyeth in to one of these cities, then shall the Elders of the same cite sende thither, and cause him to be fetcht from thence, and deliuer him in to the handes of the avenger of bloude, that he maye dye: thine eye shall not pitie him, and the giltye bloude shall thou put awaye fro Israel, that thou mayest prospere.

Thou shalt not remoue thy neighbours marke, which they of olde tyme haue set in thine enheritaunce, that thou enheritest in the land, which the LORD thy God hath geuen thee to possesse it.

One witnesse shall not stonde vp alone agaynst a man, ouer eny trespase or synne, what maner of synne so ever it be, the a man can do, but in the mouth of two or thre witnesses shall eny matter be established.

But yf an vnrighteous wytnesse stonde vp agaynst eny man, to testifie eny trespase vpon him, then shall both the men that stryue together, stonde before the LORD, before the prestes and Judges, which shall be at the same tyme. And the iudges shall make diligent inquisition: and yf the witnesse be founde false, and hath geue false witnesse agaynst his brother, then shall ye do vnto him, even as he thoughte to do vnto his brother: that thou mayest put awaye the euell from the, that other maye heare and feare, and take nomore vpon them to do soch wicked poyntes amonge you. Thine eye shall

not pitie him. Soule for soule, eye for eye, to the for to the, hande for hande, fote for fote. Exod. 21. c  
Leu. 24. d  
Math. 5. c

### The XX. Chapter.

**W**han thou goest out to battayll agaynst thine enemies, and seyst horses and charrettes of the people more then thou, be not afrayed of them: for the LORD thy God which brought thee out of the land of Egypte, is with thee. Now what ye are come nye vnto the battayll, the prest shall steppe forth, and speake to the people, and saye vnto the: Heare Israel: Ye go this daye in to the battayll agaynst your enemies, let not your hert faynte, feare not, be not afrayed, ner a drede of them. For the LORD your God goeth with you, to fyghte for you agaynst your enemies, the he maye saue you.

Deut. 1. c  
Num. 14. d  
1. Mac. 4. a  
Deu. 28. a

And the captaynes shall speake to the people, and saye: Who so hath buylded a new house, and hath not dedicate it, let him go, and byde in his house, that he dye not in the battayll, and another dedicate it. Who so hath planted a vynyarde, and hath not yet made it comen, lett him go, and byde at home, that he dye not in the battayll, and another make it comen. Who so hath spoused a wyfe, and hath not yet brought her home, let him go, and byde at home, the he die not in the battayll, and another brynge her home.

1. Mac. 3. g

Deu. 24. a

And the captaynes shall speake further vnto the people, and saye: He that feareth and hath a faynte hert, lett him go, and byde at home, that he make not his brethrens hert fainte also, like as his hert is. And whan the captaynes haue made an ende of speakinge vnto the people, they shall set the rulers of the hoost before the people in the forefront.

Iudic. 7. a

Whan thou comest nye vnto a cite to fight agaynst it, thou shalt offere them peace. If they answer the peaceably, and open vnto the, then shall all the people the is founde therein, be tributaries vnto the, and serue thee. But yf they wil not deale peaceably w<sup>th</sup> the, and wyll warre with the, then besege it: and whan the LORD thy God deliuereth it in to thy hande, thou shalt smyte all the males that are therein, with the edge of the swerde: saue the women and the children. As for the cattell, and all that is in the cite, and all the spoyle, thou shalt take them vnto thy selfe, and eate the spoyle of thine enemies, which the LORD thy God hath geuen thee. Thus shalt thou do vnto all the cities, that are very farre from the, and are not of the cities of these nations.

Num. 21. c  
Deut. 2. c

Ios. 8. a  
and 11. c

But in the cities of these nations, which the



<sup>Exo. 31. 2</sup> <sup>Le. 24. 10. c</sup> <sup>Deut. 7. 2</sup> the LORDE thy God shall gene the to inheri-  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> <sup>Deut. 7. 2</sup> tance, thou shalt leane nothinge alyne that  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> <sup>Deut. 7. 2</sup> hath breth, but shalt utterly destroye the, na-  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> <sup>Deut. 7. 2</sup> mely + the Hethites, Amorites, Cananites,  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> <sup>Deut. 7. 2</sup> Phereftes, Hewites, z Jebusites, as the LOR-  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> <sup>Deut. 7. 2</sup> DE thy God hath commaunded the, y they  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> <sup>Deut. 7. 2</sup> teache you not to do all y abhominacions,  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> <sup>Deut. 7. 2</sup> which they do vnto their goddes, z so ye to  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> <sup>Deut. 7. 2</sup> synne agaynst the LORDE your God.

Whan thou must lye a longe season befo-  
 re a cite, agaynst the which thou makest war-  
 re to take it, thou shalt not destroye y trees  
 therof that thou woldest hew them downe  
 w the axe, for thou mayest eate therof; and  
 therfore shalt thou not hew them downe. For  
 it is but wodd vpon the felde, and no man,  
 and can not come z be bullworke agaynst  
 the. But the trees which thou knowest y me  
 eate not of, those shalt thou destroye, and ro-  
 te out, and make bullworke therof, agaynst  
 the cite that warreth with the, tyll thou ha-  
 ue ouercome it.

## The XXI. Chapter.

**W**han there is one slayne founde in y  
 londe which y LORDE y God shall  
 gene y to possesse it, z lyeth in y fel-  
 de, z it is not knowne who hath slaine him,  
 then shal thy Elders z iudges go forth, and  
 meet from the slayne vnto the cities that lye  
 rounde aboute. Loke which cite is the nexte,  
 y Elders of the same shal take a yonge cowe,  
 which hath not bene laboured, ner hath  
 drawe in the yocke, z they shal brynge her in  
 to a valley, where as is nether earinge nor  
 sowinge, and strike of hir heade therein the  
 valley.

<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> Then shal the prestes y children of Levi  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> come forth. (For the LORDE thy God hath  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> chosen them, to serue him, and to prayse his  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> name: and at their mouth shal all ples and  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> strypes be tryed.) And all the Elders of the  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> same cite shal come forth vnto the slayne, z

<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> wash their handes ouer y yonge cowe, who  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> se heade is stricken of in the valley, and shal  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> answer and saie: Oure hādes haue not shed  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> this bloude, nether haue oure eyes sene it. Be-  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> mercifull (O LORDE) vnto thy people of Is-  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> rael, whō thou hast deliynered, + laye no in-  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> nocent bloude vnto thy people of Israels  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> charge: then shal they be reconcyled from  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> the bloude. Thus shalt thou put awaye the  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> innocent bloude from the, in that thou doest  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> the thinge whis is righte in the sighte of y  
<sup>Deut. 17. b</sup> <sup>Le. 24. 10. c</sup> LORDE.

Whā thou goest forth to warre agaynst  
 thine enemies, z the LORDE thy God deliy-  
 reth them in to thine handes, so that thou

carriest awaye their prisoners, and seist any  
 ge the captyues a bewtyfull woman, z hast  
 a desyre vnto her to take her to thy wyfe, she  
 brynge her home to thine house, and let her  
 shawe hir heade, and pare hir nayles, and  
 put of hir clothes that she was taken pris-  
 ner in, and let her sit in thine house, and woe  
 ne for hir father and mother a moneth longe  
 after that lye with her, and mary her, and  
 let her be thy wyfe. But yf thou haue no fa-  
 uoure vnto her, then shalt thou let her go  
 whither she wyll, and not to sell her, ner to  
 make chensauce of her, because thou hast  
 dishonoured her.

As a man haue two wyues, one that he  
 loneth, and one that he hateth, and they be-  
 re him children, both the beloued and the ha-  
 ted, so that the firstborne be hirs that is ha-  
 ted, and the tyme cometh that he dealeth  
 out the inheritance vnto his children, then  
 can he not make the sonne of y beloued first-  
 borne before the firstborne sonne of the ha-  
 ted, but he shall knowe the sonne of the ha-  
 ted for y first sonne, so that he gene him dub-  
 ble of all that is at hande: for the same is y  
 begynnynge of his strength, z the firstborn  
 righte is his.

As eny man haue a stubborne and dispo-  
 bedient sonne, which herkeneth not vnto the  
 voyce of his father, and mother, and whan  
 they teach him nuroture, wyll not folowe  
 them, then shall his father and mother ca-  
 ke him, and brynge him to y Elders of their  
 cite, and to the gate of the same place, and  
 saye vnto the Elders of the cite: This oure  
 sonne is stobborne and disobediēt, and her-  
 keneth not vnto oure voyce, and is a ryote  
 and a dyntarde. Then shal all the men of y  
 same cite stone him to death: and thus shalt  
 thou put awaye the euell fro the, that all Is-  
 rael maye heare and feare.

As a man haue commytted a synne y is  
 worthy of death, and is put to death, so that  
 he is hanged on tre, then shal not his bodye  
 mayne all night on tre, but thou shalt burye  
 him the same daye. (For cursed is he of God  
 that is hanged) that thou desyle not thy lon-  
 de, which the LORDE thy God geweth the to  
 inheritaunce.

## The XXII. Chapter.

**I**f thou se thy brothers ore or shepe,  
 go astray, thou shalt not withdraue  
 thy selfe from them, but shalt brynge  
 the agayne vnto y brother. But yf y brother  
 be not nye vnto the, z thou knowest him not,  
 then shalt thou take the in to thine house, z

they maye be w the, tyll y brother are after  
 them, z then deliyner him the agayne. In li-  
 ke maner shalt thou do with his Ass, w his  
 rayment, z with euery lost thinge of y bro-  
 ther, which he hath lost, z thou hast founde  
 it: thou mayest not withdraue thy selfe.

As thou se thy brothers ore or Ass fallen  
 downe by the waye, thou shalt not w draue  
 thy selfe from him, but shalt helpe him vp.

A woman shall not reere y which per-  
 taineth to a man, nether shal a man put on  
 womans rayment. For who so ever doth soch,  
 is abhominacion vnto y LORDE y God.

As thou chance vpon a byrdes nest by y  
 waye in a tre, or on the grounde, with yonge  
 or with egges, and the dame syttinge vpon  
 the yonge or vpon the egges, thou shalt not  
 take the dame with the yonge, but shalt let  
 the dame flye, and take the yonge, that thou  
 mayest prospere and lye longe.

Whan thou buydest a new house, make  
 a battlement aboute thy rose, that thou la-  
 de not bloude vpon thine house, yf eny man  
 fall therof.

Thou shalt not sowe thy vynyarde with  
 dyuerse sedes, that thou halowe not to the  
 fullofferynge the sede which thou hast sowe-  
 ne, with the increase of the vynyarde.

Thou shalt not plowe with an ore and  
 an Ass together at one tyme.

Thou shalt not weere a garmēt, y is mix-  
 te with wollen and linnen together.

Thou shalt make gardes vpon the fou-  
 re quarters of thy garment, wherewith thou  
 couerest thy selfe.

As a man take a wyfe, and hate her whan  
 he hath lyen with her, and layeth eny sha-  
 mefull thinge vnto hir charge, and bryngeth  
 vp an euell name vpon her, and sayeth: I to-  
 kethis wyfe, z whan I cameto her, I founde  
 her not a mayde. Then shal the father and  
 mother of the damsell take her, and brynge  
 forth the tokens of the damselfs virginite

before the Elders of the cite, even vnto the  
 gate. And y damselfs father shal saie vnto y  
 Elders: I gaue this man my doughter to  
 wyfe. Now hateth he her, and layeth a sha-  
 mefull thinge to hir charge, and sayeth: I  
 founde not thy doughter a mayde. And lo,  
 these are the tokens of my doughters virgi-  
 nite. And they shal spiede out the clothe be-  
 fore the Elders of the cite. So shal the El-  
 ders of the cite take that man, and chastice  
 him, and put a pennaunce vpon him of an  
 hundred cycles of syluer, and geue the sa-  
 me vnto the father of the damself, because  
 he hath brougte vp an euell name of a may-

de in Israel, and he shall haue her to wyfe, so  
 y he maye not forsake her all his life longe.

But yf it be of a truely, that the damself is  
 not founde a virgin, the shal she be brought  
 forth vnto the dore of hir fathers house, and  
 the me of the cite shal stone her to death, be-  
 cause she hath wrought foly in Israel, and  
 played the whore in hir fathers house. And  
 so shalt thou put awaye the euell from the.

As a man be founde lienge with a womā  
 that hath a married husbāde, they shal dye  
 both the man, z the womā that he hath lien  
 withall. And so shalt thou put awaye euell  
 from Israel.

As a mayde be handfested to eny man, z  
 another man getteth her in the cite, z lyeth  
 with her, ye shal brynge them both out vnto  
 the gate of the cite, and stone them both, y  
 they dye. The damself, because she cryed not,  
 beyng in the cite. The man, because he hath  
 brought his neighbours wyfe to shame. And  
 thou shalt put awaye the euell from the.

But yf a man get an handfested damself  
 vpon the felde, and take her, and lye w her,  
 then the man that laye with her, shal dye alo-  
 ne, and vnto the damself thou shalt do no-  
 thinge: for she hath done no synne worthy  
 of death. It is like as yf a man rose agaynst  
 his neighbour, and slawe him, even so is this  
 also. For he founde her in the felde, and the  
 handfested damself cryed, and there was no  
 man to helpe her.

As a man synde a mayde that is not hād  
 fested, and take her, and lye with her, and be  
 founde, then shal he that laye with her, geue  
 hir father fyfrie cycles of syluer, and shall  
 haue her to wyfe, because he hath shamed  
 her: he maye not forsake her all his life longe.

Tomā shal take his fathers wyfe, ner vn-  
 couer his fathers couerynge.

## The XXIII. Chapter.

**H**ere shal none that hath his stones  
 broken or y is gelded, come in to the  
 cōgregation of the LORDE. There

shal no whores childe also come in to the cō-  
 gregation of y LORDE, no not after y tenth  
 generaciō, but shal neuer come in to y cōgre-  
 gaciō of y LORDE. The Ammonites z Moa-  
 bites shal not come in to y cōgregation of y  
 LORDE, no not after y tenth generaciō, but  
 shal neuer come in, because they met you  
 not w bled z water in y waye, whā ye came  
 out of Egipte. And besides y, they hired a-  
 gaynst you Balaā y some of Deor, y inter-  
 preter out of Mesopotamia, to curse y. But  
 y LORDE y God woldenot heare Balaam,

de in Israel, and he shall haue her to wyfe, so  
 y he maye not forsake her all his life longe.

But yf it be of a truely, that the damself is  
 not founde a virgin, the shal she be brought  
 forth vnto the dore of hir fathers house, and  
 the me of the cite shal stone her to death, be-  
 cause she hath wrought foly in Israel, and  
 played the whore in hir fathers house. And  
 so shalt thou put awaye the euell from the.

As a man be founde lienge with a womā  
 that hath a married husbāde, they shal dye  
 both the man, z the womā that he hath lien  
 withall. And so shalt thou put awaye euell  
 from Israel.

As a mayde be handfested to eny man, z  
 another man getteth her in the cite, z lyeth  
 with her, ye shal brynge them both out vnto  
 the gate of the cite, and stone them both, y  
 they dye. The damself, because she cryed not,  
 beyng in the cite. The man, because he hath  
 brought his neighbours wyfe to shame. And  
 thou shalt put awaye the euell from the.

But yf a man get an handfested damself  
 vpon the felde, and take her, and lye w her,  
 then the man that laye with her, shal dye alo-  
 ne, and vnto the damself thou shalt do no-  
 thinge: for she hath done no synne worthy  
 of death. It is like as yf a man rose agaynst  
 his neighbour, and slawe him, even so is this  
 also. For he founde her in the felde, and the  
 handfested damself cryed, and there was no  
 man to helpe her.



and turned the curse to a blessing vnto the: because the **LORDE** & God loued the. Thou shalt wyssh him nether prosperite ner healtch all chy life longe for euer. Thou shalt not abhorre an **Edomite**: for he is thy brother.

An **Egipcian** shalt thou not abhorre, for thou wast a straunger in his londe. The children whom they beget in the thirde generation, shall come in to the congregacion of **THE** **LORDE**.

\* Whā thou goest out to fighte agaynst thine enemies, kepe the from all wickednesse.

If there be eny man amonge you which is vncleane, so that eny thinge is chaunced to him by nighte, the same shal go out of & hoost vntyll he haue bathed himselfe with water before euen: and whan the Sonne is gone downe, he shall come in to the hoost agayne.

And without the hoost thou shalt haue place to resorte vnto for necessarye, & thou shalt haue a shouell vnder the gyde: and whan thou wilt set & downe without, thou shalt dygge therewith: and whan thou hast done thine easement, thou shalt couer that which is departed from the. For the **LORDE** thy God walketh in thine hooste, to deliuer the, and to geue thine enemies before the. Therefore shall thy hooste be holy, that he se no vncleane thinge in the, and so turne himselfe from the.

Thou shalt not deliuer vnto his master the seruauit, which is escaped fro him vnto the. He shall dwell with the in the place that he chooseth within eny of thy gates, for his wealth, and thou shalt not vere him.

There shal be no whore amonge & doughsters of **Israel**, nether whorekeeper amonge the sonnes of **Israel**. \* Thou shalt not bringe & hyre of an whore ner the puce of a dogg in to the house of the **LORDE** & God for eny maner of vowe: for they both are abhominacion vnto the **LORDE** thy God.

Thou shalt occupye no vsury vnto & brother, nether with money, ner with fode, ner with eny maner thinge that vsury maye be used withall. (Vnto a straunger thou maiest lende vps vsury, but not vnto thy brother) & the **LORDE** thy God maye blesse the in all & thou takest in hāde, in the lōde whither thou comest in to possesse it.

Whan thou makest a vowe vnto & **LORDE** & God, to shalt not be slacke to performe it: for the **LORDE** thy God shal requyre it of the, and it shal be synne vnto the. If thou leaue vowinge, then is it no synne vnto the. But that which is proceeded out of & lyp-

pes shalt thou kepe, and do thereafter, accordinge as thou hast vowed vnto the **LORDE** of a freewyll, which thou hast spoken & thy mouth.

Whan thou goest in to thy negheours myarde, thou mayest eate of the grapes accordinge to thy desyre, tyll thou haue ynough. But thou shalt put none in to thy vessel.

\* Whan thou goest in thy negheours cōneselde, thou mayest plucke the eares with thine hande, but with a syccle mayest thou not reape therein.

The XXIII. Chapter.

**W**han a man taketh a wife, and marrieth her, and she findeth no fauour in his eyes because of eny vncleannesse, the shal he wyte a byll of deuorcement, and geue it her in hir hāde, and sende her out of his house. If whan she is gone out of his house, she go, and be another mans wyfe, and the same seconde man hate her also, & wyte a byll of deuorcement, and geue it her in hir hande, and sende her out of his house. Or yf the same seconde man dye, which toke her to wife, then hir first husbāde that put hir awaie, maie not take hir againe to be his wife, in so moch as she is defyled, for that is abhominacion before the **LORDE**: that thou make not the londe to synne, which the **LORDE** thy God hath geuen the to enheritaunce.

Whan a man hath newly taken a wyfe, he shall not go awarte fare, nether shall he be charged withall. He shal be fre in his house one yeaere longe, that he maye be merry w his wife which he hath taken.

Thou shalt not take & nethermost and vppermost myffone to pledge, for he hat set & his lynyng to pledge.

If eny man be founde that stealeth one of his brethren, from amonge the childre of **Israel**, and setteth him to pledge, or selleth him soch a these shal dye, that thou maiest put a waye the euill from the.

Kepe the from the plague of leprosie, that thou observe diligently and do accordinge vnto all that the prestes the **Leuites** teach the, as I haue commanded them, & shal observe and do thereafter. Remembre what the **LORDE** thy God dyd vnto **Miriam** by the waye, whan ye were come out of **Egip**te.

If thou lendest & brother eny dett, thou shalt not go into his house, and take a pledge, but shalt stonde without: and he, to whom thou lendest, shal brynge out his pledge vnto the. But yf it be a poore body, thou shalt not lye downe to slepe, with his pledge, but

shalt deliuer him his pledge agayne, whan the Sonne goeth downe, that he maye slepe in his awne rayment, and blesse the, so shall the same be reformed vnto the for righteounes before the **LORDE** thy God.

Thou shalt not withdrawe the hyre of & nedye and poore amonge thy brethren, or straunger that is in thy londe, or within thy gates, but shalt geue him his hyre the same daye, that the Sonne go not downe thereon, for so moch as he is nedye, and his life susteyned therewith: that he call not vpon the **LORDE** agaynst the, and it be synne vnto the.

The fathers shal not dye for the children, ner the childre for the fathers, but every one shal dye for his awne synne.

Thou shalt not wrest the righte of the straunger and of the fatherlesse. And yf wedowes rayment shalt thou not take to pledge: for thou shalt remembre, that thou wast a seruauit in **Egip**te, and how that & **LORDE** thy God deliuered the from thence, therfore commaunde I the to do this.

Whan thou hast reaped downe thine harvest in the felde, and hast forgotten a shefe in the felde, thou shalt not turne agayne to fetch it, but it shal be for the straunger, & fatherlesse and the wedowe, that the **LORDE** thy God maye blesse the in all the workes of thy handes.

Whan thou hast plucked thine Olyue trees, thou shalt not plucke them vp cleane afterwarde: it shal be for the straunger, the fatherlesse and the wedowe. Whan thou hast gathered thy vynyarde, thou shalt not gather it vp cleane afterwarde: it shal be for the straunger, the fatherlesse and the wedowe. And thou shalt remembre, that thou wast a seruauit in the londe of **Egip**te: therfore commaunde I the to do this.

The XXV. Chapter.

**W**han there is a stryfe betwene men, they shal be brought before & lawe and iudged: and the iudges shal instryfe the righteous, and condemne the vngodly. And yf the vngodly haue deserued stryfes, the iudge shal commaunde to take him downe, and they shall beate him before him, accordinge to the measure and nombre of his trespass. Whan they haue geue him fortye stryfes, they shall beate him nomore, lest yf there be mo stryfes genen him he be beaten to moch, and thy brother be horrible before thine eyes.

Thou shalt not mosell the mouth of the ore, that treadeth out the come.

Whan brethren dwell together, and one of them dye without children, then shall not & wife of the deed take a straunge man with cut, but hir kynsman shal go in vnto her, and take her to wyfe: and the first sonne that she beareth, shal be set vp after the name of his brother which is deed, that his name be not put out of **Israel**.

But yf the man wyl not take his kynswooman, then shal his kynswoman go vp vnder the gate to the **Elders**, and saye: My kynsman refuseth to stire vp a name vnto his brother in **Israel**, and wyl not marie me. Then shal the **Elders** of the cite call him, and comen with him. If he stonde then and saye: I wyl not take her, then shal his kynswoman steppe forth vnto him before the **Elders**, and lowse a shue fro his fote, and spyt in his face, and shal ansivere, and saye: Thus shal it be done vnto every man, that wyl not builde his brothers house. And his name shal be called in **Israel**, the vnschodd house.

If two men stryue together, and the wyfe of one renne to, to deliuer hir husbāde from the hande of him that smyteth him, & put forth hir hande, and take him by the secretes, then shalt thou cut of hir hande, and thine eye shal not pitie her.

Thou shalt not haue in & bagg two manner of weightes, a greate and a small. Neither shalt thou haue in thine house dyuerse measures, a greate and a small. Thou shalt haue a perfecte and iust weighte, and a perfecte and iust measure, that thy life maye be longe in the londe, which the **LORDE** & God shal geue the. For who so ener doth soch (yee all they that do euill) are abhominacion vnto the **LORDE** thy God. \* Remembre what the **Amalechites** did vnto the by the waye, whā ye were departed out of **Egip**te, how they buckled with the by the waye, and smote thy hymnost, euen all that were feble, which came after the whan thou wast weerye and fainte, and they feared not God. Nowe hā the **LORDE** thy God bryngeth the, to rest fro all thine enemies rounde aboute in the londe which the **LORDE** thy God geneth the for in heritaunce to possesse, then shalt thou put out the remembraunce of the **Amalechites** from vnder heauen. Forget not this.

The XXVI. Chapter.

**W**han thou comest in to the londe that the **LORDE** thy God shal geue the to in heritaunce, and enioyest it, and dwellest therein, thou shalt take of all



maner, first frutes of the londe, that come out of thy ground, which the LORD thy God geueth the, & shalt put them in a maunde, and go vnto the place which the LORD thy God shal chose (if his name may dwell there) and thou shalt come vnto the priest which shalbe at that tyme, and saye vnto him: I knowlege this daye vnto the LORD thy God, that I am come in to the londe, which the LORD swaue vnto oure fathers to geue vs. And the priest shal take the maunde out of thine hande, and set it downe before the altare of the LORD thy God.

Then shalt thou answer and saye before the LORD thy God: The Syrians wolde haue destroyed my father, which were downe in to Egypte, and was a straunger there with a small folke, and became there a nation great, mightie & full of people. But the Egyptians intreated vs euell, and troubled vs, and layed an harde bondage vpon vs. Then cried we vnto the LORD, the God of oure fathers. And the LORD herde oure cryenge, and led us out of our aduersite, labour, and oppressio, & brought vs out of Egypte with a mightie hande, and a stretched out arme, and with greates terryblenesse thowow tokens and wonders, and hath brought vs vnto this place and hath geuen vs this londe, that floweth with mylke and hony. Therefore bringe I now the first frutes of the londe, which the LORD hath geuen vs. And thou shalt leaue them before the LORD thy God, and geue thanks before the LORD thy God, and reioyse ouer all the good, that the LORD thy God hath geuen the, and thyne house: thou and the Leuite, and the straunger that is with the.

When thou hast brought together all thy tythes of thine increase in the thirde yeare, which is a yeare of tithes, thou shalt geue it vnto the Leuite, to the straunger, to the fatherlesse, and to the wedowe, that they maie eate within thy gates, and be filled. And thou shalt saye before the LORD thy God: I haue brought that halowed is, out of my house, and haue geuen it vnto the Leuite, the straunger, the fatherlesse, and the wedowe, accordinge to all thy commaundement which thou hast comaunded me. I haue not transgressed thy commaundementes, ner forgotten them. I haue not eaten therof in my heynesse, ner taken awaye therof in vnclennesse. I haue not geue therof vnto the deed. I haue bene obedient vnto the voyce of the LORD my God, and haue done all as he

hath commaunded me. \* Take downe from thy holy habitacion, from heauen, and blesse thy people of Israel, and the londe that thou hast geuen vs, as thou swarest vnto oure fathers, a londe that floweth with mylke and hony.

In the daye when the LORD thy God commaunded the, to do accordinge vnto all these ordinaunces and lawes, that thou shuldest kepe them and do thereafter with all thy heart and with all thy soule. \* The same daye maydest thou a promysse vnto the LORD, that he shulde be thy God, and thou woldest walke in all his wayes, and kepe his ordinaunces, his commaundementes, and his lawes, and to herken vnto his voyce. \* And the LORD promysed the vpon the same daye, that thou shuldest be his awne peculiar people, like as he hath sayde vnto the, so thou kepe all his commaundementes, and that he wolde make the hye in prayse name and honoure aboue all nations which he hath made. \* Thou mayest be an holy people vnto the LORD thy God, as he hath sayde vnto the.

## The XXVII. Chapter.

And Moses with the Elders of Israel, commaunded the people, & sayde: Kepe all the commaundementes which I comaunde you this daye. \* And what time as ye go ouer Jordane, in to the londe, the LORD thy God shal geue the, thou shalt set vp greates stones, and playster them with playster, and wyte vpon them all the wordes of this lawe: (when thou art come ouer) & thou mayest come in to the londe, which the LORD thy God shall geue the, a londe that floweth with mylke and hony, as the LORD thy God of thy fathers hath promysed the.

Now when ye go ouer Jordane, ye shall set vp these stones (whereof I comaunde you this daye) vpon mount Ebal, and playster them with playster: \* and there shalt thou buylde vnto the LORD thy God an altare of stone, whereupon thou shalt lifte no yron. \* Of whole stones shalt thou buylde this altare vnto the LORD thy God, and offre burnt offerings theron vnto the LORD thy God: and thou shalt offre health offerings, and eate there, and reioyse before the LORD thy God: and vpon the stones thou shalt wyte all the wordes of this lawe manifestly and well.

And Moses with the prestes and Leuites spake vnto all Israel, and sayde: Take heed and heare O Israel: This daye art thou become the people of the LORD thy God,

that thou mayest be obedient vnto the voyce of the LORD thy God, and do accordinge vnto all his commaundementes and ordinaunces, which I comaunde the this daye.

And Moses charged the people the same daye, and sayde: These shal stonde vpon mount Gufim to blesse the people, when ye are gone ouer Jordane: Simeon, Levi, Iuda, Isachar, Joseph, and Ben Jamin. And these shal stonde vpon mount Ebal to curse: Ruben, Gad, Asser, Zabulon, Dan & Nephthali. And the Leuites shal begynne, and saye vnto euery man of Israel, with a loude voyce:

Cursed be he, that maketh any carved ydole or molten ymage (an abhominacion of the LORD, a worke of the handes of yecraftesman) and putteth it in a secreete place. And all the people shal answer and saye, Amen.

Cursed be he, that curseth his father and mother. And all the people shal saye, Amen.

Cursed be he, that remoneth his neighbours mark. And all the people shal saye, Amen.

Cursed be he, that maketh a blynde man go out of his waye. And all the people shal saye, Amen.

Cursed be he, that wresteth the righte of the straunger, of the fatherlesse, & wedowe. And all the people shal saye, Amen.

Cursed be he, that lyeth with his fathers wife, to vnconuer his fathers concuryng. And all the people shal saye, Amen.

Cursed be he, that lyeth with any maner beest. And all the people shal saye, Amen.

Cursed be he, that lyeth with his sister, which is the daughter of his father or of his mother. And all the people shal saye, Amen.

Cursed be he, that lyeth with his mother in lawe. And all the people shal saye, Amen.

Cursed be he that slayeth his neighbour secretly. And all the people shal saye, Amen.

Cursed be he, that receaueth giftes to slaye the soule of innocent bloude. And all the people shal saye, Amen.

Cursed be he, that contynueth not in all the wordes of this lawe, to do them. And all the people shal saye, Amen.

## The XXVIII. Chapter.

And if thou shalt herken vnto the voyce of the LORD thy God, to obserue and do all his commaundementes which I comaunde thee this daye, then shall the LORD thy God set thee an hye aboue all nations vpon earth, and all these blessinges shal come vpon the, and ouertake the, becau

se thou hast bene obedient vnto the voyce of the LORD thy God. Blessed shalt thou be in the towne, and blessed in the felde. Blessed shalt thou be the frute of thy body, the frute of thy ground, and the frute of thy cattell, and the frute of thine oren, and the frute of thy shepe. Blessed shalt thou be thy basket, & thy store. Blessed shalt thou be when thou goest in, and blessed when thou goest out. \* And thine enemies that rise vp agaynst the, shal the LORD cause to be smytten before thy face. They shal come out agaynst the one waye, & flye before the seven wayes.

The LORD shal commaunde the blessing to be with thee in thy cellers, and in all that thou takest in hande, and shal blesse the in the londe that the LORD thy God hath geue thee. The LORD shal set the vpon to be an holy people vnto himselfe (as he hath sworn vnto the) if thou kepe the commaundementes of the LORD thy God: so that all nations vpon earth shal see, that thou art called after the name of the LORD: & they shal be afrayed of you. And the LORD shal make thee plenteous in goodes, in the frute of thy wombe, in the frute of thy cattell, & in the frute of thy ground, in the londe that the LORD swaue vnto thy fathers, to geue the.

And the LORD shal open vnto thee his good treasure, euen the heauen, to giue raine vnto thy londe in due season, and to prosper all the workes of thine handes. \* And thou shalt lede vnto many nations, but thou shalt borowe of no man. And the LORD shal set thee before, and not behynde: & thou shalt be aboue onely, and not benethe, if thou be obedient vnto the commaundementes of the LORD thy God, which I comaunde the this daye to kepe and to do them: & if thou bowe not asyde from any of these wordes, which I comaunde thee this daye, either to the righte hande or to the lefte, & thou woldest walke after other goddes to serue them.

But if thou wylt not herken vnto the voyce of the LORD thy God, to kepe and to do all his commaundementes and ordinaunces, which I comaunde thee this daye, then shall all these curses come vpon the, and ouertake the. Cursed shalt thou be in the towne, and cursed in the felde: cursed shalt thy basket be, and thy store. Cursed shall be the frute of thy body, the frute of thy londe, the frute of thine oren, and the frute of thy shepe. Cursed shalt thou be when thou goest in, and cursed when thou goest out. The LORD shal sende in to the, consuming, and



complayninge, and cursynge, in all that thou takest in hande to do, tyll he haue destroyed the & shortly broughte to the naughte, because of thy wicked inuencions, in that thou hast forsaken me.

**C** The LORDE shall make the pestylence to byde longe with the, tyll he haue consumed the out of the londe, in to the which thou comest to possesse it. The LORDE shall smyte the with swellynge, fevers, heate, burnynge, venome, drowth, and palenesse, & shall persecute the, tyll he haue destroyed the.

**Deu. 10. c** Thy heauen, that is ouer thy heade, shalbe of brasse, and the earth vnder the, of yron. The LORDE shall geue thy londe dust for rayne, and ashes from heauen vpon the, vntill thou be broughte to naught. The LORDE shall cause the be smytten before thine enemyes. Thou shalt come out one waye agaynst them, and seuen wayes shalt thou flye before them, and shalt be scattered amonge all the kyngdomes vpon earth. Thy carcase shalbe meate vnto all maner foules of the ayre, and to all the beestes vpon earth, and there shalbe no man to fraye them awaye.

**Rich. 3. b** The LORDE shall smyte the with & botches of Egypte, with the Emorodes, with scalle, and maungynesse, that thou shalt not be healed therof. **Leu. 13. c** The LORDE shall smyte the with madnesse, blyndnesse and dasyng of hert. And thou shalt grope at the noone daye, as & blynde gropeth in darknesse, and shalt not prospere in thy waye. And thou shalt suffre violence and wronge all thy lifelonge, & no man shal helpe & Thou shalt sponse a wife, but another shal lye with her. **Deu. 20. a** Thou shalt buyde an house, but another shall dwell therein. Thou shalt plante a vnyarde, but shalt not make it comen.

**D** Thine ore shalbe slayne before thine eyes, but thou shalt not eate therof. Thine asse shalbe violently taken awaye (euen before & face) and shal not be restored & againe. Thy shepe shalbe geuen vnto thine enemies, and no man shal helpe the. Thy sonnes and thy daughters shalbe geuen vnto another nation, and thine eyes shal se it, and dase vpon them all the daye longe, and thy hande shal not be able to deliuer them. The frute of & londe and all & labour, shall a nacion eate, which thou knowest not: and thou shalt but onely be he that shalbe oppressed and suffre wronge, all the dayes of thy life. And thou shalt be cleane besyde thy selfe for the sighte, which thine eyes shal se.

The LORDE shall smyte the with a myscheuous botch in & knes & legges, so that thou canst not be healed, euen from the sole of thy fote vnto the crowne of thy heade.

The LORDE shall brynge the and thy kynge (which thou hast set ouer the) vnto a nation, whom thou knowest not, nether thy fathers: and there shalt thou serue other goddes, euen woodd and stone: and thou shalt go to waist, and become a byworde, & a laughing stocke amonge all nations, whither & LORDE hath caryed the.

Thou shalt cary out moch sode into & felde, and shalt gather but litle in: for the grefhoppers shal destroye it. Thou shalt plante vnyardes and dresse the, but thou shalt nether drynke of the wyne, ner gather of & grapes: for & wormes shal consume it. Thou shalt haue Olyue trees in all & coastes, but shalt not be anoynted with the oyle: for thyne Olyue trees shalbe roted out. Thou shalt get sonnes and daughters, and yet not haue them: for they shal be caried awaye captiue. All thy trees and frutes of thy londe shall be marred with blastynge.

The straunger that is with &, shal clyme vp ouer the, and be allwaye aboue the: but thou shalt come downe alowe, and lye euer beneth. He shal lende vnto the, but thou shalt not lende him. He shalbe before, but thou shalt be behynde.

And all these curses shall come vpon the, and folowe the, and ouertake &, tyll thou be destroyed, because thou hearkenest not vnto & voyce of the LORDE & God, to kepe his commaundementes and ordinaunces, which he hath commaunded the. Therefore shalt thou be betokens and wonders vpon the, & vpon thy sode for euer, because thou hast not serued & LORDE thy God with a ioyfull and good hert, whan thou haddest abundaunce of all thinges. And therefore shalt thou serue thine enemye, which the LORDE shall sende vpon the, in hunger and thyrst, in nakednesse, and neade of all thinge: & he shal put a yocke of yron vpon thy necke, vntill he haue broughte the to naughte.

The LORDE shall brynge a nacion vpon the from farre, euen from the ende of & world, as a flyenge Aegle: a people, whose speache thou canst not vnderstande, an hard favoured people, which regarde not the personne of the olde, ner haue compassion on the yonge. And they shal eate vp & frute of thy catell, & the frute of thy londe, tyll they haue destroyed the, and shall leaue the

thinge in corne, wyne, oyle, in the frute of & open and shepe, vntill they haue broughte the to naughte: and shal laye sege vnto the & in all thy gates, tyll they cast downe thy hye and stronge walles, wherin thou trustest thorow out all thy londe. And thou shalt be beseged within all thy portes, thorow out all thy londe which the LORDE thy God hath geuen the.

**Re. 5. f** Thou shalt eate the frute of thine awne body, the fleshy of thy sonnes and of thy daughters, which the LORDE & God hath geue the, in that straytnesse and sege, wherewith thine enemye shall besege the: so that it shal greue the man & afore hath lyued tenderly and in voluptuousnes amonge you, to loke vpon his brother and vpon his wife & lyeth in his bosome, and on the sonne that is left ouer of his sonnes, lest he shulde geue any of them of the fleshy of his children that he eateth, in as moch as there is no thinge left him in that straytnesse and sege, wherewith thine enemye shal besege & within all thy gates. And the woman that afore hath lyued so tenderly and voluptuously amonge you, that she durste not set the sole of hir fote vpon the grounde for tendernes and voluptuousnes, shal be greued to loke vpon hir husbunde that lieth in hir bosome, and on hir sonne, and on hir daughter: euen because of hir daughters which she hath nourished betwixte hir legges in hir lappe, and because of hir sonnes that she hath borne: for she shall eate them secretly for very scarcenesse of all thinges, in the straytnesse and sege, wherewith thine enemye shal besege & within thy gates.

**G** If thou wilt not be diligent to do all the wordes of this lawe which are wrytten in this boke, that thou mayest feare this glorious and fearfull name, euen the LORDE thy God, then shalt the LORDE entreate & wonderously, with plagues vpon & and thy sode, yee with greate and continuall plagues, with euell and contynuall sicknesses, and shal brynge vpon & all & sicknesses of Egypte (wherof thou wast afrayed) and they shal cleue vnto the. Therto all maner sicknesses and all maner plagues, which are not wrytten in the boke of this lawe, shal the LORDE thy God cause to come vpon the, vntill he haue destroyed the. And there shal be left but a fewe people of you, which afore were as the starres of heauen in multitude: because thou hast not hearkened vnto the voyce of the LORDE thy God.

**Leu. 21. d** And as & LORDE reioysed ouer you afore, to do you good, and to multiplie you, eue so shall he reioyse ouer you, to destroye you, and to brynge you to naughte, and ye shalbe waysted from of the londe, whither thou goest now to possesse it. For the LORDE shall scatter the amonge all nations, from the one ende of the worlde vnto another, and there shalt thou serue other goddes, whom thou knowest not, ner yet thy fathers, euen woodd and stone.

And amonge those same nations shalt thou haue no quyetnesse, nether shal the sole of & fote haue eny rest: for the LORDE shall geue the there a fearfull hert, and dasyng of eyes, and a troubled soule, so that thy life shal hage before the: Night and daye shalt thou feare, and shalt haue no trust in thy life. In the mornynge thou shalt saye: Who shall geue me the euenynge? And at euen shalt thou saye: Who shal geue me the mornynge? For the very greate feare of thine hert, which shal make the afrayed: and for the sighte of thine eyes which thou shalt se.

And the LORDE shall brynge the agayne in to Egypte by shippe fulles, euen thorow the waye wherof I sayde vnto the: Thou shalt se it no more: and there shal ye be solde vnto youre enemies for bonde seruantes and bonde maidens, and there shal be no man to bye you.

The XXIX. Chapter.

**T**hese are & wordes of the conenaunt, which the LORDE commaunded Moyses to make w the children of Israel in the londe of the Moabites, besyde & conenaunt which he made with them in Horeb. And Moyses called all Israel, and sayde vnto them: Ye haue sene all that the LORDE dyd before youre eyes in the londe of Egypte, vnto Pharaon with all his seruantes, and all his londe, the greate tentacions which thine eyes haue sene, that they were greate tokens and wonders. And yet vnto this daye hath not the LORDE geuen you an hert that vnderstandeth, eyes that se, & eares that heare.

He hath caused you to walke fortye yeres in the wyldernes. Your clothes are not waxed olde vpon you, nether is thy shue waxed olde on thy fote. Ye haue eaten no bried, and dronken no wyne, ner stronge drynke, that ye mighte knowe, that he is & LORDE your God.

And whan ye came vnto this place, Sihon the kynge of Heshbon, and Og & kynge



of Basan, came out agaynst vs vnto battayll, and we smote them, and toke their londe, and gaue it to inheritaunce vnto 3 Rubenites and Gaddites, and to the halfe trybe of the Manassites. \* Repe now therfore the wordes of this couenaunt, and do therafter, that ye maye haue vnderfundinge in all that ye do.

Restonde this daye all before the LORDE youre God, the chese rulers of youre trybes, youre Elders, youre officers, every man in Israel, youre children, youre wyues, 3 straungers that are in thine hoost, from the hewer of 3 wodd vnto 3 diuer of 3 water: that thou shuldest enter in to the couenaunt of the LORDE thy God, and in to the ooth which the LORDE thy God maketh with the this daye, that he might set the vp this daye to be a people vnto himself, and that he might be thy God, as he hath sayde vnto the, and as he sware vnto 3 fathers, Abraham, Isaac and Jacob.

For I make not this couenaunt and this ooth with you onely, but both with you 3 are here this daye, and stonde with vs before the LORDE oure God, and also with them that are not here with vs this daye. For ye knowe how we haue dwelt in the londe of Egypte, and how we came thorow the myddes of the Seythen, whom ye passed by, and sawe their abominacions and their Idols, wodd and stone, syluer and golde, which were with them: Lest there be amoge you man or woman, or an housholde, or a trybe, which turneth awaye his hert this daye from the LORDE oure God, to go and to serue 3 goddes of these nacions: and lest there be amonge you some rote, that beareth gall 3 worm wodd: so that though he heare the wordes of this curse, he blesse him selfe yet in his hert, and saye: Tush, it shal not be so euell. I wil walke after the meanynge of myne awne hert, that the dronken maye perishe with the thystie.

Then shal not the LORDE be mercifull vnto him, but his wrath and gelousy shal smote ouer soch a man, and all the curses that are wrytten in this boke, shal lighte vpon him: and the LORDE shal put out his name from vnder heauen, and shal separate him vnto euell out of all the trybes of Israel, acordinge vnto all the curses of the couenaunt, that is wrytten in the boke of this lawe.

So the posterities of youre childre which shal ryse vp after you, and the straungers

that come out of farre countrees, shall saye (whan they se the plages of this londe, and the diseases wherewith the LORDE hath smytten it) that he hath brent vp all that londe with brymstone and salt, so 3 it can not be sowne, ner is frutefull, nether groweth there eny grasse therin. \* Like as Sodoma, Gomor, Adama and Zeboim are ouerthrowne, which the LORDE ouerthrowne in his wiath and anger.

Then shall all nacions saye: \* Wherfore hath the LORDE done thus vnto this londe? What greate wrothfull displeasure is this? Then shal it be sayde: Euen because they haue forsaken the couenaunt of 3 LORDE God of their fathers (which he made with them whan he broughte them out of the londe of Egypte) and they wete, and serued other goddes, and worshipped the, euen soch goddes as they knewe not, and whom he had not denyded vnto them. Therfore the wiath of the LORDE wared whote ouer this londe, to brynge vpon it all the curses that are wrytten in this boke. And the LORDE thrust them out of their londe w greatt wiath, indignacion 3 displeasure 3 hath cast them into another londe, as it is come to passe this daye.

These are the secretes of the LORDE oure God, which are opened vnto vs and oure childre for ever, 3 we shulde do all the wordes of this lawe.

## The XXX. Chapter.

**N**ow whan all this commeth vpon the, whether it be the blessinge or 3 curse which I haue layed before the, and thou goest in to thine hert, beyng amoge the Seythen, whither the LORDE thy God hath thrust the, and thou turnest vnto the LORDE 3 God, so that thou herknest vnto his voyce, thou and thy childre with all 3 hert and with all thy soule, in all that I commaunde the this daye, then shal the LORDE thy God turne thy captiuite, and haue compassion vpon the, and shal gather thy congregacion agayne from amonge all the nacions, whither the LORDE thy God hath scattered the.

And though thou werest thrust out vnto the vtremost partes of the heauen, yet shal the LORDE thy God gather the from thence, and from thence shal he fetch the, and shal brynge the in to the londe, which thy fathers haue possessed, and thou shalt enioye it, and he shal do the good, and multiplye the abode thy fathers.

**A**nd the LORDE thy God shall circumspect thine hert, and the hert of thy seide, that thou mayest loue the LORDE 3 God with all thy hert and with all 3 soule, that thou mayest lyue. But all these curses shall the LORDE thy God laye vpon thine enemyes, and vpon them that hate the and persecute the. But thou shalt turne, and herken vnto the voyce of the LORDE, to do all his commaundementes, which I commaunde the this daye. And the LORDE thy God shal make the plenteous in all the workes of thine handes, in the frute of thy body, in the frute of thy catell, in the frute of thy londe to good.

For the LORDE shall turne, to reioyse ouer the to good, as he reioysed ouer thy fathers, so that thou herken vnto the voyce of the LORDE thy God (to kepe his commaundementes and ordinances, which are wrytten in the boke of this lawe) and turne vnto the LORDE thy God with all thy hert and with all thy soule.

For the commaundement which I commaunde 3 this daye, is not to wonderfull for the, ner to farre, ner yet in heauen, that thou neadest to saye: Who wil go vp for vs in to heauen, and brynge it vnto vs, that we maie heare it and do it? \* Nether is it beyonde the see, that thou neadest to saye: Who wyll go ouer the see for vs, and fetch it vs, that we maye heare it, and do it: For the worde is very nye vnto the, eue in thy mouth and in thine hert, that thou do it.

Beholde, I haue layed before you this daye, life and good, death and euill. For I commaunde the this daye, to loue the LORDE thy God, and to walke in his wayes, and to kepe his commaundementes, ordinances, and lawes, that thou mayest lyue and multiplye, and that the LORDE thy God maye blesse the in the londe, whither thou goest to possesse it.

But yf thou turnest awaye thine hert, so that thou wilt not heare, but fall a waye, to worshipec other goddes and to serue them, I certifie you this daye, that ye shal perishe, 3 not lyue longe in the londe, whither thou goest ouer Jordane to possesse it.

I take heauen and earth this daye to recorde euer you: I haue layed before you life and death, blessinge and cursinge, that thou mayest chose life, and that thou and thy seide maye lyue, 3 ye maye loue the LORDE youre God, and herken vnto his voyce, and cleue vnto him: For he is thy life and thy longe

age) that thou mayest dwell in the londe, which the LORDE sware vnto thy fathers Abraham, Isaac and Jacob, to geue them.

## The XXXI. Chapter.

**N**ow Moses wente, 3 spake these wordes to all Israel, and saide vnto them: I am this daye an hundred and twety yeare olde, I can nomore go out and in: the LORDE also hath sayde vnto me: \* Thou shalt not go ouer this Jordane. The LORDE thy God himselfe shal go before the ouer Jordane: and he himselfe shal destroye these nacions before the, that thou mayest conquere them: and Josua he shal go ouer before the. \* as the LORDE hath sayde. And the LORDE shal do vnto them, as he dyd vnto Sihon and Og the kynges of the Amorites and vnto their lode, which he destroyed. Now whan the LORDE shal deliuer the before you, ye shal do vnto them acordinge vnto all the commaundementes which I haue commaunded you. Be manly and stronge, feare not, and be not afrayed of them. For the LORDE thy God himselfe shal go with the, and shal not fayle the, ner forsake the.

And Moses called Josua, and sayde vnto him before all Israel: Be stronge and bolde, for thou shalt brynge this people in to the londe, which the LORDE hath sworne vnto their fathers to geue them, and thou shalt parte it amonge them by lott. But the LORDE himselfe that goeth before you, euen he shal be with the, and shal not fayle the, ner forsake the: Feare not, and be not afrayed.

And Moses wrote this lawe, and deliuered it vnto the prestes the childre of Levi (which bare the Arke of the couenaunt of the LORDE) and vnto all the Elders of Israel.

And he commaunded them, and sayde: \* At the ende of seven yeares, in the tyme of the 3re yeare, in the feast of Tabernacles whan all Israel come to appeare before the LORDE thy God, in the place that he shall chose, thou shalt cause this lawe to be proclaimed before all Israel in their eares, namely, before the congregacion of the people, both of men, women, childre, and thy straungers which are within thy gates: that they maye heare and lerne to feare the LORDE their God, and be diligent to do all the wordes of this lawe: and that their childre also which knowe nothings, maye heare and



lerne to feare the LORDE yo<sup>r</sup> God, all youre lyue dayes which ye lyue in the londe, whither ye go ouer Iordane to possesse it.

**D** And the LORDE sayde vnto Moses: Beholde, thy tyme is come that thou must die, call Josua, and stonde in the Tabernacle of witnessse, that I maye geue him a charge. Moses wente with Josua, and stode in the Tabernacle of witnessse. And the LORDE appeared in the Tabernacle in a cloudy pyler, and the same cloudy pyler stode in the doore of the Tabernacle.

**And** the LORDE sayde vnto Moses: Beholde, thou shalt slepe with y<sup>r</sup> fathers, and this people wyll rylse vp, and go a whoringe after straunge goddes of the londe into the which they come, and wyll forsake me, and breake the couenaunt which I haue made w<sup>th</sup> them. And then shall my wrath waxe whote agaynst them, at the same tyme, and I shall forsake the, and hyde my face fro them, that they maye be consumed. And so whan moch aduersitee & trouble cometh vpo the, they shal saye: Is not all this euell come vpo me, because God is not with me? But I shall hyde my face at the same tyme because of all the euell that they haue done, in that they haue turned vnto other goddes.

**E** Wyte now therfore this songe, & teach it the children of Israel, and put it in their mouth, that this songe maye be a witnessse vnto me amonge the children of Israel. For I wil brynge them into the londe which I swaie vnto their fathers, that floweth with mylke and hony. And whan they eate, and are full and satt, they shal turne vnto other goddes, and serue them, and blasphememe, and breake my couenaunt.

And so whan moch myschese and tribulation is come vpon them, this songe shall answere before them for a witnessse. It shall not be forgotten out of the mouth of their sede: for I knowe their ymaginacion, that they go aboute euennow, before I brynge them into the londe, which I swaie vnto them.

**S** So Moses wrote this songe at the same tyme, and taughte it the children of Israel. And the LORDE gaue Josua the sonne of Nun a charge, and sayde: Be stronge and bolde, for thou shalt brynge the children of Israel into the londe, which I swaie vnto them, and I wil be with the.

Now whan Moses had wrytten out all the wordes of this lawe in a boke, he commaunded the Leuites (which bare the Arke

of the LORDES couenaunt) and sayde: Take the boke of this lawe, and laye it by the syde of the Arke of the couenaunt of the LORDE your God, that it maye be there a witnessse agaynst the: for I knowe thy stubburnesse and thy harde neck. Beholde, x hyle I am yet alyue w<sup>th</sup> you this daye, ye haue bene disobedient vnto the LORDE: how moch more after my death?

Gather now vnto me all the Elders of youre trybes, and youre officers, & I maye speake these wordes in their eares, and take heauen and earth to recorde agaynst them. For I am sure that after my death ye shall marre youre selues, and turne asyde out of the waye, which I haue commaunded you: and so shall my fortune happen vnto you hereafter, because ye haue done euell in the sight of the LORDE, in prouokynge him thow the workes of youre handes.

So Moses spake out the wordes of this songe euen to the ende, in the eares of all the congregacion of Israel.

The XXXII. Chapter.

**E**rtzen (O ye heauens) I wyll speake: and let the earth heare the wordes of my mouth.

My doctryne droppe as doth the raine, and my speach flowe as doth the dew.

Euen as the rayne vpon the grasse, and as the droppes vpon the herbe.

For I wil call vpon the name of the LORDE, geue ye the glory vnto oure God.

Perfekte are the workes of the Stone, for all his wayes are righteous.

God is true, and no wickednes is therein him, righteous and iust is he.

The frowarde and ouerthwarte generacion hath marred them selues to himwarde and are not his children, because of their deformyte.

Thankest thou the LORDE & God so, thou foolish and vnwyse people?

Is not hethy father and thy LORDE? Hath he not made the, and prepared the?

Remember the dayes that are past, considere the yeaeres of the generacions aforetyme.

Are thy father, he shall shewe the: thine elders, they shal tell the.

Whan the most hyghest denyed & nations and scattered the children of men.

Then set he the borders of the nations accordinge to the nombre of the children of Israel.

For the LORDES parte is his folke,

Jacob is the meetlynge of his enheritaunce. He founde him in the wyldernes, euen in the drye deserte where he roared.

He led him aboute, and gaue him understandinge: he kepte him as the aple of his eye.

As an Eagle stereth vp hir nest, and floreteth ouer hir yonge: Euen so stretched he out his fethers, and toke him: and bare him on his wynges.

The LORDE onely was his gyde, & there was no straunge God with him.

He caried him ouer y<sup>e</sup> heighe of the earth, and sed him with the increase of the felde.

He caused him sucke hony out of the rocke, and oyle out of the harde stone.

Butter of the kyne, and mylke of the shepe, with the fat of the lambes, and rammes of the sonnes of Basan, and he goates with the fat of the kydneyes, and wheate: And gaue him drynke of the very bloude of grapes.

And whan he was fat and had ynough, he waxed wanton.

He is fat, and thicke, and smothe, & hath letten God go, that made him, and despyed the rocke of his saluacion.

He hath prouoked him to indignacion, thow straunge goddes, and thow abhominacion hath he angred him.

They offred vnto felde deuels, & not vnto their God.

Vnto goddes whom they knewe not, enen vnto new goddes, & came newly vp, whom their fathers honoured not.

Thy rocke that begat y<sup>e</sup>, hast thou despyed: and hast forgotten God that made the.

And whan the LORDE sawe it, he was moued vnto wrath ouer his sonnes and his daughters.

And he sayde: I wyll hyde my face from them, I wyll se what their ende shal be: for it is a frowarde generacion, they are childre in whom is no fayth.

They haue prouoked me in it that is not God: w<sup>th</sup> their vanities haue they angred me.

And I agayne wil prouoke them, by thosethat are no people: by a foolish nacion wil I anger them.

For the fyre is kyndled in my wrath, and shal burne vnto y<sup>e</sup> nethermost hell, and shal consume the londe with the increase therof, and set the foundations of y<sup>e</sup> mountaynes on fyre.

I wil heape myscheues vpo them, I wil spende all myne arrowes at them.

They shal pyne awaye thow hunger, & be consumed of the fevers, and of bytter sicknesses.

I wil sende amonge them y<sup>e</sup> tethe of beestes, and furious serpentes.

Without shall the swearde robbe them, & feare in the chambers, both the yonge man and yonge woman, the suckynge childre w<sup>th</sup> the gray headed man.

I wyll saye: Where are they? I shall make their remembraunce to cease from amonge men.

If the wrath of the enemies were not gathered, lest their enemies shulde be proude, & might saie: Oure hande is hye, and: The LORDE hath not done all this.

For it is a people, wherein is no counsell, and there is no understandinge in them.

O that they were wyse & vnderstode this, that they wolde considere what shulde happen vnto them hereafter.

How cometh it, & one shall chace a thousande of them, and y<sup>e</sup> two shal put ten thousande to flyghte?

Is it not so, euen because their rocke hath solde them, and because the LORDE hath geuen them ouer?

For oure rocke is not as their rocke, & of this are oure enemies iudges them selues.

Their vyne is of the vyne of Sodcm, and of the felde of Gomorra: their grapes are the grapes of gall, they haue bytter clustres.

Their wyne is the poyson of Dragons, & the furious gall of Adders.

Is not this hid with me, and sealed vp in my treasures?

Vengeaunce is myne, and I wyll rewarde in due season. Their fore shall flyde, for the tyme of their destruccio is at honde, and the thinge that is to come vpon them, maketh haiste.

For the LORDE shall iudge his people, & shal haue compassion on his seruantes. For he shal considere that their power is awaie, and that it is gone with them, which were shut vp and remayned ouer.

And he shal saye: Where are their goddes, their rocke wherein they trusted?

Of whose sacrifices they ate y<sup>e</sup> fatt, and dranke the wyne of their drynt offerings? Let them rylse vp and helpe you, and be your proteccion.

Se now that I am, and that there is none other God but I.

I can kyll and make alyue: what I haue



\*Job 10. 2 smythen, that can I heale: and there is no man able to deliuer out of my hande.

For I wil lifte vp my hande to heauen, and wil saye: I lyue euer.

And wher I edge of my swerde, and my hande take holde of iudgment, then wil I auenge me on myne enemies, and rewarde them that hate me.

I wil make myne arrowes dronken with bloude, and my swerde shal eate flesh ouer & bloude of the slayne, and ouer the captyuite, and in that the enemies heade shall be discovered.

Rom. 15. a Reioyse ye heythen with his people: for he wil auenge the bloude of his seruantes, and wil auenge him on his enemies, and wil be mercifull vnto the londe of his people.

And Moses came and spake all the wordes of this songe in the eares of the people, he and Josua the sonne of Nun. Now whā Moses had made an ende of speakinge all these wordes vnto all Israel, he sayde vnto the: Take to hert all I wordes, which I testifie vnto you this daye, that ye commaunde youre children, to obserue and do all the wordes of this lawe. For it is no vaine worde vnto you, but it is yo<sup>r</sup> life: and this worde shal prolonge youre life in I londe, whither ye goe vnto Iordane to conquire it.

And I LORDE spake vnto Moses I same daie, and sayde: Get the vp to this mount Aba- rim, vpon mount Nebo, which lyeth in I londe of the Moabites euer agaynst Jericho, and beholde the londe of Canaan, which I shall geue vnto the children of Israel in possessiō. And dye thou vpon the mount, whan thou art come vp, and be gathered vnto thy people, like as Aaron thy brother dyed vpon mount Hor, and was gathered vnto his people: Because yet respaced agaynst me amonge the children of Israel by the water of stryfe at Cades in the wilderness of Sin, and sanctified me not amonge the children of Israel. For thou shalt see the londe ouer agaynst the, which I geue vnto I children of Israel but thou shalt not come in to it.

The XXXIII. Chapter.

Exo. 3. a  
Exo. 19. a  
This is the blessinge, wherwith Moses the man of God blessed I childre of Israel before his death, and saide: The LORDE came from Sinai, and rose vp vnto the from Seir. He appeared fro mount Paran, and came to many thousande sayntes. At his righte hande is there a lawe of fyre for them: O how loued he the people: All

his sayntes are in his hande, they shall see them selues downe at thy fete, and receaue of thy wordes. Moses commaunded vs the lawe, which is the enheritaunce of the congregation of Jacob. And he was in the fulnesse of the kyng, and helde I rulers of I people together, with the trybes of Israel.

Let Ruben lyue, and not dye, and his people be serue in nombie.

This is the blessinge of Iuda. And he sayde: LORDE heare the voyce of Iuda, and bryng him vnto his people: Let his handes multiplie him, and let him be helped fro his enemies.

And vnto Levi he sayde: Thy perfectnes and I lichte be acordinge vnto the man of thy mercy, whō thou hast tempted at Massah, whan ye stroue by the water of stryfe. He that sayeth vnto his father and to his mother: I se him not: and to his brother, I knowe him not: and to his sonne, I were not of him, those haue obserued thy wordes, and kepte I couenaunt: they shal teach Jacob thy iudgements, and Israel thy lawe: they shal laie incense before thy nose, and burne offerings vpon thine altare. LORDE, blisse thou his power and accepte the workes of his handes: in yte the loynes of them I ryse vp agaynst him, and of them that hate him, that they lifte not vp them selues.

And to Ben Jamin he saide: The beloued of the LORDE shal dwell in hope on him: All the daye long: shal he wayte vpon him, and shal dwell betwene his shulders.

And to Ioseph he sayde: His londelieth in the blessinge of the LORDE, there are noble frutes of heauen, of the dew, and of the depe that lyeth beneth: There are noble frutes of the increase of the Sonne, and noble rype frutes of I monethes: And of I topes of the mountaynes of olde, and of the hilles allwaye, and of the noble frutes of I earth, and of I fulnesse thereof. The good will of him that dwelleth in the busshes, come vpon the heade of Ioseph, and vpon I toppe of his heade that was separated fro amonge his brether.

His bewtye is as a firstborne ore, and his hornes are as I hornes of an Unicorn: with the same shal he pughe the nacions together, euen vnto the endes of the woulde. These are the thousandes of Ephraim, and the thousandes of Manasse.

And vnto Zabulon he sayde: Reioyse Zabulon of thy outgoynge: but reioyse thou Issachar of thy tentes. They shall call the

people vnto I hyll, and there shal they offre I offerings of righteousnes. For they shal see the abundaunce of the see, and the treasures hyd in the sonde.

And to Gad he sayde: Blessynge haue Gad, which maketh rowme. He dwelleth as a lyon, and spoyleth the arme and the toppe of the heade. And he sawe his begynnynge, that I heape of the teachers laye hyd the re, and came with the rulers of the people, and executed the righteousnesse of the LORDE, and his iudgment on Israel.

And to Dan he sayde: Dan a yonge lyon, he shal flowe from Basan.

And to Ephraim he saide: Ephraim shal haue abundaunce of pleasure, and shalbe full of the blessinge of the LORDE: his possession shal be toward the west and south. And to Asser he sayde: Asser be blessed to sonnes, accepted be he with his brether, and dyppe his fore in oyle. Iron and brasse be on thy shues. Thyne age be as thy youth.

There is no God as the God of the iust. He that sitteth vpon heauen, be thy helpe. And his glory is in the cloudes, that is the dwellinge of God from the begynnynge, and vnder the armes of the woulde. And he shal dryue out thine enemye before the, and saye: He destroyed. And Israel shal dwell safe alone. The eye of Jacob shalbe vpon I londe where come and wine is, heauen also shal droppe with dewe. Happye art thou Israel, who is lyke vnto the: O thou people I art saued by the LORDE, which is thy helpe, shylde, and the swerde of thy glorye. Thyne enemies shal pyne awaye, and thou shalt treade vpon the height of them.

The XXXIII. Chapter.

And Moses wente from the selde of I Moabites vp vnto mount Nebo, vpon I toppe of mount Pisga ouer agaynst Jericho. And the LORDE shewed him all the londe of Gilead vnto Dan, and all Ephraim

li, and the londe of Ephraim and Manasse, and all the londe of Iuda, vnto I vttemost see, and toward the south, and the region of the playne of Jericho the cite of the palme trees euen vnto Zoar. And the LORDE sayde vnto him: This is the londe that I sware vnto Abraham, Isaac and Jacob, and sayde: I wyll geue it vnto thy seide. Thou hast seene it with thine eyes, but thou shalt not go ouer thither.

So Moses I seruaunt of the LORDE died there in the londe of the Moabites, acordinge vnto the worde of I LORDE. And he buried him in a valley, in the londe of the Moabites ouer agaynst the house of Peor. And no man knewe of his graue vnto this daye. And Moses was an hundred and twentye yeare olde whan he dyed: his eyes were not dymme, and his chekes were not fallen. And the children of Israel weped for Moses in I felde of the Moabites thirtie daies, and the dayes of the wepyng and mournynge for Moses were fulfilled.

And Josua the sonne of Nun was filled with I spere of wysdome (for Moses had layed his hande vpon him) and the children of Israel hearkened vnto him, and dyd as the LORDE commaunded Moses. And there arose no prophet more in Israel, like vnto Moses, whom the LORDE knewe face to face in all tokens and wonders (which the LORDE sent him to do in I londe of Egypte, vnto pharaos, and to all his seruantes, and his londe) and in all this mightie hande and greates visions which Moses dyd in the sighte of all Israel.

The ende of the fift boke of Moses, called Deuteronomion.





## The seconde par= te of the olde Testament.

The booke of Josua.  
 The booke of the Judges.  
 The booke of Ruth.  
 The first booke of the Kynges.  
 The seconde booke of the Kynges.  
 The thirde booke of the Kynges.  
 The fourth booke of the Kynges.  
 The first booke of the Cronicles.  
 The seconde booke of the Cronicles.  
 The first booke of Esdras.  
 The seconde booke of Esdras.  
 The booke of Hester.





# The booke of Josua.

What this booke conteyneth.

- Chap. I.** After the death of Moses, God commaundeth Josua to get him vp, and to go with the people ouer Iordane in to the londe of promise.
- Chap. II.** Two spyres are sent vnto Jericho, and Rahab lodgeth them.
- Chap. III.** Josua goeth forth with the people vnto Iordane: The Leuites are ordeyned to go before with the Arke. The one parte of Iordane stoneth styll, the other rennerh downe, and the people go thorow it daye shodde.
- Chap. IIII.** Twelue stones doth Josua cause to be taken out of Iordane, and setteth them vp at Gilgall for a remembraunce.
- Chap. V.** The fynges beyonde Iordane are afrayed. The people in Gilgall are circumcysed. They eate the Pasche and vnleuened bred.
- Chap. VI.** How Jericho is wonne and taken.
- Chap. VII.** The Israelites are put to flight before their enemies, because one of the had stolen of it that shulde haue bene damned and utterly destroyed. The trespasser is stoned vnto death.
- Chap. VIII.** The cite of Gai is wonne, the people slayne, the kynge taken alyue and hanged, the cite brent. Josua buyldeth an altare vnto the LORDE. The blessinges and curses are red.
- Chap. IX.** The Hethen fynges prepare the

- selues agaynst Israel. The Gabaonites see their lyues by crafte and satyrlie.
- Chap. X.** The Hethen laye sege to Gabaon, but Josua helpeth them, and wyndeth a grete felde, commaundeth the Sonne to stonde styll, hangerh vp fyue kynges, and taketh the cities.
- Chap. XI.** The Hethen fynges gather the selues together agaynst Israel: but they are confuted, and their cities wonne.
- Chap. XII.** The names of the fynges whom Josua and the Israelites slewe, are here rehearsed, euen one and thirtie.
- Chap. XIII.** The remnant of the londe on this syde Iordane.
- Chap. XIII.** The dealinge out of the londe.
- Chap. XV.** The londe that fell vnto Iuda by lott.
- Chap. XVI.** The lot of Ephraim.
- Chap. XVII.** The lot and porcion of Manasse.
- Chap. XVIII.** Men are sent out of the seuentribes, to consyder the londe, and to deale it out. The porcion of Ben Jamin.
- Chap. XIX.** The porcion of Simeon, Zabulon, Issachar, Aser, Nephthali and Dan.
- Chap. XX.** The partinge out of the fre cities.
- Chap. XXI.** Of the cities and suburbs of the Leuites.
- Chap. XXII.** The two tribes and a halfe are sent home agayne, with a charge to be diligent in keepyng Gods commaundement. Of the alme of wyne.
- Chap. XXIII.** Josua calleth the people together before his death, & exorteth them to cleue fast to the commaundementes of the LORDE.
- Chap. XXIIII.** He calleth the people together in Sichem, and rehearseth the benefites of God vnto the. The conuenant with God is renewed. Josua dyeth, and so doth Eleazar.

## The booke of Josua.



The first Chapter.



After the death of Moses the seruauit of the LORDE, spake the LORDE vnto Josua & sonne of Nun Moses mynister: My seruauit Moses is deed, vp now, and go ouer

this Iordane, thou and all this people in to the londe that I haue geuen the children of Israel. All the places that the soles of your feet shal treade vpon, haue I geuen vnto you, as I sayde vnto Moses: From the wyldernesse and this Libanus vnto the greete water Euphrates: all the londe of the Hethites vnto the greete see toward the west, shal be youre boider. There shall noman be able to withstonde & all thy life longe. And like as I was with Moses, so wil I be with the also. I will not fayle the nether forsake the. Be stronge and bolde: for vnto this people shalt thou deuyde & londe, which I swaie vnto their fathers, to geue it them.

Be stronge therfore and very bolde, that thou mayest kepe and do euery thyng accordinge to the lawe, that Moses my seruauit commaunded the. Turne not asyde from it, nether to the righte hande ner to the lefte, & thou mayest deale wysely whither so ener thou goest. And let not the boke of this lawe departe out of thy mouth, but exerce thy selfe therein daie and nighte, that thou mayest kepe and do euery thyng accordinge to it that is wyttē therein: Then shalt thou prospere in thy waies, and deale wysely. Lo, I haue commaunded the to be stronge and bolde. Feare not, and be not afrayed: for the LORDE thy God is with &, whither so ever thou goest.

Then commaunded Josua the officers of the people, and sayde: Go thorow the hoost, and charge & people, and saye: Prepare you vytayles, for ouer thre dayes shal ye go ouer this Iordane, that ye maye come in and ta-

## The ii. Chap. Fo. ii.

ke possession of the londe, which the LORDE youre God shal geue you.

And to the Rubenites, Gaddites, and to the halfe trybe of Manasse, sayde Josua: Thynke vpon the worde, that Moses the seruauit of & LORDE spake vnto you, and sayde: The LORDE y<sup>e</sup> God hath broughte you to rest, and geuen you this londe. Let youre wyues and children and catell remayne in y<sup>e</sup> londe, that Moses gaue you on this syde Iordane: But ye youre selues (as many as be fightinge men) shal go forth before youre brethren in harness, and helpe them, tyll the LORDE haue broughte youre brethren to rest also as well as you: that they also maye take possession of the londe, which the LORDE y<sup>e</sup> God shal geue them: Then shal ye turne agayne in to the londe of youre possession, that ye maye enioye it, which Moses the seruauit of the LORDE hath geuen you on this syde Iordane toward & East. And they answered Josua and sayde: All that thou hast commaunded vs, wyl we do: and whither so ever thou sendest vs, we wyl go thither. Like as we haue obeyed Moses, so wyl we be obedient also vnto the: Onely that the LORDE thy God be with &, like as he was with Moses. Who so ever disobeyeth thy mouth, and herkeneth not vnto thy wordes in all that thou hast commaunded vs, shal dye: Onely be thou stronge and bolde.

### The II. Chapter.

Josua the sonne of Nun sent out two spyres priuely from Setim, and sayde vnto them: Go youre waye, loke vpon the londe and Jericho. They wente forth, and came in to & house of an harlot, called Rahab, and laye there. Then was it tolde the kynge of Jericho: Lo, there are men come in this nighte from the childre of Israel, to spy the londe. Then sent the kynge of Jericho vnto Rahab, saynge: Deluyer the men forth that are come vnto the in to thy house, for they are come to spy out the whole londe. Now as for the two men, the woman had hyd them, and sayde: There came men in vnto me in vede, but I knewe not whence they were. And at the shynnyng in of the gate when it was darcke, they wente out, so & I can not tell whither they be gone: folowe soone after them, for ye shal overtake them. But she had caused them to clymme vp vnto the house toppe, and hyd them vnder the stalkes of flaxe, that she had prepared her vpon the toppe of the house. Howbeit the men folowed after them in & waye



towarde Iordane, euen vnto the ferye: and whan they that folowed vpon them were gone forth, the gate was shut.

**B** And ouer the men layed them downe to slepe, she wente vp to them vnto the honse toppe, and sayde vnto the: I knowe that the LORDE shal deliuer you the londe, for the feare of you is fallen vpon vs, and all the inhabitants of the londe are discouraged at youre commynge. For we haue herde, how the LORDE dried vp the water in the reed see before you, whā ye departed out of Egipte: and what ye dyd vnto the two kynges of the Amorites, Sihon and Og beyonde Iordane, how ye rote them out, and destroyed them. And sence we herde therof, oure hert hath failed vs, nether is there a good stomacke more in eny man, by the reason of youre commynge. For the LORDE ys God is both the God aboue in heaue and beneth vpon earth.

**C** Swear now then vnto me: euen by the LORDE (for somoch as I haue dealete mercifully with you) that ye wyl also shewe mercy vpon my fathers house: and geue me a true token, that ye wyl let my father lyue, and my mother, my brechren, and my sisters, and all that they haue, and deliuer oure soules from death. The men sayde vnto her: If we shewe not mercy and faithfulness vpon the, whan the LORDE geueth vs the londe, then let oure soule dye for you, so farre as thou betrayest not oure denyce. Then let she them downe thorow the wyndowe by a coarde: for hir house was in the wall of the cite, and in the wall was hir dwellynge. And she sayde vnto them: So youre waye vp to the mountaynes, lest they mete you that folowe vpon you: and hyde youre selues there thre dayes, tyll they be come agayne & folowe after you: and then get you youre waye.

**D** But the men sayde vnto her: As for this oath that thou hast taken of vs, we wyl be discharged of it whan we come in to & londe, excepte thou knyttest in the wyndowe & lyne of this rose coloured rope (& thou hast lett vs downe with all) & gatherest vnto & in to the house, thy father, thy mother, & brechren & all thy fathers house. And loke who so euer goeth out at the dore of thy house, his bloude be vpon his owne heade, and we guilelesse. But of all those & are in & house, yf a hande be layed vpon the, their bloude shalbe vpon & heade. And yf thou betrayest eny of this denyce of ours, the wil we be discharged of the oath & then hast take of vs. She sayde: Let it be so as ye saye, and she let

the go. And they wente their waye. And she knyt the rose coloured lyne in the wyndowe. They wente on their waye, and came to the mountaynes, and remayned there the dayes, tyll they that folowed vpon them were come agayne: for they soughte them thorow every strete, & yet they founde them not. So the two men turned agayne, and departed from the mountaynes, and passed ouer (Iordane) and came to Iosua the sonne of Nun, and tolde him every thinge, as they had founde it, & they sayde vnto Iosua: The LORDE hath geue vs all the londe in oure handes, and all they that dwell in the londe, are sore afraied of vs.

The III. Chapter.



**A**ld Iosua rose vp early, and they departed from Setim, & came vnto Iordane, he and all the children of Israel, and remayned there all night, afore they wete ouer. But after thre dayes wente the officers thorow & hoost, and commaunded the people, and sayde: Whan ye se the Arke of & conenant of the LORDE youre God, and the prestes from amonge the Levites bearing it, departe ye then out of youre place, and folowe after (but so, that there be rowme betwene you and it by two thousande cubites, & that ye come not nye it) & ye maye knowe what waye ye shulde go: for ye neuer wete that waye afore.

And Iosua sayde vnto the people: Halowe youre selues, for tomorrow shal & LORDE bringe wonderous thinges to passe amonge you. And vnto the prestes he sayde: Beare ye the Arke of & conenant, and go before the people. Then bare they the Arke, and wente before the people. And the LORDE sayde vnto Iosua: This daye wyl I begynne to make the greate in the sighte of all Israel, that they maye knowe, how that like as I was with Moses, so am I with the also. And commaunde thou the prestes that beare the Arke, and saye: Whan ye come before in the water of Iordane, stonde styll.

**C** And Iosua sayde vnto the children of Israel: Come hither, & heare the worde of the LORDE youre God. He sayde morouer: By this shal ye perceane, that the lyuynge God is amonge you, and that he shal drye out before you & Cananites, Hethites, Hewites, pherefites, Girgofites, Amorites and Jebusites. Beholde, the Arke of the conenant of him & hath domynion ouer all londes, shal go before you in Iordane. Take now therfore twolue men out of & trybes of Israel, out of every trybe one. And whan the soles of the fete of the prestes that beare & Arke of the LORDE the gouernoure of all londes, are set in the water of Iordane, then shal & water of Iordane withdraue it selfe from the water that floweth from aboue, that it maye stonde on a heape.

**D** Now whan the people departed out of their tentes, to go ouer Iordane, & the prestes bare the Arke of the conenant before the people, and came in to Iordane, & dypte their fete before in the water (as for Iordane on all his banckes it was full of all manner waters: of the londe) then the water that came downe fro aboue, stode straight vp vpon one heape, very farre from the cite of Adom, that lyeth on the syde of Zartan: But the water that ranne downe to the see (euen to the salt see) fell awaye, and becreased.

So & people wente thorow ouer agaynst Jericho. And the prestes that bare the Arke of the LORDE conenant, stode drye in & myddes of Iordane, readye prepared: & all Israel wete thorow drye shod, vntyll & who le people were all come ouer Iordane.

The III. Chapter.

**A**ld & LORDE sayde vnto Iosua: Take you twolue men, out of every trybe one, & comaunde them, & saye: Take vp twolue stones out of Iordane, from the place where the fete of the prestes stode in their araye: & cary them with you, & ye maie leaue them in & lodgyng, where ye shal lodge this night. The Iosua called twolue men which were prepared of the children of Israel, out of every trybe one, & sayde vnto the: Go youre waye ouer before the Arke of the LORDE youre God in the myddes of Iordane, & take every man a stone vpon his shulder, after the nombre of the trybes of & children of Israel, & they maye be a token amonge you. And whan youre children are their fathers here after, and saye: What do these stones there? That ye maye then saye vnto them, how that the water of Iordane cla-

ue in sunder before the Arke of the LORDE conenant, whan it wente thorow Iordane, & that these stones are set for a perpetuall remembrance vnto the children of Israel.

**B** Then dyd the children of Israel as Iosua commaunded them, and bare twolue stones out of the myddes of Iordane (as the LORDE had sayde vnto Iosua) accordinge to the nombre of the trybes of the children of Israel, and broughte the same with them in to the lodgyng, and leste them there. And Iosua set vp twolue stones in & myddes of Iordane, where & fete of the prestes stode, that bare & Arke of the conenant: and there they be yet vnto this daye. As for & prestes that bare & Arke, they stode in the myddes of Iordane, vntyll all was perfourmed that the LORDE charged Iosua to saye vnto & people: accordinge as Moses gaue Iosua in commaundement. The people also made haist, and wente ouer. Now whan all the people was gone ouer, the Arke of the LORDE wente ouer also, and the prestes wente before the people.

**C** And the Rubenites, & Gadites, and & halfe trybe of Manasse wente harnessed before the childre of Israel, like as Moses had sayde vnto the: Aboute a fortye thousande men ready harnessed to the warre, wente before the LORDE to the battayll, vpon & felde of Jericho. In that daye the LORDE made Iosua greate in the sighte of all Israel: and like as they feared Moses, so stode they in awe of him, all his life longe.

And the LORDE sayde vnto Iosua: Commaunde the prestes which beare the Arke of witnesse, that they come vp out of Iordane. So Iosua comaunded the prestes, & sayde: Come vp out of Iordane. And whan the prestes & bare the Arke of the conenant of & LORDE were come out of Iordane, and trode with the soles of their fete vpon the drye londe, & water of Iordane came agayne in to his place, and flowed (like as afore tyme) vpon all his banckes.

**D** It was y tenth daye of the first moneth, whan the people came vp out of Iordane: & they pitched their tentes in Gilgall vpon & East syde of & cite of Jericho. And & twolue stones which they had taken out of Iordane, dyd Iosua set vp at Gilgall, & saide vnto the children of Israel: Whan youre children are their fathers here after, & saie: What meane these stones? Ye shall tell the, & saye: Israel wete drye thorow Iordane, what tyme as & LORDE ys God dried vp & water of Iordane before you, vntyll ye were ouer: as iij



## The booke of Josua.

## The vi. Chap.

like as the **LORDE** vs God dyd in the reed see, which he dyed up before vs, & we might go thorow: that all the people upon earth might knowe the hāde of the **LORDE**, how mightie it is, to the intent that ye shulde all waye feare the **LORDE** your God.

### The V. Chapter.

**U**ow whan all the kynges of y Amorites that dwelt beyonde Jordane westwarde, and all the kynges of y Cananites by the see syde herde, how y **LORDE** had dyed up the water of Jordane before the children of Israel, tyll they were come ouer: their hert fayled them, necher was there eny more corage in them at the presence of the children of Israel.

At the same tyme sayde y **LORDE** vnto Josua: Make the knyues of stone, & circumsyse the children of Israel agayne the seconde tyme. Then Josua made him knyues of stone, and circumsysed the childre of Israel upon the toppe of the forestynnes. And the cause why Josua circumsysed all the males of the people y were come out of Egipte, is this: for all the men of warre dyed in y wildernesse by the waye, after they were departed out of Egipte: for all the people that came forth, were circumsysed.

**B**ut all the people that were borne in y wyldernesse by the waye (after they departed out of Egipte) were not circumsysed: for the children of Israel walked fortye yeres in the wyldernesse, vntyll all the people of the men of warre that came out of Egipte, were consumed, because they hertened not vnto the voyce of the **LORDE**, like as the **LORDE** swaue vnto them, that they shulde not se the londe, which the **LORDE** swaue vnto their fathers to geue vnto vs, even a londe that floweth with mylke & honye: their children which were come up in their steade, dyd Josua circumsyse: for they had the forestynne, and were not circumsysed by the waye.

**C** And whan all the people were circumsysed, they abode in their place, euē in y tētes, tyll they were whole. And y **LORDE** saide vnto Josua: To daie haue I turned y shame of Egipte awaye from you, & the same place was called Gulgall vnto this daye. And whyle the children of Israel laye thus at Gulgall, they kepte Easter: the fourteenth daye of the moneth at euē in the felde of Jericho. And they ate of the come of the lōde the seconde daye of the Easter: namely, vnto the pended bried, & symentye of y yeare, euē the same daye. And vpon the morow, the Man

na sayled, whan they ate of the come of y londe, so that the children of Israel had more Manna, but ate of the come of the londe of Canaan the same yeare.

And it fortuneth that whā Josua was by Jericho, he liste vp his eyes, & was awaie that there stode a mā agaynst him, and had a naked swerde in his hande. And Josua wote to him, & sayde vnto him: Art thou one of vs, or of our enemies? He sayde: No, but I am y prynce of the **LORDES** hoost, and now am I come. Then fell Josua downe the earth vpon his face, & worshipped him, and sayde vnto him: What sayest my **LORDE** vnto his seruaunt? And the prynce of the **LORDES** hoost sayde vnto him: Put y shyes of y sete, for the place wher vnto thou stondest, is holy. And Josua dyd so.

### The VI. Chapter.

**A**s for Jericho, it was shut & kepte by cause of the childre of Israel, so that no man mighte go out ner in. But the **LORDE** sayde vnto Josua: Beholde, I haue geuen Jericho with y kyng and men of warre therof, into y hande. Let all the men of warre go once rounde aboute y cite, and do so sixe dayes. But vpon the seventh daye let the prestes take the seven trompettes of the yeare of Jubilye before the Arke, and vpon the same seventh daye seven tymes aboute the cite, and let the prestes blowe the trompettes. And whan the home of the yeare of Jubilye bloweth and maketh a sounde, so that ye heare the trompettes, all the people shal make a greateshout, then shal the walles of the cite fall downe, and y people shal fall in, euery one straight before him.

Then Josua the sonne of Nun called y prestes, and sayde vnto them: Beare ye the Arke of the couenant, and let seven prestes take the seven trompettes of the yeare of Jubilye before the Arke of the **LORDE**. But vnto the people he sayde: Get you hence, and go rounde aboute the cite: and let him that is harnesssed, go before the Arke of the **LORDE**. Whan Josua had spoken this vnto the people, the seven prestes bare the seven trompettes of the yeare of Jubilye before the Arke of the **LORDE**, and wente & blew the trompettes, and the Arke of the **LORDES** conenant folowed after them: and who so was harnesssed, wente before the prestes that blew the trompettes, and the multitude folowed the Arke. And all was full of y noyse of the trompettes. But Josua commaunded the people, and sayde: Ye shal make no shout, ner let your voyce be heard, for

## The booke of Josua.

## The vii. Chap. Fo. iij.

ther shal ye geue one worde out of your mouth, vntyll the daye y I saye vnto you: Make a shout, then make a shout.

**C** So the Arke of the **LORDE** wente once rounde aboute the cite, and came agayne in to y hooste, & remayned therin: for Josua vsed to ryse vp early in the mornynge. And the prestes bare the Arke of the **LORDE**: so dyd the seven prestes beate the seven trompettes of the yeare of Jubilye before y Arke of the **LORDE**, and wente and blew the trompettes: and who so was harnesssed, wente before the, but y multitude folowed y Arke of the **LORDE**. And all was full of the noyse of the trompettes.

The seconde daye wente they once aboute the cite also, and came agayne in to the hoost. Thus dyd they sixe dayes. But vpon the seventh daye whan the mornynge sprynge arose, they gat them vp early, and wente after the same maner seven tymes aboute y cite, so that vpon the same one seventh daye they wente seven tymes aboute the cite.



**D** And at the seventh tyme whan the prestes blew the trompettes, Josua sayde vnto the people: Make a shout, for y **LORDE** hath deliuered you the cite: howbeit this cite, & all that is therein, shalbe damned vnto the **LORDE**: onely the harlot Rahab shal lyue, & all that are with her in y house, for she hyd the messaungers, whom we sent forth. Onely beware of it that is damned, lest ye damne your selues (yf ye take ought of it which is damned) and make the hoost of Israel to be damned, and brynge it in to mysfortune. But all the syluer and golde, with the ornammētes of brasie & yron, shalbe sanctified vnto the **LORDE**, that it maye come to the **LORDES** treasure.

Then made the people a greateshout, and the prestes blew the trompettes (for whan the people herde the noyse of the trompettes, they made a greateshout) and the walles fell, and the people clym-

med vp in to the cite, euery one straight before him. Thus they wanne y cite, and destroyed all that was in the cite with the edge of the swerde, both man and woman, yonge and elde, oxe, shepe, and Asse.

**E** But Josua sayde vnto y twomen which had spied out the londe: Go in to the house of the harlot, and brynge out the woman fro thence with all that she hath, accordynge as ye haue sworne vnto her. Then y yonge men (the spyes) wente in, and brought forth Rahab with hir father and mother, & brethren, and all that she had, and all hir kynted, and caused her to dwell without the hoost of Israel. As for the cite, they brent it with fyre, & all that was therein: onely the syluer and golde, and the ornammētes of brasie and yron, put they vnto the treasure in the house of y **LORDE**: but Josua let the harlot Rahab lyue, with hir fathers house, and all that she had: & she dwelt in Israel vnto this daie, because she had hyd the messaungers whō Josua sent vnto Jericho to spye.

At the same tyme swaue Josua, and sayde: Cursed be that man before the **LORDE**, which setteth vp this cite of Jericho & buyldeth it: Whan he laieth y foundacio therof, let it cost him his first sonne: And whā he setteth vnto the gates of it, let it cost him his yongest sonne. Thus the **LORDE** was with Josua, so that he was spoken of in all londes.

### The VI. Chapter.

**D**e the children of Israel had comyt a synne in the thinge y was commanded: for Achan the sonne of Charai the sonne of Sabdi the sonne of Setrah, of y trybe of Juda, toke some of it y was dāned. Then was the wrath of the **LORDE** feared ouer the children of Israel.

Now whan Josua sent out men from Jericho vnto Hai, which lyeth besyde Bethaun on y east syde of Bethel, he sayde vnto the: Go vp, and spye the londe. And whan they had gone vp, and spied out Hai, they came agayne to Josua, and sayde vnto him: Let not all the people go vp, but vpon a two or thre thousande, that they maye go vp and synye Hai, lest all the people weerye themselves there, for they are but fewe.

So there wente vp, of the people vpon a thre thousande men, and they fled before the men of Hai, and they of Hai smote vpon a fyre and thyrtye men of them, and chased them from the porte vnto Sebarim, and smote them downe the waye. Then was the hert of the people discouraged, and



became like water. As for Iosua he rente his clothes, and fell vpon his face vnto the earth before the Arke of the LORDE, vntill the eueninge, with the Elders of Israel, and cast dust vpon their heades.

**B** And Iosua sayde: Oh LORDE LORDE, wherfore hast thou broughte this people ouer Iordane, to deliuer vs in to the handes of the Amorites to destroye vs? O that we had taried beionde Iordane, as we begane. Oh my LORDE, what shal I saye, whyle Israel turneth his backe vpon his enemies? Whā the Cananites heare of this, they shal compasse vs rounde aboute, yee and rote out oure names from of the earth. What wylt thou do then vnto thy greates name?

Then sayde the LORDE vnto Iosua: Seest thou, why lyest thou so vpon thy face? Israel hath offended, and trasgressed ouer my couenauent, which I commaunded the. They haue taken also of the thinge that was dammed, and haue stollen, and dyssembled, and layed it amonge their ornaments. The children of Israel are not able to stonde before their aduersaries, but must turne their backs vpon their enemies: for they are a cursed. I wyll nomore be with you from hence forth yf ye put not out the damned from amonge you.

**C** Stonde vp, and sanctifie the people, and saye: Sanctifie y<sup>e</sup> selues agaynst tomorow for thus sayeth the LORDE God of Israel: There is a damned thinge in the O Israel, therfore canst thou not stonde before thine enemies, tyll ye put awaye the damned from amonge you. And ye shall ryse vpearly, one trybe after another: and loke which trybe so euer the LORDE taketh, the same shall come forth, one kynred after another: and loke which kynred the LORDE taketh, the same shall come forth, one house after another. And loke what house the LORDE taketh, the same shal come forth, one housholder after another. And who so euer is founde in a curse, the same shalbe burnt in the fyre with all that he hath: because he hath gone beyonde the couenauent of the LORDE, and committed folye in Israel.

Then Iosua gat him vp by tymes in the mornynge, and brought forth Israel, one trybe after another, and a trybe of Iuda was taken. And whan he had brought forth the kynreds in Iuda, a kynred of the Serahites was taken. And whan he had brought forth the kynred of the Serahites, one housholde after another, Sabdi was taken. And whā he had brought forth his house, one hous-

holder after another, Achan the sonne of Charimi a sonne of Sabdi the sonne of Serah of the trybe of Iuda, was taken.

And Iosua sayde vnto Achan: My sonne, gene the glory vnto the LORDE the God of Israel, and gene him the prayse, and tell me, what thou hast done, and hide nothinge from me.

Then answered Achan vnto Iosua, and sayde: Verely I haue synned agaynst the LORDE God of Israel, thus & thus haue I done: I saue amonge a spoyle a costly Babilonish garment, and two hundred Syckles of syluer and a tunge of golde, worth fiftye Syckles in weight, vnto the which I had a lust, and toke it: and beholde, it is hyd in the grounde in my tente, and the syluer vnder it.

Then Iosua sent messengers thither, which ranne to the tente, and beholde, it was hyd in his tente, and the syluer vnder it. And they toke it out of the tente, and brought it vnto Iosua, and to all the children of Israel and poured it before the LORDE. Then Iosua and all Israel with him, toke Achan the sonne of Serah with the syluer, the garment and gold tounge, his sonnes and daughters, his oren and asses, and shepe, and all that he had broughte they in to a valley of Achor.



And Iosua sayde: For so moch as thou hast troubled vs, the LORDE trouble the this daye. And all Israel stoned him, and burned him with fyre with all that he had. And whan they had stoned him, they made ouer him a greates heape of stones, which remayneth vnto this daye. (So the LORDE turned from the rigorousnes of his wrath.) Therfore is the same place called a valley of Achor vnto this daye.

The VIII. Chapter.

**A**ND the LORDE saide vnto Iosua: Feare thou not, and be not a frayd. Take all the men of warre with the, and ryse, and get the vp vnto Hai. Beholde, I haue giuen

it to thy hande, the kynge of Hai with his people in his cite & countre. And thou shalt do with Hai and the kynge of it, as thou dydest with Jericho and the kynge therof, saynge that ye shal deale amonge you their spoyle & catell: but set thou a preuy watch behynde the cite.

Then Iosua arose, and all a men of warre, to go vp vnto Hai: and Iosua chose thirtie thousande fightinge men, and sent them out by night, and commaunded them, and sayde: Take hede, ye shal be a preuy watch behynde the cite, but go not to farre from the cite, and se that ye be redye altogether. As for me and all the people that is with me, we wyll make vs to the cite. And whan they come forth agaynst vs (as afore) we wyll flye before them, that they maye folowe out after vs, tyll we haue prouoked them forth of the cite: for they shal thinke that we flye before them, ye shal get you vp out of the preuy watch, and wyne the cite. For the LORDE your God shal deliuer it in to your handes. But whan ye haue wonne the cite, set fyre vpon it, doinge accordinge vnto the worde of the LORDE. Beholde, I haue commaunded you.

So Iosua sent them awaye, & they wente vnto the place of the preuy watch, and laye betwixte Bethel and Hai, on the west syde of Hai. But Iosua abode that night amonge the people. And in the mornynge he arose early, and set the people in order, and wente vp with the Elders of Israel before the people rowarde Hai: and all the men of warre that were with him, wente vp, & gat them forth, and came ouer agaynst the cite, and pitched their tentes on the north syde of Hai, so there was but a valley betwene him and Hai.

**C** He had taken aboute a fyue thousande men, and set them in the hynder watch betwene Bethel and Hai, on the west syde of the cite, and they ordred the people of the whole hoost that was on the north syde of the cite, so that the vttemost of the people reached vnto the west ende of the cite. So Iosua wente the same nighte in to the myddes of the valley.

But whan the kynge of Hai sawe that, he made haist, and gat him vp early, and the men out of the cite, to mete Israel to a battayll, with all his people, euen righte before the felde: for he wist not that there was a preuy watch behynde him on the backe syde of the cite. But Iosua and all Israel were

feble before them, and fled by the waye to a wyldernes. Then cried all the people in the cite, that they shulde folowe vpon them, and they folowed after Iosua and rushed out of the cite, so that there remayned not one man in Hai and Bethel, which wente not out to folowe vpon Israel, and they left the cite stondinge open, that they mighte persecute Israel.

Then sayde the LORDE vnto Iosua: Reach out the speare that thou hast in thine hande, towarde Hai: for I wyll deliuer it in to thy hande. And whan Iosua reached out the speare that was in his hande, towarde the cite, a hynder watch brake vp out of their place, and ranne (whan he had stretched out his hande) and came in to the cite, and wanne it, and made haist, & set fyre vpon it. And the men of Hai turned them, and loked behynde them, and the smoke of the cite wente vp towarde heauen, and they had no place to flie vnto, nether hither ner thither: and the people that fled towarde the wyldernes turned aboute, to folowe vpon them.

And whan Iosua and all Israel sawe, the hynder watch had wonne the cite (for the smoke of the cite ascended) they turned agayne, and smote the men of Hai. And they in the cite came forth also agaynst them, so they came in the myddes amonge Israel on both the sydes, and they slewe them, so that there was not one man of them left ouer or escaped: and they toke the kynge of Hai alyue, and broughte him vnto Iosua. And whā Israel had slayne all the inhabitors of Hai, which had folowed vpon them in the felde and in the wyldernes: and whan they were all fallen thorow the edge of the swerde, tyll they were destroyed, the turned all Israel vnto Hai, and smote it with the edge of a swerde. And of all them which fell that daye from man vnto woman, there were twelue thousande, all men of Hai.

But Iosua withdrew not his hande (wher with he reached out the speare) tyll all the inhabitors of Hai were utterly destroyed, saynge the catell and the spoyle of the cite, dyd Israel parte amonge themselves, accordinge vnto the worde of the LORDE, which he commaunded Iosua. And Iosua burned vp Hai and made an heape therof for ever, which is there yet vnto this daye. And the kynge of Hai caused he to be hanged on a tre vntyll the enen.

But whā the Sonne was gone downe, he commaunded to take his body from the tre, and to cast it vnder the gate of the cite,

Num. 31. d  
Deut. 20. c  
Iosua. 8. a  
and 21. b

Deut. 20. c  
Iosua. 10. a



and made vpon him a greate heape of stones, which is there yet vnto this daye.

**G** Then buylded Iosua an altare vnto the **LORDE** God of Israel vpon mount Ebal accordinge as Moses the seruauit of **J** **LORDE** commaunded the children of Israel, as it is wrytten in the booke of the lawe of Moses euen an altare of whole stone, wherupon there was no yron listad: and he offred burnt-offerings and heath offerings, and there vpon the stones he wrote the seconde lawe of Moses, which he wrote before the children of Israel.

And all Israel with their Elders and officers and iudges, stode on both the sydes of the Arke, right ouer agaynst the prestes & bare the Arke of the couenaunt of the **LORDE**, the straunger as well as one of them selues, the one halfe besyde mount Gysim, and the other halfe besyde mount Ebal, \* as Moses the seruauit of the **LORDE** commaunded afore, to blesse the people of Israel. Afterwarde caused he to proclame all the wordes of the lawe of the blessinge and cursynge, as it is wrytten in the booke of the lawe. There was not one worde that Moses commaunded, but Iosua caused it to be proclaimed before all the congregacion of Israel, and before the wemen, and children, and strangers which walked amonge them.

The IX. Chapter.

**21** **W**hen all the kynges that were beyonde Jordane vpon the mountaynes, and in the lowe countrees, & in all the hauens of the greate see, and besyde mount Libanus, herde this (namely, & Zethites, Amorites, Cananites, Phereites, Henites and Jebusites) they gathered the selues together with one acorde, to fighte agaynst Iosua, and agaynst Israel.

But whan the inhabitants of Gibeon herde, what Iosua had done with Jericho and Hai, they dealete craftely, wete on their waie, and made a message, and toke olde sakes vpon their asses, and olderente wyne botels, and olde mended shues vpon their fete, and put on olde and peced garmentes, and all & bried of their vytayles was harde and moulde, and they wente vnto Iosua in to & hoost at Gilgall, and sayde vnto him, and to every man in Israel: We are come out of a farre countre, therfore make now a couenaunt w vs. Then sayde every man in Israel vnto & Zehyite: Peradventure thou dwellest amonge vs, how can I then make a couenaunt with the?

They saide vnto Iosua: We are & seruantes. Iosua sayde vnto them: What are ye, & whence come ye? They sayde: Thy seruantes are come out of a very farre countre, because of the name of the **LORDE** thy God: for we haue herde the reporte of him, and all that he dyd in Egypte, and all that he dyd vnto the two kynges of the Amorites beyde Jordane, Sihon the kyng at Hesbo, and Og the kyng of Basan, which dwelt at Astaroth. Therfore sayde oure Elders and all the inhabitants of oure countre: Take so de with you for youre iourney, and go meet them, and saye vnto them: We are youre seruantes, therfore make now a bonde with vs: This oure bried that we toke out of oure houses for oure foode, was new whan we toke of iourney toward you: but now lo, it is harde & moulde, And these bottels fylled we new, and lo, they are rote. And these oure dothes and shues are waxed olde, by & reason of the sore longe iourney.

Then the captaines toke their vytayles, and axed not the mouth of the **LORDE**. And Iosua made peace with them, and set vp a couenaunt with them, that they shulde be saved alyue, and the rulers of the congregacion swore vnto them. But thie dayes after that they had made a couenaunt with them, they herde, that they were their neighbours, and dwelt amonge them: For as the children of Israel wente forth on their iourney, they came on the thirde daye vnto their cities, which are called Gibeon, Caphira, Beeroth, and Cirath Jearim, and smote the not, because that the rulers of the congregacion had swome vnto them by the name of the **LORDE** the God of Israel.

But whan all the congregacion murmured agaynst the rulers, all the rulers sayde vnto the whole congregacion: We haue swome vnto them by the **LORDE** the God of Israel, therfore maye we not touch them. But this wil we do vnto them: Let them lyue, that there come no wrath vpon vs, because of the ooth that we haue made vnto them.

And the rulers sayde vnto them: Let them lyue, that they maye be & hewers of wodd and bearers of water for the whole congregacion, as the rulers haue sayde vnto them. Then Iosua called them, and commened with them, and sayde: Wherefore haue ye disceaued vs, and sayde, that ye were farre from vs, where as ye dwell amonge vs? Therfore shall ye be cursed, so that of you there shall not cease seruantes to

new wodd and to beare water for the house of my God.

They answered Iosua, & sayde: It was toldethy seruantes, that the **LORDE** thy God commaunded Moses his seruauit, that he shulde geue you the whole lode, and that he wolde destroye all the inhabitants of the londe before you: therfore were we sore afrayed of oure lyues before you, and thus haue we done. But now lo, we are in thy handes: loke what thou thinkest good and righte to do vnto vs, that do.

And he dyd euen so vnto them, and delyuered them from the children of Israels hande, that they shulde not slaye them. So vpo the same daye Iosua made them hewers of wodd and water bearers for the congregacion, and for the altare of the **LORDE** vnto this daye, in the place that he shall chose.

The X. Chapter.

**W**han Adonisedech the kyng of Jerusalem herde, that Iosua had wonne Hai, and dammed it, and done vnto Hai and & kyng of it, like as he dyd vnto Jericho and to the kyng therof, \* and that they of Gibeon had made peace with Israel, and were come vnder them, they were sore afrayed. For Gibeon was a greate cite, like as one of the kynges cities, and greater then Hai, and all the citesyns therof were men of armes. Therfore sent he vnto Hoham the kyng of Hebron, and to Pirea the kyng of Jarmuth, and to Japhia the kyng of Lachis, and to Debir the kyng of Eglon, and caused to saie vnto them: Come vp vnto me, and helpe me, that we maie smyte Gibeon, for they haue made peace with Iosua and the children of Israel. Then came the fyue kynges of the Amorites together, and wente vp, the kyng of Jerusalem, the kyng of Hebron, & kyng of Jarmuth, the kyng of Lachis, the kyng of Eglon, with all their armies, & layed sege vnto Gibeon, and foughte agaynst it.

Howbeit they of Gibeon sent vnto Iosua to Gilgall, and caused to saie vnto him: Withdrowe not thine hande from thy seruantes, come vp soone vnto vs: delyuer and helpe vs, for all the kynges of the Amorites that dwell vpon the mountaynes, are gathered together agaynst vs. Iosua wente vp from Gilgall, and all the warryers and all the men armes with him. And the **LORDE** sayde vnto Iosua: Seare them not, for I haue geue them in to thy hande. There shall not one of them be able to stonde before the,

So Iosua came sodenly vpon them, for all that night wente he vp from Gilgall. And the **LORDE** discomfyred the before Israel, and smote them with a greate slaughter at Gibeon: & they chaced them the waie downe to Beth Horon, and smote them vnto Aseta and Makeda.

And whan they fled before Israel, the **LORDE** wayed downe to Bethoron, the **LORDE** caused a greate hayle from heauen to fall vpon them, vnto Aseta, so that they dyed: & many mo of them dyed of the hayle, then the children of Israel slewe with the swerde.

Then spake Iosua vnto the **LORDE** (the same daye that the **LORDE** gaue ouer the Amorites before the children of Israel) and sayde in the presence of Israel: \* Some, holde styll at Gibeon, and thou Moone in the valley of Aialon.

Then the Sonne helde styll, and & Moone stode, vntyll the people had auenged the selues on their enemies. Is not this wrytten in the booke of the righteous? Thus the Sonne stode styll in the myddes of heauen, and dyfferred to go downe for the space of a whole daye after. And there was no daye like vnto this (nether before ner after whan the **LORDE** hertened vnto the voyce of one man: for the **LORDE** fought for Israel. And Iosua wente agayne to Gilgall in to the tētes, and all Israel with him. As for the fyue kynges, they were fled, and had hyd the selues in the caue at Makeda.

Then was it tolde Iosua: We haue founde the fyue kynges hyd in the caue at Makeda. Iosua sayde: Rolle greate stones then before the hole of the caue, and set men there to kepe them.

As for you, stonde not ye styll, but folowe after youre enemies, and smyte them behynde, and let them not come in their cities, for the **LORDE** youre God hath delyuered the in to youre hande. And whan Iosua and & children of Israel had ended the sore greate slaughter vpo them, so & they were broughte to naught, the remnaunt of them came in to the stronge cities.

So all the people came agayne to the hoost vnto Iosua to Makeda in peace, and no man durst moue his tynge agaynst the children of Israel. Iosua sayde: Open the mouth of the caue, and brynge the fyue kynges forth vnto me. They dyd so, and broughte the kynges vnto him out of the caue: the kyng of Jerusalem, the kyng of Hebron, the kyng of Jarmuth, the kyng of Lachis, the kyng of Eglon.



## The booke of Iosua.

## The xi. Chap.

## The booke of Iosua.

## The xij. Chap. Ifo. vij.

When these fyne kynges were broughte forth vnto him, Iosua called euery man of Israel, and sayde vnto the rulers of the men of warre that wente with him: Come forth and treade vpon the neckes of these kynges with youre fete. And they came forth, and trode vpon their neckes with their fete. And Iosua saide vnto them: Be not a frayd, and feare not: be stronge and bolde, for thus shal the LORDE do vnto all yo' enemies, agaynst whom ye fighte.

And Iosua smote them afterwarde, and put them to death, and hanged them vpon fyne trees. And they hanged styll vpon the trees vntill the euenynge. But when the Sonne was gone downe, he commaunded to take them off from the trees: and they cast them in the caue, wherein they had hyd them selues, & before the hole of the caue they layed greete stones, which are there yet vnto this daye. The same daye wanne Iosua Makeda also, and smote it with the edge of the swerde, and the kynges therof, and damned it, and all the soules that were therein, and let none remayne escaped: and dyd vnto the kynges of Makeda as he dyd vnto the kynges of Jericho.

Then Iosua and all Israel with him departed fro Makeda vnto Lybna, & foughte agaynst it. (And the LORDE gaue it with the kynges therof into the hande of Israel) and smote it and all the soules that were therein, with the edge of the swerde, and let not one remayne in it: and dyd vnto the kynges therof as he had done vnto the kynges of Jericho.

Afterwarde wente Iosua and all Israel with him from Lybna vnto Lachis, and layed sege vnto it, and foughte agaynst it. And the LORDE deliuered Lachis also into the hande of Israel, so that they wanne it vpon the seconde daye, and smote it with the edge of the swerde, and all the soules that were therein, accordinge to all as he had done vnto Lybna. At the same tyme Horam the kynges of Gazer wente vp, to helpe Lachis. But Iosua smote him with all his people, tyll there remayned not one.

And Iosua wente with all Israel from Lachis, vnto Eglon, and layed sege vnto it, and foughte agaynst it, and wanne it the same daye, and smote it with the edge of the swerde, and damned all the soules that were therein the same daye, accordinge vnto all as he had done vnto Lachis.

After that wente Iosua with all Israel from Eglon vnto Hebron, and foughte agaynst it, and wanne it, and smote it with the

edge of the swerde, and the kynges of it, and all the cities therof, and all the soules that were therein, and let not one remayne, accordinge vnto all as he had done vnto Eglon, and damned it, and all the soules that were therein.

Then turned Iosua agayne with all Israel towarde Debir, and foughte agaynst it, and wanne it, with the kynges of it, and all the cities therof, and smote them with the edge of the swerde, and damned all the soules that were therein, and let not one remayne. Even as he had done vnto Hebron and Lybna with their kynges, so dyd he also vnto Debir, and the kynges therof.

Thus Iosua smote all the londe vpon the mountaynes, and toward the south, and in the lowe countrees, and by the ryuers, with all their kynges, and let not one remayne, and damned all that had breth, as the LORDE God of Israel had commaunded. And Iosua smote them from Cades Bernea vnto Gaza, and all the londe of Gosen vnto Sebeon, and toke all these kynges with their breth at one tyme: for the LORDE God of Israel foughte for Israel. And Iosua went agayne with all Israel to the tentes vnto Gilgal.

### The XI. Chapter.

When Jabin the kynges of Asor heard this, he sent vnto Jobab the kynges of Madon and to the kynges of Samron, and to the kynges of Achsaph, and to the kynges that dwelt toward the mountaynes, and in the playne on the southsyde of Cineroth, and in the lowe countrees, and in the lordshippes of Dor by the see syde: and to the Cananites toward the east and west, to the Amorites, Hethites, Pherezites, and Jebusites, vpon the mountaynes, and to the Hivites, vnder mount Hermon in the londe of Mispa. These were out with all their armies, a greete people, as many as the soude of the see, and exceeding many horses and charettes. All these kynges gathered the selues, and came, and pitched together by the water of Meram, to fighte with Israel.

And the LORDE sayde vnto Iosua: Feare them not, for tomorrow aboute this tyme wil I deliuer them all slayne, before the children of Israel: thou shalt lame their horses, and burne their charettes with fire. And Iosua came sodenly vpon them, and all the men of warre with him by the water of Merom, & fell vpon them. And the LORDE deliuered them into the handes of Israel, and they smote them, and chased them vnto greete Gilgal.

and to the warme water, and to the playne of Mispa toward the east, and smote them, vntill there remayned not one.

Then dealete Iosua with them as the LORDE had saide vnto him, & lamed their horses, & bent their charettes. And he returned backe at the same tyme, & wanne Hazor, & smote the kynges of it with the swerde, for Hazor was a fore tyme the head cite of all these kyngdomes, and smote all the soules that were therein with the edge of the swerde, and damned it, & let nothinge remayne that had breth, & damned Hazor with fyre. All the cities of these kyngdomes wanne Iosua also, and smote them with the edge of the swerde, and damned them, accordinge as Moses the seruaunt of the LORDE commaunded.

Howbeit the cities that stode vpon the hilles, dyd not the children of Israel burne with fyre: but Hazor onely dyd Iosua burne. And all the spoyles of these cities and the catell, dyd the children of Israel deale amonge them, but smote all the men with the edge of the swerde, tyll they had destroyed them, and let nothinge remayne that had breth. As the LORDE commaunded his seruaunt Moses, and as Moses commaunded Iosua, even so dyd Iosua, so that there was nothinge vndone of all that the LORDE commaunded Moses.

So Iosua toke all this lode vpon the mountaynes, & all the lyeth toward the south, & all the londe of Gosen, and the lowe countree, & the playne felde, and the mountayne of Israel with the valley therof, from the mountayne that parteth the londe vnto the southward, vnto Baalgad, in the playne of mount Libanus beneth mount Hermon. All their kynges toke he, and smote them, and put them to death. Howbeit he warred a longe season with these kynges.

Yet was there not one cite, that yelved it selfe peaceably vnto the children of Israel (excepte the Hivites, which dwelt at Gibeon) but they wanne them all with battayll. And this was done so of the LORDE that their hert was so hardened, to come agaynst the children of Israel with battayll, & they mighte be dāned, & no fauoure to be shewed vnto them, but to be destroyed, as the LORDE commaunded Moses.

At the same tyme came Iosua, and roted out the Enakims from the mountayne, from Hebron, from Debir, from Anab, from every mountayne of Juda, and from every mountayne of Israel, and damned them with their cities, and let none of the Enakims remayne.

ne in the londe of the children of Israel, save at Gaza, at Gath, at Asdod, there remayned of them.

Thus Iosua conquered all the londe accordinge vnto all as the LORDE sayde vnto Moses, & gaue it vnto Israel to enheritaunce, vnto euery trybe his poicion, and they loned from warre.

### The XII. Chapter.



These are the kynges of the londe, whom the children of Israel smote, & conquered their lode, beyonde Jordane, eastward, fro the water of Arnon, vnto mount Hermon, and vnto all the playne felde toward the east: Sihon the kynges of the Amorites, which dwelt at Heshbon, and had dominion from Aroer that lieth by the water syde of Arnon, and vnto the myddes of the water: and ouer halfe Gilead, vnto the water of Jabok, which is the border of the children of Ammon: and ouer the playne felde, vnto the see of Cynmeroth eastward, and vnto the see of the playne felde, namely the Salt see toward the east, the waye vnto Beth Jesimoth: and from the south beneth by the ryuers of mount Pisga.

And the border of Og the kynges of Basan, which remayned yet of Raphaim, and dwelt at Astaroth and Edrei, and had the dominion ouer mount Hermon, ouer Salcha, and ouer all Basan vnto the border of Geshur & Maachati, & of halfe Gilead, which was the border of Sihon the kynges at Heshbon. Moses the seruaunt of the LORDE and the children of Israel smote them. And Moses the seruaunt of the LORDE gaue it vnto the Rubenites, Gadites and to the halfe trybe of Manasse in possession.

These are the kynges of the lode, whom Iosua & the children of Israel smote on this syde Jordane westward, fro Baalgad vnto the playne of mount Libanus, vnto the mount that parteth the londe vnto the southward, vnto Seir, & that Iosua gaue vnto the trybes of Israel in possession, vnto euery one his parte, what



so ener was in 3 mountaynes, valleyes, playne felde, by the ryuers, in 3 wyldernesces 2 towarde the south, the Gethites, Amorites, Cananites, Phereites, Hevites, and Jebusites.

**C** The kynge of Jericho, the kynge of Hai, which lyeth besyde Bethel, the kynge of Jerusalem, the kynge of Hebron, the kynge of Jarmoth, the kynge of Lachis, the kynge of Eglon, the kynge of Geser, the kynge of Debir, the kynge of Geder, the kynge of Horma, the kynge of Arad, 3 kynge of Libna, the kynge of Adulla, the kynge of Maabada, the kynge of Bethel, the kynge of Tappuah, the kynge of Hephher, the kynge of Apheth, the kynge of Lasaron, the kynge of Madan, the kynge of Hasor, the kynge of Simron Meron, the kynge of Achsaph, the kynge of Tehenah, the kynge of Megido, the kynge of Cades, the kynge of Jakneam by Carmel, the kynge in the lordshippes of Dor, the kynge of the Heithen at Gilgall, the kynge of Thirza. These are one and thirte kynges.

The XIII. Chapter.

**A** Now whan Josua was olde and wel stricken in age, the LORDE sayde vnto him: Thou art olde 2 well aged, and there remaineth yet moch of the londe to conquere, namely all Galile of the philistynes, and all Gessuri, from Sihon which floweth before Egipte, vnto the border of Ekron, northwarde, which is rekened vnto the Cananites: fyue lordes of the philistynes, namely, the Gassites, the Asdodites, the Ascalonites, the Gethites, the Ekronites 2 the Hanites. But from the north it is all 3 londe of the Cananites, and Maara of the Sidonians vnto Apheth, euen vnto the border of the Amorites. Moreover the londe of the Gilytes eastwarde, from Baalgad vnder mount Hermon, tyll a ma come vnto Hamath. All they that dwell vpon the mount, from Libanus vnto the warme waters, and all the Sidonians. I wyl dryue them out before the children of Israel: Onely let them be dealte out amonge Israel, as I haue commaunded the.

**B** Denyde thou this lode now to enheritaunce amonge the nyne trybes and 3 halfe trybe of Manasse. For the Rubenites 2 Gad dices with 3 halfe trybe of Manasse, haue receaved their enheritaunce, which Moses gaue the beyonde Jordane Eastwarde, accordinge as Moses the seruaunt of the LORDE gaue them the same, from Aroer which lieth vpon the water syde of Arnon, and the cite

in the myddes of the water, 2 all the coaste of Medba vnto Dibon, and all the cities of Sihon the kynge of the Amorites, which dwelt at Heshbon, vnto the border of the children of Ammon: and Gilead and 3 border of Gessuri and Maachati, and all mount Hermon, and all Basan vnto Salcha: all 3 kyngdome of Og at Basan, which dwelt at Astaroth and Edrei, that remained yet ouer of Raphaim. But Moses smote them and drewe them out.

The children of Israel drewe not out the Gessurites 2 Maachathites, but both Gessur and Maachath dwell amonge the children of Israel vnto this daye. But vnto 3 trybe of the Leuites he gaue no enheritaunce: for the offeringe of the LORDE God of Israel is their enheritaunce, accordinge as he hath promysed them.

So Moses gaue vnto the trybe of 3 children of Ruben after their kynreds, so that their border was Aroer, which lyeth vpon the water syde of Arnon, and the cite in the myddes of the same water, with all the playne felde vnto Medba: Heshbon, and all the cities therof which lyeth in the playne felde: Dibon, Bamoth Baal, 2 Beth Baal Meon, Jahza, Kedemoth, Mephath, Kiriathaim, Sibama, Zeretha Sahar, vpon mount Emet, Beth Peor: the ryuers by Pysga, and Beth Jesimoth, and all the cities vpon the playne, and all the realme of Sihon kynge of the Amorites, which dwelt at Heshbon, whom Moses smote with the prynces of Midian, Eui, Rekem, Zur, Hur, 2 Reba, the mightemen of kynge Sihon, which were inhabitors of the londe. And Balaam the sonne of Beor the prophecier, dyd the children of Israel kill with the swerde amonge the other that were slayne: and the border of 3 childre of Ruben was Jordane. This is the enheritaunce of the children of Ruben amonge their kynreds, cities and villages.

Vnto the trybe of the children of Gad amonge their kynreds gaue Moses, so that their border was, Jahesar and all the cities in Gilead, and the halfe londe of the children of Ammon, vnto Aroer, which lyeth before Rabbath: and from Heshbon vnto Ramath Mispe 2 Betomim: and fro Mahanaim vnto the border of Debir. But in the valley, Beth Haram, Beth Nimra, Sicho and Zaphon (which remaind yet of the realme of Sihon kynge of Heshbon) and was by Jordane, vnto the edge of the see of Syneroth, on this syde Jordane eastwarde.

This is the inheritaunce of the children of Gad in their kynreds, cities 2 villagyes.

Vnto the halfe trybe of the children of Manasse after their kynreds, gaue Moses, so that their border was fro Mahanaim, all Basan, all the kyngdome of Og kynge of Basan, and all the townes of Jair which lyeth in Basan, namely thre score cities. And halfe Gilead, Astaroth, Edrei, the cities of the kyngdome of Og at Basan, vnto the children of Machir the sonne of Manasse. This is the halfe porcion of the children of Machir after their kynreds.

This is it that Moses dealte out vpon the felde of Moab beyonde Jordane ouer agaynst Jericho eastwarde. But vnto 3 trybe of Levi gaue Moses no enheritaunce: for the LORDE God of Israel is their enheritaunce, as he hath promysed them.

The XIII. Chapter.

**A** This is it that the children of Israel haue enhereted in the londe of Canaan, which Eleazar the priest, and Josua the sonne of Nun, and the chiefe of the fathers amonge the trybes of the children of Israel parted out amonge them. But by lot dyd they denyde it out amonge them, accordinge as the LORDE comaunded Moses to geue vnto the nyne trybes and 3 halfe: vnto the two trybes and the halfe dyd Moses geue enheritaunce beyonde Jordane. But vnto the Leuites he gaue no enheritaunce amonge them. For of the childre of Joseph there were two trybes, Manasses and Ephraim. Therfore gaue they the Leuites no porcion in the londe, but cities, to dwell therein, and suburbs for their catell and goodes. Euen as the LORDE commaunded Moses, so dyd the childre of Israel, and denyded the londe.

**B** Then came forth the children of Juda to Josua at Gilgall: and Caleb 3 sonne of Jephunne the Kenisite sayde vnto him: Thou knowest what 3 LORDE sayde vnto Moses the man of God, concerninge me and the land Cades Bernea. I was fortye yeare olde, whan Moses the seruaunt of the LORDE sent me out from Cades Bernea, to spye out the londe, and I broughte him worde agayne, euen as I had it in my hert. Howbeit my brethren that wente vpon with me, discoraged the hert of the people: but I folowed 3 LORDE my God vnto the vttemost.

**C** Then swore Moses vnto me the same daye, and sayde: The londe wher vpon thou hast troden with thy fote, shalbe thine enheritaunce and thy childrens for ever, becau

se thou hast folowed the LORDE my God vnto the vttemost. And now hath the LORDE letten me lyue, accordinge as he sayde. It is now fyue and fortie yeare sence 3 LORDE spake this vnto Moses, whan Israel walced in the wyldernesse. And now lo, this daie am I fyue and foure score yeare olde, and am yet as stronge to daye, as I was in that daye whan Moses sent me out: euen as my strength was then, so is it now also to fight, and to go out and in.

Gene me now therfore this mountayne, wherof the LORDE spake in that daye, and thou herdest it the same daye: for now the Enakims dwell thereon, and it hath greates and stronge cities: yf happily the LORDE wyl be with me, that I maye dryue the out, as he hath sayde. Then Josua blessed him, and so gaue Hebron vnto Caleb the sonne of Jephunne. Therfore was Hebron the enheritaunce of Caleb the sonne of Jephunne the Kenisite, vnto this daye, because he folowed the LORDE God of Israel vnto the vttemost. But afore tyme was Hebron called Kiriatharba, 2 greates people were there amonge the Enakims. And the lode ceased from warre.

The XV. Chapter.

**A** Zelot of the trybe of the children of Juda amonge their kynreds, was 3 coaste of Edom by the wyldernesse of Zin, which bowdeth southwarde on the edge of the south countrees. Their south borders were from the vttemost syde of the salt see, that is, from the coast that goeth southwarde, and commeth out from thence towarde 3 eastsyde of Acrabbim, and goeth forth thorow Zinna, and yet goeth vpon from the south towarde Cades Bernea, and goeth thorow Heshon, and goeth vnto Adara, 2 fetcheth a compase aboute Carcaa, 2 goeth thorow Asmona, and commeth forth to the ryuer of Egipte, so that the see is the ende of 3 border. Let this be youre border southwarde.

But the east border is from the salt see to the vttemost parte of Jordane.

The border northwarde, is from the see coast which is on 3 edge of Jordane, and goeth vnto Beth Hagla, and stretcheth out from the north vnto Betharaba, and commeth vpon vnto the stone of Bohan the sonne of Ruben, and goeth vpon vnto Debir from 3 valley of Achor, and from the north coaste that is towarde Gilgall, which lyeth ouer agaynst Adumim vponwarde, which is on the north syde of the water. Then goeth



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it vnto 3 water of Ensemes, and commeth out vnto the well of Rogell. Then goeth it vp to the valley of the sonne of Hinnam, a longe besyde the Jebusite that dwelleth from 3 southwarde, that is Jerusalem: and commeth vp vnto the toppe of the mount which lyeth before the valley of Hinnam from the westwarde, that bordereth on the edge of the valley of Raphaim towarde the north.

C Then commeth it from the toppe of the same mount vnto the water well of Ephraim, and commeth out vnto the cities of mount Ephraim, and boweth towarde Baala, that is Kiriat Jarim, and fetcheth a compass aboute from Baala westwarde vnto mount Seir, and goeth by the north syde of the mount Jarim, that is Chessalon: and cometh downe to Bethsemes, and goeth thorow Thinnia, and breaketh out on the north syde of Acron, and stretcheth forth towarde Sicron, and goeth ouer mount Baala, and commeth cut vnto Jabuel: so that their remotest border is the see.

The weste border is the greatesee. This is the border of the children of Juda rounde aboute in their kynreds. Caleb the sonne of Jephune had his porcion geue him amonge the children of Juda (as the LORDE commaunded Iosua) namely Kiriat Harba of the father of Enak, that is Hebron.

D And Caleb droue from thence the three sonnes of Enak, Sesai, Ahiman, and Thalmas begotten of Enak. And from thence he wente vp to the inhabitants of Debir. (As for Debir, it was called Kiriat Sepher aforetyme.) And Caleb sayde: Who so smyth Kiriat Sepher and wynneth it, I wyll geue him my daughter Achsa to wyfe. Then Achiel the sonne of Kenas the brother of Caleb wanne it: and he gaue him his daughter Achsa to wyfe.

And it fortuneth when they wente in, that she was counceled of hir housbande, to are a pece of londe of hir father. And she fell downe from the asse. Then sayde Caleb vnto her: What ayleth the? She sayde: Geue me a blessinge, for thou hast geue me a south (and drye) londe: geue me welles of water also. Then gaue he her welles aboue and beneath.

E This is the enheritaunce of the trybe of Juda amonge their kynreds. And the cities of the trybe of the children of Juda, from one to another by the coastes of the Edomites towarde the south, were these: Cabzeel, Eder, Jagur, Kina, Dimona, Adada,

Bedes, Hazor, Jethnam, Siph, Telem, Beilot, Hazor Hadatha, Kirioth Hezron that is Hazor: Ama, Sema, Molada, Hazor Gad, Hesmon, Beth palet, Hazer Sual, Beer Seba, Bisiochia, Baala, Jim, Azem, Elcho lad, Chesil, Harma, Ziklag, Madmanna, San Sana, Lebaoth, Silhim, Ain, Rim. These are nyne and twenty cities and their villages.

But in the lowe countrees was Esthad, Zaren, Asna, Saruah, Engannim, Chapuah, Enam, Jarmoth, Adullam, Socho, Asela, Saaraim, Abithaim, Gedera, Giderothaim. These are fourtene cities and their villages.

Zena Hadasa, Migdal Gad, Dilean, Mip, Jachiel, Lachis, Bazerath, Eglon, Chibon, Lachma, Chithlis, Gedoroth, Beth Dagon, Naama, Makeda. These are sixtene cities and their villages.

Libna, Ether, Asen, Jephthah, Asna, Nezib, Keila, Achis, Maresa. These are nyne cities and their villages. Ekron with hir daughters and villages. From Ekron vnto the see, all that reacheth vnto Asdod and the villages therof. Asdod with the daughters and villages therof. Gasa with hir daughters and villages vnto the water of Egypte. And the greatesee is his border.

But vpon the mount was Samir, Jattir, Socho, Danna, Kiriat Sanna, that is Debir: Anab, Esthem, Annim, Gosen, Holon, Giló. These are eleven cities and their villages. Maon, Carmel, Siph, Iuta, Jifar, Jachiel, Sandoah, Kain, Gibe, Thinnia. These are ten cities and their villages. Halhul, Bethzur, Gedor, Maarath, Beth Anoth, Elhek. These are six cities and their villages. Kiriat Baal (that is Kiriat Jearim) Harabba, two cities and their villages. And in the wyldernes was Betharaba, Middin, Sedacha, Nibsan, and the Salt cite, and Engabdi. These are six cities and their villages. But the Jebusites dwelt at Jerusalem, and the children of Juda coude not drye them awaye. So the Jebusites remayne with the children of Juda at Jerusalem vnto this daye.

The XVI. Chapter.

U And the lot fell vnto the children of Ephraim fro Jordane ouer agaynst Jericho, vnto the water on the east syde of Jericho, and the wyldernes, 3 goeth vp from Jericho thorow the mountayne of Bethel, and commeth out from Bethel vnto Lus, and goeth thorow the coast of Ararat, and stretcheth downe westwarde

de vnto 3 coaste of Japhleti to 3 border of the lower Bethoron, and vnto Gaser: and the endetherof is by the greatesee. This the children of Joseph (Manasses and Ephraim) receaued to enheritaunce.

B The Border of the children of Ephraim amonge their kynreds of their enheritaunce from the east, was Ataroth Adar vnto the upper Bethoron, and goeth out westwarde by Michmethath that lyeth towarde the north, there fetcheth it a compass towarde the east syde of the cite Thaanath Silo, and goeth there thorow from the east vnto Janoha, and commeth downe from Janoha vnto Ataroth and Maaratha, and bordereth on Jericho, and goeth out at Jordane. From Chapuah goeth it westwarde vnto Naalkama, and the out goinge of it is at the see.

This is the enheritaunce of the trybe of the children of Ephraim amonge their kynreds. And all the borders, cities with their villages of the childre of Ephraim laye scattered amonge the enheritaunce of the children of Manasse. And they droue not out 3 Cananites, which dwelt at Gaser. So 3 Cananites remayned amonge Ephraim vnto this daye, and became tributaries.

The XVII. Chapter.

U And the lot fell vnto the trybe of Manasse (for he is Josephs first sonne) and it fell vpon Machir the first sonne of Manasse 3 father of Gilead: for he was a man of armes, therefore had he Gilead and Basan. It fell also vnto the other children of Manasse, namely vnto 3 childre of Abiezer, the children of Helek, the children of Asriel, the children of Sedech, the children of Jephther, and the children of Semida: These are the childre of Manasse the sonne of Joseph, males, amonge their kynreds.

But Zelaphead the sonne of Jephther the sonne of Gilead, the sonne of Machir, the sonne of Manasse, had no sonnes, but daughters, and their names are these: Mahala, Noa, Hagla, Milca, Tirza, and they came before Eleazar the prest, and before Iosua the sonne of Nun, and before the rulers, and sayde: The LORDE commaunded Moses, to geue vs enheritaunce amonge oure brethren. And so they had enheritaunce geuen them amonge their fathers brethren, accordinge to the commandement of the LORDE.

B There fell vpon Manasse ten meetynes without the londe of Gilead and Basan,

which lyeth beynde Jordane. For 3 daughters of Manasse receaued enheritaunce amonge his sonnes: but the other children of Manasse had the londe of Gilead. And the border of Manasse was fro Aser forth vnto Michmethath, that lyeth before Sichem, and reacheth vnto the righte syde of them of En Tapuah: for the londe of Tapuah fell vnto Manasse, and the border of Manasse is vnto the childre of Ephraim. Then commeth it downe to Naalkama towarde the south syde of the ryuer cities, which are Ephraims amonge the cities of Manasse. But from the north is the border of Manasse by the ryuer, and goeth forth by the see syde, southwarde vnto Ephraim, and to Manasse northwarde, and the see is his coaste. And it shal border on Aser from the north, and on Isachar from the east.

C So (amonge Isachar and Aser) Manasses had Beth Sean and the townes therof, and Jebelaam and the townes therof, and them of Dor and their townes, and them of En Dor and their townes, and them of Taanach and their townes, and them of Maggedo and their townes, and the thirde parte of (the cite) Nophet. And the children of Manasse coude not drye awaye the inhabitants of these cities, but the Cananites beganne to dwell in the same londe. Howbeit when the children of Israel were able, they made the Cananites tributaries, and droue them not out.

Then spake the children of Joseph vnto Iosua, and sayde: Wherfore hast thou geue me but one porcion and one meetlyne of enheritaunce, and I am yet a greatesee people, as the LORDE hath blessed me so largely? Then sayde Iosua vnto them: For so moch as thou art a greatesee people, go vp therefore into 3 wodd, and make thy selfe a re in the londe of the pherites and Raphaim, for the pherites and Raphaim, seyng mozt Ephraim is to narrowe for the.

D Then sayde the children of Joseph: We shal not be able to attayne vnto the mountaynes, for there are yron charettes amonge all the Cananites, that dwell in the londe of Emet, by whom lyeth Beth Sean and the villages therof, and Israhel in Emet. Iosua sayde vnto the house of Joseph, euen to Ephraim and Manasse: Thou art a greatesee people, and for so moch as thou art so greatesee, thou must not haue one lot, but the mountayne where 3 wodd is, shal be thine rote 3 out for 3, so shal it be the outgoinge of thy



porcion, whan thou dryuest out the Cananites, which haue y<sup>e</sup> charrettes, & are mightie.

The XVIII. Chapter.

**A**ll the multitude of the children of Israel gathered them selues together vnto Silo, and they set vp & Tabernacle of witnesse, and the londe was subdued vnto them. But there were yet seven trybes of the childre of Israel, vnto whom they had not deuyled their enheritaunce. And Iosua sayde vnto the children of Israel: How longe are ye so slowe, to go and conquer the londe, which the LORDE God of youre fathers hath geuen you: Chose you thie men out of euery trybe, & I maye sende them, and that they maye get them vp and go thorow the londe, and descrybe it accordinge to the enheritaunces therof, and come vnto me.

Denyde the londe in seven partes. Judas shal remayne vpon his borders of the south syde, and the house of Ioseph shal remayne vpon his borders of the north parte: but descrybe ye the londe in seven partes, and brynge them vnto me, then shal I cast & lot for you before the LORDE our God. \* For the Leuites haue no porcion amonge you, but the priesthode of the LORDE is their enheritaunce. As for Gad & Ruben and & halfe trybe of Manasse, they haue receaued their enheritaunce beyonde Iordane eastwarde, which Moses the seruante of the LORDE gaue them.

**T**hen the men gat vp, to go their waye. And whan they were aboute to go for to descrybe the londe, Iosua commaunded them, and sayde: Go youre waye, and walke thorow the londe, and descrybe it, and come agayne vnto me, that I maye cast & lot for you before the LORDE at Silo. So the men departed, and wente thorow the londe, and descrybed it in seven partes vpon a letter accordinge to the cities, and came to Iosua in to the hoost at Silo. Then Iosua cast the lot ouer them at Silo before the LORDE, and there distributed the londe amonge the children of Israel, vnto euery one his parte.

And the lot of the trybe of the children of Ben Jamin fell accordinge to their kynreds, and the border of their lot wente out betwene the children of Iuda & the children of Ioseph. And their border was on & north quarter of Iordane, and goeth vp from the north syde of Jericho, and commeth vp to the mountayne westwarde, and goeth out by the wyldernes of Bethanien, and goeth

from thence towarde Lus, euen by the south syde of Lus (that is Bethel) and commeth downe vnto Ataroth Adar by the mountayne which lyeth on & south syde of the lone Bethoron. Then boweth it downe, and stretcheth a compasse vnto the south west quarter from the mount that lyeth ouer agaynst Bethoron towarde the south, and goeth out vnto Ririath Baal, & is Ririath Jearim, a cite of the children of Iuda. This is the west border.

But the south border is from Ririath Jearim forth, and goeth out towarde the west, and commeth forth vnto & water well of Nephtoa: and goeth downe by the edge of the mount, that lyeth before the valley of the sonne of Hinnam: and goeth downe thorow the valley of Hinnam on & south syde of the Jebusites, and commeth downe to the well of Rogell, and stretcheth from the northwarde, and commeth out vnto the Simes, and commeth forth to the heapes that lie vp towarde Adummim, and cometh downe vnto the stone of Bohen the sonne of Ruben, and goeth a longe besyde & playne felde which lyeth northwarde, and commeth downe vnto & playne felde, and goeth besyde Beth Hagla that lyeth towarde the north, and his ende is at the north border of the Salt see, vnto & edge of Iordane southwarde. This is the south border.

But Iordane shal be the ende of the east quarter. This is the enheritaunce of & children of Ben Jamin in their borders rounde aboute, amonge their kynreds.

The cities of the trybe of the children of Ben Jamin amonge their kynreds are these: Jericho, Beth Hagla, Emek Keziz, Betha raba, Zemaraim, Bethel, Aum, Haphar, Aphra, Caphar Amonai, Aphni, Gaba: these are twelue cities and their vyllages.

Gibeon, Rama, Beeroth, Mispa, Caphtara, Moza, Rekem, Jeerpeel, Thareala, Zela, Eleph, and the Jebusites, that is Jerusalem, Gibeath, Ririath: these are fourten cities and their vyllages. This is the enheritaunce of the children of Ben Jamin in their kynreds.

The XIX. Chapter.

**T**hen fell the seconde lot of the trybe of the children of Simeon accordinge to their kynreds, and their enheritaunce was amonge the enheritaunce of & children of Iuda. \* And to their enheritaunce they had Beer Seba, Molada, Hazar Sual, Baala, Azem, El Tholad, Bethel,

Hama, Zilag, Betha Markaboth, Hazar Sussa, Beth Lebaorth, and Sarubben: these are thirtene cities & their vyllages. Ain, Rimmon, Ether, Asan: these are foure cities and their vyllages. And all & vyllages that lie aboute the cities vnto Balath Beer Ramath towarde the south. This is the enheritaunce of the trybe of the children of Simeon in their kynreds: for the enheritaunce of the children of Simeon is vnder the porcion of the children of Iuda. For so much as the enheritaunce of the children of Iuda was to greate for them, therfore inhereted the children of Simeon amonge their enheritaunce.

The thirde lot fell vpon the childre of Zabulon after their kynreds. And the border of their enheritaunce was vnto Sarid, & goeth vp westwarde to Mareala, & bordieth vpon Dabath, and reacheth vnto the ryuer that floweth ouer agaynst Jakneam: & turneth from Sarid eastwarde vnto the border of Cisloth Thabor, and cometh out vnto Dabath, and reacheth vp to Japia, and from thence goeth it westwarde thorow Githa Zepher, and Jcha Razim, and commeth out towarde Rimmon, Hamthoar Hanea, & stretcheth a compasse aboute from the north vnto Nathon, & the goynge out of it is in & valley Jephtha El, Karath, Nahalal, Simron, Jedaala, & Bethlehem: These are twelue cities and their vyllages. This is the enheritaunce of the childre of Zabulon in their kynreds: these are their cities and vyllages.

The fourth lot fell vpon the childre of Issachar after their kynreds, & their border was Issachar, Chesulloth, Sunem, Hapharaim, Sion, Anaharath, Raabith, Rision, Abes, Ramoth, En Ganim, Enhada, Beth Pazez, & bordieth vpon Thabor, Sahazima, Beth Sames, and & outgoinge of it was at Iordane. These are sixtene cities and their vyllages. This is the enheritaunce of the trybe of the children of Issachar in their kynreds, cities and vyllages.

The fifth lot fell vpon the trybe of the children of Affer, after their kynreds. And their border was Zekath, Zali, Beten, Achsaph, Alamelech, Amead, Misael, and bordieth on Carmel vnto the see, and on Sihor, and Libnath, and turneth towarde the east vnto Beth Dagon, and bordieth on Zabulon, and on the valley of Jephthael, and towarde the north syde of Beth Emek and Megiel: & commeth out vnto Cabul on the west syde of Ebron, Rehob, Hamon and

Canan, vnto greate Sidon. And turneth to, & warderama, vnto the stronge cite of Zor, and turneth towarde Hossa, and goeth out vnto the see, after & eltyne towarde Achsib, Dma, Aphet, Rehob.

These are two and twentye cities and their vyllages. This is the enheritaunce of the trybe of the children of Affer in their kynreds cities and vyllages.

The syxte lot fell vpon the children of Nephthali in their kynreds. And their border was fro Zephthai Elon thozow Zaanaim, Abai Neteb, Jabneel vnto Lakum, and goeth out vnto Iordane, and turneth westwarde to Asnoth Thabor, and cometh out from thence vnto Hukok, and bordieth on Zabulon towarde the south, and on Affer towarde the west, and on Iuda by Iordane towarde the east: and hath stronge cities, Zidimzer, Hamath Rakath, Chinnaret, Adama, Rama, Hazor, Kedes, Edrei, En Hazor, Jereon, Migdal Elhar, Beth Anath, Beth Sames. These are nyentene cities and their vyllages. This is the enheritaunce of & trybe of the children of Nephthali in their kynreds, cities, and vyllages.

The seventh lot fell vpon the trybe of the children of Dan after their kynreds. And the border of their enheritaunce was Zarea, Esthaol, Irfames, Saalabin, Aialon, Jerhla, Elon, Thinnata, Et ron, Elchete, Gibeath Baalath, Jehud, Bnerbarak, Gat Rimmon, Me Jarkon, Rakon with the border by Japho, and on the same goeth the border of the children of Dan out. And the children of Dan wente vp, and foughte agaynst Lesem, and wanne it, and smote it with the edge of the swerde, and toke it in possession, & dwelt therein, and called it Dan, after & name of their father. This is the enheritaunce of the trybe of the children of Dan in their kynreds, cities, and vyllages.

And wha & lode was all parted out with the borders therof, the children of Israel gaue Iosua the some of Lun, an enheritaunce amonge them, and (accordinge to the commaundement of the LORDE) they gaue him & cite that he requyred, namely, Thinnath Serah, vpon mount Ephraim: there buylded he the cite, and dwelt therein.

These are the enheritaunces which Eleasar the prest and Iosua & sonne of Lun, and the chiefe of the fathers amonge & tribes, deuided out by lot vnto the childre of Israel at Silo before the LORDE, euen before the doore of the Tabernacle of wytnes, and so they ended the deuylinge out of the londe.



# The booke of Iosua.

## The XX. Chapter.

**A**nd the LORDE spake vnto Iosua, and sayde: Speake to the children of Israel: Geue amonge you fre cities, wherof I spake vnto you by Moses, that a deed-slayer which sleyleth a soule vnawarres and unwittingly, maye flye thither, & they maye be fre amonge you from the avenger of bloude. And he that flyeth to one of those cities, shal stonde without before the porte of the cite, and shewe his cause before the Elders of the cite, then shall they take him to them in to the cite, and geue him place to dwell with them.

**B** And yf the auenger of bloude folowe vpon him, they shall not deliuer the deed-slayer in to his handes, for so moch as he hath slayne his neighbour vnawarres, and was not his enemye afore: but he shall dwell in y cite, tyll he stonde before the congregacion in iudgment, vntill the hye prest dye, which shall be at that tyme. Then shall the deed-slayer returne, and go vnto his awne cite, and vnto his house to the cite, from whence he was fled.

**C** Then appoynted they Kedesh in Galile vpon mount Nephthali, and Sechem vpon mount Ephraim, and Biriatharba, that is Hebion vpon mount Iuda. And beynde Jordane on the east syde of Jericho, they gaue Beser in the wilderness vpon the playne cut of the trybe of Ruben, and Ramoth in Gilead out of the trybe of Gad, and Golan in Basan out of the trybe of Manasse.

These were the cities appoynted for all y children of Israel, and for the straungers which dwelt amonge them, that whosoener had slayne a soule vnawarres, might flye thither, that he shulde not be put to death by the auenger of bloude, tyll he had stonde before the congregacion.

## The XXI. Chapters.

**A**nd then the chiefe fathers amonge the Levites came forth vnto Eleasar the prest and to Iosua the sonne of Nun, and to y awncient fathers amonge the trybes of the children of Israel, and spake vnto them at Silo in the londe of Canaan, and sayde: \* The LORDE commaunded by Moses, that we shulde haue cities geuen vs to dwell in, and the suburbs of the same for oure catell. Then the children of Israel gaue of their inheritaunce these cities and the suburbs therof, vnto the Levites, accordyng to the commaundement of the LORDE.

# The xxi. Chap.

And the lot fell vpon the kynred of the Rahathites, and the children of Aaron the prest amonge the Levites, had by the lot thytene cities of the trybe of Iuda, of the trybe of Simeon, and of the trybe of Ben Jamin. The other children of Rahath of the same kynred, had by the lot ten cities, of the trybe of Ephraim, of the trybe of Dan, and of the halfe trybe of Manasse.

But the children of Gerson of the same kynred had by the lot thytene cities, of the trybe of Issachar, of the trybe of Asser, of y trybe of Nephthali, and of the halfe trybe of Manasse at Basan.

The children of Merari of their kynred had twolue cities, of the trybe of Ruben, of the trybe of Gad, and of the trybe of Zabulon. So the children of Israel gaue these cities and their suburbs vnto the Levites by lot, as the LORDE commaunded by Moses.

Of the trybe of the children of Iuda, and of the trybe of the children of Simeon, they gaue these cities (which they named by name) vnto the children of Aaron of the kynred of the Rahathites amonge the children of Levi: for the first lot was the yre.

So they gaue them Biriatharba, which was the fathers of Enak, that is Hebion vpon the mount Iuda, and the suburbs therof rounde aboute. \* But the felde of the cite and the vyllages therof, gaue they vnto Caleb the sonne of Jephune for his possession.

Thus gaue they vnto the children of Aaron the prest, the fre cite of the deed-slayers, Hebion and the suburbs therof, Libna and the suburbs therof, Jathir and the suburbs therof, Esthuma and the suburbs therof, Holon and the suburbs therof, Debir, and the suburbs therof, Ain and the suburbs therof, Iuta and the suburbs therof, Beth Semes and the suburbs therof, cunynne cities of these two trybes.

But of the trybe of Ben Jamin they gaue foure cities, Gibeon and y suburbs therof, Gaba, and the suburbs therof, Anathot and the suburbs therof, Almon and the suburbs therof: so that all the cities of the children of Aaron the prest were thirtene with their suburbs.

The kynreds of the other children of Rahath the Levites, had by their lot foure cities, of the trybe of Ephraim, and they gaue the fre cite of the deed-slayers, Seche and the suburbs therof vpon mount Ephraim Gaser and the suburbs therof, Ruben

# The booke of Iosua.

and the suburbs therof, Bethron and the suburbs therof.

Of the trybe of Dan foure cities, Elche and y suburbs therof, Gibthon and the suburbs therof, Aialon and the suburbs therof, Gath Rimon and the suburbs therof. Of the halfe trybe of Manasses two cities, Chaenach and the suburbs therof, Gath Rimon and the suburbs therof: so that all the cities of the other children of y kynred of Rahath, were ten with their suburbs.

But vnto the children of Gerson amonge the kynreds of the Levites were geuen, Of the halfe trybe of Manasse two cities, the fre cite for the deed-slayer, Gola in Basan and the suburbs therof, Beasthia, and the suburbs therof. Of the trybe of Issachar foure cities, Rishon and the suburbs therof, Dabirach and the suburbs therof, Jarmuth and the suburbs therof, Engannim and the suburbs therof. Of the trybe of Asser foure cities, Misceal, Abdon, Helkath and Rehob with the suburbs therof. Of the trybe of Nephthali thie cities, the fre cite Kedesh (for the deed-slayer) in Galile, Hamoth, Dor, and Rarthan with the suburbs therof: so that all the cities of the kynred of the Gersonites were thirtene w their suburbs.

Vnto the kynreds of Merari the other Levites were geuen, Of the trybe of Zabulon foure cities, Jakneam, Rarcha, Dimna and Nahalal w y suburbs therof. Of the trybe of Ruben foure cities, Bezer, Jahza, Kedemoth and Mephaat with their suburbs. Of the trybe of Gad foure cities, the fre cite for the deed-slayer, Ramoth in Gilead, Mahanaïm, Hesben and Jaaser with their suburbs: so that all the cities of the children of Merari amonge their kynreds of y other Levites, were twolue. Thus all the cities of the Levites amonge y possession of the children of Israel, were eight and fortye with their suburbs. And these cities were so dealte out, that every one had their suburbs rounde aboute, the one as the other.

Thus the LORDE gaue the children of Israel all the londe, which he had sworne vnto their fathers to geue: & they toke possession of it, and dwelt therein. And the LORDE gaue the rest before all those y were aboute them: like as he sware vnto their fathers, & none of their enemies stode agaynst the, but all their enemies deliuered he in to their hande. And their myssed nothyng of all the

# The xxii. Chap. Fo. xi.

good that the LORDE had promysed vnto the house of Israel, it came every whyt.

## The XXII. Chapter.

**A**nd then Iosua called y Rubenites and Gadites, and y halfe trybe of Manasse, and sayde vnto them: Ye haue kepte all, \* that Moses the seruunt of the LORDE commaunded you, and haue herked vnto my voyce in all y I haue commaunded you. Ye haue not forsaken youre brether, a longe season, vnto this daye, and haue waited vpon the commaundement of the LORDE youre God. For so moch now as the LORDE youre God hath broughte youre brether to rest, as he promysed them, turne you now, and go youre waye to youre tentes in to the londe of youre possession, which Moses the seruunt of the LORDE gaue you beynde Jordane.

But take diligent heede now, that ye do accordyng to the commaundement and lawe which Moses the seruunt of the LORDE hath commaunded: \* That ye loue the LORDE youre God, and walke in all his wayes, and kepe his commaundementes, and cleue vnto him, and serue him with all youre heart and with all youre soule. So Iosua blessed them, and let them go. And they wente vnto their tentes.

Vnto the halfe trybe of Manasse had Moses geuen possession at Basan: vnto the other halfe gaue Iosua amonge their brether on this syde Jordane westwarde. And whan he let them go to their tentes and blessed them, he sayde vnto them: Ye come home agayne with greate good vnto youre tetes, with exceedyng moche catell, syluer, golde, bialse, yron and rayment, distribute therfore the spoyle of youre enemyes amonge youre brether.

So the Rubenites, Gadites, and the halfe trybe of Manasse returned, and wente from the children of Israel out of Silo (which lyeth in the londe of Canaan) to go in to the countre of Gilead to the londe of their possession, that they mighte possesse it, accordyng to the commaundement of the LORDE by Moses.

And whan they came vnto the heapes by Jordane, which lye in the londe of Canaan, the same Rubenites, Gadites, and the halfe trybe of Manasses buylded there beynde Jordane, a fayre greate altare. But whan the children of Israel herde saye: Beholde, the children of Ruben, the children of Gad, and the halfe trybe of Manasse haue buylded an altare ouer agaynst the londe,



de of Canaan vpon the heapes by Iordane on this syde the children of Israel, they gathered them selues together with the whole congregacion at Silo, to go vp agaynst the with an armye. And (in the meane season) they sent to them in to the londe of Gilead, Phineas the sonne of Eleasar the prest, and with him ten chiefe prynces amonge the houses of their fathers, out of euery tribe in Israel one. And they came to the children of Ruben, to the children of Gad, and to the halfe trybe of Manasse in the londe of Gilead, and sayde:

**D** Thus sayeth the whole congregacion of the LORDE vnto you: \* What trespasce is this, y<sup>e</sup> haue trespassed agaynst the God of Israel, that ye shulde turne backe from y<sup>e</sup> LORDE this daye, to builde you an altare, for to fall awaye from the LORDE?

**Num. 25. a** \* Haue we not ynough of the wickednesse of Peor: from the which we are not yet clen sed this daye, and there came a plague amonge the congregacion of the LORDE: and ye turne you backe this daye from the LORDE, and this daye are ye fallen awaye from the LORDE, that he maye be wroth to daye or to morow at the whole congregacion of the LORDE.

If the londe of youre possession be vncleane, then come ouer in to the londe that the LORDE possesseth, wherethe dwellynge of the LORDE is, and take possessions amonge vs, and fall not awaye from the LORDE and from vs, to builde you an altare with out the altare of the LORDE our God. \* Did not Achan the sonne of Serah trespasce in the thinge that was damned, and the wrath came ouer y<sup>e</sup> whole congregacion of Israel and he wente not downe alone for his mysdede?

**Iosua. 7. a** Then answered the children of Ruben, and the children of Gad, and the halfe trybe of Manasse, and sayde vnto the heades and prynces of Israel: The mightie God y<sup>e</sup> LORDE, the mightie God the LORDE knoweth, and Israel knoweth also, yf this be a transgressyng or trespacyng agaynst the LORDE, then let it not helpe vs this daye: If we haue buylded the altare, because we wolde turne awaye backe from the LORDE, to offere burntofferings or meatofferings theron, or to make any deedofferings vpon it, then let the LORDE requyre it: And yf we haue not done it rather for very feare of this thinge, and sayde: To daye or to morow mighte youre children saye vnto oure children:

What haue ye to do with the LORDE the God of Israel: The LORDE hath set Iordane for a border betwene vs and you ye children of Ruben and Gad, ye haue no portion in the LORDE: By this shulde youre children make oure children to turne awaye from the feare of the LORDE.

Therefore sayde we: Let vs make oure children an altare, not for sacrifice, ner for burntofferings, \* but that it maye be a reuerence betwene vs and you, and oure posterities, that we maye serue the LORDE in his sighte with oure burntofferings, deedofferings, and other offerings: and y<sup>e</sup> youre children to daye or to morow neade not to saye vnto oure children: Ye haue no parte in the LORDE.

And we sayde: But yf they shulde speake so vnto vs, or to oure posterities to daye or to morow, then maye we saye: Beholde the similitude of y<sup>e</sup> altare of the LORDE, which oure fathers made, not for sacrifice, ner for burntofferings, but for a wytnesse betwene vs and you.

God forbydde, that we shulde fall awaye from the LORDE, to turne backe from him this daye, and to buyld an altare for sacrifice, for burntofferings and for any present, without y<sup>e</sup> altare of the LORDE our God, that stondest befoie his habitation.

But whan Phineas the prest, and the chiefe of the congregacion, the prynces of Israel which were with him, herde these wordes, that the children of Ruben, Gad, and Manasse had spoken, they pleased them well. And Phineas the sonne of Eleasar the prest sayde vnto the children of Ruben, Gad, and Manasse: This daye we knowe, that y<sup>e</sup> LORDE is amonge vs, in that ye haue not trespassed agaynst the LORDE in this dede. Now haue ye deliuered the children of Israel out of the hande of the LORDE.

Then Phineas the sonne of Eleasar the prest, and the rulers returned out of the londe of Gilead, from the children of Ruben and Gad, vnto y<sup>e</sup> londe of Canaan to the children of Israel, and brought them wordes gayne of the matter.

Then were the children of Israel well contente with the thinge. And they prayd the God of Israel, and sayde nomore that they wolde go vp agaynst them with an army, to destroye the londe that the children of Ruben and Gad dwelt in. And y<sup>e</sup> childre of Ruben and Gad called the name of the altare: This altare be wytnesse betwene vs, that the LORDE is God.

**I** And after a longe season, whan the LORDE had broughte Israel to rest from all their enemies rounde aboute: and Iosua was now olde and well stricken in age, he called all Israel and their Elders, heades, iudges, and officers, and sayde vnto them: I am olde and well aged, and ye haue sene all that the LORDE youre God hath done vnto all these nacions in youre sighte. For the LORDE youre God himself hath foughte for you. Beholde, I haue parted amonge you y<sup>e</sup> remnant of the nacions by lot, vnto euery trybe his enheritaunce from Iordane forth, and all the nacions whom I haue rote out vnto the greatesse westwarde.

And the LORDE youre God shal thrust them out befoie you, and dryue them awaye from you, that ye maye haue their londe in possession, as the LORDE youre God hath promysed you. Be ströge now therefore, that ye maye obserue and do all that is wyrtten in the booke of the lawe of Moses: \* so that ye turne not asyde from it, nether to the righte hande ner to the lefte: that ye come not amonge y<sup>e</sup> remnant of these nacions, which are with you: And se that ye make no mention ner \* sweate by the names of their goddes, nether serue them, ner bowe youre selues vnto them: But cleue vnto the LORDE your God, as ye haue done vnto this daye: the shal the LORDE dryue awaye greatesse and mightie nacions befoie you, like as there hath no man bene able to stonde befoie you vnto this daye. \* One of you shal chace a thousande: for the LORDE youre God fighteth for you, acordinge as he promysed you. Take diligent hede therefore vnto youre selues, that ye loue the LORDE your God.

But yf ye turne backe, and cleue vnto the seother nacions, and make mariages with them, so that ye come amonge them, and they amonge you, be ye sure then, that the LORDE your God shal nomore dryue out all these nacions befoie you, \* but they shal be vnto you a snare and net, and prickes in youre sydes, and thornes in youre eyes, vntyll he haue destroyed you from the good lode, which the LORDE your God hath geuen you.

Beholde, this daye do I go the waye of all the woilde, and ye shal knowe euery one from all youre hert and from all youre soule, that there hath not sayled oue worde of all the good that the LORDE your God promysed you. Now like as all the good is come that the LORDE your God promised you:

enen so shal the LORDE cause all euell to come vpon you, till he haue destroyed you from this good londe, which the LORDE your God hath geuen you: yf ye transgresse y<sup>e</sup> couenaunt of the LORDE your God, which he hath commaunded you. And yf ye go y<sup>e</sup> waye and serue other goddes, and worshippe the, then shal the wrath of the LORDE ware where ouer you, y<sup>e</sup> shal shortly destroye you out of the good londe, y<sup>e</sup> he hath geuen you.

**I** Iosua gathered all the trybes of Israel together vnto Sichem, and called the Elders of Israel, the heades, iudges and officers. And whā they were come befoie God, he sayde vnto all the people: Thus sayeth the LORDE the God of Israel: \* Y<sup>e</sup> fathers dwelt afore time beyöde y<sup>e</sup> water, Abrahā y<sup>e</sup> Nahor y<sup>e</sup> Tarah their father y<sup>e</sup> serued other goddes. \* Then toke I y<sup>e</sup> father Abraham beyöde the water, y<sup>e</sup> caused him to walke in the londe of Canaan, y<sup>e</sup> multiplied his sede, and gaue him Isaac, and vnto Isaac I gaue Jacob and Esau, and gaue Esau mount Seir to possesse. As for Jacob, y<sup>e</sup> his childre, they wente downe in to Egypte.

Then sent I Moses and Aaron, and plagued Egypte as I haue done amonge the. After y<sup>e</sup> brought I you and youre fathers out of Egypte. And whan ye came to y<sup>e</sup> see, and the Egipcians folowed vpon youre fathers with charettes and horse men vnto the reed see, then cryed they vnto the LORDE, which put a darcknesse betwene you and the Egipcians, and broughte the see vpon them, and ouerwhelmed them. And youre eyes haue sene what I dyd to y<sup>e</sup> Egipcians, y<sup>e</sup> ye dwelt in y<sup>e</sup> wilbernes a löge season. And I broughte you in to y<sup>e</sup> londe of the Amorites, which dwelt beyöde Iordane: y<sup>e</sup> whā they foughte agaynst you, I deliuered them in to y<sup>e</sup> hande, that ye mighte haue their countre in possession, and I destroyed them befoie you. \* Then Balac the sonne of Ziphor the kynge of the Moabites gat him vp, and foughte agaynst Israel: and he sente and had call Balaam the sonne of Beor, to curse you, neuertheles I wolde not heare him, but I blessed you, and deliuered you out of his hande.

And whan ye wente ouer Iordane, and came vnto Jericho, the citesyns of Jericho foughte agaynst you, the Amorites, Phere sies, Cananites, Hethites, Girgositers, Hemiters, y<sup>e</sup> Jebusites: howbeit I deliuered the in to youre hande. \* And I sent hornettes befoie you, which drewe them out befoie you, na



## The booke of Josua.

Deut. 6. b  
I Rcg 7. a  
Tob. 14. c  
mely the two kynges of the Amorites: not thou thy swerde, ner thou thy bowe. And I have geuen you a londe wher vpon ye bestowed no labour, and cities which ye have not buylded, that ye might dwell therein, and that ye might eate of the vnyardes and olyne trees which ye have not planted. Feare the LORDE now therfore, and serue him perfectly and in the truthe, and let go the goddes, whom youre fathers serued beyonde the water and in Egipte, and serue ye the LORDE.

D But yf ye like not to serue the LORDE, the chose you this daye whom ye wyll serue: the God whom youre fathers serued beyonde the water, or the goddes of the Amorites, in whose lode ye dwell. As for me and my house, we wyll serue the LORDE. Then answered the people, and saide: God forbidde, that we shulde forsake the LORDE, & serue other goddes. For the LORDE oure God brought vs and oure fathers out of the londe of Egipte fro the house of bondage, and did soch great tofens before oure eyes, and preserved vs all the waye that we wente, and amonge all the nations, whom we traauyled by. And the LORDE thrust out before vs all the people of the Amorites that dwell in the londe. Therfore wyll we also serue the LORDE, for he is oure God.

E Josua sayde vnto the people: Ye can not serue the LORDE: for he is an holy God, mighty, and gelous, which spareth not youre trangressions and synnes. But yf ye forsake the LORDE, and serue a straunge god, then shall the LORDE turne him, and do you euell, and consume you, after that he hath done you good. The people sayde vnto Josua: Not so, but we will serue the LORDE. Then sayde Josua vnto the people: Ye are witnesses ouer youre selues, that ye haue chosen you the LORDE, to serue him. And they sayde: Yee. Then put awaye from you (sayde he) the straunge goddes that are amonge you, and enclyne youre hert vnto the LORDE the God of Israel. And the people sayde vnto Josua: We wyll serue the LORDE oure God, and be obedient vnto his voyce. So Josua made a couenant with the people the same daye, and laied statutes & lawes before them at Sichem.

S And Josua wrote this acte in the booke of the lawe of God, and toke a greate stone, & set it vp there vnder an oke, which was in the Sanctuary of the LORDE, and sayde vnto all the people: Beholde, this stone shall be witnesse ouer you: for it hath herde all the wordes of the LORDE, which he hath spoken

## The xxiii. Chap.

vnto vs, and shall be a witnesse ouer you that ye denye not youre God. So Josua the people go euery one to his enheritaunce.

And it fortuneth after these actes, that Josua the sonne of Nun & seruaunt of the LORDE dyed, whan he was an hundredth and ten yeare olde, and was buried in the border of his enheritaunce at Thimnath Serah, which lyeth on the mount Ephraim, on the north side of mount Gaas. And the children of Israel serued the LORDE as longe as Josua lyued, and the Elders (that lyued longe after Josua) which knewe all the workes of the LORDE, that he had done vnto Israel. The bones of Joseph, which the children of Israel had broughte out of Egipte, buried they at Sichem, in the pece of the londe, which Jacob boughte of the children of Hemor, father of Sichem for an hundredth pena, and was the enheritaunce of the children of Joseph. Eleazar the sonne of Aaron died also, and they buried him at Gibeath, which was phineas his sonnes, that

neas his sonnes, that was geuen him vpon mount Ephraim.

The ende of the booke of Josua.

## The booke of the Judges called Judicum.

What this booke conteyneth.

- Chap. I. Judas is made captayne of the people subdueth the Cananytes, and wythdraweth them out of the Canaanites as God commaunded them.  
Chap. II. The angell of God punyssheth them, because they cosente to their enemies the children of Israel serue Baal, for the which God geueth them ouer in to captiuyte.  
Chap. III. God punyssheth Israel, and yetteth hereth them wonderously.  
Chap. IIII. Debboza the prophetisse with Barach ouercometh Sissara, and deliuereth the people of the LORDE.  
Chap. V. The songe of prayse which Debboza and Barach songe because of the victory.  
Chap. VI. For their synnes God geueth them ouer in to the handes of the Madianites, and

## The booke of the Judges.

- the which Gedeon deliuereth them.  
Chap. VII. How Gedeon parteth his hoost, & discomfitteth the Madianites.  
Chap. VIII. Gedeon punyssheth the at Suchoth, dyeth, and is buried.  
Chap. IX. Abimelech seeketh the superiortie, slayeth his seuentye brethren, wythneth Sichem and Thebes.  
Chap. X. Thola & Jair rule the people. The Israelites synne, and are punysshed.  
Chap. XI. Jepthe is made ruler of the people, and ouercometh Ammon in Maspha.  
Chap. XII. The Ephraimites rise vp against Jepthe, and there are slayne of them two and forty thousande.  
Chap. XIII. The byrth of Samson is shewed vnto his father and mother by an angell.  
Chap. XIII. Samson taketh a wife in Timnath, renteth a yonge Lyon in peces, and putteth forth a dark sentence vnto his companions.  
Chap. XV. How Samson hurte the philistynes with the fores. He slayeth a thousande me with the cheke bone of an asse.  
Chap. XVI. Samson taketh both the portes of the gate of the cite vpon his backe, & beareth them vp to the mount Dalila the harlot bryngeth him in dotage, so that he telleth her his secretes, and is blynded of his enemies.  
Chap. XVII. Of Michah and his ymage &c.  
Chap. XVIII. Dan sendeth out men to spy the lode, which take Michah ymage, & carie awaye the priest.  
Chap. XIX. How shamefully the Gabeonites deale with the Leuites wife.  
Chap. XX. How the same synne is punysshed.  
Chap. XXI. The Ben Jamites optayne wyues in Israel, who the Israelites had sworn not to geue them.

### The first Chapter.



After the death of Josua the children of Israel axed the LORDE, and sayde: Who shall go vp & be captayne of warre against the Cananites? The LORDE sayde: Juda shall

go vp. Beholde, I haue deliuered the londe in to his hande. Then sayde Juda vnto his brother Simeon: Go vp with me in to my lot, and let vs fighte against the Cananites, then wyl I go agayne with the in to the lot: So Simeon wente with him.

Now whan Juda wente vp the LORDE deliuered the Cananites and pheresites in to their hades, & they slewe ten thousande men at Bezek: & they founde Adoni Bezek at Bezek, & foughte agaynst him, and slewe the Cananites and pheresites. But Adoni Bezek fled, and they folowed a fier him: and whan they had ouertaken him, they cut of the thymbes of his handes and fete.

Then sayde Adoni Bezek: Thre score and ten kynges were the thymbes of their hades &

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fete cut of, gathered vp the meate & was left vnder my table. Now as I haue done, so hath God rewarded me agayne. And he was broughte vnto Jerusalem, where he dyed.

But the childre of Juda soughte agaynst Jerusalem, and wane it, & smote it with the edge of the swerde, and set fyre vpon the cite. Then wente the children of Israel downe, to fighte agaynst the Cananites, & dwelt vpon the mount, and towarde the south, and in the valley. Juda wente agaynst the Cananites, which dwelt at Hebron. (As for Hebron, it was called Biriath harba afore tyme) and they smote Sesai, & Achiman, and Thalmai.

And from thence he wente agaynst the inhabitants of Debir (but Debir was called Biriath Sepher afore tyme.) And Caleb sayde: He that smyteth Biriath Sepher, & wythneth it, I wyl geue him my doughter Achsa to wife. Then Achisai the sonne of Benas, Calebs yongest brother wane it. And he gaue him his doughter Achsa to wife. And it fortuneth & whan they were in, she was counceled of hir housbande, to axe a pece of londe of hir father. And she fell from the asse. The sayde Caleb vnto her: What ayleth thee? She sayde: Geue me a blessinge, for thou hast geuen me a south & drye londe, geue me also a watery londe. Then gaue he her a londe that was watery above and beneth.

And the childre of Benyete Moses broder in lawe, wente vp out of the palme cite, with the children of Juda in to the wyldernes of Juda, that lyeth on the south syde of the cite Arab: and wente their waye, & dwelt amonge the people. And Juda wente with his brother Simeon, & they smote the Cananites at Zephath, & damned them, & called the name of the cite Bozma. Juda also wanne Gasa with the borders therof, & Ascalon with hir borders, & Accaron with the coastes therof. And the LORDE was with Juda, so that he conquered the mountaynes: but them that dwell in the valley coulde he not conquere, because they had yron charettes. And accordinge as Moses had sayde, they gaue Hebron vnto Caleb, which drew out the thre sonnes of Enak. Howbeit the children of Ben Jamin drew not out the Jebusites which dwelt at Jerusalem, but the Jebusites dwelt amonge the children of Ben Jamin at Jerusalem vnto this daye.

Likewyse the children of Joseph were vp also vnto Bethel, & the LORDE was with them. And the house of Joseph spied out Bethel (which afore tyme was called Lus) and the



watch men sawe a man goinge out of the ci-  
te, and saide vnto him: Shewe vs where we  
maye come in to the cite. \* 2 we wyl shewe  
mercy vpon the. And whan he had shewed  
them where they mighte come in to the cite,  
they smote \* cite w the edge of the swerde:  
but they let the man go 2 all his frendes.

Then were the same man vp into y coun-  
tre of the Zechites, 2 buylded a cite, and cal-  
led it Lus, 2 so is the name of it yet vnto this  
daye. And Manasses \* drewe out Beth  
Sean w the vyllages therof, ner Thaanah  
w the vyllages therof, ner the inhabitors  
of Doi w the vyllages therof: ner the in-  
biters of Jebteam w the vyllages therof,  
ner the inhabitors of Mageddo w the vil-  
lages therof, and \* Cananites beganne to  
dwell in the same londe. But whan Israel  
was mightie, he made the Cananites tribu-  
taries, and drewe them not out.

In like maner Ephraim drewe not out \*  
Cananites that dwelt at Gaser, but the Ca-  
nanites dwelt amonge them at Gaser.

Zabulon also drewe not out the inhabitors  
of Kitron and Nahalol, but \* Cananites  
dwelt amonge them, 2 were tributaries.

Asher drewe not out y inhabitors of Aco,  
2 y inhabitors of Sidon, of Ahelab, of Ach-  
sib, of Helba, of Aphik 2 of Rehob, but \*  
Asserites dwelt amoge the Cananites that  
dwelt in the lode, for they drewe the not out.

Nephthali drewe not out y inhabitors of  
Beth Semes, ner of Beth Anath, but dwelt  
amonge the Cananites which dwelt in the  
londe: howbeit they of Beth Semes and of  
Beth Anath were tributaries.

And the Amorites subdued the childre of  
Dan vpon the mountaine, and suffred them  
not to come downe in to the valley. And the  
Amorites beganne to dwell vpo mount he-  
res at Aiolon and at Saalim. Howbeit y  
hande of \* house of Joseph was to sore for  
them, and they became tributaries. And the  
border of the Amorites was, as a ma goeth  
vp towarde Ararabim, and from the rocke, 2  
from the toppe.

The II. Chapter.

**U**t there came vp a messaiger of \*  
LORDE from Gilgall vnto Bochim,  
and saide: I haue caried you vp hi-  
ther out of Egipte, and broughte you in to  
the londe that I sware vnto youre fathers, 2  
saide: I wyl neuer breake my couenaunt w  
you, that ye shulde make no couenaunt with  
the dwellers of this londe, but breake dow  
ne their altares: Neuertheles ye haue not  
hearkned vnto my voyce. Wherefore haue ye

done this: Then saide I morouer: I wil  
driue them out before you, that they maye  
be a fall vnto you, and thair goddes asha-  
med. And whan y messaiger of the LORDE  
spoken these wordes vnto all the childre of  
Israel, the people leste vp their voyce, 2 we-  
te, and called y name of the place Bochim,  
and offred there vnto the LORDE.

For whan Josua had sente awaye y pe-  
ple, and the childre of Israel were gone, en-  
ry one to his enheritaunce, for to take posses-  
sion of the londe, the people serued the LOR-  
DE as longe as Josua lyued and y Elders,  
which lyued longe after Josua, and y same  
all the greates workes of the LORDE, which  
he dyd for Israel.

Now whan Josua the sonne of Nun, the  
seruaunt of the LORDE, was deed (whan he  
was an hūdieth and ten yeaere olde, they bu-  
ried him in y border of his inheritaunce at  
Timnath Heres vpon mount Ephraim on  
the north syde of mount Gaas. And whan  
all the same generacion was gathered vnto  
their fathers, there came vp after them and  
ther generacion, which knew not the LOR-  
DE, ner the workes that he had done for Is-  
rael.

Then wroughte the childre of Israel  
euell before the LORDE, and serued Baalim,  
and forsoke y LORDE the God of their fa-  
thers (which broughte them out of the lon-  
de of Egipte) and folowed other goddes 2  
the goddes of the nacions that dwelt rounde  
aboute them, 2 worshipped them, 2 dis-  
pleased the LORDE: for they forsoke y LOR-  
DE euere more and more, and serued Baal and  
Astaroth.

Then y wrath of the LORDE waxed w  
te vpo Israel, 2 he deliuered the in to y han-  
des of those y spoyled the, that they mighte  
spoyl them, 2 sold the in to the handes of  
their enemies rounde aboute, 2 they were not  
able to withstande their enemies any more,  
but what waye so euer they wolde out, y ha-  
de of the LORDE was agaynst the to their  
hurte (euere as the LORDE sayde and swore  
vnto them) and they were sore oppressed.

Now whan the LORDE rayssed them vp  
iudges, which helped them out of the hande  
of such as speyled the, they folowed not the  
iudges nether, but wente a whoringe after  
other goddes, 2 worshipped them, and we-  
re soone gone out of y waye y their fathers  
walked in, to heare the comāndementes of  
the LORDE, 2 dyd not as they dyd.

But whan y LORDE rayssed vp iudges  
vnto them, the LORDE was with y iudges

and helped them out of the hande of their  
enemies, as longe as the iudges lyued. \* For  
the LORDE had pitie of their complaunte,  
which they made ouer those y subdued the  
and oppressed them.

Nevertheless whan the iudge dyed, they  
turned backe, and marred all more the their  
fathers, so that they folowed other goddes  
to serue them and to bowe them selues vnto  
them: they wolde not fall from their purpo-  
ses, ner from their obstinate waye.

Therfore waxed the wrath of the LORDE  
allwaie so whore ouer Israel, that he sayde:  
For so moch as the people haue transgressed  
my couenaunt, which I commaunded their  
fathers, 2 folowe not my voyce, I wil from  
hence forth driue out none of the Zeythen,  
whos Josua leste behynde him, whā he dyed,  
\* that by them I maye proue Israel, whe-  
ther they wil kepe the waye of the LORDE,  
to walke therein, as their fathers dyd, or not.  
Thus the LORDE suffred all these nacions,  
so that in a shorte tyme he drewe them not  
out, whom he had not geuen ouer in to Jo-  
suas hande.

The III. Chapter.

**T**hese are the nacions, whom the LOR-  
DE suffred to remayne, y by them he  
mighte proue Israel, which had no  
vnderstandinge in the warres of Canaan:  
enely because y the trybes of the childre of  
Israel mighte knowe 2 lerne to warre, which  
 afore had no knowlege therof, namely: The  
syne lordes of y Philistynes, 2 all the Cana-  
nites, 2 Sidonians, 2 the Zechites y dwelt  
vpon mount Libanus, from mount Baal Her-  
mon, vntill a man come vnto Hemath. The  
same remayned, that Israel mighte be pro-  
ued by them, that it mighte be knowne whe-  
ther they wolde herken to the comānde-  
mentes of the LORDE, which he commaun-  
ded their fathers by Moses.

Now whan the childre of Israel dwelt  
thus amoge the Cananites, Zechites, Amo-  
rites, Pheresites, Zenuites 2 Jebusites, \* they  
toke their daughters to wyues, 2 gaue their  
daughters vnto their sonnes, 2 serued their  
goddes, and wroughte wickednes before the  
LORDE, 2 forgat the LORDE their God, 2  
serued Baalim 2 Astaroth. Then y wrath  
of y LORDE waxed whore ouer Israel, 2  
he solde the vnder the hāde of Cusan Risa-  
thaim kynge of Mesopotamia, 2 so y childre  
of Israel serued Cusan Risaithaim viij. yea-  
res.

The childre of Israel vnto (re-  
the LORDE, 2 the LORDE rayssed the vp a sa-  
uour which deliuered the, namely \* Achmiel y  
sonne of Renas, Calebs yongest brother.

And the spiete of the LORDE came vpon  
him, 2 he was indge in Israel, 2 wente out  
a warre fare. And y LORDE deliuered Cu-  
san Risaithaim the kynge of Syria in to his  
hāde, so y his hande was to stroge for him.  
\* Then was the londe in rest fortye yeaeres. \* Par. 15  
And Achmiel the sonne of Renas dyed.

But the childre of Israel dyd yet more  
euell before the LORDE. Then the LORDE  
strengthened Eglon the kynge of y Moabi-  
tes agaynst y childre of Israel, because they  
wroughte wickednesse before y LORDE. And  
he gathered vnto him y childre of Ammon,  
2 the Amalechites, 2 wete and smote Israel,  
and conquered the cite of the palme trees. Deut. 30  
And the childre of Israel serued Eglon y  
kynge of y Moabites eightene yeaere. The  
cried they vnto the LORDE. And the LOR-  
DE rayssed the vp a sauoure, namely Ehud  
the sonne of Gera y sonne of Jemini, which  
was a man that mighte do nothings with  
his righte hande.

And whā the childre of Israel sent a pie-  
sent by him vnto Eglon the kynge of the  
Moabites, Ehud made him a two edged  
dagger of a spanne longe, 2 gyrded it vnder  
his garmēt vpo his righte thye, 2 broughte  
y present vnto Eglon the kynge of y Moa-  
bites. As for Eglon, he was a very fat man.

And whan he had deliuered the presen-  
te, he let the people go that had caried the  
present, and he himselfe turned backe from  
the Idols at Gilgall, 2 caused to saye thus  
(vnto the kynge: ) I haue a secrete thinge to  
tell the O kynge. And he commaunded to ke-  
pe sylence, 2 all they that stode aboute him,  
wente out from him.

And Ehud came in vnto him. He sat in a  
syled Sommer perler, which was for him sel-  
fe alone. And Ehud saide: I haue somwhat  
to saye vnto the of God. The rose he vp fro  
his seate. But Ehud put forth his leste han-  
de, 2 toke the dagger from his righte thye, 2  
thrust it in to his bely, so y the heste wente in  
also after the blade, 2 the fatt closed the he-  
te: for he due not y dagger out of his bely,  
2 y fylthines departed fro him. But Ehud  
gat him out at the backe dore, 2 put to y do-  
re after him, and lockte it.

Now whan he was gone, his seruantes  
came in, and sawe that the dore of the Som-  
mer perler was lockte, and they sayde: perad-  
uenture he is gone to the preyie in the syled  
Sommer perler.

But whan they had wayted so lōge tyll  
they were ashamed ( for no man opened the  
perler dore) they toke the keye, and opened it.



Beholde, then laye their lorde deed vpo the earth. As for Ehud, he was gotten awaye, whyle they made so longe tarienge, & he wente ouer by the Idols, and ranne his waye vn to Seirath.

And whan he came in \* he blew & trompet vpo mount Ephraim, and the children of Israel wente with him from the mount, and he before them, and he saide vnto them: Solowme me, for the LORDE hath deliuered the Moabites youre enemies in to yo' hande. And they folowed him, & wanne y ferye of Jordane, & goeth towarde Moab, & suffred no man to go ouer, and at y sametyme they smote of the Moabites vpo a ten thousande men, all nobles and men of armes, so that there escaped not one. Thus were the Moabites broughte vnder the hande of the children of Israel at that tyme, and the lande was in rest foure score yeares.

Afterwarde was \* Samgar y sonne of Anath, which slewe sixe hundreth Philistynes with an ores gadd, and deliuered Israel also.

The III. Chapter.

**U**t the children of Israel dyd yet more euell before y LORDE, whan Ehud was deed. And the LORDE solde the in to the hande of Jabin the kynge of the Cananites, which dwelt at Hazor, & the chefe captayne of his hooft was Sissera, and he dwelt at Haroseth of the Heythen. And the childre of Israel cried vnto the LORDE: for he had nyne hundreth yron charrettes, and subdued the children of Israel by violence twentye yeare.

At y sametyme was Judgesse in Israel the prophetisse Debboia, the wyfe of Lapidoth, and she dwelt vnder y palme of Debboia betwene Rama & Bethel, vpon mount Ephraim, and the children of Israel came vp vnto her to the lawe. She sent forth, \* & called for Barak the sonne of Abi Noam of Kedess Nephtali, and sayde vnto him: Hath not y LORDE the God of Israel co maunded the: Go thy waye, and get the vp vnto mount Thabor, & take w the tenthousande men of the children of Nephtali & Zabulon: For I wil make Sissera the chefe captayne of Jabin's hooft to come to the vnto y water of Cyson, with his charrettes and with his multitude, and I wyll deliuer him in to thy hande. Barak sayde vnto her: If thou wilt come w me, I wil go: but yf thou wilt not come with me, I wil not go.

She sayde: I wyll go with the: neuertheless the prayse shal not be thine in this iour

ney that thou goest, but y LORDE shal deliuer Sissera in to a womans hande. So Debboia gat hir vp, and wente with Barak vnto Kedess. Then Barak called Zabulon and Nephtali vnto Kedess, and wete on fore ten thousande men. And Debboia wente w him also. As for Heber the Kenyte he was departed from the Kenytes from the children of \* Hobab Moses brother in lawe, and had pitched his tent by y Oke of Zaanaim besyde Kedess.

Then was it tolde Sissera, y Barak the sonne of Abi Noam, was gone vp vnto mount Thabor: & he gathered all his charrettes together, nyne C. yron charrettes, & all the people y was with him from Haroseth of the Heythen, vnto the water Cyson. Debboia sayde vnto Barak: Up, this is the daie wherein the LORDE hath deliuered Sissera in to y hande: for y LORDE shal go forth before y. So Barak wente fro mount Thabor, and y ten thousande men after him.

But the LORDE discomfited Sissera w all his charrettes & hooft, & made the a frayd of the edge of the swerde before Barak, so y Sissera leapt of his charret, & fled on fote. Neuertheless Barak folowed vpon the charrettes & the hooft vnto Haroseth of the Heythen, & all Sisseras hooft fell thorow y edge of the swerde, so y not one escaped. As for Sissera, he fled on fote vnto the tente of Jael, y wife of Heber y Kenite. For there was peace betwene kynge Jabin at Hazor, & the house of Heber the Kenite.

Jael wete forth to mete Sissera, & sayde vnto him: Turne in my lorde, turne in to me, & be not a frayd. And he turned in vnto her in to the tente, & she couered him with a garment. He sayde vnto her: I praye y geue me a litle water to drynke, for I am athyrist. The opened she a mylke pot, & gaue him to drynke, and couered him. And he sayde vnto her: Stode in the tente dore, & yf one come & aske, is there eny man here? saye I woman.

Then Jael the wife of Heber toke a nale of the tente, and an hammer in hir hande, & wente in priuely vnto him, & smote the nale in thorow the temples of his heade, so y he sancte to y earth. As for him, he was fallen on a slomber, and weery, and so he dyed.

But wha Barak folowed after Sissera, Jael wente for to mete him, and sayde vnto him: Come hither, I wil shewe the the man, whom thou seekest. And whan he came in vnto her, he sawe Sissera deed, & the nale sticke in his temples. Thus God broughte downe Jabin the kynge of the Cananites

before the children of Israel at that tyme, & the hande of the children of Israel wente & subdued Jabin y kynge of the Cananites, tyll they had rote him out. Then Debboia and Barak the sonne of Abi Noam, sange at the same tyme, and sayde:

The V. Chapter.

**O**w that ye are come to rest, ye quyetemen in Israel, prayse y LORDE, amonge soch of the people as be fre wyllinge.

Heare ye kynges, & herken to ye prynces: I wyl, I wyl synge to the LORDE, euen vnto the LORDE y God of Israel wil I playe.

LORDE, whan thou wentest out from Seir, & camest in from the felde of Edom, y earth quaked, the heauen dropped, and the cloudes dropped with water.

The hilles melted before the LORDE, Sinai before the LORDE the God of Israel.

In the tyme of \* Sanger the sonne of Anath: In the tyme of \* Jael the wayes fayled: and they that shulde haue gone in pathes, walked thorow croked wayes.

There was scarcenesse, there was scarcenesse of housbande men in Israel, vntyll J Debboia came vp, vntyll I came vp a mother in Israel.

God hath chosen a new thinge. He hath overcome y portes in battayll: and yet was there sene nether shyld nor speare amonge fortyethousand in Israel.

My herit louers y teachers of Israel: ye y are fre wyllinge amonge the people, prayse the LORDE.

Ye that ryde vpo sayre Asses, ye that syt in indgment and geue sentence, ye that go by the waye, prayse the LORDE.

Wha y archers cried betwene y drawers of water, then was it spok of y righteousness of the LORDE, of the righteousness of his husbande men in Israel: then ruled the people of the LORDE vnder the gates.

Up Debboia vp, get the vp, get the vp, & rehearse a songe. Arise Barak, & catch him y caught the, thou sonne of Abinoam.

Then had the desolate the rule with the mightie of the people. The LORDE had y dominion thorow the giantes.

Out of Ephraim was their rote against Amalek, and after him Ben Jamin in thy people.

Out of Machir haue teachers ruled, and out of Zabulon are there become gouernours thorow the wytyng penne.

And out of Issachar there were prynces with Debboia, and Issachar was as Barak

in y valley, sent with his people on fote: As for Ruben, he stode hye in his awne consayte, and separated him selfe from vs.

Why abodest thou betwixte the borders, & whan thou herdest the noyse of the flockes because Ruben stode hye in his awne consayte, and separated him selfe from vs.

Gilead abode beyonde Jordane, and why drelt Dan amonge the shippes: Asser sat in the haue of the see, and caried in his portiens.

But Zabulons people ioperde their life vnto death: Nephtali also in the toppe of y felde of Merom.

The kynges came & foughte, then foughte y kynges of the Cananites at Thaanah by the water of Megiddo, but spoyle of money broughte they not there from.

From heauē were they foughte agaynst, the starres in their courses foughte with Sissera.

The broke Cyson ouerwhelmed them, the broke Adumim, yee the broke Cyson. My soule treade thou vpon the mightie.

Then made the horse fete a rushinge together, for the greates violence of their mightie herse men.

Curse the cite of Meros (sayde y angell of the LORDE) curse the cite syns therof, because they come not to helpe y LORDE, to helpe the LORDE to the giantes.

Blessynge amonge x men haue Jael the wife of Heber the Kenite: blessinge haue she in the tente amonge the women.

Whan he ayled water, she gaue him mylke, & broughte forth butter in a lordlyd f she.

She toke holde of the nale w hir hande, & the smyth hammer with hir righte hande, and smote Sissera, cut of his heade & pearced and boored thorow his temples.

He bowed him selfe downe at hir fete, he fell downe, and laye there. He sancte downe, and fell at hir fete: whan he had soncke downe, he laye there destroyed.

His mother looked out at the wyndowe, & cried piteously thorow the crallace: Why tarieth his charret out so longe, that he cometh not? Wherfore do the wheles of his charret make so longe tarienge?

The wyfest amonge his ladies answered, & sayde vnto her: Shulde they not finde & deuilde the spoyle, vnto enery man a saye mayde or two for a pray, & partye coloured garments of needle worke to Sissera for a spoyle, partye coloured garments of needle worke aboute the necke for a pray?

Thus all thine enemies must perishe



## The booke of the Judges.

LORDE: but they that loue the, shal be euen as the Sonne rysinge vp in his myghte.

And the londe had peace fortye yeares.

The VI. Chapter.

**A**nd whan the children of Israel dyd dwell in the sighte of the LORDE, the LORDE deliuered them vnder the hande of the Madianites vij. yeares. And whā the hande of the Madianites was to myghte ouer the children of Israel, the children of Israel made them clyffes in y mountaynes, and caues and holdes, to defende them selues from y Madianites. And whan Israel sowed eny thinge, y Madianites and Amalechites, and the children towarde the south came vp vpon them, and pitched their tentes agaynst them, and destroyed the increase of the londe downe vnto Gasa, z let nothinge remayne ouer of the bestes in Israel, nether shepe, ner oxen, ner asses. For they came vp with their catell and tentes, as it had bene a greate multitude of greshoppers (so that ne ther they ner their camels myghte be nombred) and fell in to the londe, that they myghte destroye it. Thus was Israel excedinge small before the Madianites. Then cried the children of Israel vnto the LORDE.

**B**ut whan they cried vnto the LORDE because of y Madianites, y LORDE sent the a prophet, which sayde vnto the: Thus saith the LORDE the God of Israel: I caried you out of Egipte, z broughte you out of y house of bondage, z deliuered you from the hande of the Egiptians, z from the hāde of all them that oppressed you, and I haue thrust them out before you, z geuen you their lōde and sayde vnto you: I am the LORDE youre God. Feare not ye the goddes of the Amorites, in whose londe ye dwell: neuertheles ye haue not hearkened vnto my voyce.

And there came an angell of the LORDE, z sat him downe vnder an Oke at Aphia, which belonged vnto Joas the father of y Efites, and his sonne Gedeon was throsinginge wheate in the barne, that he myghte flye awaye before the Madianites.

**C**Then appeared vnto him the angell of y LORDE, and sayde vnto him: The LORDE with y thou myghtie giante. But Gedeon sayde vnto him: Syr, yf the LORDE be w vs, wherfore is all this then happened vnto vs? And where are all the wonders, which oure fathers tolde vs, z sayde: The LORDE brought vs out of Egipte? But now hath the LORDE forsaken vs, and deliuered vs in to the hande of the Madianites.

The LORD turned him vnto him, z say

## The vi. Chap.

de: Go thy waye in this thy strength, then shalt deliuer Israel out of the hande of y Madianites. I haue sent the. But he sayde: My LORDE, wherwithall shal I deliuer Israel? Beholde, my kynred is the smallest in Manasse, z I am the leest in my fathers house. The LORDE sayde vnto him: I will be w the, so y thou shalt smyte the Madianites, euen as though they were but one man.

He sayde vnto him: Yf I haue founde grace in thy sighte, then make me a token, that it is thou, which speakest with me: go not awaye, tyll I come to y, and brynge a meat-offerynge, to set before the. He sayde: I wyll tary, tyll thou comest agayne. And Gedeon wete, and made ready a kydd, and an Ephā of unleuended floure, and layed the flesh in a mannde, and put the broth in a pot, and broughte it forth vnto him vnder the Oke, and came nye. But the angell of God sayde vnto him: \* Take the flesh and the unleuended bried, z set it vpon the stonye rocke that is here, and poure the broth thereon. And he dyd so. Then the angell of the LORDE stretched out the staffe that he had in his hande, and with the ende of it he touched the flesh and the unleuended floure: and the fyre came out of the rocke, and consumed the flesh and the unleuended floure. And the angell of the LORDE vanysht out of his sighte.

Now whā Gedeon sawe that it was an angell of y LORDE, he sayde: O LORDE LORDE, haue I thus sene an angell of y LORDE face to face? The LORDE sayde vnto him: Peace be with the, feare not, thou shalt not dye. The Gedeon buylded an altare there vnto y LORDE, z called it: The LORDE of peace. The same stondesth yet vnto this daye at Apia, y beloggeth vnto the father of y Efiti.

And in y same night sayde y LORDE vnto him: Take a fedd bullocke fro amo ge thy fathers open, z another bullocke of seuen yeare olde, and breake downe the altare of Baal which is thy fathers, and cut downe the groue that stondesth by it, and buylde thou an altare vnto the LORDE y God aboue vpon the toppe of this rocke, and make it ready, and take the other bullocke, and offer a burnt offeringe with the woodd of the groue that thou hast hewen downe. Then toke Gedeon ten men of his seruantes, and dyd as y LORDE sayde vnto him: but he was afrayed to do this by daye tyme, for his fathers house and the people in y cite, and so he dyd it by nighte.

Now whan the people in the cite rose vp early in the mornynge, beholde, Baals altare

## The booke of the Judges.

re was broken, and the groue hewen downe by it, and the other bullocke a burnt offeringe vpon the altare that was buylded, z one sayde vnto another: Who hath done this? And whan they soughte z made searche, it was sayde: Gedeon the sonne of Joas hath done it. The sayde the people of y cite vnto Joas: Brynge forth y sonne, he must dye, because he hath broken Baals altare, and hewen downe the groue therby. But Joas sayde vnto all them that stode by him: Wyl ye stryue for Baal? Wil ye deliuer him? He ystryueth for him, shal dye this mornynge. Yf he be God, let him auēge him selfe, because his altare is broken downe. From y daye forth was he called Jerubaal, because it was sayde: Let Baal auenge him selfe, that his altare is broken downe.

**G**Whan y Madianites now z y Amalechites, z the childre towarde the south had gathered the selues together, z were passed the row (Jordane) z had pitched their tentes in the valley of Jestaal, the spere of the LORDE endued Gedeon, z he caused the trompet to be blowne, z called (the house of) Abiezer, that they shulde folowe him: z he sent messangers vnto all Manasse, z called them, y they shulde folowe him also: and he sent messangers likewise vnto Affer z Zabulon z Naphtali, which came vp to mete him.



And Gedeon sayde vnto God: Yf thou wilt deliuer Israel thorow my hande, as thou hast saide, the wil I laye a flese of woll in the courte: yf y dew be onely vpon y flese, z drye vpon all the grounde, then wyll I perceaue, that thou shalt deliuer Israel thorow my hande, as thou hast sayde. And it came so to passe. And whan he rose vp early on the morow, he wrāge y dew out of the flese, and fylled a dyshe full of water. And Gedeon sayde vnto God: Be not wroth at me, that I speake yet this one tyme. I wyll proue yet but once with the flese, let it be drye onely vpon the flese, and dew vpon all the grounde. And God dyd so the same nighte:

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so that it was drye onely vpon the flese, and dew vpon all the grounde.

The VII. Chapter.

**T**hen Jerubaal (that is Gedeon) gat him vp early, and all the people that was with him, and pitched their tentes besyde the well of Harod, so that he had the hoost of the Madianites on the north side behynde the hyll of Mora in the valley. But the LORDE sayde vnto Gedeon: The people that be with y are to many for me to deliuer Madian in to their hande, lest Israel boost them selues agaynst me, and saye: My hande hath deliuered me. Cause a proclamation now to be made in the eares of the people, and saye: He that feareth, and is afrayed, let him turne backe, and get him soone from mount Gilead. Then returned there of the people aboute a two and twenty thousande so that there was left butten thousande.

And the LORDE sayde vnto Gedeon. The people are yet to many: brynge them downe to the water, there wyll I proue them for y: and of whom I saye that he shal go w the, the same shal go with the: but of whō I saie that he shal not go with the, the same shall not go. And he broughte the people vnto y water. And the LORDE sayde vnto Gedeon: Whosoever licketh of the water with his ege, as a dogg licketh, make him stonde asyde and lykewyse who soener falleth downe vps his knes to drynke. Then was the nombre of them that had licked out of the hande to the mouth, thie hundred men. And the LORDE sayde vnto Gedeon: Thorow the thie hundred which haue licked, wyll I deliuer you, and geue ouer the Madianites in to thy hāde: As for the other people, let them go euery one vnto his place.

And they toke vytayles with them for y people, and their trompettes: but the other Israelites let he go, euery one vnto his tente. And he strenghted himselfe with the thie hundred men, and the Madianites hoost laye before him beneth in the valley. And the same night sayde the LORDE vnto him: Up, and go downe in to the hoost, for I haue geuen them ouer in to thy hande. But yf thou be afrayed to go downe, then let y seruante Pura go downe with the vnto the hoost, y thou maiest heare what they saie: after that shalt thou be bolde, and thy honde stronge, that thou mayest go downe in to the hoost.

Then wente Gedeon downe with his seruante vnto y vtmost parte of y watchme of armes y were in y hoost. And y Madianites and Amalechites, and all the children



of the south, had layed them selues beneth in the valley, as a multitude of greshoppers, and their Camels were not to be nombred for multitude, eue as the sonde on y see shore. Now whan Gedeon came, beholde, one tolde another his dreame, z sayde: Beholde, I haue dreamed a dreame: Me thoughte a barte barlye lose came rollinge downe to y hoost of y Madianites: and whan it came to the tente, it smote it, and ouerthrew it, and turned it vpsyde downe, so that the tente fell. Then answered the other: That is nothinge els then y swerde of Gedeon the sonne of Joas y Israelite: God hath geue euer the Madianites with all the hoost in to his hande.

Whan Gedeon herde this dreame tolde, z the interpretation of it, he worshipped, and came agayne in to the hoost of Israel, and sayde: Up, for the LORDE hath deliuered y hoost of the Madianites in to youre hade. And he deuoyded the thre hundred men in to thre partes, and gaue euery one a trompet in his hande, and emptye pytchers, and lampes therin, and sayde vnto them: Loke vnto me, and do ye eue so, and beholde, whā I come to the vttemost parte of the hoost, enen as I do, so do ye also. Whan I blew y trompet, and all that are w me, then shal ye blowe y troppettes also rounde aboute all the hoost, and saye: Here the LORDE z Gedeon. Thus came Gedeon and the thre hundred men with him vnto the vttemost parte of y hoost (aboute the tyme whan the mydwatche begynneth) and wakid vp the watchme, and blew with the trompettes, and smote asun der the pitchers in their handes.

So all the thre companies blew with y trompettes, and brake the pitchers. But the lampes helde they in their lefte hande, and the trompettes in their righte hade, so that they blew, and cried: Here the swerde of the LORDE and Gedeon. And euery one stode in his place aboute the hoost. Then ranne all the hoost, and cried and fled. And whyle the thre hundred men blew the trompettes, y LORDE broughte it so to passe, that euery mans swerde in all y hoost was agaynst another, and the hoost fled vnto Bethsitha Zereratha, and vnto the border of the playne of Mithobah besyde Tabath. And y men of Israel of Nephtali, of Asser, z of Manasse cried, and folowed vpon the Madianites.

And Gedeon sent messangers vp vnto all mount Ephraim, sayenge: Come downe agaynst the Madianites, and stoppe the water from them vnto Bethbara and Jordane. And then cryed all they that were of Ephraim,

and stopped the water from them vnto Bethbara and Jordane, and toke two prynces of the Madianites Oreb and Zeb, and slewe Oreb vpon the rocke of Oreb, and Zeb in the wynepresse of Zeb, and folowed vpon the Madianites, and broughte the heades of Oreb and Zeb, vnto Gedeon ouer Jordane.

The VIII. Chapter.

And the men of Ephraim sayde vnto him: Wherfore hast thou done this vnto vs, that thou hast not called vs, whā thou wentest forth to fight agaynst y Madianites? and they chode sore with him. But he sayde vnto them: What haue I done now that is like youre acte? Is not the aftergadderynge of Ephraim better then the whole harvest of Abieser? God hath deliuered y prynces of the Madianites Oreb and Zeb in to youre hande, how coulde I do that ye haue done? Whā he had sayde this, their blast was swaged from him.

Now whan Gedeon came vnto Jordane, he wente ouer with the thre hundred men that were with him, and they were weery, and folowed vpon their chace. And he sayde vnto the men of Succoth: I praye you geue the people that are with me, some leaues of bried (for they are weery) that I maye folow vpon Zebea and Salmana the Kinges of the Madianites.

But the rulers of Succoth sayde: Are the handes of Zebea and Salmana in thy handes already, that we must geue bried vnto thy men of warre? Gedeon sayde: Well, whan the LORDE deliuereth Zebea and Salmana in to my hade, I wyll thref she youre flesh with thornes of the wyldernisse, and with breares. And from thence he wente vnto Penuel, and spake euen so vnto them. And the me of Penuel gaue him like answer as they of Succoth. And he sayde also vnto the men of Penuel: If I come peaceably agayne, I wil brake downe this tower.

As for Zebea and Salmana, they were at Barkar, and their hoost with them vpon a systene thousande, which were all that were lefte of the whole hoost of the children of the East: for there were fallen an hundred and twentye thousande, that coulde drawe the swerde.

And Gedeon wente vp by the waye, wher they dwell in the tentes on the east side of Nobah and Jakbeha, z smote the hoost, for the hoost was carelesse, and mistrusted nothinge. And Zebea and Salmana fled, but he folowed after them, and toke y two kyn-

ges of the Madianites Zebea and Salmana, and put all the hoost in feare.

Now whan Gedeon y sonne of Joas came agayne fro the battayll out of y east, he toke a lad of the men of Succoth, z examyned him, which wrote him vp the names of the rulers of Succoth, and their Elders, eue thre score and seuentene men.

And he came to the men of Succoth, z sayde: Beholde, here is Zebea z Salmana, cocer nyng whō ye laughed me to scorne, z sayde: Are the handes of Zebea and Salmana in thy handes all ready, that we must geue bried vnto thy men which are weery? And he toke the Elders of the cite, and thornes out of the wyldernes, and breares, and caused y men of Succoth to be tome therewith. And the tower of Penuel brake he downe, and slewe the men of the cite.

And he saide vnto Zebea and Salmana: What manner of me were they whō ye slewe at Thabor? They sayde: They were euen liethe, z goodly men, as yf they had bene a kynges childre. He sayde: They were my brethren, euen my mother sonnes: As truly as the LORDE lyueth, yf ye had lettē them lyue, I wolde not slaye you.

And he saide vnto his first borne sonne Jerther: Stonde vp, z slaye them. Howbeit the laddme not out his swerde, for he was afrayd, for so moch as he was yet but a lad. Zebea z Salmana sayde: Stonde thou vp, z slaye vs, for as the man is, soch is also his strength. So Gedeon arose, and slewe Zebea and Salmana, and toke the ornamentes that were aboute their Camels neckes.

Then sayde certayne in Israel vnto Gedeon: Bethou lorde ouer vs, thou and thy sonne, and thy sonnes sonne, for so moch as thou hast deliuered vs from y hande of y Madianites. Neuertheles Gedeon saide vnto them: I wil not be lorde ouer you, nether shal my sonne be lorde ouer you, but the LORDE shal be lorde ouer you.

Gedeon sayde vnto them: One thinge I desyre of you, Euery man geue me the earring that he hath spoyled. (For in so moch as y men were Ismaelites, they had earinges.) They sayde: Them wyll we geue the. And they spied out a cloth, and euery man cast the earringe theron that he had spoyled. And the golden earinges which he requyred, had in weight, a thousande and seuen hundred Syckles of golde, besyde the spanges and theymes, and scarlet rayment which the kynges of the Madianites dyd weere, and besyde the neckbandes of their Camels. And

Gideon made a cote armoure therof, and set it in his cite at Aphra. And all Israel wente there a whoringe after it, and it turned to an occasion of fallinge vnto Gedeon and his house.

Thus were y Madianites broughte downe before the children of Israel, and lifte vp their heade no more: and the londe was in rest fortye yeares, as lōge as Gedeon lyued.

And Jerubaal the sonne of Joas wete z dwelt in his house. And Gedeon had thre score z ten sonnes, which were come out of his thye: for he had many wyues. And his concubyne which he had at Sichē, bare him a sonne also, whom he called Abimelech. And Gedeon the sonne of Joas dyed in a good age, z was buried at Aphra in y sepulchre of his father Joas the father of the Esrites.

But whan Gedeon was deed, the childre of Israel turned backe, and wente awhoringe after Baalim, and made a couenaunt w Baal Berith, y he shulde be their God. And y childre of Israel thoughte not on y LORDE their God, which had deliuered them fro the hande of their enemies rounde aboute: and they shewed not mercy vnto the house of Jerubaal Gedeon, acordinge to all the good that he had done vnto Israel.

The IX. Chapter.

Abimelech the sonne of Jerubaal wente vnto Sichē to his mothers brethren, z spake vnto them, z to all the kynred of his mothers fathers house, and sayde: I praye you speake in the eares of all the men at Sichem: What is better for you, that thre score and ten men all children of Jerubaal shulde be lordes ouer you, or that one man shulde be lorde ouer you? Remembre also that I am youre bone and youre flesh.

Then spake his mothers brethren all these wordes for him, in y eares of all y men at Sichem. And their hert enclyned to Abimelech, for they thoughte: He is oure brother: and gaue him thre score and ten syluerlinges out of y house of Baal Berith. And w them Abimelech hyred men that were vagabundes and of light condicions, which folowed him. And he came to his fathers house vnto Aphra, and slew his brethren the children of Jerubaal, euen thre score men and ten vpon one stone. But Jotham the yongest sonne of Jerubaal remayned ouer, for he was hydd. And all the men of Sichem, and all the house of Millo gathered them selues together, and wente and made Abimelech kyng by the Oke that stondech at Sichem.



**B** When this was tolde Jotham, he wente, and stode vpon the toppe of mount Gufim, and lifte vp his voyce, cried, and sayde: Heare me ye men of Sichem, that God maye heare you also. The trees wente to anointe a kinde ouer them, and sayde vnto the Olyue tre: Bethou oure kynge. But the Olyue tre answered them: Shall I go and leaue my fatnesse (which both God and men commende in me) and go to be pufte vp aboue the trees? Then sayde the trees vnto the fygge tre: Come thou and be kynge ouer vs. But the fygge tre sayde vnto the: Shall I leaue my sweetnes and my good frute, and go to be pufte vp aboue the trees? Then sayde the trees vnto the vyne: Come thou and be oure kynge. But the vyne sayde vnto them: Shall I leaue my swete wyne, which reioyseth God and men, and go to be pufte vp aboue the trees? The sayde all the trees vnto the thorne busshie: Come thou, and be kynge ouer vs. And the thorne busshie sayde vnto the trees: If it be true, & ye anoynte me to be kynge ouer you, the come, and put youre trust vnder my shadowe. If no, then go fyre out of the thorne busshie, & consume & Cedar trees of Liban.

**C** If ye haue done right now and iustly, & ye haue made Abimelech to be kynge: and yf ye haue done well vnto Jerubaal and to his house, and haue done vnto him as he deserued vnto you. Which (euen my father) foughte for youre sakes, and ioperde his lyfe, to deliuer out of the Madianites hande, eue you, which are rysen vp this daye agaynst my fathers house, & haue slaine his childre, thre score personnes & ten vpon one stone, and haue made you a kynge (euen Abimelech the sonne of his handmaide) ouer the men at Sichem, for somoch as he is youre brother.

If ye haue done right now and iustly vnto Jerubaal and his house this daye, then reioyse ouer Abimelech, and let him reioyse ouer you. If no, then go fyre out from Abimelech, and consume the men of Sichem and the house of Millo: And fyre go out also fro the men of Sichem, and from the house of Millo, and consume Abimelech. And Jotham (whan he had spoken this out) fled, and gat him out of the waye, and wente vnto Ber, and dwelt there because of his brother Abimelech.

**D** Now whan Abimelech had reigned thre yeare ouer Israel, God sent an euell mynde betwene Abimelech and the men of Sichem (for the men of Sichem despyed Abimelech), and rehearsed the wronge done to the sonnes of Jerubaal, and their bloude,

and layed it vpon Abimelech their brethren which slewe them, and vpon the men of Sichem that strenghted his hande thereto, that he mighte slaye his brethren.

And the men of Sichem set an hynder watch vpon the toppes of the mountaynes, and spoyled all them that walked nye them by the waye, and it was tolde Abimelech. But there came Gaal the sonne of Ebed and his brethren, and entred into Sichem, and the men of Sichem put their trust in him, and were out in to the felde, and gathered their vynyardes, and pressed them, and made a daunse, and wente in to their gods house, and ate and drank, and cursed Abimelech.

And Gaal & sonne of Ebed sayde: Who is Abimelech? and what is Sichem, that we shulde serue him? Is he not the sonne of Jerubaal, and hath set Sebul his seruante ouer the men of & Hemor the father of Sichem? Wherfore shulde we serue him? Wolde God the people were vnder my hande, & I mighte put downe Abimelech.

And it was tolde Abimelech: Increasethine hooft, and departe. For Sebul the chiefe ruler of the cite, whan he herde the wordes of Gaal & sonne of Ebed, he was wroth fully displeased, and sente message secretly to Abimelech, and caused to saye vnto him: Beholde, Gaal the sonne of Ebed and his brethren are come to Sichem, and make the cite to be agaynst the.

Arise therfore by nyght, thou and thy people that is with the, and laye wayte for the in the felde: and tomorrow whan the Sonne aryseth, get the vp soone, and fall vpon the cite: and yf he and the people that is with him come out vnto the, the deale with him, as thynne hande fyndeth.

Abimelech stode vp by nyght, and all the people that was with him, and layed wayte for Sichem with foure companies of men of warre. And Gaal the sonne of Ebed went out and stode at the dore of the gate of the cite. But Abimelech gat him vp out of the hynder watch, and the people that was with him. Now whan Gaal sawe the people, he sayde vnto Sebul: Beholde, there cometh a people downe from the toppe of & mount. Sebul saide vnto him: Thou seist & shadowe of the mountaynes as though they were men. Gaal spake yet more and sayde: Beholde, there cometh a people downe from & mountes of the londe, & one bonde of men cometh by the waye to & witch Oke. The sayde Sebul: Where is now & mouth & sayde: Who

is Abimelech, that we shulde serue him? Is not this & people, whom thou hast refused? Go forth now, and fighte with him.



Gaal wente forth before the citefyns of Sichem, and foughte with Abimelech. But Abimelech chased him, so that he fled, and there fell many slayne euen vnto the gate of the cite. And Abimelech abode at Aruma. But Sebul droue awaye Gaal and his brethren, so that they must not remayne at Sichem. Vpon the morowe wente the people forth in to & felde. Whan this was tolde Abimelech, he toke the people, and parted them in to thre boddes of men, and wayted for the in the felde. Now whan he sawe & the people were out of the cite, he rose agaynst the, and smote them.

**G** Abimelech and & company of men that was with him, fell vpon them, and stepte vnto the dore of the porte: but the other two companies fell vpon all them that were in the felde, and slewe them. The foughte Abimelech agaynst the cite all & same daye, and wanne it, and slewe the people that was therein, and brake downe & cite, and sowed salt thereon.

Whan all the men of the tower of Sichem herde this, they wente in to a stronge holde of & house of their God Berith. But whan Abimelech herde, that all the men of the tower of Sichem had gathered the felnes together, he wente vp vnto mount Zelmon, and all the people that was with him, and toke an are in his hande, and hewed downe a braunch of a tre, and toke it vp, & layed it vpon his shulder, and sayde vnto all the people that was with him: As ye haue sene me do, make ye haist, and do euen so as I. Then all the people hewed downe euery one a bransch, and folowed Abimelech: and they layed them to the holde, and set fyre vpon them agaynst them and the holde: and all the men of the tower of Sichem dyed thorough the smoke and fyre, vpon a thousande men and women.

As for Abimelech, he wente vnto Thebez, and layed sege vnto it, and wanne it. But in the myddes of the cite, there was a stronge tower, vnto the which all the men and women, and all the citefyns of the cite fled, and shutt it after them, and clymmed vp to the toppe of the tower. Then came Abimelech vnto the tower, and foughte agaynst it, and came nye vnto the dore of the tower, that he might burne it with fyre. But a woman cast a pece of a mylstone vpon Abimelechs heade, and brake his brane panne. Then Abimelech in all the haist, called the seruante that bare his wapen, and sayde vnto him: Drawe out thy sverde, and kyll me, that it be not sayde of me: A woman hath slayne him. Then his seruante thrust him thorow, and he dyed. Whan the Israelites which were with him, sawe, & Abimelech was deed, they gatt them awaye euery one vnto his awne place.

Thus God recompenced Abimelech the euell that he had done vnto his father, whan he slewe his thre score and ten brethren: like wyse all the euell of the men of Sichem, dyd God rewarde them vpon their heade: and so the curse of Jotham & sonne of Jerubaal came vpon them.

The X. Chapter.

**A**fter Abimelech there rose vp another sauoure in Israel, Thola a man of Isachar, and the sonne of Pua, the sonne of Dodo. And he dwelt at Samir vpon the mount Ephraim, and iudged Israel thre and twentye yeare, and died, and was buried at Samir.

After him stode vp one Jair a Gileadite, and iudged Israel two and twentye yeare, and hath thirtie sonnes, rydinge vpon thre tie asses soles: and had thirtie cities, whose names are Jauoth Jair (that is, the cities of Jair) vnto this daye, and lye in Gilead. And Jair dyed, and was buried at Camon.

But the children of Israel wrought wickednes in the sighte of the LORDE, and serued Baalim and Astaroth, and the goddesses of Siria, and the goddesses of Sidon, and the goddesses of Moab, and the goddesses of & children of Ammon, and the goddesses of the philistines, and forsoke & LORDE, and serued him not. Then was & wrath of & LORDE searce vpon Israel, and he gaue the ouer vnder the hande of the philistynes, and of the children of Ammon. And they vexed and oppressed & children of Israel eightene yeare longe, all the children of Israel that were beyonde Jordan in the londe of the Moabites, which



lyeth in Gilead. The children of Ammon also wente ouer Iordane, and fought agaynst Juda, Ben Jamin, and agaynst the house of Ephraim, so that Israel was very sore troubled.

**C** Then cryed the children of Israel vnto the LORDE, and sayde: We haue synned agaynst the, for we haue forsaken oure God, & serued Baalim. But the LORDE sayde vnto the childre of Israel: Did not the Egipcians, the Amorites, the children of Ammon, & Philistines, the Sidonians, the Amalechites and Moabites oppresse you, and I helped you out of their hande, whan ye cryed vnto me? Yet haue ye forsaken me, and serued other goddes: Therfore wyll I helpe you no more. So youre waye, and crye vpon the goddes whom ye haue chosyn, let them helpe you in the tyme of youre trouble.

Deut. 32. 1-6

**D** But the childre of Israel sayde vnto the LORDE: We haue synned, do thou vnto vs what pleaseth the, onely deliuer vs at this tyme. And they put the straunge goddes fro them, and serued the LORDE. And his soule had pytie on the mysery of Israel.

And the children of Ammon called them selues together, and pitched in Gilead: But the children of Israel gathered them selues together also, and pitched at Mispa. And the people of the chiefe of Gilead sayde amōge them selues: Who so euer begynneth to fight agaynst the children of Ammon, shalbe heade ouer all them that dwell in Gilead.

The XI. Chapter.

**A** Ephthae a Gileadite was a valeant man of armes, but an harlottes child. Gilead begat Jephthae. But whan the wyfe had borne children vnto Gilead, and the same wyues childre were waxe greete, they thrust out Jephthae, and sayde vnto him: Thou shalt not be here in oure fathers house, for thou art another womans sonne. The fled he from his brethren, and dwelt in the londe of Tob. And there resorted vnto him vagabondes, and were cut with him. And after a certayne tyme foughte the children of Ammon with Israel.

Now whā the childre of Ammon foughte thus with Israel, the Elders wente from Gilead to fetch Jephthae out of the londe of Tob, and sayde vnto him: Come, and be oure caprayne, and fight agaynst the children of Ammon. But Jephthae sayde vnto the Elders of Gilead: Are not ye they that hate me and haue thrust me out of my fathers house, and now come ye to me whan ye are in trouble?

The Elders of Gilead sayde: Therfore me we now againe vnto the, that thou mayest go with vs, and fighte agaynst the children of Ammon, and be oure caprayne ouer all that dwell in Gilead. Jephthae sayde vnto the Elders of Gilead: If ye seeke me agayne to fighte agaynst the childre of Ammon, and the LORDE deliuer them before me, shal I then be youre heade? The Elders of Gilead saide vnto Jephthae: The LORDE be hearer betwene vs, yf we do not as thou hast sayde. So Jephthae wote with the Elders of Gilead. And the people made him heade and duke ouer them. And Jephthae spake all this before the LORDE at Mispa.

Then sente Jephthae messengers to the kynge of the children of Ammon, and caused to saye vnto him: What hast thou to do with me, that thou comest vnto me to fighte agaynst my londe? The kynge of the childre of Ammon answered Jephthaes messengers: Because that Israel toke awaye my londe (whan they departed out of Egypce) from Arnon vnto Iabock, and vnto Iordane: geue it me agayne now therfore peaceably.

But Jephthae sent yet mo messengers to the kynge of the children of Ammon, which sayde vnto him: Thus sayeth Jephthae: Israel hath taken no londe, nether from the Moabites ner from the children of Ammon: for when they departed out of Egypce, Israel walked thorow the wyldernes vnto the reed see, and came to Cades, and sent messengers to the kynge of the Edomites, and sayde: Let me go thorow thy londe. But the kynge of the Edomites wolde not heare the. They sent lykewyse vnto the kynge of the Moabites, which wolde not also. Thus Israel abode in Cades, and compassed the lode of the Edomites and Moabites, and came on the eastsyde of the londe of the Moabites and pitched beyende Arnon, and came not within the coaste of the Moabites. For Arnon is the border of the Moabites.

And Israel sent messengers vnto Sihon the kynge of the Amorites at Heshbon, and caused to saye vnto him: Let me go thorow thy londe vnto my place. Neuertheles Sihon wolde not trust Israel to go thorow the border of his londe, but gathered all his people, and pitched at Jahza, and foughte with Israel. Howebeit the LORDE God of Israel gaue Sihon with all his people in to Israels hande, so that they slewe them. Thus Israel conquered all the londe of the Amorites that dwelt in the same countre. And they toke possessio of all the borders of the Am

mon, from Arnon vnto Iabock, & from the wyldernes vnto Iordane. So the LORDE God of Israel dioued awaye the Amorites before his people of Israel, and wilt thou conquere them? Is it not so, yf thy God Camos gaue the oughter to possesse, woldest thou not possesse it? What so euer the LORDE oure God hath geue vs before vs to possesse, that shal we conquere and take in possession.

**E** Hast thou better right (thinkest thou) the Balac the sonne of Ziphor, the kynge of the Moabites? Dyd he euer go to lawe or fighte agaynst Israel? Though Israel haue dwelt now vpo a thre hundred yere in Heshbon, and in the vyllages therof, in Arzer and in the vyllages therof, and in all the cities that lye by Arnon. Why dyd not ye rescue it at the same tyme? I haue not offended the, & thou doest me euill to fighte agaynst me? The LORDE geue sentence this daie betwene Israel and the children of Ammon.

Neuertheles the kynge of the children of Ammon wolde not heare the wordes of Jephthae, which he sent vnto him. Then came the sperte of the LORDE vpon Jephthae, and he wente thorow Gilead, and Manasse, and thorow Mispa which lieth in Gilead, and fro Mispa that lieth in Gilead, vnto the children of Ammon.

**G** And Jephthae vowed a vowe vnto the LORDE, and sayde: If thou wilt deliuer the childre of Ammon in to my hande, what so euer cometh (first) out at the dore of my house in my waye, whan I retorne agayne peaceably from the childre of Ammon, that same shalbe the LORDES, and I wyl offere it for a burnt offeringe.

So Jephthae wente vpon the children of Ammon, to fighte agaynst them. And the LORDE gaue them in to his hande, and he smote the from Arzer tyll thou comest vnto Minith, euen twenty cities, and vnto the playne of the vynyardes a very greete slaughter, and thus were the children of Ammon subdued before the children of Israel.

Now whan Jephthae came to Mispa vnto his house, beholde, his daughter wente out to mete him with tabrettes and daunces: and she was his onely childe, & he had els nether sonne ner daughter. And whan he sawe her, he rente his clothes, & sayde: Alas my daughter, thou makest my hert sorowfull, and discomfortest me: for I haue opened my mouth vnto the LORDE, and can not call it agayne.

She sayde: My father, yf thou hast opened thy mouth vnto the LORDE, then do

vnto me as it is proceeded out of thy mouth, accordinge as the LORDE hath aneged the of thyne enemies the children of Ammon. And she sayde vnto hir father: Do this for me, geue me leue to go downe vpo the mountaynes two monethes, that I maye beweepe my virginite with my playfeeres. He sayde: Go thy waye. And he let her go two monethes. Then wente she with her playfeeres, and bewayled hir mayden heade vpon the mountaynes. And after two monethes she came agayne vnto hir father. And he dyd vnto her accordinge as he had vowed. And she had neuer bene in daunger of eny man. And it was a custom: in Israel, that the daughters of Israel shulde go euery yere, and mourne for the daughter of Jephthae the Gileadite, foure dayes in the yere.

The XII. Chapter.

**A**ld thry of Ephraim made insurrection, & wente northwarde, & sayde vnto Jephthae: Wherfore wetest thou to the battayll agaynst the children of Ammon, & hast not called vs, that we mighte go with the? We wil burne thy house and the with fyre. Jephthae sayde vnto the: I and my people had a greete matter with the children of Ammon, and I cried vpon you, but ye helped me not out of their handes. Now whan I sawe the there was no helper, I put my soule in my honde, and wente agaynst the children of Ammon, and the LORDE deliuered them in to my hande. Wherfore come ye vp to me, to fighte agaynst me?

Jud. 9. 1

Plal. 118.

And Jephthae gathered all the men in Gilead, & foughte agaynst Ephraim. And the men in Gilead smote Ephraim, because they sayde: Ye Gileadites are as they fle awaye before Ephraim, (and dwell) amōge Ephraim & Manasse. And the Gileadites toke the ferye of Iordane from Ephraim. Now whā one of the fugityue Ephraimites dyd saye: Let me go ouer, yf men of Gilead sayde: Art thou an Ephraimite? yf he answered: No, they bad him saye: Schiboleth, & he sayde: Siboleth, & coude not speake it righte: then they toke him, & slew him at the ferye of Iordane, so the same tyme there fell of Ephraim two & forty men. Jephthae iudged Israel sixe yeres. And Jephthae the Gileadite dyed, & was buried in one of the cities of Gilead.

After him iudged Israel one Ebez of Bethleem, which had thirtie sonnes and as many daughters: and his thirtie daughters gaue he forth to mariage, and thirtie daughters toke he from without for his sonnes, and iudged Israel seven yere, and died, and



shoulders & loynes: and wete downe, & dwelt in the stone clyffe at Etam. Then wente the Philistynes vp, and layed sege vnto Iuda, & pitched at Lechi. But they of Iuda sayde: Wherfore are ye come vp against vs? They answered: we are come vp to bynde Samson, & we maye do vnto him, as he hath done vnto vs.

**C** Then wete there thre M. men of Iuda downe to the stone clyffe of Etam, & sayde vnto Samson: Knowest thou not that the Philistynes raigne ouer vs? Wherfore hast thou done this then vnto vs? He sayde: As they dyd vnto me, so haue I done vnto the agayne. They sayde vnto him: We are come downe to bynde the, & to delyuer & into the hãde of the philistynes. Samson sayde vnto the: Then sweare & promyse me, & ye wyll not slaye me. They answered him: We wyll not kyll the, we wil but bynde the, & delyuer the in to their hande, & wyl not slaye &. And they bounde him with two new coardes & caried him from the stone. And whan he came vnto Lechi, the Philistynes shouted, and rãne vnto him. But & spere of & LORDE came vpon him, & the coardes aboute his armes were like thiedes burnt in the fyre, so & the bondes were lowsed from his bondes.

**D** And he founde the cheke bone of a deed asse: then put he forth his hande, and toke it, & slewe a thousande men therewith: And Samson sayde: With an olde asses cheke bone, yee eue with the cheke bone of an asse haue I slayne a thousande men. And whan he had sayde &, he cast & cheke bone out of his hande, & called the place Ramath Lechi. But whã he was sore a thyist, he called vpo the LORDE, & saide: Soch greate healtch hast thou genẽ by the hãde of thy seruãnt, but now must I dye a thyist, & fall in to & hande of & vncircũcised. The God opened a gome to the in & cheke bone, so & water wete out: & whan he dranke, his spere came agayne, & he was refreshed. Therfore vnto this daye it is yet called & well of & cheke bone of him & made intercession. And he iudged Israel in the tyme of the philistynes. twetye yere.

The XVI. Chapter.

**A** Samson wente vnto Gasa: & there he sawe an harlot, & laye with her. The was it saide vnto the Gassites: Samson is come hither. And they compassed him aboute, & caused to laye wayte for him pryncely, & watched all the nyghte in the gate of & cite, & all that nyghte they helde them styll, & sayde: Abyde, tomorrow whan his lighte, we wyll slaye him. But Samson laye vnto

mydnyghte, then rose he at mydnyghte, & toke holde on both & syde portes of & gate of the cite, & both the postes, & listethem out with the barres, & layed them vpon his shoulders, & bare them vp to & toppe of & mount over agaynst Hebron.

After this he fell into the loue of a woman by & broke of Sorek, whose name was Dalila, vnto whom the prynces of the philistynes came vp, and sayde vnto her: Persuade him, and loke wherin he hath soch greates strength, & how we maye ouercome him, & we mighte bynde him & subdue him, so wyll we gethe euery man a M. and an C. syluerlinges. And Dalila sayde vnto Samson: I praye the tell me, wherin thy greates strength is, & how thou mightest be bounde to be subdued. Samson sayde vnto her: If I was bounde with seue roapes of fresh senowes, which are not yet dried vp, I shulde be weake, and as another man. The prynces of the philistynes broughte vp vnto her seuen new roapes, which were not yet dried vp, And she bounde him therewith. (But there was wayte layed for him besyde her in the chamber) and she sayde vnto him: The philistynes vpon the Samson. Neuertheles he brake the roapes in sunder, eue as a twyned thiede breaketh, whan it hath catched the heate of the fyre. And it was not knowne wherin his strength was.

Then sayde Dalila vnto Samson: beholde, thou hast begyled me & dyssembled with me: tell me yet, wherwithall mayest thou be bounde? He answered her: If they bounde me with new coardes, wherwith no laber hath bene done, I shulde be feble, & as another man. Then toke Dalila new coardes, & bounde him withall, and sayde: The philistynes vpo the Samson (but there was wayte layed for him in the chamber.) And he bitte them from his armes, euen as it had ben a thiede.

Dalila sayde vnto him: Yet hast thou begyled me & dessembled to me: O tell me yet, wherwithall mightest thou be bounde? He answered her: If thou playtest seue hayre lockes of my heade together in a fyller, and fastenest them in with a nayle (I shulde be weake.) And she saide vnto him: The philistynes vpo the Samson. But he awaked out of his slepe, & drue out & playted hayre lockes with the nale and the fyller.

The sayde she vnto him: How cast thou saye & thou louest me, where as thine hart is not yet with me? Thre tymes hast thou discaued me, and not tolde me wherin thy

greates strength is. So whan she was euery daye importune vpon him to her wordes, & wolde not let him haue rest, his soule was saynte euen vnto the deach, & he shewed her his whole hert, & sayde vnto her: There came neuer raseare vpon my heade, for I am a Nazaree of God fro my mothers wombe. If I were shaden, my strength shulde departe frome, so that I shulde be weake, and as all other men. Now whan Dalila sawe that he had opened all his hert vnto her, she sent & called for the prynces of the philistynes, & sayde: Come yet once vp, for he hath opened his whole hert vnto me.

**E** The came the prynces of the philistynes vnto her, & broughte the money to them in their handes. And she made him to slepe vpon hirlappe, & called one which shoue of the seue hayre lockes of his heade. And she beganne to vere him. The was his strength departed fro him. And she sayde vnto him: The philistynes vpon the Samson. Now whã he awoke out of his slepe, he thoughte: I wil go forth as I haue done aforetyme, & ease my selfe, & knewe not & the LORDE was departed from him. But the philistynes toke him, & put out his eyes, and broughte him downe to Gasa, & bounde him to setters, and made him to grynde in the prison. But the heer of his heade beganne to growe agayne, where it was shauen of.

**S** Whan & prynces of the philistynes were gathered together, to make a greates sacrifice vnto Dagon their god, and to be ioyfull, they sayde: Oure god hath delyuered Samson of enemye in to & hande. Like wyse whan & people sawe him, they praysed their god, & sayde: Oure god hath delyuered in to oure handes oure enemye, & destroyed oure londe, & slewe many of vs. Now whan their hert was ioyfull, they sayde: Let vs fetch Samson, that he maye make some pastyme before vs. Then fetched they Samson out of the prison, & he made pastyme before them. And they set him betwene two pilers. But Samson sayde vnto the lad & led him by the hande: Let me touche the pilers wher vpon the house stonderth, & I maye leane ther vnto. As for & house, it was full of men & women. All the prynces of the philistynes were there also, and vpon the rose were aboute a thie thousande men and women, which behelde what pastyme Samson made.

**G** But Samson called vpon the LORDE, & sayde: O LORDE LORDE, thynke vpon me, & strength me but this once O God I beseeke the, & for both myne eyes I maye auẽge me



on the philistynes. And he toke holde of & two mydpilers, that the house stode vpon & was holden by, the one in his righte hãde, & & other in his lefte, & saide: My soule dyeth in the philistynes, & he bowed him selfe mightely. Then fell the house vpon the prynces & vpon all the people that were therein, so that there were mo of & slayne which dyed in his deach, the he slewe whyle he lyned. Then came his brethren downe and all his fathers house, and toke him, and caried him vp, and buried him in the grave of his father Manoah betwene Zarga and Esthaol. He iudged Israel twetye yere.

The XVII. Chapter.

**T** Here was a man vpo mount Ephraim named Micha, which sayde vnto his mother: The thousande and hundred syluerlinges which thou hast taken vnto the, & sworne, and spoken of before myne eares: beholde, & same money is by me, I haue taken it vnto me. Then sayde his mother: The blessinge of the LORDE haue thou my sonne. So he gaue his mother the thousande & hundred syluerlinges agayne. And his mother saide: That money haue I sanctified vnto the LORDE to my hande for my sonne, to make a molten ymage: therfore I geue it the agayne. Neuertheles he delyuered & money agayne vnto his mother.

Then toke his mother two hundred syluerlinges, & put them forth to & goldsyneth, which made a molten ymage, & was afterwarde in Michas house. And thus the man Micha had a gods house, & made an ouerbo dy cote, & Idols, and fylled & handes of one of his sonnes, & he mighte be his prest. At & tyme was there no kynge in Israel, & euery man dyd the thinge & was righte in his awne eyes. There was a ydgeman of Bethleem Iuda, amonge the kynreds of Iuda, and he was a Leuite, and was a straunger there. The same wente out of the cite of Bethleem Iuda, to walke whither he coulde.

And whã he came vp to mount Ephraim



unto the house of Micha, to go on his journey. Micha axed him: Whence comest thou? He answered him: I am a Leuite of Bethleem Juda, and am walking where I can. Micha sayde unto him: Tarry with me, thou shalt be my father and my priest, I will geue thee every yeare ten syluerlinges and thy appointed raymer, and meate and drynke: and the Leuite wote on. And the Leuite agreed to abyde with the man: and he helde the yongema, as one of his owne sonnes. And Micha fylled the Leuites hande, that he might be his priest, and so he was in Michas house. And Micha sayde: I am sure the LORDE will do me good now, that I haue a Leuite to my priest.

The XVIII. Chapter.

**A**T that tyme was there no kynge in Israel. And y<sup>e</sup> trybe of Danites sought them an inheritaunce to dwell in, for vnto that daye there was no inheritaunce fallen vnto them amonge the trybes of Israel. And the childre of Dan sent out of their kynreds fyue captaynes, which were men of armes from Zarga and Esthaol, to spy and search out the londe. And they sayde vnto them: Go youre waie, and search out the londe. And they came vp to mount Ephraim in to y<sup>e</sup> house of Micha, and taried there all nighte. And whyle they were there w<sup>th</sup> Michas hussholde, they knewe y<sup>e</sup> voyce of the yonge man the Leuite, and sayde vnto him: Who broughte y<sup>e</sup> hither? What makest thou here? and why woldest thou come hither?

**H**e answered the: Thus z thus hath Micha done vnto me, z hath hyed me to be his priest. They sayde vnto him: O are at God, y<sup>e</sup> we maye perceaue, whether oure iourney which we go, shal prospere well or not. The priest answered them: Go youre waie in peace, youre iourney y<sup>e</sup> ye go, is before the LORDE. Then the fyue men wente their waie, z came vnto Lais, and sawe that the people which was therein, dwelt sure, enen as y<sup>e</sup> Sidonians, at rest, and carelesse, and that there was no lorde in the londe to vexethem, and were farre from the Sidonias, and had nothinge to do with eny man.

**A**nd they came to their brethre to Zarga and Esthaol. And their brethrien saide vnto them: How is it w<sup>th</sup> you? They sayde: Arise, let vs go vp vnto them, for we haue sene the londe, y<sup>e</sup> it is a very good londe: make haist therfore, z be not slacke to go, that ye maye come to take possession of the londe. Whan ye come, ye shall come to a carelesse people, and the londe is wyde: for God hath delyue

red this place in to y<sup>e</sup> hande, where nought wanteth of all y<sup>e</sup> is vpon earth.

Then wente there thence out of the kynreds of Dan from Zarga and Esthaol, six hundred men ready wapened to y<sup>e</sup> battayll, and wente vp, and pitched at Kiriath Jearim in Juda: therfore called they the same place, y<sup>e</sup> hoost of Dan, vnto this daye, which is behinde Kiriath Jearim.

And fro thence they wote vp vnto mount Ephraim, and came to the house of Micha. Then answered the fyue men that were out to spy the londe of Lais, z sayde vnto their brethrien: Knowe ye not that in these houses there is an overbody cote, Idols, z molten ymages? How maye ye loke what ye haue to do. They departed thence, and came to the house of the yonge man the Leuite in Michas house, and saluted him freely. And the six hundred men, which were of y<sup>e</sup> childre of Dan, stode ready harnessed before y<sup>e</sup> gate. And the fyue men that were gone out to spy y<sup>e</sup> londe, wote vp, and came thither, and toke the ymage, the overbody cote, z the molten Idols. In the meane whyle stode y<sup>e</sup> priest at the gate, with the six hundred ready harnessed.

How whā these were come in to Michas house, and toke the ymage, the overbody cote, and the molten Idols, the priest sayde vnto them: What do ye? They answered him: Holde thy peace, and laye thine hande vpon thy mouth, and go with vs, y<sup>e</sup> thou mayest be oure father z priest. Is it better for thee to be priest in one mans house, then amonge a whole trybe z kynred in Israel? This pleased the priest well, z he toke both the overbody cote, and the Idols, and the ymage, and came in amonge the people. And whan they turned them and wente thence, they sent their children, and catell, and soch precious thynges as they had, before them.

Whan they were come farre now from the house of Micha, the men y<sup>e</sup> were in Michas houses gathered the together by Michas house, z folowed y<sup>e</sup> childre of Dan, and cried vpon the childre of Dan. They turned their faces aboute, and sayde vnto Micha: What ayleth the, y<sup>e</sup> thou makest soch a crying? He answered: Ye haue taken awaye my goddes, and the priest, z are goinge y<sup>e</sup> waie, and what haue I behynde? What is here? And yet ye saye vnto me: What ayleth the? But the childre of Dan saide vnto him: Let not thy voyce be herde amonge vs, that some wrothfull mā thinke not at the, and so y<sup>e</sup> seule and the seule of y<sup>e</sup> house be destroyed. So

the childre of Dan wote on their waie. And Micha, whan he sawe y<sup>e</sup> they were to stronge for him, turned backe, and came agayne to his house.

**B**ut they toke that Micha had made, z the priest whom he had, z came vnto Lais, to a quere carelesse people, and slew them with the edge of the sparde, and burnt the cite with fyre, and there was no man to delyuer them: for they laye farre fro Sidon, and had to do with no man. And they laye in the valley, which is besyde Beth Rehob. Then burylled they the cite, z dwelt therein, z called it Dan, after name of their father Dan, whom Israel began. And y<sup>e</sup> cite was called Lais afore tyme.

And the childre of Dan set up the ymage for them, and Jonathan, a sonne of Gerson the sonne of Manasse, z his sonnes, were pastes amonge the trybe of Danites, vnto the tyme y<sup>e</sup> they were led awaye captyues out of the londe. And thus they set amonge the ymage of Micha, which he had made, as longe as y<sup>e</sup> house of God was at Silon.

The XIX. Chapter.

**A**T the same tyme was there no kynge in Israel, and there was a man of Ephraim, which was a stranger besyde mount Ephraim, and had taken him a concubine of Bethleem Juda to wife. And whā she had played the harlot besyde him, she ranne fro him to hir fathers house vnto Bethleem Juda, z was there foure monethes longe. And hir hussholde gat him vp, z wente after her, to speake freely w<sup>th</sup> her, z to fetch her agayne, z had a seruauit z a couple of asses w<sup>th</sup> him. And she led him in to hir fathers house. But whan the damsels father sawe him, he was glad, z receaued him: z his father in lawe, y<sup>e</sup> the damsels father kepte him, so y<sup>e</sup> he taried thre dayes w<sup>th</sup> him: thus they ate and drinke, and remayned there all nighte.

**B**ut on y<sup>e</sup> fourth daye he gat him vp early, z wolde go his waie. Then sayde y<sup>e</sup> damsels father vnto his sonne in lawe: Refresh thine hert first w<sup>th</sup> a morsell of bried, and then shal ye go. And they sat them downe, z ate and dronke both together: Then sayde the damsels father vnto the man: Oh tarrye all nighte, y<sup>e</sup> we waite refresh thine hert. But y<sup>e</sup> mā arose, z wolde needs go. And his father in lawe constrained him to tarrye all nighte. On the fifth daye in the mornynge he gat him vp, and wolde be gone. Then sayde the damsels father: I praye the comfort thine hert, z let vs tarrye tyll y<sup>e</sup> daye be farther past, and so they ate both together.

And the man gat him vp, and wolde go with his concubine and with his seruauit. But his father in lawe the damsels father, saide vnto hit agayne: Lo, the daye is spent, z it begynneth to be euen, tarry all nighte beholde, here is lodgyng yet this daye, abyde here this night, it shal refresh thine hert tomorrow by tynes get you vp, and go youre waie vnto thy sent. Nevertheless the man wolde not tarry, but gat him vp, and wote his waye, and came ouer agaynst Jebus (that is Jerusalem) and his couple of asses lade, and his concubine with him.

How whan they were come nye vnto Jebus, the daye fell fast awaye. And y<sup>e</sup> seruauit saide vnto his master: I praye you go on, and let vs tyme in to this cite of the Jebusites, and tarrye therein all nighte. For withstonding his master sayde vnto him: I wil not turre in to y<sup>e</sup> cite of the alehunnites, that are not of the childre of Israel, but I wil go ether vnto Gibeā. And he sayde vnto his seruauit: Go thou before, that we maye come to some place, and tarrye at Gibeā or at Ramah all nighte. And they wente on and walked, and the Sonne wote downe vpon the harde by Gibeā, which lyeth in the trybe of Ben Jamin: and they turned in there, y<sup>e</sup> they mighte come in, and tarrye at Gibeā all nighte. But whan he came in, he sat him downe in y<sup>e</sup> strete of the cite: for there was noman that wolde lodge them in his house that night.

And beholde, then came there an olde mā from his worke out of the felde in the eueninge: and he was also of mount Ephraim, and a stranger at Gibeā: but y<sup>e</sup> mā of that place were y<sup>e</sup> childre of Jemini. And whan he lifte vp his eyes, z sawe the stranger in the strete he sayde vnto him: Whither wilt thou go? z whence comest thou? He answered him: We are goinge on oure iourney from Betleē Juda, vntill we come besyde mount Ephraim, whēce I am, and wente vnto Bethleem Juda: and now I go vnto y<sup>e</sup> house of y<sup>e</sup> LORDE: z no mā wil harborow me. We haue strawe and prouender for oure asses, and bried and wyne for me and thy handmayden, and for the yonge man which is with thy seruauit, so y<sup>e</sup> we wante nothinge.

The olde man sayde: Peace be with the: what soener thou wantest, thou findest it w<sup>th</sup> me, onely tarrye not in the strete all nighte. And he broughte him in to his house, and gaue the asses prouender: and they washed their fete, and ate z dronke. And whā their hert was now ioysfull, the men of the cite, the childre of Belial, came, and compassed



the house rounde aboute, and russhed at 3  
dore, and sayde vnto 3 olde man, which was  
the good man of 3 house: Bynge out the mā  
which is come in to thy house, that we maye  
knowe him.

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But the good man of the house wente  
forth to them, and sayde vnto them: Oh no  
my brethren, do not so wickedly, consideringe  
this man is come in to my house: Oh do not  
soch folye. Beholde, I have a daughter yet a  
virgin, and this man hath a concubine, those  
will I brynge forth vnto you, that ye maye  
humble them, and do with them as ye lyke:  
but do not soch foly vnto this man. Neuer-  
theles the men wolde not herten vnto him.  
Then toke 3 man his concubine and brought  
te her forth vnto them: and they knewe her,  
and dealee shamefully with her all 3 nyghte  
vntill the mornynge. And whan the mornyn-  
ge brake on, they let her go.

Then came the woman early in the mor-  
nynge, and fell downe at the dore of the mā's  
house that her lord was in, and laye there  
tyll it was light. Now whan hir lord rose  
vp in the mornynge, and opened the dore of  
the house, and wente forth to go on his iour-  
ney, beholde, his concubine laye at the dore  
of the house, and hir handes vpon the chief  
holde. He saide vnto her: stonde vp, let vs go.  
Neuertheles she gaue him no answer. The  
toke he her vp vpon his asse, gat him vp, and  
wente vnto his place.

Now whan he came home, he toke a swer-  
de, and helde his concubine, and cut her w  
the bones and all in to twolue peces, and sent  
them in to all the coastes of Israel. Who so  
ever sawe it, sayde: Soch a thinge hath not  
bene done ner sene, sence the tyme that 3 chil-  
dren of Israel departed out of the londe of  
Egipte, vnto this daye. Now as concernyn-  
ge this, take youre aduysment, and gene ys  
counsell, and shew it forth.

The XX. Chapter.

Then wente the children of Israel out  
and gathered a congregacion toge-  
ther as one man, fro Dan vntill Ber-  
saba, and from the londe of Gilead vnto the  
LORDE to Mispa: and there came together  
of all the quarters of the people, and of all  
the trybes of Israel in to the congregacion  
of the people of God, foure hundred thon-  
sande fore men that drewe out 3 swerde. But  
the children of Ben Jamin herde, how that  
3 children of Israel were gone vp vnto Mis-  
pa. And the children of Israel sayde: Tell vs,  
how happened this euell?

Then answered the Leuite the husbände

of the woman that was slayne, and sayde:  
came to Gibeā in Ben Jamin with my con-  
cubine, to tary there all nyght, then the ope-  
sins of Gibeā gat them vp agaynst me, and  
compased me aboute in the house by nyght,  
and thoughte to slaye me, and defyled my  
cubine, so that she dyed: then toke I my  
cubine, and cut her in peces, and sent the pe-  
ces in to euery countre of the inheritaunce  
of Israel: for they haue done an abhomin-  
cion and folye in Israel. Beholde, here are 3  
children of Israel: aduysse you well, and take  
this matter in hande.

So all the people gat them vp as one man,  
and sayde: Noma shal go in to his tent, and  
departe to his house, but this wil we do now  
agaynst Gibeā: Let vs cast lot, and take men  
of an hundred, and an hundred of a  
thousande, and a thousande of ten thousande,  
out of all 3 trybes of Israel, 3 they maie  
take sode for 3 people, to come & do with Gi-  
beā Ben Jamin, acordinge to their sotte,  
which they haue done in Israel. Thus all the  
men of Israel beyng confederate, gathered  
them selues together as one man vnto the  
cite: and the trybes of Israel sent men vnto  
all the kindreds of Ben Jamin, and causede  
saye vnto them: What maner of wickednes  
is this, that is done amonge you? Delyuer  
retherfore the men the children of Belial at  
Gibeā, that we maye put them to death, and  
do awaye the euell out of Israel. Neuerthe-  
les the children of Ben Jamin wolde not fol-  
lowe the voyce of their brethren the children  
of Israel, but gathered them selues out of 3  
cites vnto Gibeā, to go forth in battaylle  
agaynst the children of Israel.

And the same daye were there nombred  
of the children of Ben Jamin out of the ci-  
ties, fise and twentye thousande men, that  
drew the swerde, beside the cite syns of Gibeā  
of whom there were tolde sene hundred thon-  
sen men. And amonge all this people there we-  
re chosen out seven hundred men, which vsed  
not the right hande but the lefte, and yet w  
the slynge coulde they touch an heer, and not  
myffe. But the men of Israel, beside them of  
Ben Jamin, were nobred foure hundred thou-  
sande, which drew the swerde, & were all men  
of armes. And the children of Israel arose,  
and wente vp to the house of God (in Silo)  
and axed at God, and sayde: Who shal go  
vp for vs to begynne the battayll with 3 chil-  
dren of Ben Jamin? The LORDE saide: Iuda  
shal begynne.

So the children of Israel gat the vp in 3  
mornynge, & pitched ouer agaynst Gibeā, & en-

man of Israel were out to fighte with Ben  
Jamin, and set them selues in araye to fighte  
agaynst Gibeā. Then fell the children of  
Ben Jamin out of Gibeā, and slewe the sa-  
me daye amonge Israel two & twentye thou-  
sande to the grounde.



But the people of the men of Israel com-  
forced them selues, and made them ready to  
fighte yet more in the same place, after they  
had prepared them selues the daye afore.  
And the children of Israel wente vp, and  
wepte before the LORDE vntill the euenyn-  
ge, and axed at the LORDE, & sayde: Shall  
we go enymore to fighte with oure brethren,  
the children of Ben Jamin? The LORDE  
sayde: Go vp vnto them. And whan the chil-  
dren of Israel gat them vp to the childre of  
Ben Jamin on 3 next daye, the Ben Jami-  
tes fell out of Gibeā agaynst them the same  
daye, and slewe yet eightene thousande of 3  
children of Israel to the grounde, which all  
drew the swerde.

Then wente all the children of Israel vp,  
and all the people, and came to the house of  
God, and wepte, and caried there before the  
LORDE, & fasted that daye vntill the euen-  
ing, and offered burnt offerynges and deed offerin-  
ges before the LORDE. And the children of  
Israel axed at the LORDE (the Arke of the  
covenant of God was there at that tyme,  
and phineas the sonne of Eleasar the son-  
ne of Aaron stode before him at the same ty-  
me) & they sayde: Shal we go forth enymore  
to fighte with oure brethren the childre of  
Ben Jamin, or shal we leaue of? The LOR-  
DE sayde: Go vp, tomorrow wyll I delyuer  
them in to youre handes.

And the children of Israel set a priuy  
watch agaynst Gibeā rounde aboute, and so  
the children of Israel wente vp to the chil-  
dren of Ben Jamin on the thirde daye, and  
set them selues in araye agaynst Gibeā like  
as the other two tymes afore. The came the  
children of Ben Jamin out agaynst the peo-  
ple, & brake out of the cite, & beganne to slaye

certaine wounded of the people (like as the  
other two tymes afore) in the selde vpon two  
stretes: wher of one goeth towarde Bethel,  
the other vnto Gilead vpon a thirtie men  
in Israel. Then thought the childre of Ben  
Jamin: They are smytten before vs like as  
afore. But the childre of Israel sayde: Let vs  
flye, that we maie prouoke them out of the ci-  
te in to the hye stretes.

Then all the men of Israel gat them vp  
from their place, and prepared them selues  
vnto Baal Thamar. And the hinder watch  
of Israel brake out of their place, from 3 ca-  
ue of Gaba, and came vnto Gibeā, twentye  
thousande chosen men out of all Israel, so  
that it was a fore battayll: but they knewe  
not that the euell shulde happen vnto them.  
Thus the LORDE smote Ben Jamin before  
the children of Israel, so that the same daye  
the children of Israel destroyed fyue & twen-  
tye thousande and an hundred men in Ben  
Jamin, which all drew the swerde.

For whan the childre of Ben Jamin sawe  
that they were smitten, the men of Israel ga-  
ue them rowme (to flye). For they trusted  
to the watch, which they had sett by Gibeā.  
And the watch made haist also, & brake forth  
vnto Gibeā, and wente vpon it, and smote  
all the cite with the edge of 3 swerde. They  
were appoynted betwene them selues the  
men of Israel and the hynder watch, to fall  
vpon them with the swerde, whan the smoke  
of the cite arose. Now whan the men of Is-  
rael turned them in the battayll, and Ben  
Jamin beganne to smyte the wounded in Is-  
rael vpon a thirtie men, and thoughte, they  
are smytten before vs, like as in the battayll  
afore, then beganne there a piler of smoke to  
arise vp from the cite. And Ben Jamin looked  
behinde them: and beholde, the flamme of 3  
cite wente vp vnto heauen. And the men of  
Israel turned them, and were fearce vpon 3  
men of Ben Jamin: for they sawe that the e-  
uell wolde happen vnto them.

And they turned them before the men of  
Israel in the waye to the wyldernes, but  
the battayll folowed vpon them. And them  
of the cite destroyed they amonge them. And  
they compassed Ben Jamin rounde aboute,  
and folowed vpon them vnto Mennah, and  
trode them downe tyll afore Gibeā east-  
warde. And there fell of Ben Jamin eigh-  
tene thousande men, which were all men of  
armes.

Whan the remmaunt of Ben Jamin sawe  
that, they turned them and fled towarde the  
wyldernes vnto the stonye rocke of Rimoni



## The boke of the Judges.

But in the same strete they slewe fyue thousande men, and folowed vpon them vnto Gideon, and slewe two thousande of the: and so there fell the same daye of Ben Jamin fyue and twenty thousande men which drewe & siberde, and were all men of armes. Onely sixe hundred men turned backe, and fled toward the wyldernesse vnto the stonye rocke of Rimmon, and abode in the rocke of Rimmon foure monethes. And the men of Israel came agayne to the children of Ben Jamin, and smote them that were in the cite with the edge of the swerde, both men and catell and all that was founde: and what soeuer was founde in the cite, they cast it into the fyre.

### The XXI. Chapter.

**T**he men of Israel had sworn at Mizpa, and sayde: A man shal geue his daughter to the Ben Jaminites to wife. And the people came to the house of God (in Silo) and abode there before God vntill the enenyng, and lifte vp their voyce, and wept sore, and sayde: O LORD God of Israel, wherfore is this come to passe in Israel this daye? But on the morow the people gat the vp early, and builded there an altare, and offered burnt offerings and deed offerings.

And the children of Israel sayde: Where is there any man of the trybes of Israel, that is not come vp with the congregacion vnto the LORD? For there was a greete oath made, that whoso came not vp to Mizpa vnto the LORD, shulde dye the death. And the children of Israel were sorry for Ben Jamin their brother, and sayde: This daye is there one trybe lesse in Israel. How wyll we do that the remnant maye haue wyues? For we haue sworn by the LORD, that we wyl not geue the wyues of oure daughters. And they saide: Where is there any man of the trybes of Israel, that is not come vp to the LORD vnto Mizpa? And beholde, there was not one man of the citesyns of Jabes in Gilead.

Then sent the congregacion twelue thousande men of armes thither, and commaunded them, and sayde: Go youre waye, and smite the citesyns of Jabes in Gilead with the swerde, the women also and the children, but so that ye do after this maner: \* Se that ye damne all them that are males, and all the women that haue lyen with men. And amonge the citesyns of Jabes in Gilead they founde foure hundred damselfs, which were virgins, and had lyen with noman: those they broughte into the hoost vnto Silo, which lyeth in the londe of Canaan.

Num. 31. c

## The xxi. Chap.

Then sent the whole congregacion, and caused to talke with the children of Ben Jamin, which were in the stonye rocke of Rimmon, and called vnto them friendly. So the children of Ben Jamin came agayne at the same tyme, and they gaue them women which they had of the women of Jabes in Gilead, and founde no more after that maner. Then were the people sorry for Ben Jamin, that the LORD had made a gaffe in the trybes of Israel. And the Elders of the congregacion sayde: What wil we do, that the remnant maye haue wyues also: for the women in Ben Jamin are destroyed, and they sayde: The inheritance of them of Ben Jamin that are escaped, must nedes remayne, that there be not a trybe destroyed out of Israel: for we can not geue them oure daughters to wyues, for the children of Israel haue sworn and sayde: Cursed be he that geueth a wyfe to the Ben Jaminites.

And they sayde: Beholde there is a yearly feast of the LORD at Silo, which lieth on the northsyde of the Gods house, and on the eastsyde of the strete as a man goeth from Bethel vnto Sichem, and lieth on the southsyde of Libanus. And they commaunded the children of Ben Jamin, and sayde: Go youre waye, and wayte in the vynyards. And when ye see that the daughters of Silo go forth by companies to daunce, get you out of the vynyards, and every man take him a wyfe of the daughters of Silo, and go youre waye into the lode of Ben Jamin. As for their fathers and brethien, whan they come to lawe with vs, we wyll saye vnto them: Be favourable to them, for they haue not taken the in battail: but ye gaue them not vnto them by time, and it is youre faulte.

The children of Ben Jamin did so, and accordinge to their nombre toke them wyues from the daunce, whom they caught by violence, and wente their waye, and dwelt in their awne inheritance, and buylded cities and dwelt therein. The children of Israel also gat them vp from thence at the same time, every one to his trybe and to his kindred, and departed thence, every man to his awne inheritance. \* At that tyme was there no kynge in Israel, and every man dyd as thinge he was right in his awne eyes.

The ende of the boke of the Judges, called Judicum.

## The boke of Ruth.

What this boke conteyneth.

- Chap. I. Elimelech departeth from Bethleem with his wyfe and two sonnes into the londe of the Moabites, where the father dyeth and both the sonnes. Ruth the wyfe of the one sonne goeth home with hir mother in lawe.  
Chap. II. Ruth gathereth vp eares of corne in the felde of Boos hir housbandes kynsman.  
Chap. III. Ruth lyeth her downe in the barn at Boos fete, and he geueth her good wordes, and laderh her with fire measures of barleye.  
Chap. IIII. Boos marieth Ruth, which beareth him Obed Dauidas graundfather.

### The first Chapter.



**A**t that tyme whan the Judges ruled, there was a deth in the londe. And there wente a man from Bethleem Juda to take his iourney into the londe of the Moabites with his wyfe and two sonnes, which man was called Elimelech, and his wyfe Naomi, and his two sonnes, the one Mahelon, and the other Chilion: these were Ephraites of Bethleem Juda. And whan they came into the londe of the Moabites, they dwelt there. And Elimelech Naomis husbände dyed, and she was left behinde with hir two sonnes, which toke Moabitish wyues: the one was called Arpa, the other Ruth. And whan they had dwelt there ten yere, they dyed both, Mahelon and Chilion, so that the woman remayned desolate of both hir sonnes and hir husbände.

Then gat she her vp with both hir sonnes wyues, and wente agayne out of the lode of the Moabites (for she had herde in the londe of the Moabites, that the LORD had visited his people and geuen them bried) and so she departed from that place where she was, and both hir sonnes wyues with her. And as they were by the waye to come agayne into the londe of Juda, she sayde vnto both hir sonnes wyues: Go youre waye, and turne backe ether of you to hir mothers house: the LORD shewe mercy vpon you, as ye haue done on the daye that ye departed from me. The LORD graunte you, that ye maye fynde rest ether of you in hir husbādes house (whom ye shal get) and she kysed them.

Then lifte they vp their voyce, and wepte, and sayde vnto her: We wil go with the vnto

## The first Chap. 30. xxiij.

& people. But Naomi sayde: Turne agayne my daughters, why wolde ye go with me? How can I haue children enymore in my body, to be youre husbādes? Turne agayne my daughters, and go youre waye, for I am now to olde to take an husbāde.

And though I shulde saye: I hope this might to take an husbāde and to brynge forth children, yet coulde ye not tary till they were growne vp: for ye shulde be to olde, so that ye coulde haue no husbādes. No my daughters, therfore am I sorry for you, for ye haue of the LORD is gone forth ouer me.

Then lifte they vp their voyce, and wept yet more, and Arpa kysed hir mother in lawe (and turned backe agayne but Ruth abode styll by her). Then theles she sayde: Beholde, thy syster in lawe is turned backe vnto hir people and to hir god, turne thou agayne also after thy syster in lawe. Ruth answered: Speake not come therof, that I shulde forsake the, and turne backe from the: whither so ever thou goest, thither wil I go also: and loke where thou abydest, there wil I abide also: Thy people is my people, and thy God is my God. Loke where thou diest, there wil I dye, and enen there wil I also be buried. The LORD do this and that vnto me, death only shal departe fro.

Now whan she sawe, that she wassted fastly mynded to go with her, she spake no more to her therof. So they wente on both together, till they came vnto Bethleem. And whan they were come in to Bethleem, the whole cite was moued ouer them, and sayde: Is not this Naomi? Then theles she sayde vnto them: call me not Naomi, but Mara: for the Almighty hath made me very sorry. I departed full, but the LORD hath brought me home agayne emptye. Why call ye me then Naomi? whan the LORD hath brought me lowe, and the Almighty hath made me sorry?

It was aboute the tyme of the begynninge of the barley harvest, whan Naomi and his sonnes wyfe Ruth & Moabitysse, came agayne from the londe of the Moabites vnto Bethleem. There was a kinsman also of the kynred of Elimelech Naomis husbāde, whose name was Boos, which was an honest man. The II. Chapter.

**N**o Ruth the Moabitysse saide vnto Naomi: Let me go in to thy felde, and gather eares of corne, after him, in whose sight I shal fynde fauor. She sayde vnto her: Go & waite my daughter. She wente on, and came & gathered after the reapers in thy felde. And



it fortuned that the same felde was the enheritaunce of Boos, which was of the kynred of Elimelech, and beholde, Boos came from Bethleem, and sayde vnto the reapers: The **LORDE** be with you. They answered: The **LORDE** blesse the. And Boos sayde vnto his yongman which had the oversight of 3 reapers. Whose damsell is this? The yonge man that was set ouer 3 reapers, answered and sayde: It is the damsell the Moabitisse, which came agayne with Naemi from the londe of the Moabites. And she sayde: Let me plucke vp and gather (I praye the) betwene the sheues after the reapers: and thus is she come, and hath stonde here ever sence the mourninge, and within a litle whyle she wolde haue bene gone home agayne.

Then sayde Boos vnto Ruth: Hearst thou my daughter? Thou shalt not come vpon another mans londeto gather, and go not awaye from hence, but tary with my dā sels, and loke where they reape in 3 felde, go thou after them: for I haue commaunded my seruauntes that no man touch the. And yf thou be a chyst, go thy waye to the vessell 2 drynke, where my seruauntes drawe. Then fell she downe vpon his face, and bowed herself downe to the earth, and sayde vnto him: How haue I founde this fauoure in 3 sighte, that thou woldest knowe me, which am yet a straunger?

Boos answered and sayde vnto her: It is tolde me altogether, what thou hast done vnto thy mother in lawe after thy husbandes death, how that thou hast left 3 father and thy mother, and thy native countre, and art come to a people, whom thou hast not knowne afore. The **LORDE** recompence the thy doinge, and thy rewarde be perfecte. The **LORDE** God of Israel, vnto whom thou art come to put thy trust vnder his wynges. She sayde: let me fynde fauoure (3r) before thyne eyes, for thou hast comforted me, and spoken frendly vnto thy handmayde, where as I am not yet like one of 3 handmaydes.

Boos sayde vnto her: Whan it is eatinge tyme, come hither, and eate of the bried, and dyppe thy morsell in the vyneger. And she sat hir downe besyde the reapers. And he set parched come before her, and she ate, 2 was satisfied, and lefte ouer. And whā she rose to gather, Boos commaunded his seruauntes, and sayde: Let her gather betwene the sheues also, and do her no dishonestye: and cast of the sheues vnto her, and let it lye that she maye gather it vp, and se that no man reprove her for it.

So she gathered in the felde vntill euen and she shated out what she had gathered, and it was almost an Ephā of barley: and she toke it vp, and came in to the cite, and shewed hir mother in lawe what she had gathered. She toke forth also, and gaue her of that which was left, wherof she was satisfied. The sayde hir mother in lawe vnto her: Blessinge haue the man that hath knowen the, where thou hast gathered and laboured this daye.

She tolde hir mother in lawe by whom she had laboured, and sayde: The mans name, by whom I haue wroughte to daye, is Boos. Naemi sayde vnto hir daughter in lawe: The blessinge of the **LORDE** haue, for he hath not lefte of to be mercifull vnto the lyuynge, and to the deed. And Naemi sayde vnto her: The same man belongeth to vs, and is oure nye kynsman. Ruth the Moabitisse saide: He saide mozeouer vnto me: Thou shalt resorte vnto my seruauntes, till they haue made an ende of all my harvest. Naemi sayde vnto Ruth hir daughter in lawe: It is better my daughter, that thou go forth with his damself, lest eny man withsede the in another felde. Thus she kepte herselfe with Boos damself, so that she gathered vntill the barley harvest and the wheat harvest was out, and came agayne to hir mother in lawe.

## The III. Chapter.

And Naemi hir mother in lawe sayde vnto her: My daughter, I wyll prouyde rest for the, that thou maiest prosper. Boos oure kynsman, by whose damself thou hast bene, casteth vp barley now this night in his barne. Bathe thyselfe therfor, and mossell the, and put on thy clothes, and go downe vnto the barne, so 3 noma knowe the, till they haue all eaten and dynten.

Whan he layeth him downe then to sleepe, mark 3 place where he lyeth downe, and come thou, and take vp the conerynge at his fete, and laye the downe, so shall he tell the what thou shalt do. She sayde vnto her: what so euer thou saiest vnto me, I wil do it.

She wente downe to the barne, 2 byd all as hir mother in lawe had commaunded her. And whā Boos had eate 2 drynke, his hart was mery, 2 he came and layed him downe behynde a heape of sheues. And she came secretly, and toke vp the conerynge at his fete, and layed hir downe. Now whā it was midnight, the man was a frayd, and groped aboute him, and beholde, a woman laye at his fete. And he sayde: Who art thou? She

sware: I am Ruth thy handmayden, spreade 3 wynges ouer thy handmayden: for thou art the nexte kynsman.

He sayde: The **LORDE**s blessinge haue thou my daughter. Thou hast done a better mercy here after then before, 3 thou art not gone after yonge men, nether riche ner poore. Feare not now my daughter: All 3 thou hast sayde, will I do for the: for all the cite of my people knoweth, 3 thou art a vertuous woman. Trueth it is now, 3 I am a nye kynsman, but there is one nyer then I. Tarye thou all night. Tomorrow yf he take the, well: yf he like not to take 3, then wil I take 3 my selfe, as truly as 3 **LORDE** lyueth. Slepe thou till 3 morninge. And she slepte at his fete vntill 3 morow. And she rose vp or euer one coulde knowe another. And he thoughte thus: That no mā knowe now 3 there hath come a woman in to the barne, and he sayde: Reach meth the cloke 3 thou hast on the, 2 holde it forth. And she helde it forth. And he meet her sixe measures of barley, and layed it vpon her, 2 she wente in to the cite, 2 came to hir mother in lawe, which sayde: How is it with the my daughter? And she tolde her all 3 she mā had done vnto her, 2 sayde: These sixe measures of barley gaue he me, for he sayde: Thou shalt not come emptye vnto 3 mother in lawe. She sayde: Abyde my daughter, till thou se what 3 matter wil growe to: for the man wil not ceasse, till he brynge it to an ende this daye.

## The III. Chapter.

Boos wente vp to 3 gate, and sat him downe there: 2 beholde, whan 3 nye kynsman wente by, Boos spake vnto him, 2 sayde: Come 2 syt the downe here (and called him by his name.) And he came 2 sat him downe, 2 he toke ten men of the Elders of 3 cite, 2 sayde: Syt you downe here. And they sat the downe. The sayde he to the nye kynsman: Naemi which is come agayne fro the lode of the Moabites, offreth to sell 3 pece of londe, 3 was oure brothers Eli Melech, therfore thoughte I to shewe it before thine eares, 2 to tell the: Yf thou wilt rede me it, then bye it before the citesyns 2 before the Elders of my people: but yf thou wilt not rede me it, then tell me, 3 I maie knowe: for there is no nye kynsman excepte thou, and I nexte after the.

He sayde: I wil rede me it. Boos saide: In the daye 3 thou byest the lode out of 3 hande of Naemi, thou must take Ruth also the Moabitisse the wife of the deed, that thou mayest rayse vp a name to 3 deed in his inhe

ritaunce. The sayde he: I can not rede me it, lest I haplye destroye myne awne enheritaunce. Redeme thou 3 I shulde rede me, for I can not rede me it. But this was an olde custome in Israel concernynge the redemynge 2 chaunginge, 3 all matters mighte be stable, the one put of his shue, 2 gaue it vnto 3 other: 3 was the testimony in Israel.

And the nye kynsman sayde vnto Boos: Bye thou it, 2 he put of his shue. And Boos sayde vnto the Elders and to all the people: Ye are witnesses this daie, 3 I haue boughte out of the hande of Naemi, all that belongeth to Eli Melech, and all that was Chelions and Mahelons: And Ruth the Moabitisse Mahelons wife, take I to wife, that I maye rayse vp a name vnto 3 deed in his inheritance, and that his name be not ro- ted out from amonge his brethren, and out of the gate of his place: Of this are ye witnesses. And all the people that was in the gate with the Elders, saide: We are witnesses. The **LORDE** make the woman that cometh in to thy house, as Rachel and Lea (which both haue bylded vpon the house of Israel) that she maye be an ensample of vertue in Ephraim, and haue an honorable name in Bethleem. And thy house be as 3 house of Phares (whos Thamar bare vnto Iuda) thow the sede, that the **LORDE** shall gene the of this damself.

So Boos roke Ruth, and she became his wife. And whan he laye with her, the **LORDE** graunted her 3 she conceived, and bare a sonne. The sayde the women vnto Naemi: Praysed be the **LORDE**, which hath not suffered a kynsman to ceasse from the at this tyme, that his name maye contynue in Israel: he shal restore thy life agayne, and prouyde for thine age. For 3 somes wife which hath loned the, hath borne him that is better vnto the, then seven sonnes.

And Naemi toke the childe, and layde it vpon hir lappe, and became the nurse of it, and hir neighbours gaue him a name 2 sayde: There is a childe borne vnto Naemi, and they called his name Obed. The same is the father of Isai, which is 3 father of Dauid.

This is 3 generacion of Phares. Phares begat Hesrom. Hesrom begat Aram. Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon. Salmon begat Boos. Boos begat Obed. Obed begat Isai. Isai begat Dauid.

The ende of the boke of Ruth.

Deut. 25.

C

Gen. 29.

Gen. 38.

D

1. Par. 2. 2  
Math. 1. 2



The first boke  
The first boke of  
the kynges, otherwyse cal  
led the first boke of Samuel.

What this boke conteyneth.

- Chap. I. Of Elcana and his two wyues. Vn  
to Anna geueth God Samuel, which is appro  
priated vnto the LORDE.
- Chap. II. The thankfull songe of Anna. The  
sonnes of Eli do wickedly, their father resour  
meth them nor, therfore is the priesthode take  
from him and his sonnes.
- Chap. III. The reuelacion shewed vnto Sa  
muel, and vnto Eli.
- Chap. IIII. Israel fighteth agaynst the philis  
tynes, loseth the victory, and is smytten the se  
conde tyme. The philistynes wyne the Arke  
of the LORDE: The two sonnes of Eli perishe,  
the father falleth downe and breaketh his  
necke.
- Chap. V. The philistynes bringe the Arke of  
the LORDE in to the temple of Dagon, which  
falleth downe before it.
- Chap. VI. The philistynes sende the Arke a  
gayne vnto the people of God, with certayne  
giftes and offerynges.
- Chap. VII. The Arke is brought in to Aminadabs  
house. Samuel exhorteth the people to  
amendment.
- Chap. VIII. Samuels sonnes rule not well. The  
people desyre to haue a kyng.
- Chap. IX. X. Saul seeth his fathers asses, and  
cometh vnto Samuel, which (at the commaun  
dement of the LORDE) anoynteth him kyng,  
and sheweth him vnto the people.
- Chap. XI. Saul defendeth Jabes from the  
Ammonite.
- Chap. XII. Samuel sheweth his innocency vn  
to the people, and geueth them a godly exho  
rtacion.
- Chap. XIII. The philistynes gather them sel  
ues agaynst Israel. Saul is disobedient vnto  
to the LORDE. Samuel reproveth him.
- Chap. XIII. Jonathas discouereth the enemies  
by sorcery, Saul helpeth him: the father wol

of the kynges.

- despaye the sonne, the people deliuer him.
- Chap. XV. Samuel commaundeth Saul to de  
stroye Amalek and utterly to destroye him: Saul  
is disobedient, & therfore is he deposed from  
the kyngdome.
- Chap. XVI. David is anoynted kyng. The mil  
litarie vereth Saul, David easeth him with  
playenge at the harpe.
- Chap. XVII. David destroyeth Goliath the giant  
the philistynes sle.
- Chap. XVIII. Jonathas and David are sworn to  
uers. David behaueth himselfe wysely in all  
thynges. The people loue him. Saul geueth  
him his daughter of purpose, that the philis  
tynes mighte destroye him.
- Chap. XIX. Saul commaundeth to fyll David,  
Jonathas geueth him warnyng. David flyeth  
his waye. His wife deliuereth him.
- Chap. XX. David auoydeth from the kynges  
displeasure. Jonathas warneth him.
- Chap. XXI. David flieth vnto Noba to the  
priest, and eateth of the shewbread.
- Chap. XXII. Davids frendes helpe him. Doeg the  
Edomite slayeth Abimelech & the other  
priests of the LORDE.
- Chap. XXIII. Saul layeth wayte for David, he  
getteth him out of the waye, and the LORDE  
defendeth him.
- Chap. XXIII. Saul commaundeth into Dauds hande,  
which wil not slaye him, but curteth of a peece  
of his garment, &c.
- Chap. XXV. Samuel dyeth. Nabal displeaseth  
David. Abigail pacifieth him.
- Chap. XXVI. David fyndeth Saul slepyng, and  
whereas Abisai wolde slaye him, he wil not suf  
fer him, but taketh awaye his speare and the  
cuppe of water.
- Chap. XXVII. David flyeth vnto Achis the kyng  
at Geth.
- Chap. XXVIII. David is made Achis captayne.  
Saul seeth counsell at the Soothsayer. Sa  
muel appeareth vnto him and rebuketh him.
- Chap. XXIX. The philistynes are not content,  
that David shulde be their captayne. The kyng  
geueth him home agayne.
- Chap. XXX. The Amalekites fall vpon Stekel.  
David foloweth vpon them, and recovereth  
the spoyle agayne.
- Chap. XXXI. The philistynes flyght agaynst Is  
rael. Sauls sonnes are slayne, & he wounded,  
and slayeth him selfe.

The i. boke of the kynges.



The first Chapter.

**T**here was a man of  
Ramathaim Sophim  
of mount Ephraim,  
whose name was Eli  
cana & sonne of Jero  
ham, & sonne of Eli  
hu, & sonne of Tohu,  
& sonne of Zuph, &  
was an Ephraite. And he had two wyues,  
& one was called Anna, & other Peninna.  
As for Peninna, she had children, but Anna  
had no child. And yf same man wote vp fro  
his cite at his tyme, to worshippe, and to  
offer vnto the LORDE Zebaoth at Silo. The  
re were the prestes of the LORDE Ophni  
and Phineas, the two sonnes of Eli. Now  
whan it came vpon a daye that Elcana of  
fired, he gaue partes vnto his wife Peninna,  
and to all his sonnes and daughters. But  
vnto Anna he gaue one deale henely, for he  
loued Anna. Nevertheless the LORDE  
had closed hir wombe, & hir aduersary cast  
her in the tette with hir vnfructifullnes, be  
cause the LORDE had closed hir wombe:  
thus dyd she every yere, whan they wente  
vp to the house of the LORDE, and thus  
she prouoked her. So she wepte, and ate no  
thinge. But Elcana hir husbände sayde vn  
to her: Wherfore wepest thou? and why ea  
test thou not? And wherfore is thine hert so  
griued? Am not I better vnto the then ten  
sonnes?

**T**hen stode Anna vp, whan she had ea  
ten and dronken at Silo. But Eli the prest  
sat vpon a stole by the poste of the temple  
of the LORDE. And she was full of henyn  
in hir herte, and prayed vnto the LOR  
DE, and wepte, and vowed a vowe, and say  
de: O LORDE Zebaoth, yf thou wilt lōke  
vpon the aduersite of thy handmayden, and  
thynte vpon me, and not forget thy hand  
mayden, and wilt geue thy handmayden a  
sonne, I wil geue him vnto the LORDE all

The first Chap. Fo. xxvi.

his life longe, & and there shal no rasoure co  
me vpon his heade.

And whā she had prayed longe before &  
LORDE, Eli toke hede to hir mouth, for An  
na spake in hir hert, hir lippes onely moued,  
but hir voyce was not herde. Then thought  
te Eli she had bene dronken, and sayde vnto  
her: How longe wilt thou be dronken? Let  
come from the the wyne that thou hast by  
the. Nevertheless Anna answered and sayde:  
No my lord. I am a sorowfull woman, wy  
ne and stronge drynke haue I not dronken  
but haue poured out my hert before & LOR  
DE. Counte not thy handmayden a dought  
ter of Belial: for out of my heuy thoughte  
and sorow haue I spoken hitherto.

Eli answered her, and sayde: Go y waye  
in peace, the God of Israel shal graunte &  
thy peticion that thou hast desired of him.  
She sayde: Let thy handmayden synde fa  
uoure in thy sighte. So the woman wente  
hir waye and ate, and loked nomore so sorow  
fully: and on y morow they gat them vp by  
tymes. And whan they had worshipped be  
fore & LORDE, they returned, and came ho  
me vnto Ramatha.

And Elcana laye with Anna his wife,  
and the LORDE remembred her. And after  
certayne dayes, she conceaued and bare a son  
ne, and called his name Samuel, for I haue  
desired him (sayde she) of the LORDE. And  
whan the man Elcana wente vp with all  
his household to offre sacrifice and his vo  
we vnto the LORDE at soch tyme as y cus  
tome was, Anna wente not vp, but sayde vn  
to hir husbände: (I wil not go vp) tyll y chil  
de be weened: then will I brynge him, that  
he maye appeare before the LORDE, and co  
ntinue there for ever.

Elcana hir husbände sayde vnto her: D  
o as thou thyntest best, tary tyll thou  
haue weened him: but the LORDE persour  
me that he hath spoken. So the woman abo  
de, and gaue hir sonne sucke, tyll she weened  
him. And whan she had weened him, she  
broughte him vp with her, with the bulloc  
kes, with an Ephie of fyne floure, and a bot  
tell of wyne, and broughte him in to y hon  
se of the LORDE at Silo.

Nevertheless the childe was yet but yon  
ge. And they slewe a bullocke, and broughte  
the childe vnto Eli. And she sayde: O my  
lorde, as truly as thy soule lyueth my lord,  
I am the woman that stode here by y, and  
made intercession vnto the LORDE, whan  
I prayed for this childe. Now hath y LOR  
DE graunted me my peticion, which I desy  
re.

Num. 2.



## The first booke of the kynges.

red of him, therefore haue I geuen him ouer vnto the LORDE, as long as he is lent vnto the LORDE. And they worshipped the LORDE there.

The II. Chapter.

**A**nd Anna prayed, and sayde:

My heart reioyseth in the LORDE, & my home is exalted in the LORDE.

My mouth is opened wyde vpon myne enemies, for I am glad of thy saluacion.

There is no man holy as the LORDE, for without the is nothinge, and there is no comferte like vnto oure God.

Let go ye greate boostinge of hye thynges, let go out of youre mouth that olde byworde: for the LORDE is a God & knoweth all thynges, & he hath set all workes in order.

The bowe of the mightie is broken, and the weake are gyrded aboute with strengthe.

They that were fylled afore, are solde for bryd: and they that were hongrie, are satisfied: vntyll the baren bare seuen, and tyll she that had many childre, was become weake.

The LORDE slayeth, and geueth life: he ledeth vnto hell, and bryngeth out agayne.

The LORDE maketh poore and maketh riche: he bryngeth lowe and exalteth.

He taketh vp the mealy out of the dust, and lifteth vp the poore out of the myre, that he maye set them amonge the prynces, and to let them inheret the seate of honoure: for the foundations and corners of the worlde are the LORDES, and he hath set the compass of the earth thereon.

He shall preserue the fete of his sayntes, but the vngodly shall be put to sylence in darkness. For there is no man that can do oughte of his owne power.

The LORDES enemies shall be put in feare before him, he shall thoder vpon the in heauē.

The LORDE shall iudge the endes of the worlde, & shall geue strengthe vnto his kynge, & shall exalte the home of his anoynted.

**E**lcana wente his waye to Ramath vnto his house. And the childe became the LORDES mynister before Eli the prest. But Elis sonnes were the childre of Belial, and knewe not the LORDE, ner the durye of the prestes vnto the people: but whan eny man wolde offre oughte, the prestes boye came, whyle the flesh was seethinge, and had a thre forked fleshoke in his hande, and thrust it in to the cauldron, or kettel, or panne, or pot: and toke what he dide forth with the fleshoke, that toke the prest therof. Thus dyd they vnto all Israel, which came thither vnto Silo.

Like wyse, or euer they burned the fatt, the prestes lad came, and sayde vnto him that broughte the offerynge: Geue me the

## The ii. Chap.

flesh, that I maye roste it for the prest, for he wyl receaue no sodden flesh of y, but rawe. If eny man sayde then vnto him: Let the fat burne as it oughte to do this daye, and afterwarde take what thine heart desireth, then sayde he vnto him: Thou shalt geue me euen now: yf no, I wyl take it from the by violence. Therefore was the synne of the childre very greate before the LORDE, for they spake euell of the meatofferynge of the LORDE. But Samuel was a mynister before the LORDE, and the childe was gyrded with an ouer body cote of linnen. His mother also made him a litle cote of sylke, and broughte it vnto him at conuenient tymes, whan she wente vpon with hir husbunde to offer offerynge in due season.

And Eli blessed Elcana & his wife, and sayde: The LORDE geue the seide of this woman, for this good that thou hast lent vnto the LORDE. And they wete vnto their place. And the LORDE visited Anna, so that she conceiued and bare thre sonnes and two daughters: but the childe Samuel grew vpon with the LORDE.

As for Eli, he was very olde, and herde of all that his sonnes dyd vnto all Israel, and how they laye with the women that serued God before the doore of the tabernacle of witnessse, and he sayde vnto them: wherfore do ye this? For I heare of youre euell consorsation of all this people. Not so my childre, this is no good repute that I heare, ye cause the people of the LORDE to offende. If eny man synne agaynst a man, the iudge care dresse it. But yf eny man synne agaynst the LORDE, who can redresse it? Neuertheles they hardened not vnto the voyce of their father, for the LORDES wyll was to slaye them. But the childe Samuel wente and grewe vpon, & was accepted of the LORDE of me.

There came a man of God to Eli, and sayde vnto him: Thus sayeth the LORDE: I shewed my selfe vnto thy fathers house, whan they were yet in Egypte vnder the house of Pharao, and chose him there vnto my selfe before all the trybes of Israel, for the presthode, that he shulde offer vpon myne altare, and burne incense, and weere the ouer body cote before me, & vnto thy fathers house I gaue all the offerings of the childre of Israel. Why layest thou thy selfe then agaynst my sacrifices and meatofferynges, which I commaunded (to offer) in the habitation: and thou honourest thy sonnes more then me, that ye mighte fede youre selues with the firstlinges of all the meatofferynges of my people of Israel?

## The i. booke of the kynges.

Therefore sayeth the LORDE God of Israel: I haue spoken, that thy house and thy fathers house shulde walke before me for euer. But now sayeth the LORDE: That be farre fro me. But who so euer honoureth me, him wil I honoure also: as for those that despise me, they shal not be regarded. Beholde, the tyme shal come, that I wyl breake thine arme in two, and the arme of thy fathers house, so that there shal no oldeman be in thy house. And thou shalt se thine aduersaries in the habitation, in all the good of Israel, and there shal neuer be olde man in thy fathers house. Yet wyl I not rote out euery man of the fro myne altare, but thyne eyes maye be consumed, & that thy soule maye be fory: & a greate multitude of thy house shal dye, whan they are come to be men.

And this shalbe a token vnto the, that shal come vpon thy two sonnes Ophni and Phinias: They shall both dye in one daye.

But vnto my selfe I wyl rayse vp a faithfull prest, which shal do acordinge as it is in my heart & in my soule: vnto him wyl I buylde a sure house, that he maye allwaye walke before myne anoynted. And who so euer remaineth of thy house, shal come and worshipec him for a syluer peny and for a pece of bryd, and shall saye: I praye the leaue me to one prestes parte, that I maye eate a morsell of bryd.

The III. Chapter.

**A**nd whan the childe Samuel mynistered vnto the LORDE vnder Eli, the worde of the LORDE was deare at the same tyme, nerther was there eny sure & manifest vision. And it fortunied at the same tyme, that Eli laye in his place, & his eyes beganne to be dymme, so that he coulde not se. And Samuel had layed him downe in the temple of the LORDE (where the Arke of God was) before the lampe of God was put out. And the LORDE called Samuel. He answered: Beholde, here am I. And he ranne vnto Eli, & sayde: Beholde, here am I, thou hast called me. But he saide: I haue not called the, go thy waye agayne, and laye the downe to slepe. And he wente his waye, and layed him downe to slepe.

The LORDE called agayne: Samuel. And Samuel arose, & wente vnto Eli, & sayde: Beholde, here am I, thou hast called me. Neuertheles he sayde: My sonne, I haue not called the. So thy waye agayne, and laye the downe to slepe. As for Samuel, he knewe not the LORDE as yet, & the worde of the LORDE was not yet shewed vnto him. And the LORDE called Samuel the thirde tyme. And he arose, & wente vnto Eli, & sayde: Beholde, here am

## The iiij. Chap. Ho. xxv.

I, thou hast called me. Then perceaued Eli the LORDE called the childe, & he sayde vnto him: Go thy waye agayne, & laye the downe to slepe: and yf the LORDE call the eny more, then saye: Speake LORDE, for thy seruauant heareth. Samuel wete his waye, and layed him downe in his place. The came the LORDE, & stode, and called like as afore: Samuel, Samuel. And Samuel sayde: Speake LORDE for thy seruauant heareth. And the LORDE saide vnto Samuel: Beholde, I do a thinge in Israel, & who so euer shall heare it, both his eares shal glowe. In the daie will I rayse vp vpon Eli & all that I haue spokē concerninge his house. I will take it in hande, & perfourme it: for I haue tolde him, & I wilbe Iudge ouer his house for euer, because of the wickednes, & he knewe how shamefully his childre behaued the selues, and hath not once looked sowerly therto. Therefore haue I sworne vnto the house of Eli, & this wickednes of the house of Eli shall not be recōcyled nether by sacrifice ner by meatofferinge for euer. And Samuel laye vnto the morow, & opened the doores of the house of the LORDE.

But Samuel was afrayed to tell the vision vnto Eli. Then Eli called him & sayde: Samuel my sonne. He answered: Beholde, here am I. He sayde: What is the worde of the LORDE hath spokē vnto the? hyde it not fro me. God do this & that vnto the, yf thou hyde oughte from me, of all that he hath talked with the. Then Samuel tolde him altogether, & hyd nothinge from him. He sayde: It is the LORDE, let him do what pleaseth him.

Samuel grewe vpon, & the LORDE was with him, & there fell none of all his wordes vpon the earth. And all Israel fro Dan vnto Bersaba, knewe that Samuel was faithfull to be a prophet of the LORDE. And the LORDE appeared agayne at Silo: for the LORDE shewed him selfe vnto Samuel at Silo, thow the worde of the LORDE.

The III. Chapter.

**A**nd all Israel spake of Samuel. And Israel wente forth to the battayll agaynst the Philistynes, & pitched besyde the helpe stone. As for the Philistynes, they pitched at Aphek, and prepared them selues agaynst Israel. And whan the battayll beganne, the hoost was denyed, so that Israel was smytte before the enemies, & in the edge in the felde they slewe aboute a foure thousande men. And whan the people came in to the hoost, the Elders of Israel sayde: Wherfore hath the LORDE caused vs to be smytten this daie before the Philistynes? Let vs take vnto vs the Arke of the LORDES co-



## The i. boke of the kynge.

uenant from Silo, z let it come amōge vs, that it maye helpe vs from the hande of oure enemies. And the people sent vnto Silo, z caused to set thēce the Arke of y couenaunt of the LORDE Zebaoth, that syttech vpon the Cherubins. And with the Arke of the couenaunt of God there were the two sonnes of Eli, Ophni and Phineas.

**B** And whan the Arke of the couenaunt of the LORDE came in to the hoost, all Israel shouted w a greate shout, so that the earth sounded withall. But whan the philistynes herde y noyse of y shout, they sayde: what noyse is this of soch greate shoutinge in the tentes of the Zebines? And whan they perceived y the Arke of the LORDE was come in to the hoost, they were afayed z sayde: God is come in to the hoost. And they sayde morouer: Wo vnto vs, for it hath not bene thus afore tyme. Wo vnto vs, Who wil deliuer vs frō the hande of these hye goddes? These are the goddes that smote Egipte w all maner of plagues in the wyldernesse. Be stronge now and manly ye philistynes, that ye serue not the Zebines \* as they haue serued you. Be manly and fighte.

**C** Then foughte the philistynes, z Israel was smytten, z euery one fled vnto his tere, z there was a very greate slaughter, so that there fell of Israel thirtie thousande fore me, z the Arke of God was take, \* z the two sonnes of Eli, Ophni and Phineas dyed.

**Re. 2. g** Then rāne there one of Ben Jamin out of the fore fronte of the battayl, z came vnto Silo the samedaye, z had his clothes rent, and had earth vpo his heade. And whan he came in, Eli sat vpon the seate, that he mighte loke toward the waye: for his herde was fearfull aboute y Arke of God. And whan the man came in to the cite, he tolde it forth: and all the cite cried. And whan Eli herde y noyse of the cryge, he axed: What noyse of busynes is this? The man came haistely, and tolde Eli. (As for Eli, he was fourescore and eightene yere olde, \* and his eyes were dymme, so that he coulde not se.) The man sayde vnto Eli: I come and am fled this daye out of the hoost. He sayde: How is it my sonne?

**Reg. 2. a** **D** Then answered the rydinge bringer, z sayde: Israel is fled before the philistynes, and a greate slaughter hath there bene amonge the people, z thy two sonnes Ophni z Phineas are deed, yee z the Arke of God is take awaye. Whan he had made mencion of the Arke of God, he fell downe backward from the seate by the gate, and brake his neck, and dyed: for he was olde, z an heny man. He iud

## The v. Chap.

god Israel fortie yeres. The wife of his sonne Phineas was w childe, z shulde shortly be deliuered, whan she herde the rydinges of the Arke of God was taken, and y hir bether in lawe and hir husbāde were deed, she bowed hir selfe and trauayled: for hir payne came vpon her. And whan she was now at the poynte of death, the women that stode by her, sayde: Feare not, thou hast a yōge sonne. But she gaueno answere, nether regarded it, and she called the childe Jacob, and sayde: The glory is gone from Israel, because the Arke of God was taken awaye, and hir brother in lawe and hir husbāde. And she sayde morouer: The glory is gone from Israel, for the Arke of God is take awaye.

The V. Chapter.



**D** S for the Arke of God, the philistynes toke it and broughte it from the stone of helpe vnto Asdod in to the house of Dagon, and set it besyde Dagon. And whan they of Asdod rose vp early on the morowe, they founde Dagon lyenge on his face vpon the earth, before the Arke of the LORDE. But they toke vp Dagon, and set him agayne in his place. Nevertheless whan they rose vp early on the nexte morowe, they founde Dagon lyenge on his face agayne vpon the earth before the Arke of the LORDE: but his heade and both his handes hewen of vpon the threshold, so that the block laie there onely. Therefore the prestes of Dagon, and all they that go into his house, treade not vpo the threshold of Dagon at Asdod vnto this daye.

But the hande of the LORDE was heny vpon them of Asdod, and destroyed them, and smote Asdod and all the borders thereof in secrete places. Whan the men of Asdod sawe that they were so plagued, they sayde: Let not the Arke of the God of Israel ry with vs, for his hande is to harde vpo vs z vpon o god Dagon. And they sent forth and gathered all the prynces of the philistynes vnto them, and sayde: What shal we do with the Arke of the God of Israel: Then

## The i. boke of the kynge.

answered they of Beth: Let the Arke of the God of Israel be borne aboute. And they carried the Arke of the God of Israel rounde aboute.

**C** But whā they bare it aboute, there was a very greate rumoure in the cite thorow the hande of the LORDE, and smote the people of the cite, from the smallest vnto the greatest, and destroyed them in the secrete places. Then sent they the Arke of the LORDE vnto Ekron. But whā the Arke of the LORDE came vnto Ekron, they of Ekron cried: They haue carried the Arke of God aboute vnto me, to slaye me and my people.

**D** Then sente they forth, and gathered all y prynces of the philistynes together, and sayde: Sende awaye the Arke of the God of Israel agayne vnto hir place, that it slaye not me z my people: for there is a very greate rumoure with the deed in all the cite, and the hande of God is there. And the people that dyed not, were smytten in secrete places, so that the noyse of the cite wite vp vnto heauen. The VI. Chapter.

**A** Thus was the Arke of the LORDE in the londe of the philistynes seuen monethes. And the philistynes called their prestes and soothsayers, and sayde: What shal we do with the Arke of the LORDE? Shewe vs, wher with shal we sende it vnto hir place? They sayde: If ye wyll sende awaye the Arke of the God of Israel, sende it not awaye emptye, but geue a trespasse offeringe: so shal ye be made whole, and ye shal knowe, why his hande departeth not from you.

They sayde: What is the trespasse offeringe that we shal geue him? They answered: Syue hynder partes of golde, and syue golden myce, acordinge to the nombre of the syue prynces of y philistynes. For there hath bene one maner of plage vpon you all, and vpon youre prynces. Therefore must ye make youre hynder partes of one fashyon and youre myce, which haue destroyed youre londe, that ye maye geue the God of Israel the honoure: peradventure his hāde shal be the lighter vpon you and vpon youre God, and vpon youre londe. Why harden ye youre hert, as the Egipcians and Pharao hardened their hert? Whan he shewed him selfe vpon them \* dyd not they let them departe to go their waye?

Go to now therfore, and make a new cart, and take two mylke kyne, vpon y which there neuer came yock, and yocke them to y cart, and let their calues tary behynde them at home: and take ye the Arke of the LORDE

## The vi. Chap. Fo. xxviii.

and laye it vpon the cart: and the Jewels of golde that ye geue him for a trespasse offeringe put in a coffer beside it, z sende it awaye and let it go. And loke well: yf it go the waie of hir awne coaste Beth Semes, the hath he done vs all this greate euell: yf no, then shal ye knowe that his hande hath not touched vs, but y it is happened vnto vs by chauce.

The men dyd so, and toke two yonge mylke kyne, and yocked them to a cart, and helde their calues at home, and layed the Arke of the LORDE vpon the cart, and the coffer with the golden myce, and with the ymagines of their disease. And the kyne wente straight waye vnto Beth Semes vpon one hye strete, and wente on blearinge, and turned nether to the righte hande ner to the left. And the prynces of the philistynes wente after them vnto y coast of Beth Semes.

The Beth Samites were euen reapyng downe their wheate harvest in the valley, and lyfte vp their eyes, and sawe the Arke, and reioysed to se it. The cart came in to the felde of Josua the Beth Semite, and there it stode styll. And there was a greate stone, and they claued the tymber of the cart, and offred the kyne vnto the LORDE for a burnt-offerynge.

But the Leuites toke downe the Arke of the LORDE, and the coffer that was by it, wherin the Jewels of golde were, and set the vpon the greate stone. The men of Beth Semes offred burnt-offerynges, and other offeringes also vnto the LORDE the samedaye. And whan the syue prynces of the philistynes had sene it, they departed agayne the samedaye towarde Ekron.

**D** These are the golden diseases, that the philistynes offred for a trespasse offeringe vnto the LORDE: Asdod one, Gasa one: Ascalon one, Gath one, and Ekron one: and golden myce, acordynge to the nombre of all the cities of the philistynes amonge the syue prynces, from the walled cite vnto the vylage, and vnto the greate playne felde, wher vpon they set the Arke of the LORDE (which was) vnto this daye vpon the felde of Josua the Beth Semite.

And certaine of Beth Semes were slaine because they had sene y Arke of the LORDE, and he slewe fiftye thousande and seuentye men of the people. Then mourned the people, because the LORDE had done so greate a slaughter in the people. And the men at Beth Semes sayde: Who maye stode before the LORDE so holy a God? And to whō shal he go frō vs? And they sent messangers to y inhabitants of Axiath Jearim, sayge: The



## The i. boke of the kynges.

philistynes haue brought the Arke of God agayne, come downe, & fetch it vp vnto you.

### The VII. Chapter.

**Rc. 5. a** **S**o the men of Biriath Jearim came downe, & fetched vp the Arke of the LORD, & brought it in to the house of Abinadab at Gibeā, & they consecrated Eleazar his sonne, & he might kepe the Arke. And fro the daye that the Arke of the LORD abode at Biriath Jearim, the tyme extended forth so longe tyll it came to twentye yeaeres: and all the house of Israel wepte after the LORD.

**Isa. 24. c**  
**Isa. 14. c**  
**Isa. 5. c**  
**Isa. 4. b** But Samuel sayde vnto all the house of Israel: \* If ye turne you withall youre hert vnto the LORD, then put awaye from you the straunge goddes and Astaroth, and directe youre hert vnto the LORD and serue him onely, so shall he deliuer you out of the hande of the philistynes. Then the childre of Israel put awaye Baalim and Astaroth from them, and serued the LORD onely.

**B** Samuel saide: Gather all Israel together vnto Mispa, that I maye praye for you vnto the LORD. And they came together vnto Mispa, and drue water, & poured it out before the LORD, and fasted the same daye, and there they sayde: We haue sinned vnto the LORD. So Samuel iudged the children of Israel at Mispa.

But whan the philistynes herde that the children of Israel were come together vnto Mispa, the prynces of the philistynes were vp agaynst Israel. Whan the childre of Israel herde that, they were afrayed of the philistynes, & sayde vnto Samuel: Ceasse not to crye vnto the LORD our God for vs, & he maie helpe vs out of the hande of the philistynes.

**Isa. 4. c** Samuel toke a fat lambe, & offered an whole burnt offering vnto the LORD, & cried vnto the LORD for Israel, and the LORD herde him.

**C** And whyle Samuel was offeringe the burnt sacrifice, the philistynes came to fight agaynst Israel. But the LORD thondred a thonder vpon the philistynes the same daye & discōfyted the, so the they were smytte before Israel. The wente the men of Israel forth, & chased the philistynes, & smote them till vnder Beth Car. Then toke Samuel a stone, & set it vp betwene Mispa & Sen, & called it the helpe stone, & sayde: Hitherto hath the LORD helped vs. Thus were the philistynes brought downe, & came nomore within the border of Israel. And the hād of the LORD was agaynst the philistynes, as longe as Samuel lyued.

**Rc. 4. a** **D** So Israel gat the cities agayne, that the philistynes had conquered, fro Ekron vnto Gath, with the borders therof, those did Israel rescue out of the hande of the philistynes.

## The viij. Chap.

nes: & Israel had peace with the Ammonites. Samuel iudged Israel as longe as he liued, & wrote aboute euery yeaere vnto Bethel & Gilgal & Mispa: & whā he had iudged Israel in all these places, he came agayne vnto Ramath, for there was his house, & there he iudged Israel, & builded an altare there vnto the LORD.

### The VIII. Chapter.

**B**ut whan Samuel waxed olde, he set his sonnes to be iudges ouer Israel. His firstborne sonne was called Joel, & the secōde Abia, & they were iudges at Bersaba. Neuertheles his sonnes walked not in his wayes, but enclined vnto conetousnes, & toke gifies, & wastyed the lawe. Then all the Elders in Israel gathered the selues together, & came to Ramath vnto Samuel, & saide vnto him: Beholde, thou art waxen olde, & thy sonnes walke not in thy wayes, & set a kynge ouer vs therfore, to iudge vs, as all the heithē haue. The was Samuel displeased whā they sayde: Geue vs a kynge, to iudge as. And Samuel prayed before the LORD.

The LORD saide vnto Samuel: Herten thou vnto the voyce of the people in all that they haue sayde vnto the. For they haue not refused the, but me, & I shulde not be kynge ouer them. They do vnto the as they haue done euery sence the daie that I brought them out of the lande of Egypte vnto this daye, and haue forsaken me, and serued other goddes. Her tē now therfore vnto their voyce. Yet testifye vnto them, and shewe them the lawe of the kynge that shall raigne ouer them.

And Samuel tolde all the wordes of the LORD vnto the people, that requyied a kynge of him. This shal be the lawe of the kynge that shal raigne ouer you: \* Your sonnes shal he take for his charettes, and for horsmen to runne before his charettes, and to be rulers & captaynes, to be plowemen to tyll his lande, and to be reapers in his harnesse, and to make his harnesse, and soch thinges as belongeto his charettes. As for yō daughters, he shal take the, to be Apotecaries, cokers and bakers. Your best lande and vynyardes, and oyle gardens shal he take, and geue vnto his seruantes: Of youre sedes also and vinyardes shal he take the Tithes, & geue vnto his chamberlaynes and seruantes. And youre seruantes and youre maydes, and youre best yonge men, and youre asses shal he take, and do his busynes withall. Of youre flockes shal he take the Tithes, and ye shal be his seruantes. Whan ye shal crye then at the same tyme ouer youre kynge, whom ye haue chosen you, the LORD shal not heare you at the same tyme. Neuerthelesse the people refused to

## The i. boke of the kynges.

heare the voyce of Samuel, and sayde: Not so, but there shall be a kynge ouer vs, & we maye be as all other heithē, & the kynge maie iudge vs, & go forth before vs, and gouerne oure warres. The herkened Samuel vnto all that the people sayde, & tolde it before the eares of the LORD. The LORD sayde vnto the: Her tē thou vnto their voyce, and make them a kynge. And Samuel sayde vnto the men of Israel: So youre waye euery one vnto his cite.

### The IX. Chapter.

**B**ere was a man of Ben Jamin named Cis, the sonne of Abiel, the sonne of Zeor, the sonne of Bethorah, & sonne of Apiah, the sonne of a man of Jemini, a valeant man, which had a sonne named Saul, which was so goodly a yonge man, that there was not a goodlier amonge the children of Israel, higher by the heade then all the people. Cis the father of Saul had lost his asses, and he sayde vnto Saul his sonne: Take one of the children with the, get the vp, go thy waye, and seke the asses. And he wente his waye thorow mount Ephraim, and thorow the lande of Solisa, and founde them not. They wente thorow the lande of Saalim, & there they were not. They passed thorow the lande of Jemini, & founde the not. But whā they came in to the lande of Zaph, Saul sayde vnto the childre that was with him: Come, let vs go home agayne, lest my father let go the asses, and take care for vs. He sayde: Beholde, here is an honorable man of God in this cite, all that he sayeth, cometh to passe. Let vs go thither now, peradventure he maye shewe vs our waye which we go. But Saul saide vnto his childre: Though we shulde go, what brynge we the man? For the bred is gone out of the water, and els haue we no gifte to brynge the man of God, what haue we? The childre answered agayne, and sayde: Beholde, I haue the fourth parte of a syluer Sycle by me, & same wyll we geue the man of God, that he maye shewe vs our waye.

**B**efore tyme in Israel, whan a man wente to afe counsell at the LORD, he sayde: Come, let vs go to the Seer: for they that now are called prophetes, were called Seers afore tyme. Saul sayde vnto his childre: Thou hast well spoken; come let vs go. And whan they wente vnto the cite where the man of God was, and came vp to the cite, they founde damfells which were gone forth to drawe water, vnto them they sayde: Is the Seer here? They answered them and sayde: Yee. Beholde, he is there, make haist, for he came in to the cite this daye, because the

## The ix. Chap. Fo. xxx.

people haue a sacrifice to do to daye in the hye place. Whan ye come in the cite, ye shal fynde him, & afore he go vp to the hye place for to eate: for the people wyll not eate tyll he come. For he shall blesse the offeringe, then shal they eate that are called. Therfore go ye waie vp, for enū now shal ye fynde him.

**C** And whan they came vp to the cite, and were euē in the myddes of the cite, beholde, Samuel came forth in their waye, and wolde go vp to the hye place. \* But the LORD had opened Samuels eare the daye afore, or euer Saul came, and sayde: Tomorrow aboute this tyme wyll I sende a man vnto the out of the lande of Ben Jamin, him shalte thou anoynte to be prynce ouer my people of Israel, that he maye deliuer my people from the hande of the philistynes: for I haue looked vpon my people, and their crye is come before me. Now whan Samuel behelde Saul, the LORD answered him: lo, & is the man of whom I tolde the, that he shulde raigne ouer my people.

Then came Saul vnto Samuel vnder the gate, and sayde: Tell me (I praye the) where is the Seers house? Samuel answered Saul, and sayde: I am the Seer. Go vp before me vnto the hye place: for ye shall eate with me to daye, tomorrow wyll I lett the go, and all that is in thine hert, wyll I tell the: and as for the Asses which were lost the dayes ago, care not thou for them, for they are founde. And to whom shal belonge all that is pleasaunt in Israel? Shall it not belonge vnto the and to all thy fathers house? Saul answered: Am not I a sonne of Jemini, & am of the smallest trybe, and my kynred the leest amonge all the kynreds of the trybe of Ben Jamin? Why speakest thou so the vnto me? Samuel toke Saul & his childre & brought them in to the perler where they shulde eate, and satt them aboute those that were called, of whom there were aboute a thirtie men. And Samuel sayde vnto the cokers: Geue me the porcion that I gaue the, and had the kepe it by the. Then the cokers toke vp a shulder, and bare it forth, and set it before Saul. And (Samuel) sayde: Beholde, this is left, laye it before the, and eate: for it was kepte for the agaynst this tyme, whan I called the people. Thus Saul ate with Samuel the same daye.

And whan they were gone downe from the hye place vnto the cite, he talked with Saul in the chamber. And they roste vpearly on the morow. And whan the mornynge sprynge arose, Samuel called Saul in the chamber, and sayde: Up, & I maye sende

1. Reg. 13. a

1. Jud. 20. c  
1. Reg. 15. d



## The i. boke of the kyniges.

the thy waye. And Saul gat him vp: & they both wete forth together, he and Samuel. And whan they came downe to the ende of the cite, Samuel sayde vnto Saul: Speake vnto 3 childe, that he go on forth before vs, but stode thou styll now, that I maie shewe the what God hath sayde:

The X. Chapter.



**T**hen toke Samuel a glasse of oyle, and poured it vpo his heade, and kysed him, and sayde: Seist thou that the LORDE hath anoynted the, to be the paince ouer his enheritaunce? Whan thou goest now fro me, thou shalt fynde two men besyde Rachels graue in the coast of Ben Jamin at Bethlah, which shal saie vnto the: The asses are founde, whom thou wentest to seke: and beholde, thy father hath put the asses out of his mynde, and takerth thoughte for the, and sayeth: What shall I do for my sonne?

And whan thou goest on forth from thence, thou shalt come to the Oke of Thabor, there shall thre men fynde the, which go vp vnto God towarde Bethel: one beareth thre kiddes, another thre loanes of bried the thyde a bottel with wyne: and they shall salute the, and geue the two loanes, which thou shalt take of their hande.

**A**fter that shalt thou come to the hyll of God, where the Philistynes watch is: and whā thou comest there in to the cite, there shall mete the a company of prophetes commynge downe from the hye place, and before them a psaltrey, and tabret, a pype and a harpe, and they them selues prophecience. And the spere of the LORDE shall come vpon the, and thou shalt prophecy with them, and shalt be chaunged in to another man.

Whan these tokens now come vnto the, then do what so euer commeth vnder thyne hande: for God is with the. Thou shalt go downe before me vnto Gilgall: Beholde, thither wyl I come downe vnto the, that

## The x. Chap.

thou mayest offre burnt offerynges and beed offerynges. Seuen dayes shalt thou tarye till I come to the, and shewe the what thou shuldest do. And whan he turned his shulder to go from Samuel, God chaunged him another hert, and all these tokens came the same daye.

And whan they came vnto the hill, beholde, there met him a company of prophetes: and the spere of God came vpon him, so that he prophecyed amonge them. But whā they which knewe him before, sawe him that he prophecyed with the prophetes, they sayde all amonge them selues: What is hapened vnto the sonne of Cis? Is Saul also amonge the prophetes? And one 3 was there, answered and sayde: Who is their father? Hereof came the proverbe: Is Saul also amonge the prophetes? And whā he had left of prophecience, he came vp to the hyll.

Sauls vncle sayde vnto him and to his childe: Whither wente ye? They answered: To seke the asses. And whan we sawe that they were awaye, we came vnto Samuel. Then sayde Sauls vncle: Tell me, what sayde Samuel vnto you? Saul answered his vncle: He tolde vs, 3 the asses were founde. One of 3 kyngdome he tolde him nothinge what Samuel had sayde.

Samuel called the people together vnto the LORDE to Mizpa, and spake vnto the children of Israel: Thus saith 3 LORDE the God of Israel: I broughte Israel out of Egypte, and deliuered you from the hande of 3 Egipcians, and from the hande of all the kyngdomes that oppressed you. But now haue ye refused yo<sup>r</sup> God, which hath helped you out of all youre sorowes and troubles, & ye haue saide vnto him: Set a kinge ouer vs. Well, stonde ye now before 3 LORDE accordyng to youre trybes and kynreds.

Now whan Samuel had broughte forth all the trybes of Israel, the trybe of Ben Jamin was taken. And whan he had broughte forth the trybe of Ben Jamin with his kynreds, the kynred of Matri was takē, & Saul the sonne of Cis was takē. And they sought him, but they founde him not.

Then aied they further at the LORDE, whether he was for to come thither. The LORDE answered: Beholde, he hath byd him selfe amonge 3 vessels. Then ranne they thither, and fetched him. And whan he stode amonge the people, he was hygher by the heade then all the people. And Samuel sayde vnto all the people: There se ye him whom the LORDE hath chosen, for in all

## The i. boke of the kyniges.

the people there is none like him. Then gaue all the people a shout, and sayde: God saue the new kynge.

Samuel tolde the people all the lawe of the kyngdome, and wrote it in a boke, and layed it before the LORDE. And Samuel let all the people go, every one to his awne house. And Saul wente home also vnto Gibeā, and there wente with him one parte of the hoost, whose hertes God had touched. But the childe of Belial sayde: What shal this felowe helpe vs, and despyed him, & broughte him no presente. But he made him as though he herde it not.

The XI. Chapter.

**A**has 3 Ammonite wete vp & layed sege vnto Jabes in Gilead. And all the men of Jabes sayde vnto Nabas: Be at one with vs, & we wyl serue the. But Nabas 3 Ammonite answered them: I wil make a covenaut with you, of this condicion, that I maye thrust out all youre right eyes, and put you to shame amonge all Israel. Then sayde all the Elders of Jabes vnto him: Geue vs seuen dayes respyte, that we maye sende messaungers into all 3 coastes of Israel: If there be then no sauoure, we wyl go forth vnto the.

**S**o the messaungers came vnto Gibeā of Saul, and spake this befoie the eares of the people. Then all 3 people lifte vp their voyce, and wepte. And beholde, Saul came after the open out of the felde, and sayde: What ayleth the people that they wepe? So they tolde him the earande of the men of Jabes. Then came the spere of God vpon him, whan he had herde these wordes, and his wrath was sore moued, and he toke a couple of oxen, and hewed them in sunder, and sent them in to all the coastes of Israel by the messaungers, sayenge: Who so euer goeth not forth after Saul and Samuel, his oxen shalbe thus dealte withall.

**T**hen fell the feare of the LORDE vpon the people, so that they wente forth like as one man, and they were tolde at Baseth, and of the childe of Israel there were thre hundred thousand men, and thirtie thousande of the children of Juda. And they spake vnto the messaungers that were come: Saye thus to the men of Jabes in Gilead: Tomorrow shal ye haue helpe, whan 3 Some is at the whotest. Whan 3 messaungers came and tolde this to the men of Jabes, they were glad. And the men of Jabes sayde: Tomorrow wyl we come forth vnto you, that ye maye do vnto vs, what so euer

## The xij. Chap. Fo. xxx.

it pleasech you. And on 3 nexte morow Saul set the people in thre partes, and came into the hoost abouite the mornyng watch, and smote the Ammonites tyll the daye was at the whotest. As for those 3 remayned, they were so scared, that two of them abode not together.

Then sayde the people vnto Samuel: Where are they that sayde: Shulde Saul raigne ouer vs? Deliyer vs here the men, that we maye put them to death. But Saul sayde: There shal noman dye this daye, for to daye hath the LORDE geuen health in Israel. Samuel sayde vnto the people: Come, let vs go vnto Gilgall, and renue the kyngdome there. Then wente all the people vnto Gilgall, and there they made Saul kinge befoie the LORDE at Gilgal, and offred deed offerynges befoie the LORDE. And Saul with all the men of Israel reioysed there greatly.

The XII. Chapter.

**S**amuel sayde vnto all Israel: Beholde, I haue hearkened vnto youre voyce in all that ye sayde vnto me, and haue made a kinge ouer you. And now lo, the re goeth youre kinge before you. As for me, I am waxen olde and graye heered, and my somes are with you: and I haue gone before you from my youth vp vnto this daye. Beholde, here am I: answere ye agaynst me befoie the LORDE and his anoynted, yf I haue taken eny mans ore or asse, yf I haue done eny man violence or wronge, yf I haue oppressed eny mā, yf I haue receaued a gifte of eny mans hande, and kepte it secretly, I wil restore it you agayne.

They saide: Thou hast done vs nether violence ner wronge, nether oppressed, ner taken ought of eny mans hande. He sayde: The LORDE be witnesse agaynst you, and so be his anoynted this daye, that ye haue founde nothinge in my hāde. They saide: Yee they shalbe witnesses. And Samuel sayde vnto the people: The LORDE which made Moyses and Aaron, and broughte youre fathers out of the londe of Egypte (is here present.) Seede forth now therfore, that I maye iudge you befoie the LORDE ouer the rightousnes of the LORDE, which he hath done for you and youre fathers.

\* Whan Jacob was come in to Egypte, youre fathers cryed vnto the LORDE. And he sent Moyses and Aaron to brynge youre fathers out of Egypte, and to cause them for to dwell in this place.

Deut. 9.4

Gen. 35.1

1. Reg. 11.1

1

1. Reg. 11.1  
1. Par. 13.2

D

1. Reg. 11.1

Ecc. 4.1  
Act. 20.1

B

Gen. 46.1  
Exod. 1.1  
Exo. 3.1



## The i. boke of the kynge.

## The xiiij. Chap.

id. 4. a But whan they forgat the LORDE their God, he solde them vnder the power of Sisera, the capayne at Hazor: and vnder the power of the Philistynes: and vnder the power of the kinge of the Moabites, which foughte agaynst them. But they cried vnto the LORDE, and sayde: We haue synned, in that we haue forsaken the LORDE, and serued Baalim and Astaroth. But now deliuer vs from the hande of oure enemies, and we wyl serue the. Then the LORDE sent Jerubaal, Bedan, Jephthac, and Samuel, z deliuered you from youre enemies rounde aboute, and caused you to dwell safe.

ud. 6. c  
ud. 13. d  
ud. 11. a  
Reg. 7. a  
C But whan ye sawe that Nahas the kynge of the children of Ammon came agaynst you: ye sayde vnto me: Not thou, but a kynge shal raigne ouer vs, where as notwithstandinge youre God was youre kynge. Now, there haue ye youre kynge, whos ye haue chosen and desyred: for lo, the LORDE hath set a kynge ouer you. If ye shal feare the LORDE now, and serue him, and hearken vnto his voice, and not be disobedient vnto the mouth of the LORDE, then shall both ye and youre kynge that raigneth ouer you, folowe y LORDE youre God. But yf ye hearken not vnto y voyce of the LORDE, but be disobedient vnto his mouth, then shal the hande of the LORDE be agaynst you, and agaynst youre fathers.

Scorde forth now also, and beholde this greate thinge, that the LORDE shal do before youre eyes. Is not now the wheate harvest? Yet wyl I call vpo the LORDE, so that he shal cause it thonder and rayne, that ye shall knowe and se the greate euell, which ye haue done in the sight of the LORDE, in that ye haue desyred to haue a kynge.

And whan Samuel called vpon the LORDE, the LORDE caused it to thoder and raine the same daye.

D Then all the people feared the LORDE greatly and Samuel, and they sayde all vnto Samuel: praiue thou vnto the LORDE thy God for thy seruantes, that we dye not: for beside oure synnes we haue done this euell also, that we haue desyred vnto vs a kynge. Samuel sayde vnto the people: Feare not, ye haue done all this euell in dede. Neuertheles departe not backe from the LORDE, but serue the LORDE with all youre hert, and go not asyde after vanite, for it profyteth you nothinge, and can not deliuer you, in so muche as it is but a vaynethinge. For the LORDE shal not forsake his people because of his greate names sake: for the LORDE hath

begonne to make you a people vnto him selfe. But God forbyd that I shulde synne so vnto the LORDE, to cease from prayenge for you, and from teachinge you the good z righteous waye. Feare ye the LORDE, and serue him faithfully with all y heart: for ye haue sene, how greate thinges he doth vnto you. But yf ye do wickedly, both ye z youre kynge shal perishe.

### The XIII. Chapter.

Saul had bene kynge one yere, and wha he had raigned ouer Israel two yeres, he chose him thre thousande me out of Israel: two thousande were with Saul at Michmas vpon the mount of Bethel, and one thousande with Jonathan at Gibeon of Beniamin. As for the other people, he let them go euery one vnto his tent. But Jonathan smote y Philistynes in their awne watch, which was at Gibeon. That came to y Philistynes eares. And Saul caused to blowe the trompes in all the lande, z to saye: Let the Hebrues heare. And all Israel herde saye: Saul hath smytten the Philistynes. And all the people cried after Saul vnto Gilgal.

Then the Philistynes gathered themselves together to fighte w Israel, thirtie thousande charrettes, sixe thousande hoisemen, and other people besyde, in nombre as the sonde by the See shore, and wente vp, and pitched at Michmas on the eastsyde of Bethanem. Whan the men of Israel sawe that myfortune laye vpon the neckes of the (for the people was come therto) they crope in to caves and denues, in to rockes, and holes and welles. But the Hebrues wente ouer Iordane in to y lande of Gad and Gilead. As for Saul he was yet at Gilgal, and all the people were sayntharted after him. Then taried he ten dayes acordinge to the tyme apoynted of Samuel. And whan Samuel came not vnto Gilgal, the people were scattered abroad from him. Then sayde Saul: Brynge me hither a burnt offeringe and deed offeringes. And he offred a burnt offeringe. But whan he had made an ende of the burnt offeringe beholde, Samuel came. Then wente Saul forth to meete him, that he mighte salute him.

But Samuel sayde: What hast thou done? Saul answered: I sawe that the people was scattered abroad from me, and thou camest not in due season: and the Philistynes were gathered together at Michmas. Then sayde J. Now shall the Philistynes come downe to me vnto Gilgal, and I haue not besought

## The i. boke of the kynge.

## The xiiij. Chap. Fo. xxxi.

at the face of the LORDE: z so I boldened myselfe, z offred a burnt offeringe.

Samuel sayde vnto Saul: Thou hast done foolishly, and not kepte the commandement of the LORDE thy God, which he commanded the. For (yf thou haddest not done this) he had prospered thy kyngdome vpo Israel for ever: but now shall not thy kyngdome contynue. The LORDE hath soughte him out a man after his owne hert: him hath the LORDE commanded to be pryncce ouer his people, for thou hast not kepte y the LORDE commanded y. And Samuel arose, and wente vp from Gilgal vnto Gibeon Beniamin.

D And Saul nombred the people that was founde with him, vpon a sixe hundred men. Saul z his sonne Jonathan, and y people that was with them, taried at Gibeon Beniamin: but y Philistynes had pitched their tentes at Michmas. And out of the host of the Philistynes there wente thre bondes of men to destroye: one turned the waye toward Ephraim in to the lande of Sual: another turned toward the waye of Bethoron: the thirde turned toward the waye, that reacheth to the valley of Zeboim vnto the wyl-dernes.

But there was not a smyth founde in all the lode of Israel: for y Philistynes thoughte: The Hebrues mighte happily make swerdes and speares. And all Israel were sayne to go downe to the Philistynes, whan eny man had a plowshare, a mattock, an axe, or a sythe to sharpe: and the edges of the plowshares, and mattocks, z forkes, and axes, were laboured, and the poyntes blont. Now whan the daye of the battayll came, there was nether swerde ner speare founde in the hande of all the people, that was with Saul and Jonathan: but for Saul and Jonathan his sonne there was somwhat founde. And y Philistynes watche wete out ouer by Michmas.

### The XIII. Chapter.

It fortuned at y same tyme, y Jonathan sayde vnto his lad which was his wapen bearer: Come, let vs go ouer to the Philistynes watch y lyeth aboue, z he tolde not his father. Saul dwelt at y ende of Gibeon vnder a pomegranate tre, which was in the suburbe. And the people y were by him, were vpon a sixe hundred men. And Abia the sonne of Achitob the brother of Jacob, the sonne of Phineas y sonne of Eli y prest of the LORDE at Silo, waye the overbody cote. But the people knewe

not that Jonathan was gone.

Betweene the passages where Jonathan soughte to go ouer vnto the Philistynes watch, there were two hye rockes, the one on the one syde, the other on the other: the one was called Bozez, the other Senné. And y one laye on the north syde toward Michmas, and the other on the south syde toward Gaba. And Jonathan sayde vnto his wapen bearer: Come, let vs go euery to y watch of these vncircumcised, peradventure the LORDE shal worke with vs. For it is no harde matter for the LORDE to helpe by many or by fewe. Then answered him his wapen bearer: Do all that is in thine hert, go on thy waie, beholde, I am with the, euen as thine hert wyl.

Jonathan sayde: Well than, whan we are gone ouer to the men, and come within the sighte of them, yf they saye: stonde styll, tyll we come to you, then wyl we stonde styll in oure place, and not go vp to them. But yf they saye: Come vnto vs, we wyl go vp to them, the hath the LORDE deliuered them in to oure hande, and this shalbe a token for vs. Now whan they came both in the sighte of the Philistynes watch, the Philistynes sayde: Se, y Hebrues are gone out of their holes, that they were crepte in to. And the men in the watch answered Jonathan and his wapen bearer, and sayde: Come vp to vs, and we wyl teach you what the matter is. Then sayde Jonathan to his wapen bearer: Come vp after me, the LORDE hath deliuered them in to Israels hande. And Jonathan claime vp with handes and fete, and his wapen bearer after him. And Jonathan smote them downe before him, and his wapen bearer slewe behynde him, so that the first slaughter that Jonathan and his wapen bearer dyd, was vpo a twentye men, with in the length of halue an aker of lande, which a pare of oxen maye tyll in one daye.

And there came a fearfulness and flighte in the host vpon the felde, and amonge all the people of the watch: and vpon the destroyers there came a fearfulness also and flighte, so that the lande was in a rumoure, and there came a flighte thow God. And Sauls watchmen at Gibeon Beniamin sawe, that y multitude gat them awaye, and ranne to and fro.

Saul sayde vnto the people that was with him: Tell and se which of vs is gone awaye. And whan they nombred, beholde, Jonathan z his wapen bearer was not there.



## The i. boke of the kynges.

Then saide Saul vnto Abia: Brynge hither the Arke of God (for at that tyme was the Arke of God with the children of Israel.) And whyle Saul was yet speakyng to the priest, the multitude in the Philistynes hoost gat vp, ranne, and was greete. And Saul sayde vnto the priest: Withdrowethine hande. And Saul cried, and all the people that was with him, and came to the battayll. And beholde, \* every mans swerde was agaynst another, and there was a very greater rumoure.

The hebrues also that were with \* Philistynes afore, and had gone vp with them in the hoost on euery syde, ioyned them selues vnto Israel which were with Saul and Jonathas. And all the men of Israel which \* had hyd the selues vpon mount Ephraim, whan they herde that the Philistynes fled, folowed after them in the battayll. Thus \* the LORDE helped Israel at that tyme, and \* the battayll lasted vnto Bethauen.

And whan the men of Israel came forth, Saul charged all the people the same daye, and sayde: Cursed be every man, which eateth bred vntyll euen, that I maye auenge me on myne enemies. Then all the people taisted no bred. And all the people of the land came in to the wodd. But there laye hony vpon the felde: and whan the people came in to the wodd, beholde, the hony flowed, but no man put of it to his mouth with his hande: for the people were afraied because of the oath. As for Jonathas he had not herde, that his father had charged the people, and he put forth his staff that he had in his hande, and dypped the ende of it in \* hony corme, and turned his hande to his mouth, and his eyes were lighted.

Then answered one of the people, and sayde: Thy father hath charged the people, and sayde: Cursed be every man that eateth ought this daye. Neuertheles the people were saynte. Then sayde Jonathas: My father hath troubled the lande: Se how lighte myne eyes are become, because I haue taisted a litle of this hony. If the people this daie had eate of the spoyle of their enemies that they founde, the slaughter shulde haue bene greater agaynst the Philistynes. Yet smote they the Philistynes the same daye from Michmas vnto Aialon, and the people were very weery.

And \* the people turned to the spoyle, and toke shepe and oren, and calues, and slewed them vpon the earth, \* and ate them with the bloude. Then was it tolde Saul: Behol

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de, the people synne agaynst the LORDE, in that they eate bloude. He sayde: Ye haue done euell: roll vnto me now a greete stone. And Saul sayde morouer: Go abrode amonge the people, and saye vnto them, that euery one brynge me his oxe and his shepe, and slaye them here, that ye maye eate, and not to synne agaynst the LORDE with eatyng of bloude. Then broughte all the people euery one his oxe with his hande the same night, and slewed them there. And Saul buylded an altare vnto \* the LORDE. This is the first altare that he buylded vnto the LORDE.

And Saul sayde: Let vs go downe after the Philistynes, by night, and spoyle them, yll it be cleare mornynge, that we let none escape. They answered: Do what so ever pleaseth the. But the priest sayde: Let vs go nye here vnto God. And Saul axed at God. Shal I go downe here after \* the Philistynes? \* and wilt thou deliuer the in to Israels hande? Neuertheles he answered him not at that tyme.

Then sayde Saul: Let all the armyes of the people come hither, and make search and se, in whom is this synne at this tyme. For as truly as God the Sauoure of Israel lyueth, \* and though it be in my sonne Jonathas, he shal dye. And no man answered him of all the people. And he sayde vnto all Israel: Dye on the one syde, I \* and my sonne Jonathas wyl be on this syde. The people sayde vnto Saul: Do as it pleaseth the. And Saul sayde vnto the LORDE the God of Israel: Do thou that right is. The was Jonathas and Saul taken: but the people wente forth free. Saul sayde: Cast the lot ouer me and my sonne Jonathas. So Jonathas was take. And Saul sayde vnto Jonathas: Tell me, what hast thou done? Jonathas tolde him, \* and sayde: I taisted a litle hony with the staff that I had in my hande, and beholde, must I dye therfore? The sayde Saul: God do this and that vnto me, Jonathas thou must dye the death.

But the people sayde vnto Saul: Shal we be taken? Jonathas sayde, that hath done so greete health in Israel this night? God forbid. \* As truly as the LORDE lyueth, there shal not one heer of his heade fall vpon \* the earth: for with God hath he wroughte at this tyme. So the people deliuered Jonathas, that he dyed not. Then wente Saul vp from the Philistynes: and the Philistynes wente vnto their place.

But whan Saul had equered the kyngdome ouer Israel, he foughte agaynst all the

## The i. boke of the kynges.

enemies rounde aboute, agaynst the Moabites, agaynst the childre of Ammon, agaynst the Edomites, agaynst the kyng of Zoba, agaynst \* the Philistynes: and whither so ever he turned him, he gat \* victory. And he made an hoost, and smote \* the Amalechites, and deliuered Israel from the hande of all those that spoiled them.

Saul had these sonnes: Jonathas, Isui, and Malchisua. And these were \* the names of his two doughters: the first borne Merob, \* and the yongest Michol. And Sauls wife was called Abinoam, the doughter of Ahimaas. And his chiefe captaynes name was Abner, the sonne of Ner, Sauls vncle. \* Cis was \* the father of Saul. But Ner \* the father of Abner was the sonne of Abiel.

There was a mightie sore warre agaynst the Philistynes, as longe as Saul lyued. And where Saul sawe a man that was stronge and mere for \* the warre, he toke him to him.

### The XV. Chapter.

Amuel sayde vnto Saul: \* The LORDE sent me to anoynte the for to be kyng ouer his people of Israel: heare now therfore the voyce of the wordes of the LORDE. Thus sayeth \* the LORDE Zebaoth: I haue remembred what Amaleck dyd vnto Israel, \* and how he layed wayte for him in \* the waye, whan he wente out of Egipte: Go \* the waye now therfore, and smyte the Amalechites, \* and damne them with all that they haue, \* and spare him not: but slaye both man and woman, children \* and suckylnges, oren \* and shepe, Camels and asses. Saul commaunded the people the same, and nombred them at Talaim, two hundred thousande fotemen, \* and ten thousande men of Iuda.

And whan Saul came to the cite of the Amalechites, he set an hynder watch by the ryuer, and sayde vnto \* the Kenites: Get you hence, departe, and go downe from \* the Amalechites, \* and I smyte you not with them, \* for ye shewed mercy vnto all the children of Israel, whan they departed out of Egipte. So the Kenites gat them awaye from amonge the Amalechites.

Then smote Saul the Amalechites from Heula vnto Sur (which lyeth ouer agaynst Egipte) \* and toke Agag the kyng of \* the Amalechites alyue, \* and dammed all \* the people with the edge of the swerde. Neuertheles Saul and the people spared Agag, and the shepe and oren \* and were good and fat, and the lambes, and all that was good, and wolde not damne the: but loke what was foule and nothinge worth, that they dammed.

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Then came the worde of the LORDE vnto Samuel, and sayde: Repenteth me that I made Saul kyng, for he hath turned himselfe backe fro me, and not confirmed my wordes. Therefore was Samuel angrie, \* and cried vnto the LORDE all that night. And Samuel gat him vp early, that he might mete Saul in \* the mornynge. And it was tolde him, that Saul was come vnto Carmel, \* and had set him vp a piler, and was gone aboute, and come downe to Gilgall.

Now whan Samuel came to Saul, Saul sayde vnto him: Blessed be thou vnto \* the LORDE, I haue persourmed the worde of \* the LORDE. Samuel answered: What crye is this then of shepe in myne eares, and the crye of oren which I heare?

Saul sayde: They haue broughte them from the Amalechites: for the people spared the best shepe \* and oren for the offeringe of \* the LORDE thy God, the other haue we dammed. Neuertheles Samuel answered Saul: Let me tell the what \* the LORDE hath sayde vnto me this night. He sayde: Saye on. Samuel sayde: Whan thou wast but small in thine awne eyes, wast thou not \* the heade amonge the trybes of Israel? \* and the LORDE anoynted the to be kyng ouer Israel: and \* the LORDE sent \* the in to the waye, \* and sayde: Go \* and waite \* and damne the synners the Amalechites, and fighte agaynst them, yll thou haue utterly destroyed the: Wherfore hast thou not hearkened vnto the voyce of the LORDE, but hast turned thy selfe to the spoyle, and done euell in the sighte of the LORDE?

Saul answered Samuel: Yee I haue hearkened vnto the voyce of the LORDE, \* and haue gone the waye that \* the LORDE sent me, and broughte Agag the kyng of the Amalechites, \* and dammed the Amalechites: but \* the people haue take of the spoyle, shepe \* and oren, and \* the best amonge the dammed, to offer vnto \* the LORDE thy God in Gilgall. Samuel saide: Hath the LORDE pleasure in sacrifices and burnt offeringes, as in obeynge the voyce of the LORDE? Beholde, \* obedience is better then offeringe, and to hearken is better then the fat of rammes. For disobedience is as \* the synne of \* witchcraft, and rebellion is as the blasphemy of Iolatrie. In so moch now as thou hast refused the worde of the LORDE, he hath refused the also, that thou shuldest not be kyng.

Then sayde Saul vnto Samuel: I haue synned, \* and I haue transgressed the commaundement of the LORDE and thy worde: for I was afraied of the people, and hearkened



unto their voyce. And now forgene me my synne, & retorne with me, that I maye wor- shippe y<sup>e</sup> LORDE. Samuel saide vnto Saul: I wil not turne backe with y<sup>e</sup>, for thou hast refused the worde of the LORDE, and the LORDE hath refused the also, y<sup>e</sup> thou shuldest not be kyng in Israel. And whan Samuel turned him backe to go his waye, he gat him by y<sup>e</sup> edge of his garment, & rete it. Then sayde Samuel vnto him: The LORDE hath rente the kyngdome of Israel from y<sup>e</sup> this daye, & genen it vnto y<sup>e</sup> neghbor, which is better then thou. The ouerwynner in Israel also shal not lye, nether shal he repent: for he is no man, that he shulde repent.

**G** He sayde: I haue synned, yet honoure me now before the Elders of my people and before Israel, and turne backe with me, that I maye worshippe the LORDE thy God. So Samuel turned agayne after Saul, that Saul mighte worshippe the LORDE. But Samuel sayde: Bynge me hither Agag the kyng of the Amalechites. And Agag wente vnto him tederly. And Agag saide: Thus departeth the bytternesse of death. Samuel sayde: \* Like as thy swerde hath made women childlesse, so shal y<sup>e</sup> mother also be with out children amonge women. So Samuel hewed Agag in peces before y<sup>e</sup> LORDE in Gilgall.

**Re. 17. d** And Samuel departed vnto Ramath. But Saul wente vp to his house at Gibea. And Samuel sawe Saul no more vnto the daye of his death. Nevertheless Samuel mourned for Saul, because it repented the LORDE, that he had made Saul kyng ouer Israel. **The XVI. Chapter.**

**A**ND y<sup>e</sup> LORDE sayde vnto Samuel: How longe mournest thou for Saul, whom I haue refused, that he shulde not be kyng ouer Israel: Fyll thine horne with oyle, go thy waye, I wyll sende the to Isai the Bethleemite: for amonge his sonnes haue I prouyded me a kyng. But Samuel sayde: How shal I go? Saul shal perceaue it, and shal slaye me. The LORDE sayde: Take the a calfe from the droue, & saye: I am come to do sacrifice vnto y<sup>e</sup> LORDE. And thou shalt call Isai to y<sup>e</sup> sacrifice, so shall I tell the what thou shalt do, that thou mayest anoynte me him, whom I shall shewe the. Samuel dyd as the LORDE sayde, and came to Bethleem. Then were the Elders of the cite astonnyed, and wente forth to mete him, and sayde: Is thy commynge peaceable? He sayde: Yee. I am come to do sacrifice vnto the LORDE. Sanctifye youre selues, &

come with me to the sacrifice. And he sanctified Isai and his sonnes, and called them to the sacrifice.

Now whā they came in, he behelde Eliab, & thoughte, whether he shulde be his anoynted before the LORDE. But y<sup>e</sup> LORDE sayde vnto Samuel: loke not vpon his countenance, ner vpon the tallnesse of his person, for I iudge not after the sighte of man. A man hath respecte vnto the thinge that is before his eyes, but the LORDE loketh vpon the hert. Then Isai called Abinadab, & broughte him before Samuel. And he sayde: This hath not the LORDE chosen. Then Isai broughte Samma. But he sayde: This also hath not the LORDE chosen. Then broughte Isai his seven sonnes before Samuel. Nevertheless Samuel saide vnto Isai: The LORDE hath chosen none of these.

And Samuel sayde vnto Isai: Acheue all the childre: He sayde: There is yet one y<sup>e</sup> leest of all, and beholde, he kepeth the shepe. The sayde Samuel vnto Isai: Sende & call him to be fetcht, for we will not sit downe at the table, vntyll he come. Then sent he, & caused him be broughte. And he was well coloured & fayre eyes & of a beutyfull countenance. And the LORDE saide: Arise, and anoynte him, that is he.



Thē toke Samuel his oyle home, & anoynted him amonge his brethre. And the spire of the LORDE came vpo David fro y<sup>e</sup> daye forth. As for Samuel, he gat him vp, & wente vnto Ramath.

But the spire of the LORDE departed from Saul, and an euell spire from y<sup>e</sup> LORDE vexed him. Then sayde Sauls seruantes vnto him: Beholde, an euell spire from God vexeth the. Let oure lord saie vnto his seruantes which stonde before him, y<sup>e</sup> they seke a man which can playe vpon the harpe, and instrumente, that whan the euell spire of God cometh vpon the, he maye playe w<sup>th</sup> his hande, to ease the withall. Then sayde Saul vnto his seruantes: Prouyde me a m<sup>n</sup>,

that can playe well vpon the instrumente, & brynge him vnto me.

**D** Then answered one of the children, & sayde: Beholde, I sawe a sonne of Isai y<sup>e</sup> Bethleemite, which can playe vpon the instrumente, an honest & valeant man, and one y<sup>e</sup> hath vnderstodunge in matters, & is wel fauoured. The Saul sent messaungers vnto Isai, saye: ge: Sende me David y<sup>e</sup> sonne, which is with the shepe. Then toke Isai an asse & bried, & a bottell w<sup>th</sup> wyne, and a kyd, and sent it vnto Saul by David his sonne. So David came to Saul, & stode before him, & he loued him well, and he became his wapen bearer. And Saul sente vnto Isai, saye: Let David remaine before me, for he hath founde fauor in my sighte. Now whan the spire of God came vpo Saul, David toke y<sup>e</sup> harpe, & played w<sup>th</sup> his hande: so was Saul refreshed, & eased, & the euell spire departed from him.

**The XVII. Chapter.**

**T**he philistynes gathered their hoost to y<sup>e</sup> battayll, and came together to Socho in Iuda, & pitched their tentes betwene Socho & Aseka, at the ende of Damim. But Saul & the mē of Israel came together, & pitched in the Oke valley, & prepared them selues to the battayll agaynst the philistynes. And the philistynes stode vpon a hyll on the one syde, and the Israelites vpon a hyll on the other syde, so that there was a valley betwene them.

Then stepte there forth from amonge the philistynes a stoute bolde man, named Goliath of Gath, sixe cubites and an hande breth hie, and had an helmet of stele on his heade, and a fast habergion vpon him, and the weight of his habergion was fyue thou sande Sicles of stele, and harnessse of stele had he vpon his legges, and a shyld of stele vpon his shoulders: and the shaft of his speare was like a weuers lome, and the yron of his speare had sixe hundred Sicles of yron, and his wapen bearer wente before him.

**D** And he stode and called vnto the hoost of Israel, and sayde vnto them: Wherfore are ye come forth to prepare youre selues to the battayll? Am not I a philistyne, and ye the seruantes of Saul? Chose one amonge you to come downe vnto me: yf he can fighte agaynst me and slaye me, then wil we be youre seruantes: but yf I can ouercome him and slaye him, then shal ye be oure seruantes, to do vs seruyce. And the philistyne sayde: I haue spokē disdainedly vnto the hoost of Israel this daye. Geue me one, and let v<sup>s</sup>

fighte together. Whan Saul and all Israel herde these wordes of y<sup>e</sup> philistyne, they were astonnyed, and sore afayed.

But David was the sonne of a man of Ephrata of Bethleem Iuda, whose name was Isai, which had eight sonnes, and was an olde man in Sauls tyme, and was well strycken in age amonge men. And the thre eldest sonnes of Isai were gone with Saul to the battayll. And there names were these: Eliab the first borne, Abinadab the seconde, and Samma the thirde. But David was the yongest of all. So whan the thre eldest were gone with Saul to the battayll, David wente agayne from Saul, to kepe his fathers shepe at Bethleem. But the philistyne stepte forth early in the mornynge and at even, and stode there fortye dayes.

Isai sayde vnto David his sonne: Take this Ephra of firmentye for thy brethien, and these ten loaves of bried (and runne to the hoost vnto thy brethien) & these ten new cheses, and brynge them to y<sup>e</sup> capayne, and loke how thy brethien do, whether it go well with them or no, and take what they byd the. But Saul and they, and all the men of Israel were in the Oke valley, and foughte agaynst the philistynes.

Then David gat him vpearly in the mornynge, and commytted the shepe to y<sup>e</sup> keeper, and toke his burthen, wente his waye, as Isai commaunded him, and came to the tē. And the hoost was gone forth, and had prepared them selues, and cried in the battayll: For Israel had set them selues in aray, and the philistynes were agaynst their hoost in their aray also.

Then leste David the vessell that he bare, with the keeper of the stuffe, and ranne to the hoost, and wente in, and saluted his brethien. And whyle he was yet talkynge with them, beholde, then came vp the stoute bolde man, whose name was Goliath, the philistyne of Gath, out of the philistynes hoost, and spakē like as afore, and David herde it. But every man of Israel, whan he sawe the man, fled from him, and was sore afayed of him.

And every man in Israel sayde: Haue ye sene the man commynge vp hither? For he is come vp hither, to speake disdainedly vnto Israel. And who so euer smyteth him, him wyll the kyng make ryche, and geue him his daughter, and make his fathers house fre in Israel.

Then sayde David vnto the men that stode by him: What shalbe done to the man, if iij



## The i. boke of the kynge.

that smyteth this philistyne, and turneth this shame away from Israel: For what is he this philistyne this uncircumcised, that defyeth the host of the living God? Then the people tolde him as afore. Thus shall it be done unto him: in that smyteth him. And Eliab his greater brother herde him talke with the men, and was very wroth agaynst David, and sayde: Wherfore art thou come downe: and why hast thou left a fewe shepe in the wyldernes? I knowe thy presumptuousnesse well ynough, and the wickednesse of thine hert: for thou art come downe to se the battayll. David answered: What haue I done now? Is there not an occasion? And he turned him selfe from him vnto another, and spake a cordinge as he had sayde before. Then the people answered him like as afore.

And whan they herde the wordes which David sayde, they tolde them in the presence of Saul, and he caused him be fetched. And David sayde vnto Saul: Let no man hert be discouraged because of him. Thy seruant shall go, and fighte with the philistyne. Neuertheles Saul sayde vnto David: Thou art not able to go agaynst this philistyne to fighte with him, for thou art but a childe: but this is a man of warre from his youth vp.

David sayde vnto Saul: Thy seruant kepte his fathers shepe, and there came a lyon and a bere, and caried awaye a shepe from the flocke, then wente I forth after him, and smote him, and delyuered it out of his mouth. And whan he wolde haue bene vpon me, I toke him by his beerde, and smote him, and slewe him. So thy seruant smote both the lyon and the bere. Therefore shall this philistyne this uncircumcised be euen as one of them: for he hath defyed the host of the living God. And David sayde: The LORD that delyuered me from the lyon and the bere, shall delyuer me also from this philistyne.

And Saul sayde vnto David: Go thy waye, the LORD be with the. And Saul clothed David with his clothes, and set an helmet of stele vpon his heade, and put an habergion vpon him. And David girded his swerde aboue his clothes, and beganne to go, for he had neuer bene used to it afore. Then sayde David vnto Saul: I can not go thus, for I haue not bene used to it, and so he laied it from him, and toke his staff in his hande, and chose fyue slighe stones out of the ryuer, and put them in the shepards

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bagge which he had by him, and toke a stone in his hande, and made him to the philistyne. And the philistyne wente forth, and made him to David, and his wapen beate before him.



Now whan the philistyne looked & sawe David, he thoughte some of him: for he was but a childe, well colourd, and beautifull to loke vpon. And the philistyne sayde vnto David: Am I a dogg then, that thou comest vnto me with a staffe? And he cursed David by his God, and sayde vnto David: Come hither to me, I wil geue thee flesh to the fowles vnder the heauen, and to the beastes in the felde. Neuertheles David sayde vnto the philistyne: Thou comest vnto me with swerde, speare and shyld. But I come vnto thee in the name of the LORD Zebaoth the God of the host of Israel, whom thou hast despyed. This daye shall the LORD deliuer thee into my hande, that I maye smyte thee, and take thy heade from thee, and geue the bodies of the host of the philistynes this daye vnto the fowles vnder the heauen, and to the wyld beestes vpon the earth, that all the lande maye knowe that Israel hath a God. And all this congregation shall knowe, that the LORD sauereth neither thow nor swerde nor speare: for the battayll is the LORDS, & he shall delyuer you in to oure handes.

Now whan the philistyne gat him vp, and wente forth and due nye vnto David, David made haifte, and ranne from the host vnto the philistyne. And David put his hande in his bagge, and toke out a stone, & thre it with the slynge, and hyt the philistyne euen in the fore heade, so that the stone sterte in his fore heade, and he fell downe to the grounde vpon his face.

So David ouercame the philistyne with the slynge and with the stone, and smote him, and slewe him. And for so moch as David had no swerde in his hande, he ranne and stode ouer the philistyne, and toke his sword

## The i. boke of the kynge.

de, and due it out of the sheeth, and slewe him, and smote of his heade withall. Whan the philistynes sawe that the strongest of them was ded, they fled. And the men of Israel and Juda gat the vp, and cryed and folowed vpon the philistynes, tyll they came vnto the valley, and to the portes of Ekron. And the philistynes fell downe slayne vnto Gath and to Ekron. And the children of Israel turned agayne from chassyng of the philistynes, and spoyled their tentes. But David toke the heade of the philistyne, and broughte it vnto Jerusalem, as for his armour, he layed it in his tente.

Whan Saul sawe David go forth agaynst the philistyne, he saide vnto Abner his chiefe captaigne: Abner, whose sonne is this childe? Abner sayde: As truly as thy soule lyueth O kynge, I wote not. The kynge sayde: Aye the whose sonne the yongeman is. Now whan David came agayne from the slaughter of the philistyne, Abner toke him, and broughte him before Saul, and he had the philistynes heade in his hande. And Saul sayde vnto him: Whose sonne art thou, thou yongeman? David sayde: I am a sonne of thy seruant Isai the Bethleemite.

### The XVIII. Chapter.

And whan he had made an ende of talkyng with Saul, the soule of Jonathas was bounde with the soule of David, and Jonathas loued him as his owne soule. And Saul toke him the same daye, and let him not go agayne to his fathers house. And Jonathas and David made a covenante together, for he loued him as his owne soule. And Jonathas put of his owne cote that he had vpon him, and gaue it vnto David: yee and his cloke, his swerde, his bowe, and his girdell. And David wente forth whither so euer Saul sent him, and behaned him selfe wysely. And Saul set him ouer the men of warre, and he pleased all the people well, and all the seruantes of Saul.

It fortuneth, that whan David was come agayne from the slaughter of the philistyne, the women wente out of all the cities of Israel with songes & daunces, to meete kynge Saul, with tymbrels, with myrth, and with fyddels. And the women sange one to another, and played & sayde: Saul hath smytten his thousande: but David his tenthousand.

Then was Saul very wroth, and was wroth displeased him sore, and he sayde: They ha

## The xviij. Chap. Fo. xxxiij.

ue ascribed ten thousande vnto David, and but one thousande vnto me: what shal he haue more but the kyngdome? And from that daye forth, Saul looked sowerly vpon David.

The nexte daye after came the euell spiritte of God vpon Saul, and prophced in the myddes of the house. But David played on the instrumente with his hande, as he was wonte daylie. And Saul had a iauelynge in his hande, and cast it, and thoughte: I wyll stycke David fast to the wall. Neuerthelesse David turned himselfe twyse awaye from him. And Saul was afrayed of David: for the LORD was with him, and was departed from Saul. Then Saul put him from him, and set him to be pryncce ouer a thousande men, and he went out and in before the people. And David behaned him selfe wysely in all his doynges, and the LORD was with him.

Now whan Saul sawe that he was so exceedinglye wysely, he stode in feare of him. But all Israel and Juda loued David, for he wente out and in before them. And Saul sayde vnto David: Beholde, my greatest doughter Merob-wyl I geue thee to wyfe: be stronge now, & gouerne the warres of the LORD. For Saul thoughte: my hande shal not be vpon him, but the hande of the philistynes. Neuertheles David answered Saul: Who am I? & what is my life & the kynred of my father in Israel, that I shulde marrye the kynges doughter?

But whan the tyme came, that Merob & doughter of Saul shulde haue bene geue vnto David, she was geuen vnto Abiel the holathite to wyfe. Neuerthelesse Michol Sauls doughter loued David. Whan this was tolde Saul, & matter pleased him well, & he sayde: I wyll geue him her, & she maye be a snare vnto him, & that the handes of the philistynes maye come vpon him. And he sayde vnto David: This daye shalt thou be my doughters husbande & secōde time. And Saul spake vnto his seruantes: Take ye David secretly & saye: Beholde, the kynge hath pleasure in the, and all his seruantes loue the, marrye thou therfore the kynges doughter.

And Sauls seruantes spake these wordes in the eares of David. But David saide: Thynke ye it but a small matter, to marrye the kynges doughter? As for me, I am but a poore symple man. And Sauls seruantes tolde him agayne, and sayde: Soch wordes hath David spoken. Saul sayde: Then saye ye vnto David: The kynge defyeth no dowry, but onely an hundredth foreskynnes of



the philistynes, that vengeance maye be taken of the kynges enemies. Howbeit Saul thought to cause Dauid be slayne by the handes of the philistynes. Then his seruantes tolde Dauid these wordes, and Dauid was contente with the matter, to marry the kynges doughter.

**G** And after a fewe dayes Dauid gatt him vp, and wente with his men, and smote two hundred men amonge the philistynes. And Dauid broughte their forefynnes, and made their nombre sufficient vnto the kyng, & he mighte marry the kynges doughter. The Saul gaue him his doughter Michol to wyfe. And Saul sawe and perceaued, that the LORDE was w<sup>th</sup> Dauid. And Michol Sauls doughter loued him. Then was Saul the more afrayed, and became his enemye as longe as he lyued. And whan the prynces of the philistynes were forth, Dauid behaued him selfe more wysely then all the seruantes of Saul in their outgoynge: so that his name was in greate reputacion.

The XIX. Chapter.

**S**aul spake to Jonathas his sonne, and to all his seruantes, that they shulde kyll Dauid. Neuerthelesse Jonathas the sonne of Saul loued Dauid exceedingly, and tolde him, and sayde: Saul my father goeth aboute to slaye the. Kepe the therfore (I praye the) in the mornynge and abyde in secrete, and hyde the. But I wyll go forth, and stonde besyde my father in the felde where thou art, and wyll speake of the vnto my father: and what soeuer I se I shal brynge the worde.

And Jonathas reported & best of Dauid vnto Saul his father, and sayde vnto him: Oh let not the kyng synne agaynst his seruante, for he hath not synned agaynst the, and his doynge is very necessary for the, he put his lyfe in his hande also, and smote the philistyne, & the LORDE dyd a greate health vnto all Israel: this hast thou sene, and reioysed therof. Wherfore wylt thou then offende agaynst innocent bloude, that thou woldest kyll Dauid without a cause? Then bethered Saul vnto the voice of Jonathas and sware: As truly as the LORDE lyueth, he shal not dye. Then Jonathas called Dauid, and tolde him all these wordes, and broughte him to Saul, so that he was in presence like as afore tyme.

But there arose a battayll agayne, and Dauid wente forth, and fought agaynst the philistynes, and smote a greate slaughter, so that they fled before him. Neuertheles

enell sperte of the LORDE came vpon Saul, and he sat in his house, and had a iankeyng in his hande. But Dauid plaid vpon the instrument with his hade. And Saul thought with the iauelinge to sticke Dauid fast to the wall. Howbeit, he wente asyde fro Saul and the iauelinge smote in the wall. And Dauid fled, and escaped that night.

Notwithstandinge Saul sent his messengers to Dauids house, that they shulde laye wayte for him, and kyll him in the mornynge. Michol Dauids wyfe tolde him this, and sayde: If thou saue not thy soule this night, thou shalt dye tomorrow. Then Michol let him downe thorow the wyndow, so that he wente his waye, fled, and escaped. And Michol toke an ymage, and layed it in the bed, and laied a goates skynne at the heade of it, and couered it with clothes. Then Saul sent messengers, to fetch Dauid. But she sayde: He is sicke. Neuerthelesse Saul sent messengers to se Dauid, & sayde: Bynge him vp to me with the bed, that he maye be slayne.

Now whan the messengers came, beholde, the ymage laye in the bed, and a goates skynne at the heade of it. Then sayde Saul vnto Michol: Why hast thou begyled me, and let myne enemye go, that he mighte escape? Michol sayde vnto Saul: he sayde vnto me: Let me go, or I wyl kyll the. For Dauid, he fled, and escaped, and came to Samuel vnto Ramath, and tolde him all & Saul had done vnto him. And he wente w<sup>th</sup> Samuel, and they abode at Naioth.

And it was tolde Saul: Beholde, Dauid is at Naioth in Ramath. Then Saul sente messengers to fetch Dauid. And they sawe a company of prophetes prophcedinge, and Samuel had the oversight of them. Then came the sperte of God vpon the messengers of Saul, so that they prophceded also.

Whan this was tolde Saul, he sent other messengers, which prophceded likewise. Then sente he messengers the thyrd tyme, and they in like maner prophceded. Then wente he himselfe also vnto Ramath, and whan he came to the greate well which is at Secho, he ayled and sayde: Where is Samuel and Dauid? Then was it tolde him: beholde, at Naioth in Ramath. And he wente thither, enen vnto Naioth in Ramath. And y<sup>e</sup> sperte of God came vpon him also, and he wrote & prophceded till he came vnto Naioth in Ramath. And he put of his clothes, & prophceded likewise before Samuel, & fell downe

nated all that daye and all that night. He re of came the prouerbe: Is Saul also amonge the prophetes?

The XX. Chapter.

**S**aul fled fro Naioth in Ramath, and came, & spake before Jonathas: What haue I done? What trespass haue I made? What haue I synned in & sighte of thy father, & he seeketh to kyll me? he sayde vnto him: God forbyd, thou shalt not dye. Beholde, my father doth nothinge, nether greate ner small, but he sheweth it be fore myne eares. Wherfore shulde my father the hyde this fro me? It shal not be so. The sware Dauid agayne, and sayde: Thy father knoweth well, & I haue founde fauoure in & sighte, therfore shal he thynke: Jonathas shal not knowe of this, lest it greue him. Verely, as truly as the LORDE lyueth, and as truly as & soule lyueth, there is but one steppe betwene me & death. Jonathas sayde vnto Dauid: I wil do for the what so euer thy heart desireth. Dauid sayde vnto him: Beholde, tomorrow is the new Mone, that I shulde sit at the table with the kyng. Let me hyde my selfe therfore in the felde vnto the thirde daye at enen. If thy father then are after me, saye: Dauid prayed me, & he mighte runne to Bethleem vnto his cite, for all his kynred haue there a yearly sacrifice. If he saye then: It is good, the stonde it well with & seruant. But yf he be wroth, thou shalt perceauie that he intendeth enell. Do mercy therfore vpon thy seruant: for with me & seruant hast thou made a couenaunt in the LORDE. But yf there be any trespass in me, then slaye me thy selfe, for why woldest thou brynge me vnto thy father?

Jonathas sayde: That be farre from the, that I shulde perceauie my father to intende eny euell agaynst the, and shulde not tell the. Dauid sayde: Who shal brynge me worde, yf thy father geue the an harde answer? Jonathas sayde vnto Dauid: Come, let vs go forth into the felde. And they wente out both in to & felde. And Jonathas sayde vnto Dauid:

LORDE God of Israel, yf I perceauie by my father tomorrow or on the thirde daye, that it goeth well with Dauid, & sende not vnto the, and shewe the before thine eares, then let the LORDE do this and that vnto Jonathas. But yf my father delyte in euell agaynst the, I wil shewe it before thine eares also, and let & go, that thou mayest departe in peace.

And the LORDE be with the, as he hath bene with my father. If I do it not, then do thou no mercy of the LORDE on me, while I lyue, no not whan I dye, and plucke thy mercy fro my house for euer. And whan the LORDE roterch out & enemies of Dauid, enery one out of the londe, then let Dauid rote out Jonathas also with his house, and the LORDE requyre it of the hande of Dauids enemies.

And Jonathas proceeded further, and sware vnto Dauid (he loued him so well: for he loued him enen as his owne soule) and Jonathas sayde vnto him: Tomorrow is & new Mone, and thou shalt be ayled after: for thou shalt be wanted where thou wast wonte to sit. But on the thirde daye come downe soone, & go in to & place where thou hydest the on the worck daye, & set the downe by the stone of Asel: then wyl I shute thie arrowes on & side, as though I wolde shute at a marke: and beholde, I wil sende the boye, and saye vnto him, Go seke & arrowes. If I saye now vnto the lad: Lo, the arrowes lye hitherwarde behynde &, fetch them, then come thou, for it is peace, and there is no parell, as truly as the LORDE lyueth. But yf I saye vnto the lad: beholde, the arrowes lye yonderwarde before the, then go thou thy waye, for the LORDE hath let the go. As for that which thou and I haue spoke together, the LORDE is betwene me and the for euer.

Dauid hid himself in the felde. And whan the new Mone came, the kyng sat him downe at the table to eate. Whan the kyng had set him downe in his place as he was wonte by the wall, Jonathas stode vp, but Abner sat him downe besyde Saul. And Dauid was myssed in his place. And Saul spake no thinge that daye, for he thought: There is somwhat happend vnto him, that he is not cleane. On the seconde daye of the new Mone, whan Dauid was myssed in his place, Saul saide vnto Jonathas his sonne: Wherfore is not the sonne of Isai come to the table nether yesterdaye ner to daye?

Jonathas answered Saul: he prayed me that he mighte go vnto Bethleem, and sayde: Let me go, for oure kynred hath a sacrifice to do in the cyte, and my brother hath sent for me himselfe: yf I haue founde fauoure now in thy syghte, I wyll go, and se my brethren: therfore is he not come to the kynges table. Then was the kyng wroth at Jonathas, and sayde vnto him: Thou wicked and vnchriste, I knowe how that thou hast chosen the sonne of Isai, to the shame



of thy selfe and of y<sup>e</sup> shamefull moether. For as longe as y<sup>e</sup> sonne of Isai lyueth vpon earth neether thou ner thy kyngdome shal prosper. Sende now therfore, and cause him to be fetched vnto me,\* for he is a childe of death.

Jonathas answered his father Saul and sayde vnto him: Wherfore shal he dye? what hath he done? Then shot Saul the iauelynge at him, that he might smite him. The per ceaued Jonathas, that his father was vterly determed to kyll Dauid, and he rose vp from y<sup>e</sup> table in a wrothfull displeasure, and ate no bried y<sup>e</sup> same seconde daye of the new Mone: for he was vexed because of Dauid, that his father had done him soch dishonour.

**S** On the morow wente Jonathas forth in to the felde, at the tyme appoynted of Dauid, and a litle boy with him, and sayde vnto y<sup>e</sup> boy: Runne and seke me the arrowes which I shute. Whan the boy ranne, he shot an arrowe ouer him. And whan the boy came to the place whither Jonathas had shot y<sup>e</sup> arrowe, Jonathas cryed after him, and sayde: The arrowe lyeth yonderwarde before the. And he cryed after him agayne: haist the, and stonde not styll. Then the boy gathered vp Jonathas arrowes, and brought them to his lorde. And the boy knewe nothinge, only Jonathas and Dauid knewe of y<sup>e</sup> matter.

Then Jonathas gaue his boy his wapens and sayde vnto him: Go thy waye, and cary them in to the cite. And whan the boy was gone, Dauid arose from the place towarde the south, and fell vpon his face to the ground, and worshipped thre tymes, and they kysed one another, and wepte together. But Dauid most specially. And Jonathas saide vnto Dauid: Go thy waye in peace. What soeuer we both haue sworne z spoke together in the name of the LORDE, the LORDE be witnesse betwene me and the, betwene my seide and y<sup>e</sup> seide for euer. And Jonathas gat him vp, and came in to the cite.

The XXI. Chapter.

**D**auid came to Nob to y<sup>e</sup> prest Ahimelech. And Ahimelech was astonied, whan he sawe Dauid communinge, and sayde vnto him: Why comest thou alone, and noman is with the? Dauid sayde vnto Ahimelech the prest: The kyng hath comytted a matter vnto me, and sayde: Let noman knowe wherfore I haue sent the, and what I haue commaunded the: for I haue appoynted my seruantes to mete me here z there.\* If thou haue now ought vnder thy hande, a loafe of bried or fyne, geue me the same in my hande, or what so euer thou findest.

The prest answered Dauid, and sayde: I haue no comen bried vnder my hande, but holy bried, yf the yonge men haue onely refused them selues from women. Dauid answered the prest, and sayde vnto him: The men were kepte thre dayes from vs whan we departed forth, and the yonge men selfes were holy. But this waye is unholy, nerthelesse it shalbe sanctified to daye in the instrumentes.\* Then the prest gaue him y<sup>e</sup> holy, in so moch as there was none other bried but the shewbreads, which were layd vp before the LORDE, that there might be ther freshbreads for therin the daye whan he toke them awaye.

But the same daye was there a man appeared in before the LORDE, one of Sauls seruantes, named Doeg an Edomite, y<sup>e</sup> mightiest amonge Sauls hyrdmen. And Dauid sayde vnto Ahimelech: Is there not a spare or a swerde here vnder thine hande? I haue not taken my swerde and weapons with me: for the kynges matter requyred haist. The prest sayde: The swerde of Goliath the Philistyne\* whom thou smotest in the Chel valley, is here wrapped in a cloth behynde the ouerbode cote. If thou wylt haue it, take it, for here is els none but it. Dauid sayde: There is not soch another, geue me it.

And Dauid gat him vp, and fled from Saul, and came to Achis y<sup>e</sup> kyng of Gath. But Achis seruantes sayde vnto him: This is Dauid the kyng of the londe, of whom they singe in the daunce, and sayde: Saul hath smytten his thousande, but Dauid hath ten thousande. And Dauid toke these wordes to hert, and was sore afraied of Achis the kyng of Gath, and altered his countenance before them, and shewed himselfe as he had bene madd in their handes, and stered towarde the doores of the gate, and his slauerynges ranne downe his beard. Then sayde Achis vnto his seruantes: Beholde, ye se that the man is out of his wyt, why haue ye brought him vnto me? Haue I to ferre madd men, that ye haue brought this hynde to be madd before me? Shulde he come in to my house?

The XXII. Chapter.

**D**auid wente fro thence, z fled vnto the caue of Adullam. Whan his brethren and all his fathers house heard that, they came downe thither vnto him. And there gathered vnto him all men that were in trouble and det, and sorry of hert, and he became their heade, so that there were

re with him vpon a foure hundred men.

And Dauid wente from thence towarde Mispah in the londe of the Moabites, and sayde vnto the kyng of the Moabites: Let my father and my mother go out and in amonge you, tyll I se what God wil do with me. And he leste them before the kyng of y<sup>e</sup> Moabites, so that they remayned by him, as longe as Dauid was in the castell. Nerthelesse the prophet Gad sayde vnto Dauid: Abide not in the castell, but go y<sup>e</sup> waye, and come in to the londe of Iuda. Then departed Dauid, and came in to the wodd of hareth. And Saul herde that Dauid and the men which were with him, were come forth.

Now whyle Saul dwelt at Gibeon vnder a groue in Rama, he had a Jauelynge in his hande, and all his seruantes stode by him. Then sayde Saul vnto his seruantes that stode by him: Heare ye children of Jeminis: Shal the sonne of Isai geue lodges and vnyardes vnto you all, z make you all captaynes ouer thousandes and ouer hundredes, that ye haue all conspyred agaynst me, and there is no man that sheweth it before myne eares, \* for so moch as my sonne also hath made a couenaunt with the sonne of Isai: There is noman amonge you that letteth it for my sake, or y<sup>e</sup> openeth it vnto myne eares: for my sonne hath stered vp my seruantes against me, that he maye laye wayte for me, as it is manifest.

Then answered Doeg y<sup>e</sup> Edomite which stode besyde Sauls seruantes, and sayde: I sawe the sonne of Isai, that he came vnto Nob, to Ahimelech y<sup>e</sup> sonne of Achitob, which aied counsell at the LORDE for him, and gaue him sode, z the swerde of Goliath the Philistyne.

Then sent the kyng, and caused to call Ahimelech the prest the sonne of Achitob, and all his fathers house, the prestes that were at Nob, and they came all to the kyng. And Saul sayde: Heare thou sonne of Achitob. He saide: Here am I my lorde. And Saul sayde vnto him: Wherfore haue ye conspyred agaynst me, thou z the sonne of Isai, that thou hast geuen him bried and a swerde, and aied counsell at God for him, to stere him vp, that he mighte laye awayte for me, as it is manifest?

Ahimelech answered the kyng and saide: And who is amonge all thy seruantes like Dauid, which is faithfull, and hath married the kynges doughter, and goeth in thine obedience, z is honorably taken in thine house?

Haue I begonne then first this daye to aie counsell at God for him? That be farre from me. Let not the kyng laie soch to his seruantes charge in all my fathers house: for thy seruante knewe not of all these thinges neether small ner greate. Nerthelesse the kyng saide: Ahimelech thou must dye y<sup>e</sup> death, thou and all thy fathers house. And the kyng sayde to his fore men that stode by him: Turne you, and slaye the prestes of the LORDE, for their hande is with Dauid also.

Not withstandinge the kynges seruantes wolde not laye their handes vpon y<sup>e</sup> prestes of the LORDE, to slaye them. Then saide y<sup>e</sup> kyng vnto Doeg: Turne the, and slaye the prestes.\* Doeg the Edomite turned him, and slewe the prestes, so that the same daye there dyed fyue and foure score men, which wayre ouerbode cotes of linnen. And Nob the cite of the prestes smote he with the edge of the swerde, both men and women, children and sucklynges, oxen and asses, and shepe.

Nerthelesse there escaped a sonne of Ahimelech (the sonne of Achitob) whose name was Abiathar, and fled after Dauid, and tolde him, that Saul had slayne y<sup>e</sup> prestes of the LORDE. Dauid sayde vnto Abiathar: I knewe well the same daye that Doeg the Edomite was there, that he wolde tell Saul. I am guiltye of the soules of thy fathers house. Abide thou with me, and feare not. He that layeth wayte for my lyfe, shall laye wayte for thine also, and thou shalt be preferred with me.

The XXIII. Chapter.

**I**t was tolde Dauid: Beholde, the Philistynes fight agaynst Cegila, and spoyle the barnes. Then Dauid aied at the LORDE, and sayde: Shal I go, z smyte these Philistynes? And the LORDE sayde vnto Dauid: Go thy waye, thou shalt smyte the Philistynes, and deluyne Cegila. But y<sup>e</sup> men that were with Dauid, sayde vnto him: Beholde, we are here in feare in Jewry, and shall we go to Cegila vnto the hoost of the Philistynes? The Dauid aied at the LORDE agayne. And the LORDE answered him, and sayde: Up, ge: the downe to Cegila, for I wil deluyne the Philistynes in to thy hande.

So Dauid wente with his men vnto Cegila, and fought agaynst the Philistynes, z dioune awaye their catell, and smote them with a greate slaughter. Thus Dauid deluynered them of Cegila. For whan Abiathar the sonne of Ahimelech fled vnto Dauid at Cegila, he bare downe the ouerbode cote with him.



Thē was it tolde Saul, that David was come to Cegila, and he sayde: God hath deliuered him in to my hāde, for he is shut fast in, now that he is come in to a cite which is kepe w<sup>th</sup> gates and barres. And Saul caused for to call all the people downe to & battail vnto Cegila, & they might beseege David and his men. But whan David perceaued & Saul intended euell against him, he saide vnto Abiathar & prest: Brynge me hither the ouerboddy cote. And David sayde: O LORDE God of Israel, thy seruauunt hath herde, that Saul goeth aboute to come for to destroye the cite of Cegila for my sake. Shal the citysens of Cegila deliuer me ouer in to his handes? And shal Saul come downe, as thy seruauunt hath herde? Tell thy seruauunt this, O LORDE God of Israel. And the LORDE saide: He shal come downe.

David sayde: Shall the citysens of Cegila deliuer me and my men in to Sauls handes? The LORDE sayde: Yee. Thē David gat him vp with his mē, of whom there were vpon a hire hundreth, & walked whither they coude. Now whan it was tolde Saul that David was escaped from Cegila, he let his iourneysonde. As for David, he remayned in the wilderness in the castell, and abode vpon the mount in the wilderness of Siph. But Saul sought him as longe as he luyed. Nevertheless God gaue him not in to his handes. And David sawe, that Saul was gone forth to seke after his life. But David was in the wilderness of Siph, in the wodd.

Then Jonathan the sonne of Saul gat him vp, and wēt vnto David in to the wodd, and strengthened his hande in God, and sayde vnto him: Feare not, my father Sauls hande shal not finde & and thou shalt be kynge ouer Israel, so will I be the nexte vnto the. And & my father knoweth right well. And they made a couenauent both together before the LORDE. And David remayned in the wodd. As for Jonathan, he wente home agayne.

But the Siphites wente vp to Saul vnto Gibeath, and sayde: Is not David hyd with vs in the castell in & wodd, vpon mount Hachila, which lyeth on the righte hande of the wilderness? Let the kynge come downe now therfore accordinge to all the desyre of his hert, and we will deliuer him in to the kynge's hande. Then sayde Saul: Blessed be ye of the LORDE, that ye haue had pytie vpon me: Go youre waye now therfore, and be sure, that ye maye knowe and se in what place his fete haue bene, and who hath sene

him there: for it is tolde me, that he is full of subtiltye. Take well and spye out all the places, where he hydeh him, and come agayne to me, whan ye are sure, and I will go with you. If he be in the londe, I will enquire after him amonge all the thousandes in Israel.

Then gat they them vp, and wente their waye vnto Siph before Saul. But David and his men were in the wilderness of Mahon, even in the felde on the righte hande of the wilderness. Now whan Saul wente thither with his men to seke him, it was tolde David, and he gat him downe to the rocke, and abode in the wilderness of Mahon. Whan Saul herde that, he folowed a fter David in the wilderness of Mahon. And Saul with his men wente on the one syde of the hill. But whan David made haist to escape from Saul, Saul with his men compassed aboute David and his men, that he might take them. Nevertheless there came a messenger vnto Saul, and sayde: Make haist and come, for the philistynes are fallē in to the londe. Thē Saul turned him from chasinge of David, and wente agaynst the philistynes. Therfore is & place called \* Sela Nabeloth. And David wente vp from thence, and abode in the castell at En Gaddi.

## The XXIII. Chapter.

Now whan Saul came agayne from the philistines, it was tolde him: Beholde, David is in the wilderness of Engaddi. And Saul toke thre thousand chosen men out of all Israel, and wente to seke David with his men vpon the stony rockes of the wylde goates. And whan he came to the shepe foldes by & waye, there was a cave, and Saul wente in to couer his fete. But David and his men sat behinde within the cave.

Then sayde Davids men vnto him: This is the daye, wherof the LORDE thy God hath sayde vnto the: Beholde, I will deliuer thine enemye in to thy hande, that thou mayest do w<sup>th</sup> him what it pleaseth the. And David stode vp, & cut of the tye of Sauls garment quietly. Nevertheless it smote him afterwarde in his hert, because he had cut of the tye of Sauls garment, and sayde vnto his men: The LORDE let that be farrest from me, that I shulde do it, & laye my hande vpon my lord the LORDES anoynted: for he is anoynted of the LORDE. And David withheld his seruantes with wordes, & suffered them not to ryse vp agaynst Saul.

But whan Saul gat him vp out of the

cave, and was goinge his waye, David rose vp also after him, and wente out of the cave, and cried behynde Saul, & sayde: My lord the kynge. And Saul looked behynde him. And David bowed downe his face to the earth, and worshipped, and sayde vnto Saul: Why herkenest thou vnto the wordes of men, that saye: David sekerh thy myssfortune? Beholde, thine eyes se this daye that the LORDE gaue the in to my hande in the cave, and I was counceled to slaye the: Nevertheless thou wast sauoured, for I sayde: I will not laye my hande vpon my lord, for he is the LORDES anoynted. Beholde, my father the tye of thy garment in my hande, that I wolde not slaye the, whan I cut of the tye of thy garment. Nowe and fi, & there is no euell ner trespass in my hand: neither haue I offended the, and thou followest after my soule, to take it awaye. The LORDE shal be iudge betwene me and the, and auenge me on the, but my hāde shal not be vpon the, accordinge as it is sayde after the olde proverbe: Vngodlynes commeth of the vngodly: but my hande shal not be vpon the. Whom persecutest thou O kynge of Israel, whom persecutest thou? a deed dogg: a fleece. The LORDE be iudge, and geue sentence betwene me and the, and cōsidre it, and defende my cause, and deliuer me from thy hande.

Now whan David had spoken out these wordes vnto Saul, Saul saide: Is not this thy voyce my sonne David? And Saul lifte vp his voyce, and wepte, and saide vnto David: Thou art more righteous then I: for thou hast recompensed me good, but I haue rewarded the euell. And this daye hast thou shewed me how thou hast done me good, for so much as & LORDE hath deliuered me in to thy hande, and thou neuertheless hast not slaine me. What is he, which yf he fynde his enemye, wyll let him go in a good waye? The LORDE reward the good for & thou hast done vnto me this daye. Beholde now, I knowe that thou shalt be kynge, & the kynge dome of Israel stondesth in thy hande: sweare now therfore vnto me by the LORDE, & thou shalt not rote out my sede after me, neither destroye my name out of my fathers house. And David swore vnto Saul. Then went he Saul home, but David gat him vp with his men vnto the castell.

## The XXV. Chapter.

Now Samuel dyed, and all Israel gathered them selues together, mourned for him, & buried him in his house at

Ramath. As for David, he rose, and wente downe in to the wilderness of Paran. And there was a man at Maca, and his possession at Carmel, and the man was of greate power, and had thre thousande shepe, and a thousande geates. And it fortuned that he clypped his shepe at Carmel, and his name was Nabal, but his wyues name was Abigail, and she was a woman of good understandinge, & bewtyfull of face. But the man was harde, and wicked in his doynges, and was one of Caleb.

Now whan David herde in the wilderness & Nabal clypped his shepe, he sent out ten yonge men, & saide vnto them: Go vp vnto Carmel, & whan ye come to Nabal, salute him frendly on my behalfe, & saye: Good lucke, peace be w<sup>th</sup> the & thine house, & with all & thou hast. I haue herde saye that thou hast shepe clyppers. Now & shepherdes whom thou hast, haue bene with vs, we haue done them no dishonoure, and they wated no thinge of their nombre, as longe as they were at Carmel: Are thy yonge men, they shal tell the, and let thy yonge men fynde sauoure in & sighte: for we are come in a good daye, geue thy seruantes & thy sonne David what thy hande syndeth.

And whan Davids yonge men came, and spake all these wordes on Davids behalfe vnto Nabal, they lefte of. But Nabal answered Davids seruantes, & sayde: What is he & David? & who is the sonne of Isai? There are many seruantes now & runne awaye from their masters. Shulde I take my bried, water and flesh, that I haue slayne for my clyppers, & geue it vnto me whom I knowe not whence they are?

Thē Davids yonge mē turned their waye agayne. And whan they came agayne vnto him, they tolde him all these wordes. Thē sayde David vnto his men: Euery man gyde his swerde aboute him. And euery one gyde his swerde aboute him. And David gyde his swerde aboute him also, and there wēt he vp after him vpon a fowre hundreth men, but two hundreth remayned w<sup>th</sup> the stuffe.

Nevertheless Abigail Nabals wife tolde one of hir yonge men, and sayde: Beholde, David sent messaungers out of the wilderness to blesse oure lord, & notwithstandinge he was scarce vpon them, and yet haue they bene very profitable men vnto vs, and haue done vs no dishonoure, and we wated none of the nombre as lōge as we walked with them, whan we were in the felde: but they haue bene oure wall daye and nighte, as lon



ge as we kepte the shepe by them. Take he-  
de now therfore, and loke well what thou  
doest, for there is surely a myffortune at han-  
de agaynst oure lorde, & agaynst all his hou-  
se. And he is a man of Belial, to whom no  
man darre saye any thinge. Then Abigail  
made haist, and toke two hundred loanes of  
bied, and two botels of wyne, and fyue she-  
pe ready dighte, and fyue measures of fir-  
mentye, and an hundred frayles of rasens,  
and two hundred frayles of fygges, & layed  
them vpon asses, and sayde to hir yonge men:  
Go ye youre waye before me, beholde, I wyl  
come after. And she tolde Nabal hir hous-  
bade nothings therof. And as she rode vpon  
the asse, and wente downe in the shadowe of  
a hill, beholde, Dauid & his men met hir dow-  
ne, so that she came vpon them.

**D** But Dauid sayde: Wel, all that this man  
had in a wyldernes, haue I kepte for naugh-  
te, so that there wanted nothings of all that  
he had, and he rewardeth me euell for good.  
God do this and yet more vnto the enemies  
of Dauid, yf vntyll to morow in the mornyn-  
ge I leaue this man (of all that he hath) so  
much as one that maketh water agaynst a  
wall. Now whan Abigail sawe Dauid, she  
lighte downe from the asse in all the haist,  
and fell vpon hir face before Dauid, and wor-  
shipped him to the grounde, and fell at his fe-  
te, and sayde: Oh my lorde, let this trespass  
be myne, and let thy handmayde speake befo-  
re thine eares, and heare the wordes of thy  
handmayden: Let not my lorde set his hert  
agaynst this Nabal the man of Belial, for  
he is a foole, accordinge as his name is cal-  
led: his name is foole, and foolishnes is with  
him. As for me thy handmayde, I sawe not  
my lordes yonge men, whom thou dydest  
sende.

But now my lorde, as truly as the LORDE  
lyueth, and as truly as thy soule lyueth, the  
LORDE hath kepte thee backe, & thou shul-  
dest not come agaynst bloude, and he hath  
deliuered thine hande.

**E** Thine enemies be now as Nabal, and so  
be they that wolde my lorde euell. Here is a  
blessynge, & thy handmayde hath brought  
my lorde, take it, and geue it vnto the yonge  
men, that walke vnder my lorde. For a sure  
house shal a LORDE make my lorde, which  
fightheth the fighthe of the LORDE, and no  
euell shal be founde in the all thy life longe.  
And yf any man ryse vp to persecute a, and  
to laye wayte for thy soule, then shal the sou-  
le of my lorde be bounde in the bundell of a  
lyuynge, euen with the LORDE thy God.

But a soule of thine enemies shal be turned  
backe to the slynge. Whan the LORDE ther-  
fore doth all this good for my lorde (which  
he hath promysed thee) and commaundeth a,  
to be his Duke ouer Israel, then shal it be  
stomblinge blocke ner occasion of fallinge  
vnto my lordes hert, that thou hast not shod  
bloude without a cause, and auenged thy  
selfe, then shal a LORDE do good vnto my  
lorde, and thou shalt thynke vpon thy hand-  
mayden.

Then saide Dauid vnto Abigail: Blessed  
be the LORDE God of Israel, which hath  
sent thee to mete me this daye: and blessed be  
thy speach, and blessed be thou, which hast  
kept me backe this daye, that I am not co-  
me agaynst bloude, to auenge me with my  
ne awne hande. Verely (as truly as the LOR-  
DE the God of Israel lyueth, which hath  
hyndred me that I shulde do the noeuell.)  
If thou haddest not met me in all the haist,  
Nabal shulde not haue had leste him vntill  
a lichte mornynge, so much as one that ma-  
keth water agaynst the wall. So Dauid to-  
ke of hir haire what she had brought him,  
and sayde vnto her: Go vp in peace vnto thy  
house: beholde, I haue hearkened vnto thy  
voce, and accepted thy personne.

But whan Abigail came to Nabal, be-  
holde, he had prepared a feast in his house  
for a kynge's feast, and his hert was merry, for  
he was very dronken. And she tolde him no-  
things, nether small ner greete vntill a clea-  
re mornynge. But whan it was daye, & the  
wyne was come from Nabal, his wife tolde  
him these thinges.

Then was his hert deede in his body, so  
that he became euen as a stone: and ouer ten  
dayes the LORDE smote him, so that he dyed.  
Whan Dauid herde that Nabal was deede,  
he sayde: Blessed be a LORDE which hath  
auenged my rebuke on Nabal, and preserued  
his seruauit from euell. And the LORDE  
hath rewarded Nabal that euell vpon his  
heade.

And Dauid sent, and caused to talke with  
Abigail, & he mighte take her to wife. And  
whan Dauid's seruantes came to Abigail  
vnto Carmel, they spake vnto her, and saide:  
Dauid hath sent vs vnto thee, that he may  
take a to wife. She rose vp, and worshipped  
vpon hir face vnto the earth, and sayde: be-  
holde, here is thy handmayde, that she may  
do seruyce vnto the seruantes of my lorde,  
and to washe their fete. And Abigail made  
haist, and gat her vp, and rode vpon an asse,  
and fyue maydens that were vnder her, and

wente after Dauid's messengers, and beca-  
me his wife. Dauid toke Abinoam of Jes-  
rad also, and they both became his wyues.  
But Saul gaue Michol his daughter the  
wife of Dauid vnto Phalti a sonne of Laish  
of Gallim.

## The XXVI. Chapter.

**T**hey of Siph came to Saul vnto Gi-  
beath, & sayde: Is not Dauid hyd  
vpon the hill of Hachila, which lyeth  
ouer agaynst the wyldernes? Then Saul  
gat him vp, and wente downe to the wil-  
dernes of Siph, and thre thousande chosen men  
of Israel with him, to seke Dauid in the wil-  
dernes of Siph, and pitched vpon the hill  
of Hachila, which lyeth by the waye before  
the wyldernes. But Dauid remayned in the  
wyldernes, and whan he sawe that Saul ca-  
me after him in to the wyldernes, he sent out  
spyes, and knewe of a suertie, that he was co-  
me in dede.

And Dauid gat him vp, and came to the  
place where Saul had pitched his tent, and  
sawe the place where Saul laye with his  
chefe capteyne. Abner a sonne of Ner: for  
Saul laye in the tent, and the host aboute  
him. Then answered Dauid, and sayde vnto  
Abimelech the Hethite, and to Abisai the  
sonne of Jeru Ja a brother of Joab: Who  
wil go downe to me to Saul in to the host?  
Abisai sayde: I wil go downe with thee.

**D** So Dauid and Abisai came to the peo-  
ple in the nyght season, & beholde, Saul laye  
and slepte in the tent, and his speare sticke  
in a grounde at his heade. But Abner and  
the people laye rounde aboute him. The say-  
de Abisai vnto Dauid: God hath closed thi-  
ne enemye in thine hande this daye. Therfo-  
re will I now thrust him thorow once with  
the speare euen in to the grounde, & he shall  
haue ynough of it. Tenecherles Dauid say-  
de vnto Abisai: Destroye him not, for who  
wil laye hande vpon the anoynted of a LOR-  
DE, & remayne vngiltye? Dauid sayde mor-  
ouer: As truly as the LORDE lyueth, yf a  
LORDE him selfe smyte him not, or excepte  
his tyme come that he dye, or that he go in  
to the battayll and perishe, the LORDE let  
it be farre fro me, that I shulde laye my han-  
de on the LORDE'S anoynted. Take a spea-  
re now therfore at his heade, & the cuppe of  
water, & let vs go. So Dauid toke a speare &  
the cuppe of water at Saul's heade, & they  
wente their waye. And there was no man  
sawe it, ner perceaued it, nether awaked, but  
they slepte euery one, for there was a depe  
sleepe fallen vpon them from the LORDE.

Now whan Dauid was come ouer on a  
other syde, he stode vpon the toppe of the  
mount a farre of (so that there was a wyde  
space betwene them) and cried vpon a peo-  
ple, and vpon Abner the sonne of Ner, & say-  
de: Hearest thou not Abner? And Abner an-  
swered and sayde: Who art thou that cryest  
so, and disekest the kynge? And Dauid say-  
de vnto Abner: Art thou not a man? And  
where is there such one as thou in Israel?  
Why hast thou not then kepte thy lorde a  
kynge? for there is one of a people come in  
to destroye thy lorde a kynge. It is not well  
that thou hast done. As truly as the LORDE  
lyueth, ye are the children of death, because  
ye haue not kepte youre lorde the LORDE'S  
anoynted. Beholde now, where is a kynge's  
speare, and the cuppe of water that was at  
his heade.

Then knewe Saul the voyce of Dauid,  
and saide: Is not that thy voyce my sonne  
Dauid? Dauid sayde: It is my voyce my lor-  
de the kynge. And he sayde morouer: Why  
doth my lorde so persecute his seruauit?  
What haue I done? and what euell is the-  
re in my hande? Yet let my lorde the kynge  
heare but the wordes of his seruauit: If a  
LORDE promote the agaynst me, let there be  
smelled a mentofferynge: but yf the childre  
of men do it, cursed be they before the LOR-  
DE, because they haue thrust me out this  
daye (that I shulde not dwell in the LORDE'S  
inheritaunce), and saye: Go a waye, and ser-  
ue other goddes. So fall not now my blou-  
de vpon the earth from the face of the LOR-  
DE. For the kynge of Israel is gone forth to  
seke a flee, as a partridge is folowed on vpon  
the mountaynes.

And Saul sayde: I haue synned: Come a-  
gayne Dauid my sonne, I wil do the nomore  
hurte, because my soule hath bene deare in a  
fighthe this daye. Beholde, I haue done foo-  
lishly and very vnwysely. Dauid answered  
and sayde: Beholde, here is the kynge's spea-  
re, let one of the yongemen come ouer here  
and fetch it. But the LORDE shal reward  
euery one accordinge to his righteousnes and  
faith, for a LORDE deliuered a this daye  
into my hande: neuertheles I wolde not laie  
my hande vpon the LORDE'S anoynted. And  
as a soule hath bene greatly reputed in my  
fighthe this daye, so let a LORDE repente my  
soule in his fighthe, & deliuer me from all trou-  
ble. Saul saide vnto Dauid: Blessed be thou  
Dauid my sonne, thou shalt do it, & be able.  
But Dauid wente his waye, and Saul tur-  
ned agayne vnto his place.



**A**mid thoughte in his hert: One of these dayes shal I fall into the handes of Saul: It is better that I get me my waye into y<sup>e</sup> londe of y<sup>e</sup> philistynes, that Saul maye leaue of from sekynge me in all the coastes of Israel, so shal I escape his handes. And he gat him vp, and wente ouer (with the sixe hundred men that were with him) vnto Achis the sonne of Maach kyng of Gath. So David remayned by Achis at Gath, with his mē, every one with his housholde, and David with his two wyues, Ahinoam the Iesraelitisse, and Abigail Nabals wife of Carmel. And whan worde came to Saul that David was fled vnto Gath, he soughte him nomore.

And David sayde vnto Achis: If I haue founde grace in thy sighte, then let there be geuen me a place in one of the cities of the londe, that I maye dwell therein. Wherfore shulde thy seruauant dwell in the kynges cite with the? Then Achis gaue him Siclag the same daye. Therfore belongeth. Siclag to the kynges of Iuda vnto this daye. The tyme that David dwelt in the londe of the philistynes, is foure monethes.

**B** David wente vp with his men, and fell in to the londe of the Gessurites and Girsites, and Amalechites: for these were the inhabitants of this londe of olde, as thou comcest to Sur vnto the lode of Egipte. But whā David smote y<sup>e</sup> londe, he let nether man ner woman lyue, and toke the shepe, oxen, asses, Camels and rayment, and returned and came to Achis. So whan Achis spake: Whither fell ye in to daye? David sayde: Towarde the south parte of Iuda, towarde y<sup>e</sup> south parte of the Ierahmuelites, z towarde the south parte of the Benites. But David let nether man ner woman come lyrynge vnto Geth, and thoughte: They mighte peradventure speake z reporte agaynst vs: thus dyd David, and this was his maner as longe as he dwelt in y<sup>e</sup> londe of the philistynes. Therfore Achis gaue credence vnto David, and thoughte: he hath made him selfe stynte before his people of Israel, therefore shal he be my seruauant for ever.

**A**t fortunat at y<sup>e</sup> same tyme, that the philistynes gathered their hoost together to the battayll, to go agaynst Israel. And Achis sayde vnto David: Thou shalt knowe, that thou and thy men shal go forth with me in the hoost. David sayde vnto Achis: Well, thou shalt se what thy ser-

uant shal do. Achis saide vnto David: The fore wyll I ordeyne the to be the kper of my heade as longe as I lyue. As for Samuel, he was ded, and all y<sup>e</sup> people had mourned for him, z buried him in his cite Ramath. So Saul had dryuen the soychsayers and expounders of tokens out of y<sup>e</sup> londe. Now whan the philistynes gathered them selves together, and came and pitched their tents at Sunem, Saul gathered all the people together, z they pitched at Gilboa. But whan Saul sawe the hoost of the philistynes, he was afraied, and his hert was discouraged, and he aied counsell at the LORDE. But y<sup>e</sup> LORDE gaue him no answer, nether by dreames, ner by the lighte, ner by prophetes.

Thē sayde Saul vnto his seruantes: Seke me a womā which hath a spere of soych sayge, that I maye go vnto her, and aske her. His seruantes sayde vnto him: Beholde, at Endor is there a woman, which hath a spere of soychsayenge. And Saul chaunged his clothes, and put on other, and wente his waye and two men with him, and came by nighte vnto the woman, and sayde: prophesye vnto me. I pray the chorow the spere of soychsayenge, and brynge me him vnto whom I shal name vnto the. The woman saide vnto him: Beholde, thou knowest what Saul hath done, how he hath rote out the soychsayers z witches from the londe, wherfore wilt thou brynge my soule then into y<sup>e</sup> nett, that I maye be slayne? But Saul swore vnto her by y<sup>e</sup> LORDE, and sayde: As truly as the LORDE lyne, there shal no harme happen vnto the for this. Then sayde y<sup>e</sup> woman: Whom shal I brynge vp vnto the? He sayde: Brynge me vp Samuel.

Now whan y<sup>e</sup> woman sawe Samuel, she cryed loude, and sayde vnto Saul: Wherfore hast thou begyled me? Thou art Saul. And the kyng sayde vnto her: Feare not, what seist thou? The woman sayde vnto Saul: I se goddes cōmyng vnto y<sup>e</sup> earth. He sayde: How is he shapened? She sayde: There cometh vp an olde man, and is clothed with a longe garment. Then perceaued Saul that it was Samuel, z bowed him selfe downe to his face to the ground, and worshipped him.

Samuel saide vnto Saul: Why hast thou disquyeted me, to cause me be broughte vp? Saul sayde: I am sore troubled, the philistynes fighte agaynst me, z God is departed from me, z geuech me no answer, nether by prophetes ner by dreames: therefore haue I called the, y<sup>e</sup> thou mightest shewe me, what I

shal do. Samuel sayde: What wilt thou aie at me, seynge the LORDE is departed from the, and is become thine enemye? The LORDE shal do vnto the euen as he spake by me, and shal plucke the kyngdome out of thy hande, and geue it vnto David thyneighbour, because thou hast not hearkened vnto the voyce of the LORDE, ner persourmed the displeasure of his wrath agaynst Amalek. Therfore hath the LORDE done this now vnto the. Moreover the LORDE shal deliuer Israel with the also into the handes of the philistynes: tomorrow shalt thou and thy sonnes be with me. And the hoost of Israel shal the LORDE deliuer in to the handes of the philistynes. Then fell Saul immediatly vnto the earth, for he coulde not stonde, and was sore afraied at these wordes of Samuel, so that there was nomore strength in him: for he had eaten no bried all that daye and all that night.

**E** And the woman wente into Saul, z sawe that he was sore vexed, and sayde vnto him: Beholde, thy hand maye hath hearkened vnto thy voyce, and I haue put my soule in my hande, so that I haue hearkened vnto y<sup>e</sup> wordes which thou spakest vnto me. Therfore folow thou also the voyce of thy handmaye. I wil set a morsell of bried before the to eate, that thou mayest come to thy strength, z go y<sup>e</sup> waye. But he refused, and sayde, I wil not eate. Then his seruantes z the woman compelled him, so that he hearkened vnto their voyce.

And he rose vp from y<sup>e</sup> ground, and sat vpon the bed. The woman had a fat calfe at home, so she made haist, and kyled it, and toke meell and dyd kneet it, and baked sweete cakes, z broughte them forth before Saul, z before his seruantes. And whan they had eaten, they stode vp, and wete their waye y<sup>e</sup> nighte.

**T**he philistynes gathered all their armies together at Aphek. But Israel pitched at Ain in Iesrael. And the prynces of the philistynes wete forth with hundreds and with thousandes, but David and his men wete behynde with Achis. Thē sayde the prynces of the philistynes: What shal these Iebus do? Achis saide vnto the: Is not this David y<sup>e</sup> seruauant of Saul kyng of Israel, which hath bene with me now yeres and dayes, z I haue founde no euell in him sence the tyme that he fell to me vnto this daye? Nevertheless the prynces of y<sup>e</sup> philistynes were wroth at him, z sayde vnto

him: Let the man turne backe agayne, z abyde in his place, which thou hast appoynted him, that he go not downe with vs to y<sup>e</sup> batayll, and become oure aduersary in y<sup>e</sup> felde. For wherin coulde he better do his lorde a pleasure, thē in the heades of these men? Is not this David, of whom they singe in the daunce? Saul hath smytte his thousande, but David his ten thousande. Then Achis called David, and sayde vnto him: As truly as the LORDE lyne, I take the for an honest man, and thy our goynge and ingoynge with me in y<sup>e</sup> hoost pleasech me well, and no euell haue I marked in the, sence y<sup>e</sup> tyme that thou camest to me vnto this daye. But thou pleasest not the prynces. Returne now therfore, and go y<sup>e</sup> waye in peace, that thou do no euell in the sighte of the prynces of y<sup>e</sup> philistynes.

**B** David sayde: What haue I done, z what hast thou marked in thy seruauant, sence y<sup>e</sup> tyme that I haue bene in y<sup>e</sup> presence vnto this daye, that I shulde not come and fighte agaynst the enemies of my lorde the kyng? Achis answered and sayde vnto David: I knowe well that thou pleasest myne eyes eue as an angell of God. But the prynces of y<sup>e</sup> philistynes haue sayde: Let him not go vp with vs vnto the batayll. Set the vp therfore tomorrow by tymes, and y<sup>e</sup> lordes seruantes which are come with the. And whan ye haue gotten you vp early in the mornynge, whan it is lighte, go y<sup>e</sup> waye. So David z his men gat them vp early, to go their waye in the mornynge, and to come agayne in to the londe of the philistynes. But the philistynes wente vp towarde Iesrael.

**O**n whan David came to Siclag, z on the thirde daie with his men, the Amalechites had falle in on y<sup>e</sup> south parte and at Siclag, and had smytten Siclag, and burned it with fyre, and had caried awaye the womē out of it, both small z greete. Nevertheless they had slayne no man, but dryuen the thence, and were goynge on their waye. Now whan David with his men came to the cite, and sawe that it was brent with fyre, and that their wyues, sonnes z daughters were led awaye captyue, David and the people that was with him leste vp their voyce, and wepte so longe tyll they coulde wepe nomore. For Davids two wyues also were caried awaye captyue, Ahinoam y<sup>e</sup> Iesraelitisse, and Abigail Nabals wife of Carmel. And David was very sorowfull, for the people wolde haue stoned him: for y<sup>e</sup> soule of all



the people was in greete hevynes, every one over his sonnes and daughters.

**B** Nevertheless David strenghted him selfe in the LORDE his God, & sayde vnto Abiathar & priest the sonne of Ahimelech: Bring me hither the overbody cote. And whan Abiathar had broughte the overbody cote vnto David, David arood at the LORDE, and sayde: Shal I folowe vpon the men of warre, and shal I ouertake them? He sayde: Yee, folowe vpon them, thou shalt ouertake them, and shalt rescue the pray. Then wente David his waye, and the sixe hundred men that were with him. And whan they came to the ryuer of Besor, some stode styll. But David and the foure hundred men folowed after: As for the two hundred men that stode styll, they had bene slowe to go ouer the ryuer of Besor.

**C** And they founde a man of Egiptee vpon the felde, him they broughte vnto David, & gaue him bried to eate, and water to drynke, and gaue him a quantite of fygges, & two quantities of rasyns. And whan he had eaten, his spere came to him againe: for in thre dayes and thre nightes he had eate no bried, and dronke no water.

**C** David sayde vnto him: Whose art thou? & whence art thou? He sayde: I am a childe of Egipte, an Amalechites seruaunt, & my master hath forsaken me, because I was sicke thre dayes a goo. We fell her in towarde & south syde of Chierhus, and vpon Iuda, and towarde & south parte of Caleb, & haue burned Siclag with fyre.

David sayde vnto him: Wilt thou bringe me downe to these men of warre? He sayde: Swear vnto me by God, & thou shalt not slaye me, ner deluyner me in to my masters hande, and I wil bringe the downe to these men of warre. And he broughte the downe, and behelde, they were scatred vpon all & ground, eatinge and drynkyng, and kepyng holy daye, and were makinge mery there, because of all the greate spoyle that they had taken out of the londe of the philistynes and of Iuda.

**D** And David smote them from & morow tyll the euen, agaynst the nexte daye, so that there escaped none, excepte foure hundred yonge men, which rode vpon camels, & fled. So David rescued all that the Amalechites had taken, and his two wyues, & there mysfled nothinge, nether small ner greete, nether sonnes ner daughters, ner spoyle: and what so euer they had taken, David broughte all agayne. And David toke the shepe and oxe,

and broue & catell before him. And they sayde: This is Davids spoyle.

And whan David came to the two hundred men, which had bene slowe to folow after David, and abode at the ryuer of Besor, they wente forth to meete David, and the people & was with him. And David came to the people, and saluted them frendly.

Then answered soch men as were called Belials men (amonge them that had gone with David) and sayde: Seynge they were not w<sup>th</sup> vs, they shal haue none of the spoyle that we haue rescued: but let every man ke his wife & his children and be gone.

Then sayde David: Ye shall not do so, my brethren) with that which & LORDE hath given vs, and hath preserved vs, and deluynered these men of warre (which were come agaynst vs) in to oure handes. Who shulde sentence vnto you herin? like as the porcion of them that wente downe to the battayll, so shal & porcion be of them also that abode w<sup>th</sup> the staffe, & shalbe deuyded a lyte.

From that tyme forth hath this bene an ordinaunce & lawe in Israel vnto this daye. And whan David came to Siclag, he sent of the spoyle vnto the Elders in Iuda his neighbours, and sayde: Beholde, there haue ye the blessinge out of the spoyle of the enemies of the LORDE, namely vnto them of Bethel, vnto them at Ramath in the south, vnto them at Jathir, vnto them at Aroer, vnto them at Siphamoth, vnto them at Eschemoa, vnto them at Rachal, vnto them in the cities of the Jerahmeelites, vnto them in the cities of the Kenites, vnto them at Hazor, vnto them at Borasan, vnto them at Arad, vnto them at Hebion, and vnto all the places where David had walked w<sup>th</sup> his men.

The XXXI. Chapter.

**B** Ut & philistynes foughte agaynst Israel, and the men of Israel fled before the philistynes, and fell downe smytten vpon the mount Gilboa. And the philistynes preassed vpon Saul and his sonnes, and slewe Jonathas, & Abinadab and Malchisua the sonnes of Saul. And the battayll was sore agaynst Saul, & the archers fell vpon him with bowes, and he was sore wounded of the archers.

Then sayde Saul vnto his wapenbearer: Drawe out thy swerde, and thrust it thorow me, that these vncircumcised come not and flate me, and make a laughinge stocke of vs. Nevertheless his wapenbearer wolde not, for he was sore afayed. Then toke Saul his swerde, and fell therein. Now whan his wa-

penbearer sawe that Saul was deed, he fell also vpon his swerde, and dyed with him. Thus dyed Saul and his thre sonnes, & his wapenbearer, and all his men together the same daye.

Whan & men of Israel which were beyonde the valley, and beyonde Jordane, sawe, & the men of Israel were fled, and that Saul and his sonnes were deed, they leste & cities, and fled also. Then came the philistynes, & dwelt therein.

**C** On the nexte daye came the philistynes to spoyle & slayne, and founde Saul and his thre sonnes lyenge vpon mount Gilboa, and smote of his heade, and toke of his harnesse, and sent it in to the lande of the philistynes rounde aboute, to shewe it in the house of their Idols, and amonge the people, & layed his harnesse in & house of Astaroth: but his body hanged they vp vpon the wall of Bethsan.

Whan they of Jabes in Gilead herde, what the philistynes had done vnto Saul, they gat them vp, as many as were men of armes, and wente alle the nighte, and toke & body of Saul, and the bodies of his sonnes from & wall of Bethsan, broughte the to Jabes, & burnt them there, and toke their bones, and buried them vnder & at Jabes, & fasted seuen dayes.

The ende of the first boke of the kynges, ocherwyse called the first boke of Samuel.

The seconde boke of the kynges, ocherwyse called the seconde boke of Samuel.

What this boke conteyneth.

Chap. i. The death of Saul is shewed vnto David, which mourneth for him.  
Chap. ii. David is anoynted kyng of the

men of Iuda. Abner goeth aboute to make Ishbosheth Sauls sonne kyng of Israel.  
Chap. iii. Discorde betwixte the house of David and Saul. Abner lyeth with Sauls concubynes, is reproved therfore, and falleth vnto David. Joab slayeth Abner.  
Chap. iiii. Ishbosheth is slayeth of traitours whan David putteth to death.  
Chap. v. David taketh in all the kyngdome, and ouercommeth the philistynes on every syde.  
Chap. vi. David causeth the Arke of the LORDE to be carried out of Abinadabs house in to the house of Obed Edom. Vse is punished for touching it. David carrieth it in to his cite.  
Chap. vii. David is forbydde to buylde an house vnto the LORDE, vnto whom he geueth thankes.  
Chap. viii. David subdueth the philistynes and other mo aboute him.  
Chap. ix. David sheweth fauoure to Sauls kindred, and doth the good for Jonathas sake.  
Chap. x. David sendeth messengers to the kyng of the Ammonites, which putteth the to shame: wherfore David goeth agaynst them, and wynneth the victory of them two tymes.  
Chap. xi. David comitteth adoutry with Bethseba, and causeth hir husbade be slayne.  
Chap. xii. The prophet Nathan rebuketh David, which knowlegeth his synne, and requyryth mercy. His sonne dyeth.  
Chap. xiii. Ammon desyleth Thamar, therfore Absalom slayeth him.  
Chap. xiiii. Joab reconyleth Absalom vnto his father with suttyletie. Absalom sendeth for Joab, and because he cometh not to him, he burneth vpon his corne.  
Chap. xv. Absalom sekerh his fathers kyngdome. David flyeth with his men.  
Chap. xvi. David geueth Gaba all the good of Mephibosheth: Semet curseth and blasphemeth David. Absalom lyeth with his fathers concubynes.  
Chap. xvii. The LORDE turneth the counsell of Achitophel. The counsell of Chusai goeth forth.  
Chap. xviii. Davids hoost wynneth the victory. Absalom is slayne. David his father is sorrowfull.  
Chap. xix. Joab rebuketh the kyng for his mournynge. Israel flyeth in to their retes. Iuda cleueth vnto David. Semet and Mephibosheth optayne fauoure. Barzillai sheweth the kyng grente friendship.  
Chap. xx. Seba maketh an vproure, and deuydeth Israel from David. Joab slayeth Amasa. Joab foloweth vpon Seba, and lateth sege vnto him in Abela.  
Chap. xxi. A greete hunger. Sauls children are geue vnto the Gibeonites. David fighteth agaynst the philistynes.  
Chap. xxii. David prayseth the LORDE with a songe of thankesgeuyng, because he deluyered him out of the hande of Saul and other enemies.  
Chap. xxiii. The last wordes of David. The names of the Worthies are rehearsed.  
Chap. xxiiii. David nobrieth the people, and displeaseth the LORDE, which plageth his londe with the pestilence.



## The first Chapter.



After the death of Saul when David was come agayne from the slaughter of the Amalechites, and had remayned two dayes at Siglag, beholde, on the thirde daye there came a man out of Sauls hoost, with his clothes rente, and earth vpon his heade. And when he came vnto David, he fell downe to the grounde, and worshipped. David sayde vnto him: Whence comest thou? He sayde vnto him: Out of the hoost of Israel am I fled. David sayde vnto him: Tell me, what is the matter? He sayde: the people is fled from the battayll, and many of the people are fallen: See and Saul also is deed and his sonne Jonathas. David sayde vnto the yonge man that brought him this worde: How knowest thou that Saul and Jonathas his sonne are deed? The yonge man answered him this, sayde: I came by chauce vnto mount Gelboa, and beholde, Saul leaned vpon his speare, and the charrettes and horses folowed harde after him: and he turned him aboute, and sawe me, and called me. And I sayde: Here am I. And he sayde vnto me: What art thou? I sayde vnto him: I am an Amalechite. And he saide vnto me: Come to me, and kyll me, for anguyshe hath gotten holde of me: for my life is yet whole within me. Then strepte I to him, and slewe him, for I knowe well that he coulde not lye after his fall. And I toke the crowne from his heade, and the armelet fro his arme, and haue broughte it here vnto my lord. Then toke David holde of his clothes, and rente them, and so dyd all the men that were with him, and mourned, and wepte, and fasted vntill the even, ouer Saul and Jonathas his sonne, and ouer the people of the LORDE, and ouer the house of Israel, because they were fallen thorow the swerde.

And David sayde to the yonge man that broughte him worde: What art thou? He sayde: I am the sonne of a straunger an Amalechite. David sayde: How happeneth it that thou wast not afrayed to laye thine hand vpon the LORDES anointed to destroye him? And David sayde vnto one of his yonge men: Come hither, and slaye him. And he smote him that he dyed. Then sayde David vnto him: Thy bloude be vpon thyne owne heade. For thy mouth hath spoken against thyselfe and sayde: I haue slayne the anointed of the LORDE. And David mourned this

lamentacion ouer Saul and Jonathas his sonne, and commaunded to teach the childre of Juda the bowe. Beholde, it is wyrtten in the boke of the righteous.

The Elders in Israel are slayne vpon the heighe of the. How are the Worthies fallen. Tell it not at Gath: speake not of it in the stretes at Ascalon: lest the daughters of the Philistynes reioyse, lest the daughters of the vncircumcised triumphe.

Ye mountaynes of Gelboa, nether dener rayne come vpon you, nether lode be wher of cometh heue offeringes: for there is the shyld of the Worthies smytten downe, the shyld of Saul, as though he had not bene anointed with oyle.

The bowe of Jonathas sayled not, and the swerde of Saul came not agayne vnto the bloude of the slayne, and fro the fat of the giantes.

Saul and Jonathas lonely and pleasant in their lyfe, and in their deeth were not parted asunder: lighter then Eagles, and stronger then Lyons.

Ye daughters of Israel wepe ouer Saul which clothed you with purple in pleasures, and decked you with Jewels of golde on youre garmentes.

How are the Worthies fallen so in the battayll: Jonathas is slayne vpon the heighe of the.

I am sorry for the my brother Jonathas: thou hast bene very lowly vnto me: Thy loue hath bene more speciall vnto me, then the lone of women.

How are the Worthies fallen, and the weapons destroyed?

## The II. Chapter.

After these actes David abode at the LORDE, and sayde: Shall I go vp in to one of the cities of Juda? And the LORDE sayde vnto him: Go vp. David sayde: Whither? He sayde: Vnto Hebron. So David wente thither with his two wyues, Ahinoam the Iesraelitisse, and Abigail the bals wyfe of Carmel. And David broughte vnto the men that were with him also, every one with his housholde, and they dwelt in the cities of Hebron. And the men of Juda came, and there they anointed him kyng over the house of Juda.

And when it was tolde David, that they of Jabes in Gilead had buried Saul, he sent messengers vnto them, sayenge: Blessed be ye of the LORDE, that ye haue done such mercy vpon youre lord Saul, and haue buried him. The LORDE therefore shewe maner

now and faithfulness vpon you. And because ye haue done this, I also will do you good. Let youre harte now therfore be comforted, and be ye stronger: for though Saul youre lord be deed, yet hath the house of Juda chosen me to be kyng over them.

But Abner the sonne of Ner, which was Sauls chiefe capteyne, toke Iffobosech the sonne of Saul, and broughte him thorow the hoost, and made him kyng over Gilead, Assuri, Iesrael, Ephraim, Ben Jamin and ouer all Israel. And Iffobosech the sonne of Saul was fourtye yere olde, when he was made kyng of Israel, and he reigned two yeres. But the house of Juda helde with David: The tyme that David was kyng at Hebron ouer the house of Juda, was seven yere and sixe monethes longe.

And Abner the sonne of Ner wente forth with the seruantes of Iffobosech the sonne of Saul, out of the hoost vnto Gibeon. And Joab the sonne of Zeruija wente forth with Davids seruantes, and they met together by the pole at Gibeon, and theselaye on the one syde of the pole, the other on the other syde. And Abner sayde vnto Joab: Let the yonge men get them vp, and playe before vs. Joab sayde: Let them aryse. Then gat they them vp, and wente in nombre twelue of Ben Jamin on Iffobosech Sauls sonnes syde, and twelue of Davids seruantes. And every one gat another by the heade, and thrust his swerde in his syde, and fell together: therfore is the place called Helath hazurim (that is, the felde of the Worthies) which is at Gibeon.

And there arose a sore harde battayll the same daye. But Abner and the men of Israel were put to flight of Davids seruantes. The sonnes of Zeruija were there, Joab, Abisai and Asahel. As for Asahel, he was lighte of fete as a Roode in the felde, and folowed after Abner, and turned not asyde nether to the righte hande ner to the lefte from Abner. Then Abner turned him aboute, and sayde: Art thou Asahel? He sayde: Yee. Abner sayde vnto him: Go thy waye ether to the righte hande or to the lefte, and get the one of the yonge men, and take his harness from him. Nevertheless he wolde not leane of fro him. Then sayde Abner agayne to Asahel: Get the awaye from me, why wilt thou that I smyte thee to the grounde? and how darre I lifte vp my face before thy brother Joab? Howbeit he wolde not go his waye.

Then Abner thrust him in with a speare into his bely, so that the speare wente out be-

hynde him. And there he fell and dyed before him: and who so came to the place where Asahel laye died, stode still there. But Joab and Abisai folowed vpon Abner, till the sonne wente downe. And when they came to the hyll of Amma, which lieth before Giah, by the waye to the wilderness of Gibeon, the children of Ben Jamin gathered them selues together behynde Abner, and grewe to a multitude, and stode vpon the toppe of an hyll.

And Abner called vnto Joab, and sayde: Shal the swerde the deuoure without end? Knowest thou not, that it will be bytter at the last: How longe wil it be or thou saie vnto the people, that they leaue of from their brethren? Joab sayde: As truly as God lyueth yf thou haddest sayde thus daye in the morninge, the people had ceased every one from his brother. And Joab blew the trompet, and all the people stode still, and folowed nomore vpon Israel, nether foughte they enymore.

Abner and his men wente all that same night ouer the playne felde, and passed ouer Jordane, and walked thorow all Bichron, and came to the tentes. Joab turned him from Abner, and gathered all the people together. And of Davids seruantes there myssed nyntene men, and Asahel. But Davids seruantes had smytten so amonge Ben Jamin and the men of Abner, that thre hundred and thre score men were deed. And they toke vnto Asahel, and buried him in his fathers graue at Bethleem. And Joab with his men wente all that night: and at the breake of the daye they came vnto Hebron.

## The III. Chapter.

And there was a longe battayll betwene the house of Saul and the house of David. But David wente and increased, and the house of Saul wente and diminished. And vnto David were children borne at Hebron. His firstborne sonne Amnon of Ahinoam the Iesraelitisse: the seconde Chisleab of Abigail the wyfe of Nabal of Carmel: the thirde Absalon the sonne of Maacha the daughter of Thalmay kyng of Gesur: the fourth Adonia the sonne of Hagith: the fyfth Saphatiah the sonne of Abital: the sixte Iethream of Egla Davids wife. These were borne vnto David at Hebron.

Now when it was warre betwene the house of Saul: the house of David, Abner strengthened Sauls house. And Saul had had a concubine, whose name was Rissa the daughter of Aia. And Iffobosech sayde vnto Abner: Wherfore liest thou with my fathers concubine?

Re. 10. d

1. Reg. 3. f  
ind. 13. fMat. 13. d  
Luc. 19. b



## The ii. boke of the kynges.

Then was Abner very wroth at these wordes of Iſbosheth, and sayde: Am I a dogges heade then, that I agaynst Iuda do mercy vnto the house of Saul thy father, and vnto his brethren and kynnsfolkes? and haue not deliuered the into thy hande of David, and thou layest a trespass to my charge this daye for a womans sake? God do Abner this and that, yf I do not: as the LORD hath sworn vnto David, that the kyngdome maye be taken fro the house of Saul, and yf seate of David set vp ouer Iſrael and Iuda, from Dan vnto Bersaba. Then coulde he not answere him one worde agayne, he feared him so.

And Abner sent messaungers vnto David, sayenge: Whose is the londe? And sayde: Make thy coneuant with me. Beholde, my hande shall be with the, to turne all Iſrael vnto the.

He sayde: Wel, I wyll make a coneuant with the, but one thyng I desyre of the, that thou se not my face, excepte thou brynge me first Michol Sauls doughter, whan thou comest to se my face. David sent messaungers also vnto Iſbosheth the sonne of Saul, sayenge: Give me my wyfe Michol, whom I married with an hundred shekels of the philistynes. Iſbosheth sent, and caused for to take her from the man: Paltiel the sonne of Laish. And his husbände wente with her, and wepte behynde her vnto Bahurim. Then sayde Abner vnto him: Turne backe agayne, and go thy waye. And he turned backe agayne.

And Abner talked with the Elders in Iſrael, and sayde: Your myndes haue bene set afore tyme and longe ago vpon David, that he mighte be kyng ouer you, do it now therfore, for the LORD hath sayde of David: I wil deliuer my people of Iſrael by the hande of David my seruante, from the hande of the philistynes, and from the hande of all their enemies.

Abner spake also before the eares of Ben Jamin, and wente to speake before the eares of David at Hebron all that Iſrael and the whole house of Ben Jamin was contented withall. Now whan Abner came to Hebron vnto David, and twenty men with him, David made them a feast. And Abner sayde vnto David: I wyll get me vp, and go gather all Iſrael together to my lord the kyng, and that they maye make a coneuant with the, that thou mayest be kyng, at thy soules desyre.

So David let Abner go from him in pea-

## The iii. Chap.

ce. And beholde, David seruantes and Iſbosheth came from the men of warre, and brought a greatespoyle with them. And Abner was not now with David at Hebron, for he had sent him from him, so that he was gone his waye in peace.

But whan Joab and all the hoost with him was come, it was tolde him that Abner the sonne of Ner came to the kyng, and how he had sent him fro him, so that he was gone his waye in peace. Then wente Joab in to the kyng, and sayde: What hast thou done? Beholde, Abner came to the, why hast thou sent him from the, that he is gone his waye? Knowest thou not Abner the sonne of Ner? For he came to the to disceuer, that he mighte knowe thy outgoynge, and ingoynge, and to spie out all that thou doest. And whan Joab wente out from David, he sent messaungers after Abner, to fetch him agayne from Boharsira, and David knewe not therof. Now whan Abner came agayne vnto Hebron, Joab brought him in to middes vnder the gate, to talke w<sup>th</sup> him secretly, and thrust him there in to the bely, that he dyed, because of his brother Abshels bloud.

Whan David knewe of it therafter, he sayde: I am vngiltye, and so is my kyngdome for ever before the LORD. Concerninge the bloude of Abner the sonne of Ner: but vpon the heade of Joab fall it, and vpon all his fathers house, and in the house of Joab there ceasse not one to haue a remynge yf he be a leprosy, and to go vpon a staffe, and fall thorow the swerde, and to haue carnell of bled. Thus Joab and his brother Abshai slew Abner, because he had slayne their brother Abshai in the battaill at Gibeon.

David sayde vnto Joab and to all the people that was with him: Rente youre clothes, and gyrded sack cloth aboute you, and make lamentacion for Abner. And the kyng wente after the bere. And whan they buried Abner at Hebron, the kyng lifte vp his voyce, and wepte besyde Abners graue, and all the people wepte also.

And the kyng mourned for Abner, and sayde: Abner is not deed as a foole dyeth. Thy handes were not bounde, thy fete were not vexed with fetters, thou art fallen as a man falleth before wicked vnthiftes. Then all the people bewailed him yet more.

Now whan all the people came in to eate with David, whyle it was yet hye daye, David swaie, and sayde: God do this and that vnto me, yf I caist ether bled or oughte afore the Sone go downe. And all the people

## The ii. boke of the kynges.

knewe it, and it pleased them well all that the kyng dyd in the sighte of all the people. And all the people and all Iſrael perceaued the same daye, that it came not of the kyng, that Abner the sonne of Ner was slayne. And the kyng sayde vnto his seruantes: Knowe ye not that this daye a pryncce and a greates man is fallen in Iſrael? As for me, I am yet but tender and anoynted kyng. But the men the children of Zeruia are to harde for me. The LORD recompence him that doth euell, accordinge to his wickednes.

### The III. Chapter.

Whan Sauls sonne herde that Abner was deed at Hebron, his handes were feeble, and all Iſrael was sory. But there were two men captaynes ouer the soudyers vnder the sonne of Saul, the one was called Baena, the other Rehob, sonnes of Rimmon the Berothite, of the childre of Ben Jamin: for Beroth was contred also in Ben Jamin. And the Berothites were fled vnto Gethaim, and were straungers there vnto this daye. Jonathas also the sonne of Saul had a sonne which was lame on his fete, and was fyue yeare olde whan the rumoure of Saul and Jonathas came from Iſrael. And his name was Mephibosheth.

Then wente the sonnes of Rimmon the Berothite, Rehob and Baena, and came to the house of Iſbosheth, in the heate of the daye, and he laye vpon his bed at the noone daie. And they came in to the house to fetch wheate, and thrust him in the bely, and gat them awaye. For whan they came into the house, he laye vpon his bed in his chamber, and they sticke him to death, and smote of his heade, and toke his heade, and departed by the waye of the playne felde all that nighte, and broughte the heade of Iſbosheth to David vnto Hebron, and sayde vnto the kyng: Beholde, there is the heade of Iſbosheth the sonne of Saul thine enemye, which layed wayte for thy soule. This daye hath the LORD auenged my lord the kyng of Saul and his seide.

Then answered David vnto Rehob and Baena his brother, the sonnes of Rimmon the Berothite, and sayde: As truly as the LORD liueth, which hath deliuered my soule out of all trouble, I toke him and brought me worde and sayde: Saul is deed, and he thoughte he had bene a good messaunger, and at Sidalag I put him to death, vnto whom I shulde haue geuen a rewarde for his message,

## The v. Chap. Fo. xliij.

And these vngodly personnes haue slayne a righteous man in his owne house vpon his bed. See shulde not I requyre his bloude of youre handes, and take you a waye from the earth? And David commaunded his yongmen, which slew them, and smote of their handes and fete, and hanged them vp by the pole at Hebron. But the heade of Iſbosheth toke they, and buried it in Abners graue at Hebron.

### The V. Chapter.

And all the trybes of Iſrael came to David vnto Hebron, and sayde: Beholde, we are thy bone and thy flesh. And afore tyme whan Saul was kyng ouer vs, thou leddest Iſrael out and in. So the LORD hath sayde: Thou shalt kepe my people of Iſrael, and shalt be the duke ouer Iſrael. And all the Elders in Iſrael came to the kyng vnto Hebron. And kyng David made a coneuant with them at Hebron before the LORD. And they anoynted David to be kyng ouer Iſrael. Thirtie yeare olde was David whan he was made kyng, and reigned fortye yeares. At Hebron raigned he seuen yeares and sixe monethes ouer Iuda: but at Jerusalem he reigned thre and thirtie yeares ouer all Iſrael and Iuda.

And the kyng wente with his men to Jerusalem, agaynst the Jebusites, which dwelt in the londe. Neuertheles they sayde vnto David: Thou shalt not come hither but the blynde and lame shal dryue thee awaye. (They thoughte plainly, that David shulde not come in.) Howbeit David wanne the castell of Sion, which is the cite of David. Then sayde David the same daye: Who so ener smyteth the Jebusites, and opayneth the perquellies, the lame and the blynde, which (Jebusites) Dauids soule hateth. Herof cometh the prouerbe: Let no blynde ner lame come in to the house. So David dwelt in the castell, and called it the cite of David. And David builded rounde aboute fro Millo and within. And David grewe, and the LORD the God Zebaoth was with him.

And Hiram the kyng of Tyre sent messaungers vnto David, and Cedar trees for walles, and Carpenters, and Masons, to build David an house. And David knewe, that the LORD had confyrmid him kyng ouer Iſrael, and exalted his kyngdome for his people of Iſraels sake. And David toke yet more wyues and concubynes at Jerusalem, after he was come from Hebron, and there were yet more sonnes and doughters borne vnto him. And these are the names of them that



## The ii. boke of the kynge.

were borne vnto him at Jerusalem: Samma Sobab, Nathan, Salomon, Iehohar, Elifua, Nepheg, Japhia, Elisama, Eliada, Eliphale.

And whan the philistines herde that Dauid was annoynted kinge ouer Israel, they wote vp all to sette Dauid. Whan Dauid perceaued that, he wote downe in to a castell. But the philistines came and scatered them selues beneth in the valley of Rephaim. And Dauid axed at the LORDE, and sayde: Shal I go vp agaynst the philistines? and wylt thou deliuer them in to my hande? The LORDE sayde vnto Dauid: Go vp, I wyl deliuer the philistines in to thy hande.

And Dauid came vnto Baal prazim, and smote the there, and sayde: The LORDE hath deuoyded myne enemies, euen as the waters parte asunder: therfore is the same place called Baal prazim. And they lefte their ymagines there, but Dauid and his men caried the awaye.

Neuerthelasse the philistines wente vp agayne, and scatered them selues beneth in the valley of Rephaim. And Dauid axed at the LORDE. The LORDE sayde: Thou shalt go vp, but compasse them behinde, that thou mayest be vpon them euer agaynst the peertrees: and whan thou hearest vpon the toppe of the peertrees, the sounde of the goinge be helde, for then is the LORDE gone forth before the, to smyte: the hoost of the philistines Dauid dyd as the LORDE commaunded him and smote the philistines from Geba, tyll thou comcest vnto Gaser.

### The VI. Chapter.

And Dauid gathered agayne all the yonge chosen men in Israel, euen thre thousande, and gat him vp, and wente with all the people that was with him of the tribes of Juda, to fetch vp the Arke of God from thence: whose name is: The name of the LORDE Zebaoth dwelleth thereon betwene the Cherubins. And they caused the arke of God to be caried vpon a new cart, and fetched it out of the house of Abinadab, which dwelt at Gibeon. Vsa and Ahio the sonnes of Abinadab drewe the new cart. And whan they broughte it with the Arke from the house of Abinadab which dwelt at Gibeon, Ahio wente before the Arke: and Dauid and all the house of Israel played before the LORDE, with all maner of instrumentes of pine tre, with harpes, and psalteries, and tabrettes, and belles, and Cymbals.

And whan they came to the barnefloore of Nahon, Vsa stretched out his hande,

## The vi. Chap.

and helde the Arke of God, for the open te out asyde. Then waxed the wrath of the LORDE against Vsa, and God smote him there because of his presumption, so that he dyed there besyde the Arke of God. Then was Dauid sorry, because the LORDE had made soch a rente vpon Vsa, and he called the same place Perez Vsa vnto this daye. And Dauid feared the LORDE the same daie, and sayde: How shall the Arke of the LORDE come vnto me? And he wolde not let it be broughte to him in to the cite of Dauid, but caused it be brought in to the house of Obed Edom the Gathite. And whan the Arke of the LORDE had contynned thre monethes in the house of Obed Edom the Gathite, the LORDE blessed him and all his house.

And it was tolde kynge Dauid, that the LORDE had blessed the house of Obed Edom and all that he had because of the Arke of God. Then wente he, and fetched vp the Arke of God out of the house of Obed Edom in to the cite of Dauid with ioye. And whan they were gone sixe steppes in with the Arke of the LORDE, they offered an ore and a shepe. And Dauid daunced wth all his might before the LORDE, and was girded with an ouerbord cote of lynn. And Dauid with all Israel brought vp the Arke of the LORDE with tabrettes and trompettes.

And whan the Arke of the LORDE came in to the cite of Dauid, Michol the daughter of Saul looked out at a window, and sawe kynge Dauid leaping, springing and dauncing before the LORDE, and despyed him in his hert. But whan they brought in the Arke of the LORDE, they set it in his place in the myddes of the Tabernacle, which Dauid had pitched for it. And Dauid offred burnt offeringes and deedofferinges before the LORDE. And whan Dauid had made an ende of offeringe the burnt offeringes and deedofferinges, he blessed the people in the name of the LORDE Zebaoth, and deale out vnto all the people, and to the multitude of Israel, both to man and woman, vnto every one a cake of bred, and a pece of flesh, and a mece of pottage. Then wente all the people their waye, every one vnto his house.

Whan Dauid came agayne to blesse his house, Michol the daughter of Saul wente forth to mete him, and sayde: How glorious hath the kynge of Israel bene to daye, which hath covered himselfe before the maydens of his seruantes, like as the rascall people discover them selues. But Dauid saide vnto Michol: I wil playe before the LORDE, which

## The ii. boke of the kynge.

hath chosen me afore the father, and afore all his house, because he hath commaunded me to be the pryncce ouer the people of the LORDE, euen ouer Israel, and yet wyl I be vylen then so, and wyl be lowe in myne owne sight: and with the maydens wherof thou hast spoken, wyl I be honoured. As for Michol the daughter of Saul, she had no childe vnto the daye of hir death.

### The VII. Chapter.

Now whan the kynge sat in his house, and the LORDE had geuen him rest from all his enemies on euery syde, he sayde vnto the prophet Nathan: Beholde, I dwell in a house of Cedre, and the Arke of God dwelleth amonge the curtaynes. Nathan sayde vnto the kynge: Go thy waye, what so euer thou hast in thine hert, do for the LORDE is wth the. But the same night came the worde of the LORDE vnto Nathan, and sayde: Go and speake to my seruant Dauid: Thus sayeth the LORDE: Shalt thou buylde me an house to dwell in? I haue dwelt in no house sence the daye that I broughte the children of Israel vnto this daye, but haue walked in the Tabernacle and habitacion, whiche so euer I wente with the children of Israel. Dyd I euer speake to eny of the trybes of Israel (whom I commaunded to kepe my people of Israel)? sayde: Wherfore do ye not buylde me an house of Cedar wood?

So shalt thou speake now vnto my seruant Dauid: Thus sayeth the LORDE Zebaoth: I toke the from the pasture whan thou wentest behynde the shepe, and thou shalt be the pryncce ouer my people of Israel, and haue bene wth the whiche so euer thou wentest, and haue roted out all thine enemies before the, and haue made the a greate name, accordinge to the name of the greate men vpon earth. And for my people of Israel I wyl appoynte a place, and wyl plante them, that they maye remayne there, nomore to be remoued, and the children of wickednes oppresse them nomore, like as afore, and sence the tyme that I ordeyned Iudges ouer my people of Israel. And I wyl geue the rest from all thine enemies. And the LORDE sheweth the, that the LORDE wyl make the a house.

Now whan the tyme is fulfilled, and thou shalt slepe wth thy fathers, I wil after the rayse vp thy syde, which shall come of thy body: his kynngdome wyl I stablish, he shall buylde an house for my name, and I wyl stablish the seate of his kynngdome for euer. And

## The vii. Chap. Fo. xliij.

wyl be his father, and he shall be my sonne. Whan he doth a trespase, I wyl reprove him with the rodd of men, and with the plagges of the children of men: But my mercy shall not be withdrawn fro him, as I haue with drawen it fro Saul, whos I haue take awaye before the. As for the house and thy kynngdome, it shall be stablished for euer before the, and thy seate shall endure fast for euermore.

Whan Nathan had tolde all these wordes, and all this vision vnto Dauid, kynge Dauid came and sat him downe before the LORDE, and sayde: O LORDE God, who am I? and what is my house, and thou hast brought me thus farre? This O LORDE God hast thou thoughte to litle also, but hast spoken of the house of thy seruant yet longe for to come. O LORDE God, is that the lawe of men?

And what shall Dauid speake vnto the? thou knowest thy seruant O LORDE God, for thy wordes sake and accordinge to what thou hast done all these greates thinges, and thou mightest shewe the vnto thy seruant. Therfore art thou greatly magnified O LORDE God: for there is none like the, and there is no God but thou, accordinge vnto all that we haue herde with our eares. For where is there a people vpon earth as thy people of Israel? For whose sake God wente to deliuer him a people, and to make him selfe a name, and to do them soch greates and terrible thinges in thy lode before the people, whom thou hast deliuered vnto thy selfe fro Egypte, from the people, and from their goddes. And thy people of Israel hast thou prepared the to be a people vnto thyne owne selfe for euer, and thou O LORDE art become their God.

Stablish now the worde therfore for euer (O LORDE God) which thou hast spokē ouer thy seruant and ouer his house, and do accordinge as thou hast sayde. So shall thy name be greates for euer, so that it shall be sayde: The LORDE Zebaoth is the God ouer Israel, and the house of thy seruant Dauid shall be made sure before the. For thou LORDE Zebaoth, thou God of Israel hast opened the eare of thy seruant, and sayde: I wil buylde the an house. Therfore hath the seruant founde his hert, to praye this prayer vnto the. Now LORDE God thou thy selfe art God, and thy wordes shall be the truerth. Thou hast spoken soch good ouer thy seruant. Begynne now therfore, and blesse the seruantes house, that it maye be before the for euer, for thou LORDE God thine awne selfe hast spoken it: and



## The ii. booke of the kynges.

with thy blessinge shal thy seruantes hon-  
se be blessed for ever.

### The VIII. Chapter.

**A**nd it fortunēd after this, & David  
smote & philistynes, and discomfited  
them, and toke the brydell of bondage  
out of the philistynes hande. \* He smote  
the Moabites also to the grounde, so that  
he broughte two partes of them to death,  
and let one parte lyue. Thus the Moabites  
were subdued vnto David, so & they brought  
te him giftes.

David smote Hadad Eser also the sonne  
of Rehob kyng of Zoba, whan he wote to  
fetch his power agayne at & water Euphra-  
tes. And of them toke David a thousande &  
seuen hundred horsmen, and twenty thou-  
sande fet: men, and lamed all the charettes,  
saue an hundred which he kepte behynde.  
But the Siryans came from Damascon to  
helpe Hadad Eser kyng of Zoba. And Da-  
uid smote two and twenty thousande men  
of the Syrians, and layed people vnto Da-  
mascus in Syria.

Thus was Syria subdued vnto David,  
so that they broughte him giftes: for & LOR-  
DE helped David whither so euer he wente.  
And David toke & shyldes of golde, which  
Hadad Eser's seruantes had, and broughte  
te them to Jerusalem. But from Bethah &  
Berochai & cities of Hadad Eser toke Da-  
uid very moch brasse.

**B** \* Whan Thoi the kyng of Hemath her-  
de, that David had smytten all the power of  
Hadad Eser, he sent his sonne Joram vnto  
David to salute him frendly, & to blesse him,  
because he had foughten with Adad Eser  
and smytten him (for Thoi had warre with  
Hadad Eser) and had Jewels with him of  
syluer, of golde, and of brasse: which kyng  
David halowed also vnto & LORDE, with  
the syluer and golde which he sanctified vn-  
to the LORDE from all the heythe, whom  
he subdued, from Siria, fro Moab, from the  
childre of Ammon, from the philistynes, fro  
Amalek, from the spoyle of Hadad Eser &  
sonne of Rehob kyng of Zoba.

**C** David gat him selfe a name also whan he  
came, \* and smote eightene thousande of &  
Sirians in & Salt valley. And he layed peo-  
ple in all Edomea, \* and all Edom was sub-  
dued vnto David: for the LORDE helped  
David, whither so euer he wente. Thus was  
David kyng ouer all Israel. And he execu-  
ted iudgmente and righteousnes vnto all &  
people. \* Joab & sonne of Zeru Ja was cap-  
tayne ouer the hoost. Josaphat the sonne of

## The ix. Chap.

Ahithud was Chanceler. Zadok the sonne  
of Achitob, & Ahimelech the sonne of Abi-  
thar were prestes. Seraia was Scribe. Be-  
naia the sonne of Joiada was ouer & Chu-  
thians & Plethians. And the sonnes of Da-  
uid were \* prestes.

### The IX. Chapter.

**A**nd David sayde: Remayneth there  
yet enymman of Sauls house, that I  
maye do mercy vpon him for Jona-  
thas sake? There was a seruauit of Sauls  
house, named \* Siba, whom they called vn-  
to David, & the kyng sayde vnto him: An-  
thou Siba? He sayde: Yee thy seruauit. The  
kyng sayde: Is there yet enymman of Sauls  
house, & I maye do the mercy of God vpon  
him? Siba sayde vnto the kyng: \* There is  
yet a sonne of Jonathas, lame on his fet.  
The kyng sayde vnto him: Where is he? Si-  
ba sayde vnto & kyng: Beholde, he is at La-  
daber in & house of Machir & sonne of Am-  
muel. The kyng sayde vnto David thither, & cau-  
sed for to fetch him from Ladaber out of &  
house of Machir the sonne of Ammuel.

Now whan Mephiboseth the sonne of  
Jonathas the sonne of Saul came vnto Da-  
uid, he fell vpon his face, & worshiped him.  
David sayde: Mephiboseth. He sayde: I am  
I thy seruauit. David sayde vnto him:  
Feare not, for I wyll do mercy vpon the for  
thy father Jonathas sake, and wil restore vn-  
to the all the londe of thy father Saul: but  
thou shalt eate bried daylie at my table. \* He  
worshiped and sayde: Who am I thy ser-  
uauit, that thou turnest the to a deed dogg  
as I am?

Then the kyng called Siba & seruauit  
of Saul, and sayde vnto him: All & hath be-  
longed vnto Saul & to all his house, haue I  
geuen to thy lordes sonne. Tyll his londe for  
him therfore, thou & thy children & seruau-  
tes, & brynge it in, & it maye be bried for & let  
des sonne, and & he maye emoye it: but Me-  
phiboseth & lordes sonne shal eate bried day-  
lie at my table. Siba had systene sonnes &  
twenty seruantes. And Siba sayde vnto &  
kyng: Acordinge vnto all as my lord the  
kyng hath commaunded his seruauit, so  
shal his seruauit do. And let Mephiboseth  
(sayde David) eate at my table, as one of the  
kynges owne children. And Mephiboseth  
had a yonge sonne, whose name was Micha.  
But all & dwelt in the house of Siba, serued  
Mephiboseth. As for Mephiboseth him selfe,  
he dwelt at Jerusalem: for he ate daylie  
at the kynges table \* and was lame on both  
his fete.

## The ii. booke of the kynges.

### The X. Chapter.

**A**nd it fortunēd after this, that & kyng  
of the children of Ammon dyed, &  
his sonne Hanun was kyng in his  
steade. Then sayde David: I wyll do mercy  
vpon Hanun the sonne of Nahas, as his fa-  
ther dyd mercy vpon me. And so he sent, and  
comforted him by his seruantes ouer his fa-  
thers death. Now whan Davids seruantes  
came into the londe of the children of Am-  
mon, the mightie men of the children of Am-  
mon sayde vnto Hanun their lord: Thyn-  
kest thou it is for the hono of & father in &  
sight, & David hath sent comforters vnto  
the? hath he not sent his seruantes vnto &  
(thynkest thou) to spy and search out the ci-  
te and to ouerthrowe it?

**B** Then toke Hanun the seruantes of Da-  
uid, and shoue of the one halve of their beer-  
des, and cut of the halfe of their garmetes  
enby the girdell, and so let them go. Whā  
this was tolde David, he sent to mete them:  
for the men were put to greate shame. And  
the kyng caused to saye vnto them: Abyde  
at Jericho, tyll youre beerdes be growne, &  
then come agayne.

Whan the childre of Ammon sawe that  
they stynted in the sighte of David, they sent  
and hyed the Sirians of the house of Re-  
hob, and the Sirians at Zoba enen twentye  
thousande fote men, and from the kyng of  
Maacha a thousande men, and from Jstob  
two hundred thousande men. Whan David her-  
der that, he sent Joab with all the hoost of &  
men of warre. And the children of Ammon  
wente forth, and prepared them selues to &  
battayll before the intrauce of the gate.  
But the Sirians of Soba, of Rehob, of  
Jstob and of Maacha were alone in the  
felde.

**C** Now whan Joab sawe that the battayll  
was set vpo him before and behynde, he cho-  
se of all the best yongemen in Israel, & pre-  
pared him selfe agaynst the Syrians. And  
the resydue of the people put he vnder the  
hande of his brother Abisai, that he mighte  
prepare him agaynst the childre of Ammon.  
And sayde: Yf & Syrians be to mightie for  
me, helpe thou me: but yf the children of Am-  
mon be to mightie for the, I shal helpe the.  
Take a good corage vnto the, and let vs be  
stronge for oure people, and for & cite of ou-  
re God: neuertheles the LORDE do what  
pleaseth him.

And Joab made him forth with the peo-  
ple that was with him, to fighte agaynst  
the Syrians: and they fled before him. And

## The xi. Chap. Ho. xliii.

whan the children of Ammon sawe that the  
Syrians fled, they fled also before Abisai, &  
wente in to the cite. So Joab turned agay-  
ne from the children of Ammon, & came to  
Jerusalem. And whan the Syrians sawe &  
they were smytten before Israel, they came  
together.

And Hadad Eser sent & broughte out &  
Syrians beyonde the water, and conueyed  
their power in, & Sobath the chese captay-  
ne of Hadad Eser wente before the. Whan  
this was tolde David, he gathered all Isra-  
el together, & wente ouer Jordane, and came  
to Helam, & the Syrians prepared them sel-  
ues agaynst David to fighte with him, how-  
beit the Syrians fled before Israel. And Da-  
uid slewe of the Syrians seuē hundred ch-  
arettes, & fourye thousande horsmē, & Sobath  
the chese captayne smote he also, so that he  
dyed there. Whan the kynges which were  
vnder Adad Eser, sawe, that they were smyt-  
ten before Israel, they made peace with Is-  
rael, and were subdued vnto them. And the  
Syrians were afrayed to helpe the children  
of Ammon enymore.

### The XI. Chapter.



**A**nd whan & yere came aboute what  
tyme as & kynges use to go forth, Da-  
uid sent Joab and his seruantes with  
him, and all Israel, to destroye the children  
of Ammon, and to laye sege vnto Rabbat  
but David abode at Jerusalem.

And aboute the enētyde it fortunēd that  
David arose from his restinge place, & wen-  
te vp to & toppe of the kynges palace, and  
from & toppe he sawe a woman \* wasshin-  
ge hir selfe, and the woman was of a very  
fayre bewtye. And David sent, and caused to  
axe what woman it was, and sayde: Is not  
that Bathseba the daughter of Eliam the  
wife of Duias the Zechite? And David sent  
messainger, and caused for to fetch her. And  
whā she was come in vnto him, he laye with  
her. Neuertheles she halowed hir selfe from  
hir vnclemnes, and turned a gayne vnto h  
hh ii

1. Par. 21.

Exo. 2. 2.  
Susan. c



## The ii. boke of the kynges.

house. And the womā was with childe, and sent, and caused to tell David and to saye: I am with childe. David sent vnto Joab (saye ge:) Send me Uias & Hethite. And Joab sent Uias vnto David. And whan Uias came to him, David asked him yf it stode well with Joab, and with the people and with the battayll.

**B** And David sayde to Uias: Go downe in to thy house, and wash thy fete. And whan Uias wente out of the kynges palace, the kynges giste folowed him. And Uias layed him downe to slepe before the kynges palace gate, where all his lordes seruantes laye, & wente not downe in to his house. Whan word came to David: Uias is not gone downe in to his house, David sayde vnto him: Camest thou not ouer the felde? Why wentest thou not downe in to thy house? Uias sayde vnto David: The Arke and Israel & Iuda abyde in the tentes: And Joab my lord and my lordes seruantes lye in & felde, and shal I go in to my house to eate and drynke, and to lye with my wife? As truly as thou lynest, and as truly as thy soule lyneth, I wyll not do this thinge. David sayde vnto Uias: Abyde here then to daye, tomorrow wil I let the go. So Uias abode at Jerusalem the same daye, and the nexte also. And David called him to eate & drynke before him, & made him dronken. And at even he wente to lye him downe for to slepe vpon his couche with his lordes seruantes, and wente not downe in to his house.

**C** On the morow wrote David a letter vnto Joab, & sent it by Uias. After this maner wrote he in the letter: Set Uias in & forest parte of & batayll, & turne you behynde him, & he maye be slayne. Now whā Joab layed sege to the cite, he set Uias in & place, where he knewe & the mightiest men of Aimes were. And whan the men of the cite fell out and foughte agaynst Joab, there fell certayne of & people of Davids seruantes. And Uias the Hethite dyed also.

Then sent Joab, and caused to tell & kyng all the matter concernynge the battayll, and commaunded the messaunger, and sayde: Whan thou hast tolde & kyng all the matter concernynge the batayll, and seist that he is wroth, and yf the kyng saye vnto the: Wherfore came ye so nye the cite with the battayll? Knowe ye not how they vse to shute from the wall? Who smote Abimelech the sonne of Jerubaall? Dyd not a womā cast a pece of a mylstone vpon him from the wall, so that he dyed at Thebez? Why came

## The xii. Chap.

ye so nye the wall? Then shalt thou saye: Thy seruant Uias the Hethite is dead also.

The messaunger wente his waye, and came and tolde David all together, wherfore Joab had sent him. And the messaunger sayde vnto David: The men preuayled agaynst vs, and fell out vnto vs in to & felde: and we were vpon them harde at the doore of & porte. And the archers shot from the wall vpon thy seruantes, and slewe certayne of the kynges seruantes: and thy seruant Uias the Hethite is deed also.

David sayde vnto the messaunger: Thus shalt thou saye vnto Joab: Let not & wep the, for the swerde consumeth now one now another. Go forth with the battayll agaynst the cite, that thou mayest destroye it, and coforce the men. And whan Uias wife herde that Uias was deed, she mourned for her husbāde. But whā she had made an ende of mounyng, David sent, and caused her be fetched vnto his palace, and she became his wyfe, and bare him a sonne. Nevertheless this dede & David dyd, displeased the LORDE.

### The XII. Chapter.

**A**nd the LORDE sent Nathan vnto David. Whan he came to him, he tolde him: There were two men in one cite, the one riche, the other poore. The riche man had very many shepe and oren: but the poore man had nothynge saue one litle shepe, which he had boughte, and nourished it, so that it grewe vp with him and his children together. It ate of his bred, and drank of his cuppe, and slepte in his lappe, and he helde it as a daughter. But whan there came a straunger vnto the riche man, he spared to take of his awne shepe & oren (to prepare oughte for the straunger that was come vnto him) and toke the poore mans shepe, and prepared it for the man that was come vnto him.

Thē was David wroth with greated displeasure agaynst that man, and sayde vnto Nathan: As truly as the LORDE lyneth, the man that hath done this, is the childe of death. The shepe also shal he make good foure folde, because he hath done soch a thinge, and not spared it.

Then sayde Nathan vnto David: Thou art even the man. Thus sayeth the LORDE the God of Israel: I haue anoynted thee to be kyng ouer Israel, and deliuered thee out of the hande of Saul, and haue geuen thee & lordes house, and his wyues in to thy

## The ii. boke of the kynges.

lappe, and the house of Israel and Iuda haue I geuen the: and yf that be to litle, I wyll yet do this and that for the also. Wherfore hast thou then despysed the worde of the LORDE, to do soch euell in his sighte? Uias the Hethite hast thou slayne with the swerde: his wife hast thou taken to be thy wyfe, but him hast thou slayne with & swerde of the children of Ammon.

**C** Now therfore shal not & swerde departe from thy house for ouer, because thou hast despysed me, and taken the wife of Uias the Hethite, to be thy wife. Thus sayeth the LORDE: Beholde, I wyll rayse vp euell of thine awne house, and wyll take thy wyues before thine eyes, and wyll geue them vnto thy neighbour, so that he shal lye with thy wyues by Sonnelighte. For thou hast done it secretly, but I wyll do this in the sighte of all Israel, and by Sonnelighte.

Then sayde David vnto Nathan: I haue synned vnto the LORDE. Nathan sayde vnto David: So hath the LORDE also taken awaye thy synne, thou shalt not dye. But for somoch as thou chorow this dede hast caused the enemies of the LORDE to blaspheme, & sonner that is borne vnto the, shal dye the death. And Nathan wente home. As for the childe which Uias wife bare vnto David, the LORDE smote it, so that it was deede sicke.

**D** And David besoughte God for the childe, and fasted, and wente in, and laie all nyght vpon the earth. Then rose the Elders of his house, and wolde haue taken him vp fro the grounde: neuertheles he wolde not, neither ate he w them. Vpon the seuenth daye & childe dyed. And Davids seruantes durst not tell him that the childe was deed. For they thoughte: Beholde, whan the childe was yet alyue, we spake vnto him, and he hearkened not vnto oure voyce, how moch more shal it grene him, yf we saye: The childe is deed? And David saue that his seruantes made a whisperinge together, and perceaued that the childe was deed, and sayde vnto his seruantes: Is the childe deed? They sayde: Yee. Then rose David vp from the earth, and washed him selfe, and anoynted him, and put on other garmentes, & wente in to the house of the LORDE, and worshipped.

**E** And whan he came agayne, he commaunded to set bred before him, and ate. Then sayde his seruantes vnto him: What maner of thinge is this that thou doest? Whan the childe was alyue, thou fastedst and wepest:

## The xii. Chap. Ho. xlii.

but now that it is deed, thou stdest vp and eatest? He sayde: I fasted and wepte for the childe whan it was yet a lyue, for I thoughte: Who knoweth, peradventure the LORDE maye be gracious vnto me, that the childe maye lyue. But now that it is deed, wherfore shulde I fast? Can I fetch it agayne? I shal go vnto it, but it shal not come agayne vnto me. And whan David had comforted Bethseba his wife, he wente in vnto her, and laye with her. And she bare a sonne, whom he called Salomon. And the LORDE loued him. And he put him vnder the hāde of Nathan & prophet, which called him Jedidia because of the LORDE.

So Joab foughte agaynst Rabba of & children of Ammon, and wanne the kynges cite, & sent messaungers vnto David, & caused to saye vnto him: I haue foughte agaynst Rabba, and haue wonne the water cite also. Gather thou therfore the residue of the people together, and laye sege to & cite, and wyne it, that I wyne it not, and haue the name therof. So David gathered all & people together, and wente, & foughte agaynst Rabba, and wanne it, and toke their kynges crowne fro his heade (which in weighte had a talent of golde, and precious stones) and was set vpon Davids heade, and very moch spoyle caried he out of the cite. As for the people that was therein, he broughte them forth, and layed them vnder yron sawes and hokes and wedges of yron, and burned them in tyle ouens. Thus dyd he vnto all the cities of the children of Ammon. Then returned David and all the people vnto Jerusalem agayne.

### The XIII. Chapter.

**A**nd it fortuneth after this, that Absalom & sonne of David had a fayre sister, whose name was Thamar, & Ammon the sonne of David loued her. And Ammon was in greate combrance, in so moch that he was euensicke, because of Thamar his sister. For she was a virgin, and Ammon thoughte it shulde beharde for him to do eny thinge vnto her. But Ammon had a frende, whose name was Jonadab the sonne of Simea Davids brother, And the same Jonadab was a very wyse man, which sayde vnto him: Why art thou so leane (thou kynges sonne) from daye to daye? Mayest thou not tell me? Then sayde Ammon vnto him: I loue Thamar my brother Absaloms sister exceedingly.

Jonadab sayde vnto him: laye the downe vpon thy bedd, and make the sicke. And



whanthy father cometh to lōke how thou doest, saye vnto him: Oh let my sister Thamar come, that she maye fede me, and make a meece of meate before me, that I maye se it, & eate it of hir hande. So Ammon layed him downe, and made him sicke. Now whā the kyng came in to lōke how he dyd, Ammon sayde vnto the kyng: Oh let my sister Thamar come, and make me a syppynge or two, and that I maye eate it of hir hande. Then sent David for Thamar in to the house, and sayde vnto her: Go thy waye to thy brother Ammons house, & make him a meece of meate. Thamar wente vnto hir brother Ammons house, but he laye in his bed. And she toke flour, and mixte it, and dighte it before his eyes, and made him a syppynge. And she toke the meece of meate, and poured it out before him: but he wolde not eate.

**C** And Ammon saide: Put forth every man from me. And every man wete forth from him. Then sayde Ammon vnto Thamar: Brynge me that meece of meate in to the chamber, that I maye eate it of thy hande. Then toke Thamar & syppynge that she had made, and broughte it vnto Ammon hir brother in to the chamber.

And whan she broughte it vnto him & he mighte eate, he toke holde of her, & sayde vnto her: Come my sister, lye with me. Nevertheless she saide: Oh no my brother, force me not: for so do they not in Israel, do not thou soch foly. Whither shal I go with my shamer? And thou shalt be as one of the unwise in Israel. But speake vnto the kyng, he shal not withholde me from the.

**D** Howbeit he wolde not herken vnto her, and overcame her, & forced her, and laye with her. And Ammon hated her exceedingly, so that the hate was greater then the love was before. And Ammon sayde vnto her: Up, and get the hence.

She saide vnto him: This euell that thou thrustest me out, is greater then the other, that thou hast done vnto me. Nevertheless he herkened not vnto her, but called his boye that serued him, and sayde: Put awaye this woman from me, and locke the doore after her. And she had a partye garment on: for soch garmentes waye & kynges. doughsters whyle they were virgins.

And whā his seruauent had put hir forth, & lockte the doore after her, Thamar strowed asshes vpon hir heade, and rente the partye garment which she had vpon her, and layed hir hande vpon hir heade, and wente

on, and cryed. And hir brother Absalom sayde vnto her: Hath thy brother Ammon bene with the? Now holde thy peace my sister, it is thy brother, and take not the matter forthert.

So Thamar remayned a wyddowe in brother Absaloms house. And whan kyng David herde of all this, he was very sore. As for Absalom, he spake nether euell nor good to Ammon: but Absalom hated Ammon, because he had forced his sister Thamar.

After two yeaeres had Absalom shepe clyppers at Baal hazor, which lyeth by Ephraim. And Absalom called all the kynges children, and came to the kyng, and sayde: Beholde, thy seruauent hath shepe clyppers, let it please & kyng with his seruantes to go with his seruante. But the kyng sayde vnto Absalom: To my sonne, let vs not all go, lest we be to chargeable vnto the.

And he wolde nedes haue had him to go, howbeit he wolde not, but blessed him. Absalom sayde: Shall my brother Ammon go with vs then? The kyng sayde vnto him: Wherfore shall he go with the? Then was Absalom so importune vpon him, that he let Ammon and all the kynges childre go with him.

But Absalom commaunded his yonge men, and sayde: Take hede whan Ammon is mery with wyne (and I saye vnto you: Smyte Ammon, and slaye him) that ye be not afrayed: for I haue commaunded you, be stronge, and playe the men. So Absaloms yonge men dyd vnto Ammon, as Absalom had commaunded them. Then stode all the kynges children vp, and every one gat him vp vpon his Mule, and fled. And whyle they were yet on their waye, the rumoure came to kyng David, that Absalom had slayne all the kynges children, so that not one of them was lefte.

Then stode the kyng vp, and rente his clothes, & layed him downe vpon the earth, and all his seruantes that stode aboute him, rente their clothes. Then answered Jonadab & sonne of Simea Davids brother, and sayde: Let not my lord thynte that all the yongemen the kynges children are deed, but & Ammon is deed onely: for Absalom hath kepte it in him selfe sence the daie that he forced his sister Thamar. Therfore let not my lord the kyng take it so to hert, that all the kynges children shulde be deed, but that Ammon is deed onely.

**G** As for Absalom, he fled. And the yonge man that kepte the watch, lifte vp his eyes, and loked, and beholde, A greate people came in the waye one after another by the hill syde. Then sayde Jonadab vnto the kyng: Beholde, the kynges children come. Euen as thy seruauent sayde, so is it happened. And whan he had ended his talkynge, the kynges children came, and lifte vp their voyce, and wepte.

The kyng and all his seruantes wepte also very sore. But Absalom fled, and wente vnto Thalmay the sonne of Ammihud kyng of Gesur. As for David, he mourned for his sonne every daye. Whan Absalom was fled and gone vnto Gesur, he was there thre yeaere. And kyng David ceased from goynge out agaynst Absalom, for he had comforted him selfe ouer Ammon that he was deed.

## The XIII. Chapter.

**J**oab the sonne of Jeru Ja perceaued & the kynges hert was agaynst Absalom, and sent vnto Thecoa, and caused to fetch from thence a prudent woman and saide vnto her: Make lamentacion, and weere mournynge garmentes, & anoynte the not with oyle: but sayne thy selfe as a woman which hath mourned longe ouer a deed, and thou shalt go in to the kyng, and speake so & so vnto him. And Joab tolde her what she shulde saye.

And whan the woman of Thecoa wolde speake with the kyng, she fell vpon hir face to the grounde, and worshipped, and sayde: helpe me O kyng. The kyng sayde vnto her: What ayleth the? She sayde: I am a wedowe, a woman that meurneth, and my husbāde is deed. And thy handmayde had two sonnes, which stroue together in the felde: and whyle there was noman to partethe a sunder, the one smote the other, and slewe him.

And beholde, all the whole kynred ryseth vp agaynst thy handmayden, and saye: De lyuer him which hath smytten his brother, that we maye kyll him, for the soule of his brother whom he hath slayne, and that we maye destroye the heire also. And thus are they mynded to put out my sparke, which yet is lefte, that there shulde no name ner eny thinge els remayne ouer vnto my husbāde vpon earth.

**B** The kyng sayde vnto the woman: Go & waye home, I wil geue a comaundement for & And the woman of Thecoa saide vnto &

kyng: The trespase be vpon me (my lord & kyng) and vpon my fathers house: but the kyng and his seate be vngiltye. The kyng sayde: He that speaketh agaynst the, brynge him vnto me, so shall he touch the nomore. She sayde: Let the kyng thynte vpon the LORDE his God, that there be not to many auengers of bloude to destroye, and that they brynge not my sonne to naught. He sayde: As truly as the LORDE lyueth, there shall not one heer of thy sonne fall vpon the earth. And the woman sayde: Let thy handmayde speake somewhat to my lord the kyng. He sayde: speake on. The woman sayde: Wherfore hast thou deuised soch a thinge agaynst the people of God? And how happeneth it that the kyng speaketh soch, to make himselfe giltye, and causeth not his outlawe to be broughte agayne? For we all dye the death, and as the water that sinketh in to the earth, which is not taken vp. And God will not take awaye the lyfe, but vnbethynketh himselfe, & euen the very outlaws be not cleane thrust out from him.

**C** Thus am I come also to speake this to my lord the kyng in the presence of the people, for thy handmayden thoughte: I wyll speake to the kyng, peradventure he shall do that his handmayden sayeth, for he shall heare his handmayden, to delyuer me from the hande of all them, that wolde destroye me with my sonne from the inheritaunce of God. And thy handmayden thoughte, & worde of my lord the kyng shall be as a meat offerynge, for my lord the kyng is as an angell of God, so that he can heare good and euell, therefore shall the LORDE thy God be with the.

The kyng answered and sayde vnto the woman: Kepe nothyng from me that I aye the. The woman sayde: Let my lord the kyng speake on. The kyng sayde: Is not the hande of Joab with the in all this? The woman answered and sayde: As truly as thy soule lyueth (my lord O kyng), there is els noman nether at the righte hande ner at & lefte, but euen as my LORDE the kyng hath sayde, for thy seruauent Joab hath commaunded me, and he himselfe hath taughte thy handmayden all these wordes, that I shulde carynethis matter of this sassyth, this hath Joab thy seruauent done. But my lord is wyse, as the wysdome of an angell of God, so that he knoweth all thynges vpon earth.

Then sayde the kyng vnto Joab: Beholde, I haue done this: go thy waye ther. **D**



fore and brynge the childe Absalom agayne. Then fell Joab vpon his face vnto the grounde, and worshipped, and thanked the kyng, and sayde: This daye doth thy seruante perceane, that I haue founde grace in thy syghte my lord the kyng, in that the kyng doth as his seruante hath sayde. So Joab gat him vp, and wente vnto Gesur, and broughte Absalom to Jerusalem. But the kyng sayde: Let him go agayne in to his house, and not se my face. Thus Absalom came agayne to his house, and sawe not the kynges face.

But in all Israel there was not so fayre, and so marvelous goodly a man, as Absalom. From the sole of his fote vnto the toppe of his heade there was not one blemish in him. And whan his heade was rounded (that was comonly every yere, for it was so heuy for him, so that it must nedes haue bene rounded) the heer of his heade weyed two hundred Sicles after the kynges weight. And vnto Absalom there were borne thre sonnes and one daughter, whose name was Thamar, and she was a woman of a fayre bewtye: So Absalom abode two yere at Jerusalem, and sawe not the kynges face.

And Absalom sent for Joab, that he mighte sende him to the kyng. And he wolde not come to him. But he sent the sercond tyme, yet wolde he not come. Then sayde he vnto his seruantes: Ye knowe Joabs pece of londe that lyeth by myne, and he hath barlye thereon: go youre waye therfore and set fyre vpon it. So Absaloms seruantes set fyre vpon Joabs pece of londe.

Then Joab gat him vp, and came to Absalom in to the house, and sayde vnto him: Wherfore haue thy seruantes set fyre vpon my pece of londe? Absalom sayde vnto Joab: Beholde, I sent for the, and caused to saye vnto the: Come hither, that I maye sende the to the kyng, and to saye: Wherfore came I from Gesur? It were better for me that I were there yet. Let me therfore se the kynges face. But yf there be any trespase in me, then put me to death. And Joab wente in to the kyng, and tolde him. And he called Absalom, to come in to the kyng, and he worshipped vpon his face to the grounde before the kyng. And the kyng kysed Absalom.

The XV. Chapter.

And after this it fortuneth that Absalom caused to prepare himselfe charettes

tes and horses, and fiftye men, which went with him. And Absalom gat him vp allway early in the mornynge, and stode in the waye by the porte: and whan any man had a matter which shulde come to the kyng for iudgment, Absalom called vnto him and sayde: Of what cite art thou? If he sayde that thy seruante is of one of the trybes of Israel, then sayde Absalom vnto him: Beholde, thy matter is righte and plaine: but there is no man appoynted of the kyng to heare the.

And Absalom sayde: O who setteth me to be iudge in Israel, that every man which hath a plee or matter to do in Israel, might come to me, that I might helpe him to right? And whan any man came to him to do worshippe, and to do him obeisance, he put forth his hande, and helde him, and kysed him. After this maner dyd Absalom vnto all Israel whan they came to the lawe vnto the kyng, and so dyd he steale awaye the hert of the men of Israel.

After fortye yeres sayde Absalom vnto the kyng: I wil go and persourne my wyfe at Hebron, which I made vnto the LORDE. For thy seruante made a vowe, when I dwelt at Gesur in Siria, and sayde: Whan the LORDE bryngeth me agayne to Jerusalem, I shal do a Gods seruyce vnto the LORDE. The kyng sayde vnto him: Go thy waye in peace. And he gat him vp, and wente vnto Hebron.

But Absalom had sent out spyes in all the trybes of Israel, sayenge: Whan ye heare the noyse of the trompe, saye: Absalom is made kyng at Hebron. There wente with Absalom two hundred men called from Jerusalem, but they wente on sylmyly, and knewe not of the matter. Absalom sent also for Achitophel (the Gilonite) Dauids counsellor, out of his cite Gilo. Now whan he did the sacrifice, the conspiracion was mighty, and the people ranne together, and multiplied with Absalom.

Then came one which tolde Dauid, and sayde, that the hert of every man in Israel folowed Absalom. Dauid sayde vnto all his seruantes that were with him at Jerusalem: Up, let vs fle, for here shall be no escape vnto vs before Absalom.

Make haist that we maye be goynge, lest he ouertake vs and catch vs, and dryne some my fortune vpon vs, and smyte the eye with the edge of the swerde. Then sayde the kynges seruantes vnto him: Loke what my LORDE the kyng choseth, beholde, here are

thy seruantes. And the kyng wente forth on fote with all his household. But ten concubynes lefte he to kepe the house.

And whan the kyng and all the people came forth on fote, they were farre from home, and all his seruantes wente by him, and all the Chierchians and Plethians, and all the Gethites (euen sixe hundred men) which were come on fote from Gath, wente before the kyng.

And the kyng sayde vnto Jethai the Gethite: Why goest thou also with vs? Turne backe, and byde with the kyng, for thou art a straunger: get the hence agayne vnto thy place. Thou camest yester daye, and to daye thou iurdest to go with vs: As for me, I wil go whither I can: turne thou backe agayne, and mercy and faithfulness happen vnto thy brethren with the. Jethai answered, and sayde: As truly as the LORDE lyneth, and as truly as my lord the kyng lyneth, loke in what place my lord the kyng shalbe, (whether it chaunce to life or death) there shal thy seruante be also.

Dauid sayde vnto Jethai: Then come, and go with vs. So wente Jethai the Gethite and all his men, and the whole multitude of the children that were with him. And all the lande wepte with loude voyce, and all the people with them. And the kyng wente ouer the broke Cedron, and all the people wente ouer by the waye that goeth to the wyldernes.

And beholde, Sadoc was there also, and all the Levites that were with them, and they bare the Arke of the couenant of God, and set it there. And Abiathar wente vp, tyll all the people came out of the cite. But the kyng sayde vnto Sadoc: Brynge the Arke of God in to the cite agayne. If I shal fynde grace before the LORDE, he shal fetch me agayne, and shall let me se it, and the house of it. But yf he saye thus: I haue no pleasure to see the, beholde, here am I, let him do with me as it pleaseth him.

And the kyng saide vnto Sadoc the priest: O thou seer, turne agayne to the cite with peace, and Ahimaas thy sonne with the, and Jonathas the sonne of Abiathar: beholde, I wil tary in the playne of the wyldernes, tyll the message come from yon, and tell me. So Sadoc and Abiathar broughte the Arke of God agayne to Jerusalem, and remayned there.

But Dauid wente vp to mount Olyneth and wepte, and his heade was couered. And all the people that was with him, had eue-

ryman his heade couered and wente on and wepte. And whan it was tolde Dauid, that Achitophel was in the confederacy with Absalom, he sayde: LORDE turne thou Achitophels counsell to foolishnes.

And whan Dauid came vp to the toppe of the mount, where the vse was to worshippe God, Chusai the Arachite met him with his cote rent, and earth vpon his heade. And Dauid sayde vnto him: If thou go with me, thou shalt be chargeable vnto me: but yf thou goest agayne in to the cite, and sayest vnto Absalom: I am thy seruant, O kyng, euen as I was thy fathers seruant, so wyll I now be thy seruant. Then shalt thou brynge Achitophels counsell to naughte. So is Sadoc and Abiathar the prestes with the, and all that thou hearest out of the kynges house, tell it vnto Sadoc and Abiathar the prestes. Beholde, their two sonnes are with the: Ahimaas the sonne of Sadoc, and Jonathas the sonne of Abiathar, by them mayest thou sende me worde what thou hearest. So Chusai Dauids frende came in to the cite. And Absalom came to Jerusalem.

The XVI. Chapter.

And whan Dauid was gone a lytle by from the toppe of the mount, beholde, Siba the seruante of Mephiboseth met him with a couple of asses saddled, whereon were two hundred loaves of bred, and an hundred quantities of rasyns and an hundred quantities of fygges, and a bottell of wyne. Then sayde the kyng vnto Siba: What wilt thou do herewith? Siba sayde: The asses shalbe for the kynges household to ryde vpon, and the loaves and fygges for the yonge men to eat, and the wyne shalbe for them to drynke whan they are weery in the wyldernes. The kyng sayde: Where is thy lordes sonne? Siba sayde vnto the kyng: Beholde, he abyde that Jerusalem, for he saide: To daye shal the house of Israel restore my fathers kyngdome vnto me. The kyng saide vnto Siba: Beholde, all that Mephiboseth hath, shalbe thine. Siba sayde with reuerence, Let me finde grace in thy syghte my lord the kyng.

But whan the kyng Dauid came to Bahurim, beholde, there wente out a man of the kynged of the house of Saul, whose name was Semei the sonne of Gera, which wente forth and cursed, and cast stones at Dauid, and at all the kynges Dauids seruantes, and all the people and all the mighty men



men were at his righte hande and at his left. Thus sayde Semei whan he cursed: Get the forth, get the forth thou bloody hounde, thou man of Belial. The LORDE hath rewarded the for all the bloude of the house of Saul, & thou becamest kynge in his steade. Now hath the LORDE geuen the kyngdome into y<sup>e</sup> hande of Absalom thy sonne, and beholde, now stickest thou in thine owne myf thefe, for thou art a bloody hounde.

But Abisai the sonne of Neru Ja sayde vnto the kynge: Shall this deed dogg curse my lord the kynge? I wyl go and take the heade awaye from him. The kynge saide: He childien of Neru Ja, what haue I to do w<sup>th</sup> you? Let him curse on, for the LORDE hath commaunded him: Curse Dauid. Who can saye now: Why doest thou so?

**C** And Dauid sayde vnto Abisai and to all his seruantes: Beholde, my sonne which came of my body, seteth after my lyfe, how moch more now the sonne of Iemini? Let him curse on, for the LORDE hath commaunded him: \* peradventure the LORDE shall consydre my aduersyte, and recompence me good for his cursynge this daye. So Dauid wente on his waye with his men. But Semei wente on by the mount besyde him, and cursed, and cast stones at him, & threwe clottes of earth.

And the kynge came in and all the people that was with him, weery, and refreshed him selfe there. But Absalom and all the people of the men of Israel came to Jerusalem and Achitophel with him. Whan Chusai the Arachite Dauids frende came into Absalom, he sayde vnto Absalom: God saue the kynge.

**D** Absalom sayde vnto Chusai: Is this thy mercy vnto thy frende? Why art thou not gone with thy frende? Chusai sayde vnto Absalom: Not so, but loke whom the LORDE choseth, and this people, and all the men in Israel, his wyl I be, and byde with him. Secondly, whom shulde I serue? Shulde I not do seruyce before his sonne? Like as I haue serued in the presence of thy father, so wyl I do seruyce before the also.

And Absalom sayde vnto Achitophel: Geue vs youre counsell what we shal do? Achitophel sayde vnto Absalom: \* Go lye with thy fathers concubynes, whom he hath left to kepe the house, so shall all Israel heare that thou hast made thy father to stynte, and the hande of all them that are with y<sup>e</sup>, shal be the bolder. Then made they a tente vnto Absalom vpon the house toppe. And

Absalom laye with his fathers concubynes in the sighte of all Israel.

At that tyme whan Achitophel gaue counsell, that was euen as yf a man gaue counsell at God: So were all the counsailes of Achitophel both w<sup>th</sup> Dauid and w<sup>th</sup> Absalom.

The xvij. Chapter.

**A**chitophel sayde vnto Absalom: I wil chose out twelue thousande men, and wyl get me vp, and persue Dauid by nighte, and fall vpon him whan he is feyge and weery: When I vexe him the, so that all the people which is by him, flieth, I wil sette the kynge onely, and brynge all the people vnto the agayne. So whan euery man is brought vnto the as thou desyrest, then shal all the people be in peace. Absalom thought that good, and so dyd all the Elders in Israel. But Absalom sayde: I praye you call Chusai the Arachite also, and let vs heare what he sayeth therto. And whā Chusai came in to Absalom, Absalom saide vnto him: Thus hath Achitophel spoken, Saye thou now, shal we do it or not?

Then sayde Chusai vnto Absalom: It is no good counsell y<sup>e</sup> Achitophel hath geuen at this tyme. And Chusai sayde morouer: Thou knowest thy father well and his men, that they are stronge and of a wrothfull stomack, euen as a Beer that is robbed of his yonge ones in the felde. Thy father also is a man of warre, and wyl not be negligēt w<sup>th</sup> the people. Beholde, he hath now peradventure hyd hymselfe in some caue or in some place. If it came to passe then that it chaunced euell at the first, & there shulde come a rumour and saye: There is a slaughter done in the people that folowed Absalom: the shulde euery man be discouraged, which els is valeant, & hath a hert like a lyō: for all Israel knoweth that thy father is stronge, and that all they which be with him, are mightie men.

But this is my counsell, that thou gather together all Israel from Dan vnto Bersabe in nombre as the sonde of the See, and go thou thine owne person amonge them, then wil we fall vpon him in what place we finde him, and wyl ouerwhelme him euen as the dew falleth vpon the earth, so that we shal not leaue one of him and of all his men. But yf he resorte in to a cite, then shal all Israel cast roapes aboute the same cite, and drawe it in to the river, so that there shal not one stone of it be founde.

Then sayde Absalom and euery man in Israel: The counsell of Chusai the Arachite is

better then Achitophels counsell.

But the LORDE broughte it so to passe, that y<sup>e</sup> good counsell of Achitophel was hyndred, that the LORDE mighte brynge euell vpon Absalom.

And Chusai sayde vnto Sadoc & Abiathar the prestes: Thus and thus hath Achitophel counceled Absalom and the Elders in Israel: but so and so haue I counceled. Sende now therfore in all the haist, and tell Dauid, and saye: Abyde not all nighte in the playne felde of the wyldernes, but get the ouer, that the kynge be not swallowed vp, and all the people that is with him. As for Jonathas and Ahimaaz, they stode by the well of Rogel, and a damsell wente thither and tolde them. They wente on their waye, and tolde the kynge Dauid, for they durst not be sene to come in to the cite.

But a lad sawe them, and tolde Absalom. Therfore they wente on their waye, and came to a mans house at Bahurim, which had a well in his courte, and they wete downe in to it. And the woman toke and spred a couerynge ouer the welles mouth, & strowed fennel seede thereon, that it was not perceaued. Now whan Absaloms seruantes came to the woman in to the house, they sayde: where is Ahimaaz and Jonathas? The woman sayde vnto them: They are gone ouer the litle water.

And whā they soughte and founde them not, they wente agayne to Jerusalem. And whan they were gone, they clymmed vp out of the well, and wente their waye, and tolde Dauid y<sup>e</sup> kynge, and sayde vnto Dauid: Get you vp, and go soone ouer y<sup>e</sup> water, for thus and thus hath Achitophel geuen counsell agaynst you.

Then Dauid gat him vp, and all the people that was with him, and passed ouer Jordan: yllit was cleare mornynge. And there was not one, but he wente ouer Jordane.

Whan Achitophel sawe that his counsell wente not forth, he sadled his asse, gat him vp, and wete home in to his cite and put his house to poynte, and hanged him selfe, and dyed, and was buried in his fathers grane.

And Dauid came to Mahanaim, and Absalom wente ouer Jordane, & all the men of Israel w<sup>th</sup> him. And Absalom had set Amasa ouer the hoost in Joabs steade. Amasa was the sonne of a man, whose name was Iethra a Jesraelite, which laye with Abigail the daughter of Nahas the sister of Neru Ja Joabs mother. But Israel and Absalom pitched in Gilead.

Whan Dauid was come to Mahanaim, \* Nahas of Rabbath of the childre of Ammon, and \* Machir the sonne of Ammiel of Lodebar, and \* Barsillai a Gileadite of Roglim broughte bedstufte, tapestrie worke, bassens, earthen vessel, where, barley, meel, parched corne, beenes, oremeele, ryse, hony, butter, shepe and fat oxen vnto Dauid, and to y<sup>e</sup> people that was with him, for to eate: for they thought, The people shal be hongrie, weerye and thirstye in the wyldernes.

The xviii. Chapter.

**A**chitophel mustred the people y<sup>e</sup> was with him, and set captaynes ouer the, ouer thousandes and ouer hundredes. And sent out of the people one thirde parte vnder Abisai the sonne of Neru Ja Joabs brother, and one thirde parte vnder Jethai the Gethite. And the kynge sayde vnto the people: I wyl go forth with you also. Therfore the people sayde: Thou shalt not go forth, for though we sle, or die halfe of vs they shal not regarde vs. For thou art as ten thousande of vs. Therfore is this better that thou mayest helpe vs out of the cite. The kynge sayde: Loke what ye are content withall, that wyl I do. And the kynge stode in the gate, and all the people wente forth by hundredes and by thousandes. And y<sup>e</sup> kynge commaunded Joab and Abisai, and Jethai, and sayde: Intreate me the yonge man Absalom gently. And all the people herde it, whā the kynge commaunded all the captaynes concerning Absalom. And whan the people were come forth in to the felde agaynst Israel, the battayll beganne in the wod of Ephraim. And the people of Israel were smitten there before Dauids seruantes, so that there was a greate slaughter the same daye, of twentye thousande men. And the battayll was scattede abroad there in the londe. And the wod consumed moch more people the same daye, then the swerde consumed.

And Absalom met Dauids seruantes, and rode vpon a Mule. And whan the Mule came vnder a greate thicke Oke tre, his heade toke holde on the Oke, and so hanged he betwene heauen and earth, but the Mule ranne awaye from vnder him. Whan a certayne man sawe that, he tolde Joab, and saide: Beholde, I sawe Absalom hange vpon an Oke tre. And Joab saide vnto the mā y<sup>e</sup> tolde it him: Beholde, sawest thou that, why smotest thou him not there to the ground? so wolde I haue geuen the of myne awne behalfe ten syluerlynges and a gyrdell.





**C** The man sayde vnto Joab: If thou haddest weyed me a thousande syluerlynges in my handes, yet wolde I not haue layed my handes on the kynge's sonne. For the kynge commaunded the and Abisai and Jehai before oure eares, and sayde: Kepe me the yonge man Absalom. Or yf I had dyssembled vpon the ioperdy of myne owne soule (for so moch as nothynge shulde be hyd from y<sup>e</sup> kynge) thou thy selfe shuldest haue stode against me. Joab sayde: Not so, I wil vpon him be fore thy face.

Then toke Joab thre speares in his hande, and thrust Absalom thorow y<sup>e</sup> hert, while he was yet alyue vpon the Oke. And ten yonge men Joab's weapenbearers, came aboute him, and smote him to death. Then blew Joab the trompe, and broughte the people agayne, that they shulde folowe nomore vpon Israel. For Joab wolde fauoure the people. And they toke Absalom, and cast him in the wod in to a greate pytt, and layed a grea te heape of stones vpon him. And all Israel fled, euery one vnto his tente.

**D** Absalom had set him vp a piler whyle he was yet alyue, which stode in the kynge's val ley, for he sayde: I haue no sonne, therefore shall this be a remembraunce of my name: and he called the piler after his owne name. And vnto this daie it is yet called Absaloms place.

Abimaas the sonne of Sadoc sayde: Let me runne now, and brynge the kynge worde, that the LORDE hath gotten him righte fro the hande of his enemies. But Joab sayde: Thou shalt bringe no good tidynge to daie another daie shalt thou brynge him worde, and not to daie, for the kynge's sonne is deed. But vnto Chusi sayde Joab: Go thou thy waye, and tell the kynge what thou hast se ne. And Chusi did his obeysaunce vnto Joab, and ranne. Abimaas the sonne of Sadoc sai de agayne vnto Joab: What and I ranne also? Joab sayde: What wilt thou runne my sonne? Come hither, thou shalt brynge no

good tydynge. (He answered:) What and I ranne yet. He sai de vnto him: Runne on y waye, then. So Abimaas ranne the straight waye, and came before Chusi.

As for Dauid, he sat betwenethe two gates. And the watchman wente vp to y<sup>e</sup> toppe of the porte vpon the wall, and lifte vp his eyes, and sawe a man renninge alone, and cryed, and tolde the kynge. The kynge sayde: If he be alone, then is there good tydynge in his mouth. And as the same wente and came forth, the watchman sawe another man renninge, and cryed in the porte and sayde: Beholde, there renneth a man alone. The kyn ge sayde: The same is a good messaunger al so. The watchman sayde: I se the rennyng of the first as it were the rennyng of Abi maas the sonne of Sadoc. And the kynge sayde: He is a good man, and bryngeth good tidynge. Abimaas cryed, and sayde vnto y<sup>e</sup> kynge: Peace, and worshipped before the kyn ge vpon his face to the grounde, and sayde: Praised be the LORDE thy God, which hath genen ouer y<sup>e</sup> men that lifte vp their handes agaynst my LORDE the kynge.

The kynge sayde: Goeth it well with the yonge man Absalom? Abimaas sayde: I sawe a grea te vproure, whan Joab the kyn ges seruaunt sent me thy seruaunt, and I wote not what it was. The kynge sayde: God bouthe, and stonde here. And he wente aboute and stode there. Beholde, then came Chusi and sayde: I brynge good tydynge my lord the kynge: The LORDE hath executed righte for the this daie, from the hande of all them that rose vp agaynst the. But the kynge say de vnto Chusi: Goeth it well with the yonge man Absalom? Chusi sayde: Euen so go it w all the enemyes of my lord the kynge, and with all them that ryse vp agaynst the to do enell, as it goeth with the yonge man. Then was the kynge sorowfull, and wente vp into the perler vpon the gate, and wepte, and as he wente, he sayde thus: O my sonne Absal, my sonne, my sonne Absalom, wolde God y<sup>e</sup> I shulde dye for the. O Absalom my sonne, my sonne.

The XIX. Chapter.

**A**nd it was tolde Joab: beholde, y<sup>e</sup> kyn ge wepeth z mourneth for Absalom. And so out of y<sup>e</sup> victory of y<sup>e</sup> daye the re came a mourninge amonge all the people. For the people had herde the same daie, y<sup>e</sup> the kynge toke on heuely because of his son ne. And y<sup>e</sup> people stole awaye the same daie, so that they came not in to the cite: as a peo ple that is put to shame, pyteth them selfe

awaye, whan they are fled in a battayll. As for the kynge, he had couered his face, and cryed loude, and sayde: Oh my sonne Absalom, Absalom my sonne, my sonne.

But Joab came to the kynge in to the house, and sayde: This daie hast thou sha med all thy seruauntes (which haue deliue red thy soule this daie, and the soules of thy sonnes, of thy dongheers, of thy wyues, and of thy concubynes) in that thou louest them that hate the, and hatest those that loue y<sup>e</sup>. For to daie thou shewest thy selfe, that thou carest not for the captaynes and seruaun tes: for I perceaue this daie, that yf Absa lom onely were alyue, and we all deed this daie, thou woldest thynke it were well.

**B** Get the vp now therfore, and go forth, and speake longyngly vnto thy seruauntes. For I sweare vnto the by y<sup>e</sup> LORDE, yf thou go not forth, there shall not be leste the one man this nyght: this shalbe worse vnto y<sup>e</sup>, than all the euell that happened the sence y<sup>e</sup> youth vp hither to. The kynge gat him vp, and sat in the gate. And it was sayde vn to the people: beholde, the kynge sitteth in the gate. Then came all the people before y<sup>e</sup> kynge. But Israel was fled euery one vnto his tent.

And all the people stroue in all the trybes of Israel, and sayde: The kynge ryd vs from the hande of oure enemies, and deliuered vs from the hande of the Philistynes, and was sayne to fle out of the lode for Absalom. So Absalom whom we had anoynted ouer vs, is deed in the battayll. Why are ye so styll now, that ye fetch not the kynge agayne?

**C** The kynge sent vnto Sadoc z Abiathar the prestes, z caused to saye vnto the: Spea ke to the Elders of Juda, z saye: Why wyl ye be the last to fetch the kynge agayne vnto his house? (for y<sup>e</sup> sayenge of all Israel was come before the kynge in to his house) ye are my brethren, my bone, and my flesh. Wherfo re wyl ye then be the last to brynge the kyn ge agayne? And saye vnto Amasa: Art not thou my bone and my flesh? God do this z that vnto me, yf thou shalt not be the chiefe captayne before me in Joab's steade, as lon ge as thou lyuest.

And he bowed the hert of all the men of Juda as of one man. And they sent vnto y<sup>e</sup> kynge: Come agayne, thou and all thy seruauntes: So the kynge came agayne. And whan he came vnto Jordane, y<sup>e</sup> men of Ju da were come to Gilgal, for to go downe to mete the kynge, that they mighte brynge y<sup>e</sup> kynge ouer Jordane. And Semei the sonne

of Gera the sonne of Jemini, which dwelt at Bahurim, made haist, and wente downe with y<sup>e</sup> men of Juda to mete kynge Dauid, and there were with him a thousande me of Ben Jamin. Siba also the seruaunt of the house of Saul with his systene sonnes and twenty seruauntes, z gat them thorow Jor dane and passed ouer y<sup>e</sup> fery, that they mighte brynge ouer the kynge's housholde, and to do him pleasure.

**D** But Semei the sonne of Gera fell downe before the kynge, whan he passed ouer Jor dane, and sayde vnto the kynge: O my lord, laye not the trespase vnto my charge, z thyn kenot vpon it that thy seruaunt vexed the, in the daie whan my lord the kynge wente out of Jerusalem: and let not y<sup>e</sup> kynge ta ke it to hert, for thy seruaunt knoweth that he hath synned. And beholde, this daie am I come the first amonge all the house of Jo seph, for to go downe to mete my lord the kynge.

Nevertheless Abisai the sonne of Jeru Ja ansered and sayde: And shulde not Semei dye therfore, seynge he hath cursed y<sup>e</sup> anoynt ed of y<sup>e</sup> LORDE? But Dauid sayde: What haue I to do with you ye children of Jeru Ja, that ye wyl become Sathan vnto me this daie? Shulde eny man dye this daie in Israel? Thynkest thou that I knowe not, y<sup>e</sup> I am become kynge ouer Israel this daie? And y<sup>e</sup> kynge sayde vnto Semei: Thou shalt not dye: And the kynge swore vnto him.

**E** Mephiboseth the sonne of Saul came downe also to mete the kynge. And he had not made cleane his fete ner combed his beer de, nether had he washed his clothes from the daie that the kynge was gone awaye, vntyll the daie that he came agayne in pea ce. Now whan he came to Jerusalem for to mete the kynge, the kynge sayde vnto him: Mephiboseth, wherfore wentest thou not with me? And he sayde: My lord the kynge, my seruaunt hath dealte vnrighteously with me: for thy seruaunt thoughte: I wil saddell an asse and ryde thereon, and go vnto the kyn ge: for thy seruaunt is lame, and he hath ac cused thy seruaunt before my lord y<sup>e</sup> kynge.

\* But my lord y<sup>e</sup> kynge is an angell of God, and thou mayest do what pleaseth the. For all my fathers house was nothynge, but peo ple of death before my lord y<sup>e</sup> kynge. \* And yet hast thou set thy seruaunt amonge them that eate at y<sup>e</sup> table. What other righteous nes haue I, that I shulde crye eny more vn to the kynge? The kynge sayde vnto him: What speakest thou yet more of thy mat ter?

2. Re. 16. 1

2. Re. 16. 1

2. Re. 16. 1  
Mar. 16. c

Gen. 22. b  
2. Re. 14. a  
Hest. 15. b

2. Re. 9. b



ter: I haue sayde: Thou and Siba parte the lande betwene you. Mephiboseth sayde vnto the kyng: Let him take it all, in as moch as my lord & kyng is come home in peace.

**S** And Barzillai the Gileadite came downe from Roglim, and broughte the kyng ouer Jordane, that he mighte conuey him in Jordane. And Barzillai was very olde, so good as foure score yere olde, & the same had prouyded & kyng of fode whyle he was at Mahanaim, for he was a very noble man. And the kyng sayde vnto Barzillai: Thou shalt go ouer with me, I wyll take care for the & myne a wne selfe at Jerusalem. But Barzillai sayde vnto the kyng: What haue I yet to lyue, that I shulde go vp to Jerusalem to the kyng? This daye am I foure score yere olde. How shulde I knowe what is good or enell, or taist what I eate or drynke, or heare what the Musicians do synge? Why shulde chy seruauunt be chargeable first vnto my lord the kyng? chy seruauunt shall go a litle with the kyng ouer Jordane. Why wil the kyng recompence me after this maner? Let chy seruauunt turne backe agayne, that I maye dye in my cite besyde my father and my mothers graue. Beholde, there is chy seruauunt Chimeam, let him go ouer with my lord the kyng, and do vnto him what please the.

**S** The kyng sayde: Chimeam shall go ouer with me, and I wyll do for him what liketh the: and what so ever thou desirest of me, that wyll I do for the also. And whan all & people was gone ouer Jordane and the kyng ge lykewyse, the kyng kyssed Barzillai and blessed him, and he turned vnto his place. And & kyng passed ouer vnto Gilgal, and Chimeam wente with him. And all the people of Juda broughte the kyng ouer, howbeit there was but halfe of the people of Israel there.

And beholde, the came all the men of Israel vnto the kyng, & sayde vnto him: Why haue oure brethien the men of Juda stollen the awaye, and haue conueyed & kyng and his housholde ouer Jordane, and all Dauids men with him? Then answered they of Juda vnto them of Israel: The kyng is of oure nye kyndred, why are ye angrie therfore? Thynke ye that we haue receaved eny fode or giftes of the kyng? Then answered they of Israel vnto them of Juda, & sayde: We haue ten tymes more with the kyng and with Dauid, the thou, why hast thou regarded me then so lightly, that oures were not the first to fetch oure kyng agayne? But

they of Juda spake harder then they of Israel.

The XX. Chapter.

**T**here was a famous man of Belai there, whose name was Seba & sonne of Bichri, a mā of Jemini, which blew the trompe, and sayde: We haue no porcion in Dauid, ner inheritaunce in & sonne of Isai: let every get him to his tent, & Israel. Then fell every man in Israel from Dauid, and folowed Seba the sonne of Bichri. But the men of Juda cleued vnto the kyng from Jordane vnto Jerusalem. Whan Dauid came home to Jerusalem, he toke the ten concubynes (whom he had leste to kepe the house) and put them in a holde to be kept, and made prouysion for them: but he laye not with them, and so were they shut vp vnto their death, and lyued wedowes.

And & kyng sayde vnto Amasa: Call all the men of Juda together agaynst the thirde daye, & be thou here present also. And Amasa wote to call Juda together. And he was slacke to come at & tyme which he had appoynted him. And Dauid sayde vnto Achisai: Now shall Seba the sonne of Bichri do vs more harme then Absalom. Take thou lordes seruantes, and folowe vpon him, & he synde not some ströge cities for him, and so escape out of oure sighte. Then wente Joab with him forth after him, and the Chieftians and plethians, and all the mightie mā: and they wote out of Jerusalem to folowe vpon Seba the sonne of Bichri.

But whan they were by the greete stow at Gibeon, Amasa came before them. As for Joab, he was gyrded aboue his garment which he had on, and vpon it he had a sword gyrded, which hanged by his thye in the sheeth, and wente easely out and in, and fell fro him. And Joab sayde vnto Amasa: Peace be with the my brother. And Joab toke Amasa by the beerde with his righte hand, to kyss him. And Amasa toke no hede vnto & swerde in Joabs hande, and he thrust him therewith in to the bely, & his bowels ran out vpon the earth, and he thrust at him more. And so he dyed.

Joab & his brother Abisai folowed vpon Seba & sonne of Bichri. And one of Joabs seruantes stode by him, and sayde: What is he this & wolde be agaynst Joab to please Dauid, and to be with Dauid in Joabs steade? As for Amasa, he laye rolled in the bloude in & myddes of the strete. But whan one sawe that all the people stode there, he removed Amasa from the strete vnto the

felde, and cast a clothe vpon him, for so moch as he sawe, that who so ever came by him, stoode still. Now whan he was put out of the waye, every man wote after Joab, to folowe vpon Seba the sonne of Bichri.

And he wente thorow all & trybes of Israel vnto Abel Beth Maacha, and all the best chosen men gathered them selues together, & folowed after him, and came and beseged him at Abel Beth Maacha, and made a banke aboute to cite harde on & wall. And all the people that was with Joab, layed to their ordynance, and wolde haue cast downe the wall.

Then cried there a wyse womā out of & cite: heare, heare, saye vnto Joab that he come hither, I wyll speake with him. And whan he came to her, the woman sayde: Art thou Joab? he sayde: Yee. She sayde vnto him: heare the wordes of chy handmayden. he sayde: I heare. She sayde: The comon sayenge was somtyme: Who so wyll are, let him are at Abel, and so came it to a good ende. This is & noble and faithfull cite in Israel, and wilt thou destroye the cite and the mother in Israel? Why wilt thou swalowe vpon the inheritaunce of the LORDE?

Joab answered and sayde: That be farre, that be farre frome, that I shulde swalowe vpon and destroye. The matter is not so, but a certayne man of mount Ephraim named Seba the sonne of Bichri, hath lifte vpon him selfe agaynst kyng Dauid, desyuer him one ly, and I wyll departe from the cite. The woman sayde vnto Joab: Beholde, his heade shall be cast vnto the ouer the wall. And the woman came in to all the people with hir wysdome. And they smote of the heade of Seba the sonne of Bichri, and cast it vnto Joab. Then blew he the trompe, and they departed from the cite, every one vnto his tent. But Joab came agayne to Jerusalem vnto the kyng.

Joab was capayne ouer all the hoost of Israel: Benaia & sonne of Joiada was ouer the Chieftians and plethians: Adoram was rent gatherer: Josaphat the sonne of Ahilud was Chaunceler: Seia was the scribe: Sadoc and Abiathar were the prestes: Ira also & Jairite was Dauids prest.

The XXI. Chapter.

**T**here was a derth also in Dauids tyme thre yeres together. And Dauid soughte the face of & LORDE. And the LORDE sayde: Because of Saul and because of that bloudy housholde & he slewe the Gibeonites. Then the kyng caused for

to call the Gibeonites, and spake vnto them. (As for the Gibeonites, they were not of & children of Israel, but a remnaunt of the Amonites: howbeit & the children of Israel had sworne vnto the, and Saul soughte for to synce them in his gelousy, for the childre of Israel and Juda.) Then sayde Dauid to the Gibeonites: What shall I do vnto you? And wherewithall shall I make the attonement, that ye maye blesse & inheritaunce of & LORDE? The Gibeonites sayde vnto him: It is not for golde and syluer that we haue to do w Saul and his house, nether haue we oughte to do for to slaye eny mā in Israel.

he sayde: What saye ye then, that I shall do vnto you? They sayde vnto & kyng: The man that hath destroyed vs and broughte vs to naughte, shulde we destroye, that nothinge be leste him in all the coastes of Israel. Let there be geuen vs seven men of his sonnes, that we maye hange them vpon the LORDE at Gibeon of Saul the chosen of the LORDE. The kyng sayde: I wyll geue them. Howbeit the kyng spared Mephiboseth & sonne of Jonathas & sonne of Saul, because of the oath of the LORDE & was betwene them: namely, betwene Dauid & Jonathas the sonne of Saul. But the two sonnes of Rissa & daughter of Aia, whom she had borne vnto Saul, Armoni & Mephiboseth, And the fyue sonnes of Michol the daughter of Saul, whom she bare vnto Adriel the sonne of Barzillai the Mahalothite, dyd the kyng take, and gaue them in to the handes of & Gibeonites, which hanged the vpon vpon the mount before the LORDE.

So these seven fell at one tyme, and dyed in the tyme of the first haruest, whan & barley haruest begynneth. Then toke Rissa the daughter of Aia a sack cloth, & spred it vpon the rock in the begynnyng of the haruest, tyll the water from the heauen dropped vpon them, and suffred not the soules of the heauen to rest on them on the daye tyme, nether the wyld beestes of the felde on the nyghte season. And it was tolde Dauid what Rissa the daughter of Aia Sauls concubine had done.

And Dauid wente and toke the bones of Saul and the bones of Jonathas his sonne from & citisens at Jabes in Gilead (which they & had stollen from & strete at Bethsan, where & Philistynes had hanged the, what tyme as the Philistynes had syncten Saul vpon mount Gilboa) and broughte them vpon from thence, and gathered them together w the bones of them that were hanged. And



## The ii. boke of the kyniges.

the bones of Saul and of his sonne Jonathan buried they in ʒ londe of Ben Jamin, besyde ʒ grane of his father Cis. So after this was God at one with the londe.

But there arose warre agayne of ʒ philistynes agaynst Israel. And David wente downe ʒ his seruauntes with him, ʒ foughthe agaynst the philistynes. And David was weery, ʒ Iessi of Tob (which was one of the children of Rapha, and the weight of his speare was thre C. weight of bresse, and had a new harnesse vpon him) thoughte to smyte David. Neuertheles Abisai the some of Jeru Ja helped him, ʒ smote the philistyne to death. Then swaue Davids men vnto him, ʒ sayde: \* Thou shalt nomore go forth with vs vnto the warre, that the lanterne in Israel be not put out.

1. Re. 18. a

¶ Afterwarde there arose yet warre at Tob with the philistynes. Then Sibechai the husathite smote Saph, which also was one of the childre of Rapha.

1. Par. 21. a

And there arose yet warre at Gob with the philistynes. Then Elhanan the sonne of Jaere Origim a Bethleemite smote Goliath the Gethite, which had a speare, whose shaft was like a weeners lome.

And there arose yet warre at Gath, wherether was a cōtencious man, which had fire fyngers on his handes, and fire toes on his fete, that is foure and twety in the nombre, and he was borne also of Rapha. And whan he spake despitely vnto Israel, Jonathan ʒ sonne of Simea Davids brother smote him. These foure were borne vnto Rapha at Gath, and fell thorow the hande of David and of his seruauntes.

The XXII. Chapter.

¶ David spake the wordes of this songe before the LORDE, what tyme as the LORDE had delyuered him fro the hande of all his enemies, and from the hande of Saul, and he sayde.

The LORDE is my stony rock, ʒ my castell, and my delyuerer.

God is my strength, in him wyl I put my trust: my shyld ʒ the horne of my saluacion, my defence ʒ my refuge, my Sauoure, thou shalt helpe me from violent wronge.

1. Sa. 17. a

I wil call vpon the LORDE with prayse, so shal I be delyuered fro myne enemies.

For the sorowes of death cōpased me, and the brokes of Belial made me a frayd.

The paynes of hell came aboute me, and the snares of death had overtaken me.

¶ Whā I was in trouble, I called vpon the LORDE, yee euen my God called I vpon, ʒ

## The xxij. Chap.

so he herde my voyce fro his holy temple, ʒ my cōplaynte came into his eares.

The earth trembled and quaked, the foundations of the heauen shoke and moved, because he was wroth.

Smoke wente vp from his nose, and consuminge fyre out of his mouth, coles were kyndled therof.

He bowed the heauens and came downe, and it was darke vnder his fete.

He sat vpon Cherub and dyd flye, and appeared vpon the fethers of the wynde.

He made darknes his paulyon round aboute him, thicke water in the cloudes of ʒ ayre.

At the brightnesse of him were the fyre coles kyndled.

The LORDE thondered from heane, and the ʒyest put forth his voyce.

He shot his arrowes, and scatered them: he lightened, and discomfited them.

The pourynges out of the See were seene, and the foundations of the earth were discovered at the chydyinge of the LORDE, ʒ at the bierth of the spere of his wrath.

He sent downe from aboue, and receaued me, and droue me out of many waters.

He delyuered me fro my stronge enemy, from them that hated me, for they were to mightie for me.

They overtoke me in the tyme of my trouble, but the LORDE was my succoure.

He broughte me forth in to liberty: he delyuered me, because he had a fauoure vnto me.

The LORDE shal rewarde me after my righteousness, and a cordinge to the clemmes of my handes shal he recompence me.

For I haue kepte ʒ waye of the LORDE, ʒ haue not bene vngodly agaynst my God.

For I haue an eye vnto all his lawes, and haue not put his ordinaunces fro me.

Therefore wil I be perfecte vnto him, and wyl eshew myne awne wickednes.

So shal ʒ LORDE rewarde me after my righteousness, a cordinge to the clemmes of my handes in his eye sighte.

With the holy shalt thou be holy, and with the perfecte thou shalt be perfecte.

With the cleane thou shalt be cleane, and with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed people, and shalt set thine eyes agaynst the proude to brynge them downe.

For thou O LORDE art my lanterne. The LORDE shal lighte my darknesse.

For in ʒ I shal discōfite an hoost of men, ʒ in my God I shal leape ouer the wall.

## The ii. boke of the kyniges.

The waye of God is perfecte: ʒ wordes of the LORDE are tryed in the fyre: he is a shyld for all the that put their trust in him.

For where is there a God, excepte ʒ LORDE? O who hath eny strength without oure God?

God hath strenghted me with power, and made playne a perfecte waye for me.

He hath made my fete like hartes fete, ʒ hath set me vp an hye.

He teacheth my handes to fighte, and benedict the stele bowe with myne armes.

And thou hast geuen me the shyld of ʒ health, and with ʒ lounge correccion shalt thou multiplie me.

Thou hast enlarged my goinge vnder me, and myne ankles haue not slyded.

I wyl folowe vpon myne enemies, and destroye the: and wyl not turne backe agayne, tyll I haue broughte them to naught.

I wil cōsume them and thrust them thorow, that they come not vp: they shal fall vnder my fete.

Thou hast girded me with strength to ʒ battayll, and hast subdued them vnder me ʒ rose vpon agaynst me.

Thou hast made myne enemies to turne their backs vpon me, that I might destroye them that hate me.

They shal crye, but there shalbe no Sauoure: yee euen vnto the LORDE, but he answereth them not.

I wil beate them as small as the dust of the earth: euen as ʒ claye of the stretes wil I make them thynne, and spiede them out abroad.

But me shalt thou delyuer from the strynges of the people, and shalt kepe me to be ʒ heade of the ʒeythen: A people whom I haue not knowne shal serue me.

The straunge children haue denyed me: at the hearynge of the eare shal they herkē vnto me.

The straunge children are waken olde, ʒ are shut vp in their prisons.

The LORDE lyueth, and blessed be my God, and magnified be the strength of my health.

God seyth that I be auenged, and subdueth the people vnto me.

He bryngeth me out fro myne enemies: ʒ from them ʒ ryse vp agaynst me, shalt thou exalte me, and from ʒ cruell man shalt thou delyuer me.

¶ For this cause wyl I geue thankes vnto the amonge the ʒeythen, and synge prayses vnto thy name.

## The xxij. Chap. Fo. li.

Which doth greate health for his kynge, ʒ sheweth mercy vnto David his anoynted, and to his sede for euermore.

The XXIII. Chapter.

These are the last wordes of David: 2

David the sonne of Iai sayde. The man, that was set vp to be ʒ anoynted of the God of Jacob, ʒ a pleasaunt dyter of songes of Israel, sayde: The spere of the LORDE hath spoken by me, and the veteraunce therof is done thorow my tunge. He sayde: The God of Israel hath spokē vnto me, the strength of Israel, the gouernoure amonge men, the righteous gouernoure in the feare of God. As the lighte is in ʒ morninge whan the Sonne aryseth, so that for the brightnesse therof no cloude remayneth: and as the grasse loketh vpon the earth thorow the rayne, euen so shal my house be with God. \* For he hath made an euerastringe cōuenant with me, well appoynted on euery syde and sure. For this is all my health ʒ pleasure, that it shal growe. But the Belial shal be utterly ʒ cleane roted out as the thornes, which me take not in their hādes. And they ʒ touch them, shal destroye them w yrons ʒ speares: ʒ in the fyre shal they be brent, that they maye be broughte to naught.

1. Re. 7. c

These are the names of Davids Worthies: Jasabeam ʒ sonne of Zachmoni, the cheffest amonge thre, which lifte vp his speare, ʒ slewe eight hundred at one tyme.

1. Par. 11. f

After him was Eleasar the sonne of Dothi the sonne of Ahohi amonge the thre Worthies with David, whan they spake despitely to the philistynes, and were gathered together to the battayll, and the men of Israel wente vp. Then stode he vp and smote the philistynes, tyll his hande was so weery that it cromptled with the swerde. And the LORDE gaue a greate victory at the same tyme, so that the people turned after him to spoyle. After him was Samma the sonne of Age ʒ Hararite. Whā the philistynes had gathered themselves in a company, and in the same place there was a pece of lōde full of small corne, and the people fled before the philistynes, the stode he in the myddes of ʒ pece of londe, ʒ delyuered it, ʒ smote ʒ philistynes. And God gaue a greate victory.

And these thre pryncipall amonge thirtie, came downe in the harnest vnto David, into the caue of Adullam, ʒ the hoost of ʒ philistynes laye in ʒ valley of Rephaim. But David was at the same tyme in the castell, and ʒ philistynes people laye at Bethleem. And David was despyous, and sayde: Wol-

1. Par. 12. c



## The ii. booke of the kynges.

be God & seme man wolde fetch me a drynke of water out of the well at Bethleem vnder the gate. The brake the thre Worthies into the hoost of the philistynes, and drue of the water out of the well at Bethleem vnder & gate, & caried it & broughte it vnto Dauid: neuertheles he wolde not drynke it, but offered it vnto the LORDE, & sayde: The LORDE let this be farre fro me, that I shulde do it. Is it not the bloude of the men that ioperded their lyues, and wente thither? And he wolde not drynke it. This dyd the thre Worthies.

**D** \* Abisai & brother of Joab the sonne of Zeru Ja was one also chese amōge thre. He lifte vp his speare & smote thre hundreth, & was an auncient man amōge thre, & the noblest amōge thre, & was their ruler. But he came not vnto the thre. \* And Benaia the sonne of Joiada, the sonne of Ishai (a man of greates actes of Cabzeell) smote two mighty gaintes of & Moabites, & wete downe, & slewe a lyon at a well in the snowe tyme. He smote also a fayre goodly man of Egipte, which had a speare in his hande. But he wete downe to him with a staffe, and toke the speare out of the Egiptians hande by violence, and slewe him with his owne speare. This dyd Benaia the sonne of Joiada, and was a famous man amōge thre Worthies, and more honorable then the thirtie, but he came not vnto the thre. And Dauid made him of his secreete counsell.

Asahel the brother of Joab is amōge & thirtie: Elham his vnckles sonne at Bethleem. Samma the Haradite, Eliza the Haradite, Helez the Palitite, Ira the sonne of Tekoite, Abiser the Anthothite, Mebunai the Husathite, Salmon the Ahobite, Mahera the Netophatite, Jethai the sonne of Kibai of Gibeon of the childre of Ben Jamin, Benaia the Pirgathonite, Hidaia of the brooke of Gaas, Abialbon the Arbathite, Asmauerth the Bahumite, Eliaheba the Baalbomite. The children of Jaser and Jonathas: Samma the Haradite, Eliphelet the sonne of Ahasbai & sonne of Maachathi, Eliam the sonne of Achitophel & Gilonite, Hesrai of Carmel, Paerai the Arbite, Jegael the sonne of Nathan of Soba, Dani the Gadite, Zeleg the Ammonite, Naharai the Beerothite, the weapon bearer of Joab the sonne of Zeru Ja, Ira the Jethite, Gareb the Jethite, Urias the Hethite. These are altogether seven and thirtie.

The XXIII. Chapter.

## The xxiii. Chap.

**A**ND the LORDE was wrothfully displeased of & new agaynst Israel, and moued Dauid amonge them, because he saide: Go, nombre Israel and Juda. And the kynges sayde vnto Joab & chese capteyne of his hoost: Go aboute in all the trybes of Israel, from Dan vnto Berseba, and nombre the people, that I maye knowe how many they be. Joab sayde vnto the kyng: The LORDE thy God adde vnto this people an hundreth tymes as moch as it is now, that my lord the kyng maye se his eyes lust theron. But why hath my lord the kyng a desire to this thynge? Neuertheles the kynges worde preuailed agaynst Joab and the capteynes of the hoost.

So Joab and & capteynes of the hoost wente forth from the kyng, to nombre the people of Israel, and passed ouer Jordan, and pitched at Arzer, at the righte hande of the cite which lyeth in & ryuer of Gad, and at Jaser, & came to Gilead, and in the lowe countre of Hadsi, and came vnto Dan Jaan, and aboute Sidon, and came to the stronge cite of Tyrus, and all the cities of the Hewites and Cananites, and came forth to the south parte of Juda vnto Berseba, and wete rounde aboute that countre, and after nyne monethes and twenty daies they came to Jerusalem. And Joab deliuered vnto & kyng the summe of the people that was nombred. And in Israel there were eight hundred and thre score thousande men, and in Juda fyue hundreth thousande men. And after that the people was nombred, Dauides hert smote him selfe. And Dauid sayde vnto & LORDE: I haue synned sore, that I haue done this. And now LORDE take away the trespass of thy seruauant. For I haue done very vnwysely.

And whan Dauid rose vp in the morninge, the worde of the LORDE came vnto the prophet Gad, Dauides Seer, & sayde: Go & speake vnto Dauid. Thus sayeth the LORDE: I bringe the thre thynges, chese the one of them, that I maye do it vnto the. Gad came vnto Dauid, and tolde him, and sayde vnto him: Wilt thou that seven yere derth shall come in to thy londe? Or that thou be sayne to flye before thine aduersaries thre monethes, and they to persecute the? Or that there be pestilence thre dayes in the londe? Take aduysment therfore and se, what answerest thou. Ishal bringe agayne vnto him & sent me.

Dauid sayde vnto Gad: I am in extreme trouble. Neuertheles (yf it maye be) let me rather fall in to & handes of the LORDE (for

## The ii. booke

his mercy is greates) I wyll not fall in to the handes of men.

**S**o the LORDE sent pestilence in to Israel from the morow vnto the tyme appoynted, so that there dyed of the people from Dan vnto Berseba, thre score and ten thousande men. And whan the angel stretched his hande ouer Jerusalem to destroye it, the LORDE repented ouer the euell, and sayde vnto the angel: It is ynough, holde now thy hande. The angel of the LORDE was besyde the barne of Arafna the Jebusite. But whan Dauid sawe the angel that smote the people, he sayde vnto the LORDE: beholde, It is I that haue synned, I haue done the trespass: As for these shepe, what haue they done? Oh let thy hande be agaynst me and agaynst my fathers house.

And Gad came to Dauid at the same tyme, and saide vnto him: Go vp, and set vp an altare vnto the LORDE in & barne of Arafna the Jebusite. So Dauid wete vp as Gad sayde, and as the LORDE had commaunded. And whan Arafna looked aboute him, he sawe the kyng with his seruantes goinge vnto him, and he worshipped vpon his face to the grounde, and sayde: Wherfore commeth my lord & kyng vnto his seruauant? Dauid sayde: To bye the barne of the, and to buylde an altare vnto the LORDE, that the plage maye cease from the people.

But Arafna sayde vnto Dauid: Let my lord the kyng take it, and offre what pleasech him. Beholde, there is an oxe for a burnt offeringe, and sleddes, and vessels of oxen to the wodd. All this gaue Arafna vnto the kyng. And Arafna sayde vnto & kyng: The LORDE thy God make the accepted vnto him. Neuertheles & kyng sayde vnto Arafna: Not so, but I wyll bye it of the for as moch as it is worth. For I wyll not offre burnt offeringes vnto & LORDE, of & which I haue for naughte. So Dauid boughte the barne and the oxe for fiftie Sicles of syluer, and buylde an altare there vnto the LORDE, and offered burnt offeringes & dede offeringes. And the LORDE was mercifull vnto & londe, and & plage ceased from the people of Israel.

The ende of the seconde booke of the kynges, otherwyse called the seconde booke of Samuel.

## of the kynges. Fo. lii.

## The thyrde booke of the kynges.

What this booke conteyneth.

- Chap. i. Adonias seeth his fathers kyng dome, Salomon is ordeyned kyng.  
Chap. ii. Dauid before his death exhorteth Salomon to godlynes. Adonias, Joab and Semai are put to death. Abiathar is deposed from the presthode.  
Chap. iii. Salomon optayneth wysdome of God. The wise sentence of Salomon betwene the two women that stroue for the childe.  
Chap. iii. The description of Salomons kyngdome, and of his wysdome.  
Chap. v. Hiram the kyng of Tyre sendeth Salomon connyngecraftesmen to buylde the Temple.  
Chap. vi. The description of the tyme whan Salomon beganne to buylde the Temple, and how it was buylde.  
Chap. vii. Salomon buyldeth himselfe an house of the tymber of mount Libanus.  
Chap. viii. The Aste of the LORDE is brought in to Salomons temple. The thankes geuyng and prayer of Salomon.  
Chap. ix. The LORDE appeareth vnto Salomon, which geueth Hiram twenty cities &c.  
Chap. x. Quene Saba hearyng of Salomons wysdome, cometh to Jerusalem.  
Chap. xi. Salomon displeaseth God with the loue of Hethenish women. God denyeth his kyngdome, he dyeth.  
Chap. xii. Roboam foloweth yonge counsell, and maketh the people to cleue to Jeroboam, which setteth vp Idolatry with the two golden calves.  
Chap. xiii. Jeroboam despiseth the prophet of the LORDE, is punysshed, & receaued to grace agayne. A Lyon slayeth the disobedient prophet.  
Chap. xiiii. Jeroboam dyeth, his sonne Nadab is kyng. Of Roboams dominion.  
Chap. xv. Abia reigneth in Juda, after hi reigne Asa, which hath warre with Baasa the kyng of Israel. After him reigneth Josaphath and Baesa dyeth.  
Chap. xvi. Asa reigneth in steade of his father Baesa. Shishai slayeth him, and taketh the kyngdome. The people are deuided. Achab is kyng.  
Chap. xvii. A grete drouth & derth in Eli as tyme. The LORDE sedeth him thorow the Rauens, and by the wedowe at Sarepta.  
Chap. xviii. Elias cometh agayne vnto Achab. All Baals prestes are slayne.  
Chap. xix. Jesebel threateneth Elias, he flieth, and is fed and strengthened by the angel. The LORDE talketh with him vpon mount Horeb. Eliseus is called.  
Chap. xx. Benadab the kyng of Siria fighteth agaynst Samaria and Israel, is ouercom and discomfited.  
Chap. xxi. Achab oppresseth Naboth for his vynyarde. Elias rebueth him.  
Chap. xxii. Josaphat and Achab helpe one another to fighte. The prophet Micaas warueth them.



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And whā kinge David was olde & well strycke in age, he coulde not be warme, though he was covered with clothes. Then sayde his seruantes vnto him: Let vs seke a yonge

damsell a virgin for oure lorde the kyng, to stonde before the kyng, and to nourish him, & to slepe in his armes, and to warme oure lorde the kyng. And they sought a fayre damsell in all the coastes of Israel, and founde Abisag of Sunem, and brought her vnto the kyng. And she was a very fayre damsell, and nourished the kyng, and serued him. Howbeit the kyng knewe her not.

Adonias the sonne of Hagith lifte vp him selfe, and sayde: I wyl be kyng. And he prepared him charrettes and horsmen, and syster men to be renners on fore before him. And his father reproveth him not therfore, so much as to saye: Wherfore doest thou so? And he was a man of a very fayre bewtye, and he had begotten him nexte after Absalon. And his matter stode by Joab the sonne of Zeruia and by Abiathar the prest, which helped Adonias. But Sadoc the prest, and Benaia the sonne of Joiada, and Nathan the prest and Semei and Rei, and Davids Worthies were not with Adonias.

And whā Adonias offred shepe and oxe, and fat catell besyde the stone of Seheleth, which lyeth by the well of Rogel, he called all his brethren the kynges sonnes, and all the men of Juda the kynges seruantes. But the prophet Nathan and Benaia, and the Worthies, and his brother Salomon called he not. Then sayde Nathan vnto Bethseba Salomons mother: Hast thou not herde the Adonias is kyng, and oure lorde David knoweth not therof? Come now therfore, I wyl geue thee counsell, that thou mayest deliuer thy soule and the soule of thy sonne Salomon. Come now and go in to kinge David and saye vnto him: Hast not thou my lorde the kyng sware and sayde vnto thy handmayden: Salomon thy sonne shall be kyng after me, and he shall sitt vpon my seate? Why is then Adonias made kyng? Beholde, while thou art yet there, and talkest with the kyng, I wyl come in after the, and tell forth thy tale. And Bethseba wente in to the kyng to the chamber. And the kyng was very olde. And Abisag of Sunem serued

the kyng. And Bethseba bowed herself, and worshipped the kyng.

The kyng sayde: What wilt thou? She sayde vnto him: My lorde, Thou hast sware vnto thy handmayde by the LORDE thy God: Thy sonne Salomon shall be kyng after me and sitt vpon my seate. But now lo, Adonias is kyng, and my lorde the kyng knoweth it not. He hath offred oren and fat catell, and many shepe, and hath called all the kynges sonnes, and Abiathar the prest, and Joab the chiefe captaigne. But thy seruant Salomon hath he not bydden. Nevertheless thou my lorde art kyng, the eyes of all Israel loke vnto the, that thou shouldest shewe them who shall sitt vpon the seate of my lorde the kyng after the. And whā my lorde the kyng slepeth with his fathers then shal I and my sonne Salomon be sayne to be synners.

But while she yet spake to the kyng, the prophet Nathan came, and she tolde the kyng: beholde, there is the prophet Nathan. And whā he came in before the kyng, he worshipped the kyng vpon his face to the grounde, and sayde: My lorde the kyng, hast thou saide: Adonias shal be kyng after me, & sitt vpon my seate? For he is gone downe this daye, and hath offred oren, and fat catell, & hath called all the kynges sonnes, and the captaynes, and the prest Abiathar. And behold, they eate and drynke before him, and saye: God saue the kyng Adonias. But me thy seruant, and Sadoc the prest, and Benaia the sonne of Joiada, and thy seruant Salomon hath he not called. Hath my lorde the kyng commaunded this, and not certified his seruantes who shall sitt vpon the seate of my lorde the kyng after him?

The kyng answered and saide: Call Bethseba vnto me. And she came in before the kyng. And whā she stode before the kyng, the kyng sware and sayde: As truly as the LORDE lyueth (which hath deliuered my soule out of trouble,) I wyl do vnto the this daye, euen as I sware vnto the by the LORDE the God of Israel, so that Salomon thy sonne shal be kyng after me, and he shal sitt vpon my seate in my steade.

Then Bethseba bowed hir selfe with hir face to the grounde, and thanked the kyng and sayde: God saue my lorde kyng David for evermore. And the kyng sayde: Call me the prest Sadoc & the prophet Nathan, and Benaia the sonne of Joiada.

And whā they came in before the kyng,

the kyng sayde vnto them: Take your lordes seruantes with you, and set my sonne Salomon vpon my Mule, and cary him downe to Gihon: and let Sadoc the prest and the prophet Nathan, and anoynte him there to be kyng ouer Israel, and blowe the trompe, and saye: God saue kyng Salomon, and go ye vp after him: and whā he cometh, he shal sitt vpon my seate, and be kyng in my steade: for I haue ordeyned him to be pryncce ouer Israel and Juda. Then answered Benaia the sonne of Joiada vnto the kyng, & sayde: Amen. The LORDE God of my lorde the kyng saye thus also. As the LORDE hath bene with my lorde the kyng, so be he with Salomon also, that his seate maye be greater then the seate of my lorde kyng David.

Then wente they downe, the prest Sadoc and the prophet Nathan, and Benaia the sonne of Joiada, and the Chierchians, & plethians, & set Salomon vpon kyng Davids Mule, & broughte him to Gihon. And Sadoc the prest toke the oyle horne out of the Tabernacle, and anoynted Salomon. And they blew the trompe: And all the people sayde: God saue kyng Salomon.

And all the people wente vp after him, and the people pyped with pypes, and was very ioyfull, so that the earth range at the noyse of them. And Adonias herde it, and all they whom he had called, which were with him, and they had new eaten. And whā Joab herde the noyse of the trompe, he sayde: What meaneth this noyse of the cite and this busynes? But while he yet spake, behold, Jonathas the sonne of Abiathar the prest came.

And Adonias sayde: Come in, for thou art a valeant man, and bringest good tydings. Jonathas answered and sayde vnto Adonias: Alas, & lorde kyng David hath made Salomon kyng, and hath sent with him Sadoc the prest, and the prophet Nathan, and Benaia the sonne of Joiada, and the Chierchians and Plethians, and they haue set him vpon the kynges Mule: and Sadoc the prest with the prophet Nathan hath anoynted him kyng at Gihon, and from thence are they gone vp with ioye, that the cite range with all: that is the noyse that ye haue herde.

Salomon also sitteth vpon the kynges seate, and the kynges seruantes are gone in to wish good lucke vnto oure lorde kyng David, and haue sayde: Thy God make Salomon a better name then thy name is, and make his seate greater then thy seate. And they haue wysshed the kyng good lucke vpon the bed. Moreover the kyng hath sayde thus: Prayed be the LORDE God of Israel, which this daye hath made one to sitt vpon my seate, that myne eyes haue sene it.

mon a better name then thy name is, and make his seate greater then thy seate. And they haue wysshed the kyng good lucke vpon the bed. Moreover the kyng hath sayde thus: Prayed be the LORDE God of Israel, which this daye hath made one to sitt vpon my seate, that myne eyes haue sene it.

Then were they afrayed, and gatt them vp all that were called by Adonias, and so they departed euery man his waye. But Adonias was afrayed of Salomon, and gat him vp, and wrote his waye, & toke holde of the hornes of the altare. And it was tolde Salomon: beholde, Adonias feareth kyng Salomon, & beholde, he taketh holde of the hornes of the altare, & sayeth: Let kyng Salomon sweare vnto me this daye, that he shall not slaye his seruant with the swerde. Salomon sayde: If he wil be an honest man, there shall not one heer fall from him vpon the earth: but yf there be euell founde in him, he shall dye. And kyng Salomon sent, and caused him to be fetched from the altare. And whā he came, he fell downe before kyng Salomon. But Salomon sayde vnto him: Go thy waye in to thy house.

Now whā the tyme came that David shoulde dye, he commaunded Salomon his sonne, and sayde: I go the waye of all the worlde, be thou stronge therfore, and shewe thyselfe a man, and kepe the watch of the LORDE thy God, that thou walke in his wayes, and holde his ordinances, his commaundementes, his lawes, and his testimonies, as it is writen in the lawe of Moses, that thou mayest be wise in all that thou doest, and whither so euer thou turnest the: that the LORDE maye raise vp his worde, which he hath spokē ouer me, and saide: If thy children kepe their waye and walke before me faithfully and truly and with all their hert and with all their soule, they shal there neuer fayle the a man vpon the seate of Israel.

Thou knowest well also what Joab the sonne of Zeruia hath done vnto me, what he dyd vnto the two chiefe captaynes of Israel, Abner the sonne of Ner, and Amasa the sonne of Jether, whom he slewe and shed the bloude of warre whā it was peace, & put the bloude of warre vpon his girdel & was aboute his loynes, and in his shues that were vpon his fete: Do thou bringe not his graye heer downe to the graue in peace.



## The iij. boke of the kyniges.

And to the childien of Barsyllai the Gileadite, thou shalt shewe mercy, that they maye eat at thy table. For so iointed they the selues vnto me, when I fled before thy brother Absalom. And beholde, thou hast with the \* Semei the sonne of Gera the sonne of Jemini of Bahurim, which cursed me with very bytter and shamefull cursynges, what tyme as I wente to Mahanaim. Yet came he downe to mete me at Jordan, where I swaie vnto him by the LORDE, and sayde: I wyll not slaye the with the swerde. But suffre not thou him to be vngiltye, for thou art a wyse man, and shalt wel knowe what thou oughtest to do vnto him, that thou mayest brynge his graye heer downe to the graue with bloude.

\* So David slepte with his fathers, and was buried in the cite of David. The tyme that David was kynge ouer Israel, is fortie years. Seven yeares was he kynge at Hebrō and thrie and thirtie yeare at Jerusalem. And Salomon sat vpon the seate of David his father, and his kyngdome was made very sure.

But Adonias the sonne of Hagith came into Bethseba Salomons mother. And she sayde: Is thy commynge peaceable? He spake: Yee, and sayde: I haue somwhat to saye to the. She sayde: Saye on. He sayde: Thou knowest that the kyngdome was myne, and that all Israel had sett them selues vpon me, that I shulde be kynge, but now is the kyngdome turned, and become my brothers: for he hath it of the LORDE.

Now desyre I one petition of the, Make not my face ashamed. She sayde vnto him: Saye on. He sayde: Speake vnto kynge Salomon (for he shall not shame thy face) that he maye geue me Abisag to wyfe. Bethseba sayde: Wel, I wil speake to the kynge for the.

And Bethseba came in to kynge Salomon to speake with him. And the kynge stode vp, and wente to mete her, and worshipped her, and sat him downe vpon his seate. And there was a chayre set for the kynges mother, so that she sat at his righte hande. And she sayde: One petition desyre I of the make not my face ashamed. The kynge sayde: Are O my mother, I wyll not shame thy face. She saide: Let Abisag of Sunem be geuen thy brother Adonias to wyfe.

Then answered kynge Salomon, and saide vnto his mother: Why desyrest thou Abisag of Sunem for Adonias? Are the kyng-

## The iiij. Chap.

dome or him also, for he is my greater brother, \* and hath Abiathar the prest, and Joab the sonne of JeruJa. And the kynge swaie by the LORDE, and sayde: God be this and that vnto me, Adonias shall haue spoken this agaynst his lyfe. And now as truly as the LORDE lyueth which hath ordeyned me, and made me to sit vpon the seate of my father David, and hath made me a house (\* acordinge as he sayde) this daye shal Adonias dye.

And kynge Salomon sent thither by Benaia the sonne of Joiada, which smote him that he dyed. And to the prest Abiathar sayde kynge: Go thy waye vnto Anathoth thy londe, for thou art a man of deeth. Neuerthelesse I wyll not slaye the this daye, for thou hast borne the Arke of the LORDE God before my father David, and hast suffered also where my father suffered.

Thus Salomon put forth Abiathar, that he must nomore be the prest of the LORDE, that the worde of the LORDE mighte be fulfilled, \* which he spake ouer the house of Eli at Silo.

And this rumoure came before Joab: for Joab cleued vnto Adonias, and not vnto Salomon. Then fled Joab in to the Tabernacle of the LORDE, and toke holde of the hornes of the altare. And it was tolde kynge Salomon, that Joab was fled in to the Tabernacle of the LORDE, and beholde, he stondeth at the altare.

Then sent Salomon Benaia the sonne of Joiada, and sayde: Go slaye him. And when Benaia came to the Tabernacle of the LORDE, he sayde vnto him: Thus sayeth the kynge: Come forth. He sayde: No, I wyll dye here. And Benaia tolde this vnto the kynge agayne, and sayde: Thus hath Joab spoken, and thus hath he answered me.

The kynge saide vnto him: Do as he hath spoken, and slaye him, and bury him, that thou mayest put fro me and my fathers house the bloude which Joab hath shed with out a cause, and that the LORDE maye recompence him his bloude vpon his heade, because he smote two men, which were more righteous and better then he, and slewe them with y swerde that my father David knewe not of: namely, Abner y sonne of Neri the chiefe captaine ouer Israel, and Amasa the sonne of Jether y chiefe captaine ouer Iuda y their bloude maye be recompensed vpon y heade of Joab and of his seide for ever: but David and his seide, his house and his seate

## The iij. boke of the kyniges.

haue peace for evermore of the LORDE.

And Benaia the sonne of Joiada wente vp, and smote him, and slewe him: and he was buried in his house in the wyldernes. And y kynge set Benaia y sonne of Joiada in his steade ouer the hoost. And Sadoc y prest byd the kynge set in the steade of Abiathar.

And the kynge sent, and caused for to call Semei, and sayde vnto him: Buylde the an house at Jerusalem, and dwell there, and departe not from thence, nether hither ner thither. In what daye so euer thou departest forth, and goest ouer y broke Cedron, be thou sure, that thou shalt dye the deeth: thy bloude be vpon thy heade. Semei sayde vnto the kynge: This is a good meanyng, as my lord the kynge hath sayde, so shal thy seruauunt do. So Semei dwelt at Jerusalem a longe season. But after thrie yeare it fortuneth that two seruantes ranne awaye from Semei vnto Achis the sonne of Maacha kynge of Gath.

And it was tolde Semei: beholde, thy seruantes are at Gath. Then Semei gat him vp, and sadled his asse, and wete vnto Gath to Achis, for to seke his seruantes. And when he came thither, he broughte his seruantes from Gath.

And it was tolde Salomon, that Semei wente from Jerusalem vnto Gath, and was come agayne. Then sent the kynge, and caused for to call Semei, and sayde vnto him: Swaie not I to the by the LORDE, and assured the, and sayde: Loke what daye so euer thou departest out and goest hither or thither, be sure that thou shalt dye the death? And thou saydest vnto me: I haue herde a good meanyng. Why hast thou not kepte the then acordinge to the ooth of the LORDE, and commaundement that I commaunded the?

And the kynge sayde vnto Semei: Thou remembrest all y wickednes, which thy hert knoweth \* that thou dydest vnto my father David. The LORDE hath recompenced y thy wickednes vpon thy heade. And kynge Salomon is blessed, and the seate of David shalbe stablished before y LORDE for ever. And the kynge commaunded Benaia y sonne of Joiada, which wente forth, and smote him that he dyed. And the kyngdome was stablished by Salomons hande.

The iiiij. Chapter.

And Salomon made mariage \* pharaoh the kynge of Egypte, and toke pharaohs doughter, and broughte her in to the cite of David, tyll he had buylded his

## The iij. Chap. Fo. liij.

house, and the LORDES house, and the walles rounde aboute Jerusalem. But the people offred yet vpon the hye places: for as yet there was no house buylded vnto the name of the LORDE vnto that tyme. But Salomon loued the LORDE, and walked after the ordinaunces of David his father: excepte onely that he offred and brent incense vpon the hye places.

\* And the kynge wente vnto Gibeon, to do sacrifice there: for that was a goodly hye place. And Salomon offred a thousande burnt offerynges vpon the same altare. And the LORDE appeared vnto Salomon at Gibeon in a dreame of the nighte, and God sayde: Are what I shal geue y. Salomon saide: Thou hast done greate mercy vnto my father David thy seruauunt. Like as he walked before the in faithfulness and righteousness, and in a true hert with the, and this greate mercy hast thou layed vp for him, and geuen him a sonne to sit vpon his seate, as it is now come to passe.

\* Now LORDE my God, thou hast made thy seruauunt kynge in my father Davids steade: As for me, I am but a small yonge man, knowynge nether my outgoynge ner ingoynge. And thy seruauunt is amonge the people whom thou hast chosen: which is so greate, that no man can nombrer them ner descrybe them for multitude. Geue thy seruauunt therfore an obedient hert, that he maye iudge thy people, and vnderstonde what is good and bad: for who is able to iudge this thy mightie people?

This pleased the LORDE well, that Salomon axed soch a petition. And God sayde vnto him: For so moch as thou axest this, and desyrest not longe lyfe, nether riches, nether y soules of thine enemies, but vnderstondinge to heare iudgment, beholde, therfore haue I done acordinge to thy wordes. \* Beholde, I haue geuen the an hert of wysdomme and vnderstondynge, so that soch one as thou hast not bene before the, nether shall ryse vp after the.

Yee and that thou hast not prayed for, haue I geuen the: also, namely, ryches, and honoure, so that amonge the kynges in y tyme there is not soch one as thou. And yf thou wilt walke in my wayes, so that thou kepe myne ordinaunces and lawes, as David thy father hath walked, then wyll I geue the a longe lyfe.

And when Salomon awaked, beholde, it was a dreame, and he came to Jerusalem, and stode before the Arke of the LORDES co-



## The iij. boke of the kynge.

venant: and offred burnt offeringes, and health offeringes, and made a greate feast vnto his seruantes.

At the same tyme came there two harlots vnto the kynge, and stode before him. And the one woman sayde: Oh my lord, I and this woman dwelt in one house, and I was deliuered of a childe in the house with her: on the thirde daye after that I was deliuered, she was deliuered of a childe also. And we were together, so that there was no stranger in the house, but we two: and this woman's sonne died in the nighte (for she smothered him in the slepe) and she rose vp in the nighte, and toke my sonne from my syde (where thy hand-mayde slepte,) and layed it in hir arme, and hir deed sonne layed she in myne arme. And whan I rose vp in the mornynge to geue my sonne sucke, beholde, he was deed. But in the mornynge I looked well, and beholde, it was not my sonne, whom I had borne.

**D** The other woman sayde: Not so, my sonne lyueth, and thy sonne is deed. But she sayde: Not so, thy sonne is deed, and my sonne liueth. And thus spake they before the kynge. And the kynge sayde: This woman saith: my sonne lyueth and thy sonne is deed: Yonder woman sayeth: Not so, thy sonne is deed, and my sonne lyueth. And the kynge saide: Fetch me a swerde. And whan the swerde was brought before the kynge, the kynge sayde: Parte the lyuynge childe in two partes, and geue this woman the one halfe, and yonder woman the other halfe.

Then sayde the woman whose sonne lyued, vnto the kynge: (for hir motherly hert was kyndled with pite over hir sonne) Oh my lord, geue hir the childe alyue, and kyll it not. But the other sayde: Let it nether be myne ner thine, but let it be parted. Then answered the kynge, and sayde: Geue this woman the lyuynge childe, and slaye it not, for she is his mother. And all Israel herde of this iudgment that the kynge had geuen: and they feared the kynge, for they sawe that the wysdome of God was in him to kepe iudgment.

### The III. Chapter.

**A**hus was Salomon kynge ouer all Israel. And these were his prynces: Asaria the sonne of Sadoc the prest: Elithoreph, and Abi Ja the sonnes of Sisa, were prestes: Josaphat the sonne of Abilud was chanceler: Benaia the sonne of Joiada was the chiefe captayne: Sadoc and Abiathan were prestes: Asaria the sonne of Nathan was ouer the officers: Sabud the sonne of Nathan the prest was the kynge's

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frende: Abisar was steward: Adoniram the sonne of Abda was rent gatherer.

And Salomon had twelue officers ouer all Israel, which made prouision of fode for the kynge and his house: One had a month longe in the yere to make prouision: The sonne of Hur vpon mount Ephraim. The sonne of Deber at Macaz, and at Saalbaim, and at Bethsames, and at Elon, and Beth Zani. The sonne of Zased at Aruboth, and had therto Socho and all the londe of Zepher. The sonne of Abinadab all the lordshippes at Dor: and had Taphat Salomons daughter to wife. Baena the sonne of Abilud at Thachnach, and at Magiddo, and ouer all Beth Sean, which lyeth besyde Zarthana vnder Ierusalem from Beth Sean vnto the playne of Meholo, tyll the other syde of Jakmeam. The sonne of Geber at Ramoth in Gilead: he had the townes of Jair the sonne of Manasse in Gilead, and had the coastes of Argob which lyeth in Basan, euen thre score greate walled cities, and with brasen barres. Abinadab the sonne of Jodo at Mahanaim. Abimaas in Nephtali: and he also toke Basmath Salomons daughter to wife. Baena the sonne of Husai in Asser and at Aloth. Josaphat the sonne of Paruba in Isachar. Semei the sonne of Ela in Ben Jamin. Geber the sonne of Vri in the londe of Gilead, in the londe of Sihon kynge of the Amontes, and of Og the kynge in Basan. One officer was in the same londe. As for Juda and Israel, they were in nombre as the sonde of the see, and ate and dronke, and were mery. Thus was Salomon lord ouer all the kyngdomes (from the water of the londe of the Philistynes, vnto the border of Egipte) which brought him gytes, and serued him as longe as he lyued.

And Salomon had daylie to his vytayles thirtie quarters of fyne meel, thre score quarters of oother meel, ten fat oren, and twety small catell, and an hundred shepe, besyde hartes and Koes, and wilde goates, and fat capons, and foules. For he had the lordshippes of all the londe on this syde the water, fro Tiphsa vnto Gasa, and ouer all the kyngdomes on this syde the water: and had peace of all his subiectes rounde aboute, so that Juda and Israel dwelt safe, every one vnder his vyne, and vnder his figge tre, from Dan vnto Bersaba, as longe as Salomon lyued.

And Salomon had fortye thousande catt-horses, and twelue thousande horsmen. And the officers prouyded the kynge Salomon with vytayles: and what soeuer belonged to the kynges table, that brought every man in

## The iij. boke of the kynge.

his moneth, and myssed not: Barlye also and strawe for the horses and coursers, and brought them vnto the place where the kynge was, every one after his charge.

And God gaue Salomon maruelous greate wysdome and vnderstandinge, and a large hert, as the sonde that lyeth vpon the See shore: so that the wysdome of Salomon was greater then the wysdome of all the children toward the south and of all the Egipcians. And he was wyser then all men, yee wyser then Ethan the Etahite, Heman, Chalcal, and Darda, the sonnes of Mahol: and had a greate name amonge all the heythe on every syde. And he spake thre thousande proverbes, and his songes were a thousand and fyne. And he spake of trees, from the Cedar of Libanus vnto the Ilope, and groweth out of the wall: he talked also of catell, of foules, of wormes, of ffishes. And there came of all nacions to heare the wysdome of Salomon, and there came of all the kynges of the earth, which had herde of his wysdome.

### The V. Chapter.

**A**ld Hiram the kynge of Tyre sent his seruantes vnto Salomon, for he had herde, that they had annoynted him kynge in his fathers steade: For Hiram loned Dauid as longe as he lyued. And Salomon sent vnto Hiram, sayenge: Thou knowest that my father might not buylde an house vnto the name of the LORDE his God, because of the warre that was aboute him, vntill the LORDE deliuered them vnder the soles of his fete: But now hath the LORDE my God geuen me rest on every syde, so that there is no aduersary ner enell hynderaunce: Beholde, I am therfore aduysed to buylde an house vnto the name of the LORDE my God, acordinge as the LORDE spake vnto Dauid my father, and sayde: Thy sonne, whom I shal set vpon thy seate in thy steade, shal buylde an house vnto my name. Commaunde therfore that they hewe me downe Ceders out of Libanus, and that thy seruantes be with my seruantes, and the reward of thy seruantes wyll I geue the, what soeuer thou shalt are: for thou knowest, that with vs there is no man which can hewe tymber as the Sidonians.

**D** Whan Hiram herde the wordes of Salomon, he was very glad, and sayde: Praised be the LORDE this daye, which hath geuen Dauid a wyse sonne ouer this greate people. And Hiram sent vnto Salomon, sayenge: I haue herde what thou hast sent vnto me: I wyll do acordinge vnto all thy desyre with

## The vi. Chap. Fo. lv.

Ceders and pyne trees. My seruantes shall brynge them downe from Libanus vnto the See, and I royl make them to flore vpon the See, vnto the place which thou shalt shewe me, and there wyll I cause them to aryue, and thou shalt make the to be fetchted. But thou shalt fulfyll my desyre also, and geue fode vnto my householde folkes. So Hiram gaue Salomon Ceders and pyne trees acordinge to all his desyre. But Salomon gaue Hiram twentye thousande quarters of wheate to eate for his householde, and twety quarters of beaten oyle. This gaue Salomon yearly vnto Hiram.

And the LORDE gaue Salomon wysdome, acordinge as he had sayde vnto him, and there was peace betwene Hiram and Salomon, and they made a conenante both together. And Salomon made an outchosinge (of workmen) thorow out all Israel. And the outchosinge was thirtie thousande men, and he sent the to mount Libanus every two monethes ten thousande, so that they were one moneth vpon Libanus, and two monethes at home. And Adoniram was ouer the outchosinge.

And Salomon had thre score thousande and ten that bare burthens, and foure score thousande that hewed tymber vpon the mount, besyde Salomons chiefe officers, which were ordeyned ouer the worke: namely thre thousande and thre hundred, which ruled the people that laboured there in the worke. And the kynge commaunded, that they shulde breake out greate and costly stones, namely freestone, for the foundacion of the house. And Salomons masons, and Hirams, and they that were in those coastes, hewed out and prepared tymber and stones to the buyldinge of the house.

### The VI. Chapter.

**I**n the foure hundred and foure score yere after the departinge of the children of Israel out of the londe of Egipte, in the fourth yere of the raigne of Salomon ouer Israel, in the moneth Sif (which is the seconde moneth) was the house buylde vnto the LORDE. This house that kynge Salomon buylde vnto the LORDE, was thre score cubytes longe, twenty cubytes brode, and thirtie cubytes hye. And he buylde a porche before the temple of twenty cubytes longe after the bredth of the house, and ten cubytes brode before the house. And in the house he made wyndowes, which might be opened and shut with lyddes.

And rounde aboute by the wall of the house

3. Re. 4. 2  
and 12. C

2. Par. 3. 2  
Act. 7. 6

Ioh. 10. C  
Act. 3. B  
and 5. B



## The iij. boke of the kynges.

se he buylded a compase, so þæt it wente both aboute the temple and the quere, and made his outwarde wall rounde aboute. The nether most stacion was fyue cubytes wyde, and þæt myddest fyue cubytes wyde, and the thirde seuē cubytes wyde. For he layed balkes rounde aboute the house, that they touched not þæt wall of the house.

**B** And whan þæt house was buylded, it was buylded of whole and outbroken stones, so þæt there was herde nether hammer ner axe, ner eny other instrument of yron, whan the house was a buyldinge.

But on the righte syde of the myddes of the house there was a dore, so þæt they might go vp to the myddest stacion by a turne grese, and from the myddest stacion vnto þæt thirde. Thus buylded he the house, and fynished it, and syled þæt house both aboue and by the walles with Cedar wodd. He buylded a galery also aboue vpon the whole house fyue cubytes hie, and couered the house with Cedar tymber.

And the worde of the LORDE came vnto Salomon, and sayde: Let this be the house þæt thou buyldest. If thou shalt walke in myne ordinaunces, and do acordyng to my lawes, and kepe all my comaundementes, to walke therein, then wyl I stablysshe my worde with þæt, (as I sayde vnto Dauid thy father) and wyl dwell amonge the childre of Israel, and wil not forsake my people of Israel.

Re. 7. b

**C** Thus Salomon buylded the house, and fynished it, and buylded the walles on the insyde with Cedar tymber, from the grounde of þæt house vnto the rose, and syled it with tymber on the insyde, and ouerlayed the floore of þæt house with bordes of Pyne tre.

And behynde in the house he buylded a wall of Cedar tymber twentye cubytes longe, from the floore vnto the rose. And there on the insyde buylded he the quere for the most holy. But the house of the temple before the quere was fortye cubytes longe: on the insyde was the whole house of Cedar with throwne knoppes and floures, so that there was no stone sene. As for the quere, he prepared it on the insyde of the house, that the Ark of the couenant of the LORDE might be set therein. And before the quere (which was twentye cubytes longe, twentye cubytes brode, and twentye cubytes hie, and ouerlayed with pure golde) he syled the altare with Cedar.

**D** And Salomon ouerlayed the house on þæt insyde with pure golde, and shot barres of golde before the quere, which he had ouerlayed with golde, so that þæt whole house was layed ouer

## The viij. Chap.

with golde. And all the altare also before þæt quere ouerlayed he with golde.

\* He made also in the quere two Cherubins ten cubytes hie of Olyue tre. One wyng of ether of the Cherubs had fyue cubytes, so that from the edge of his one wyng to the edge of his other wyng there were ten cubytes. Euen so had the other Cherub ten cubytes also, and both the Cherubs were of one measure and of one quantitie so þæt ether Cherub was ten cubytes hie. And he put the Cherubins within in the house. And the Cherubins spred forth their wynges, so that the wyng of the one touched the one wall, and the other Cherub wyng touched the other wall. But in the myddes of þæt house the one wyng touched another. And he ouerlayed the Cherubins with golde.

And on all the walles of the house rounde aboute, he caused to make carued worke, with carued Cherubins, palme trees, and floures. And the pauement of the house ouerlayed he also with golde plates. And at the intrance of the quere he made two dores of olyue tre with fyue squared postes, and caused carued worke to be made therof with Cherubins, palme trees and floures, and ouerlayed them with plates of golde. So made he also at the intrance of the temple, four squared postes of Olyue tre, and two dores of Pyne tre (so that ether dore had two sydes doores one hanginge to another) and made carued worke therof, palme trees and floures, right as it was appoynted.

And he buylded a court also within þæt thre rowes of fre stone, and with one rowe of playne Cedar tymber.

In the fourth yere in the moneth Siff, was the foundation of the LORDES house layed: and in the eleuenth yere in the moneth Bul (that is the eight moneth) was the house fynished as it shulde be, so that they were seven yere a buyldinge of it.

### The viij. Chapter.

**B**ut Salomon was a buyldinge his awne house thirtene yere, and fynished it, namely, he buylded an house of the wodd of Libanus, an hundred cubytes longe, fiftye cubytes wyde, and thirtie cubytes hie, four squared with rowes of pilers, and carued Ceders. And the rose aboue syled he also with Cedar wodd vpon the fyue and four pilers, for one rowe had fyfene pilers, so that there stode euer thre pilers one right over agaynst another: so that enery space betwixte the pilers was one over agaynst another four squared with the pilers.

## The iij. boke of the kynges.

And he made a porche with pilers which was fiftye cubytes longe, and thirtie cubytes brode, and yet a porche before it with pilers and a greate poste. He made a porche also vnto þæt kynges seate (wherin þæt iudgment was kepte) and made it to be the porche of iudgment, and syled it with Cedar from the pauement vnto the pauement agayne, and his owne house wherin he dwelt, in þæt back court made betwene þæt house and the porche like the other. And like vnto the porche made he a house for Pharaos daughter, whom Salomon had taken to wife.

All these were costly stone hewen after þæt measure, cut with sawes on euery syde, from the grounde vnto the rose: and without the greate court also. As for the foundations, they were costly and greate stones, ten and eighte cubytes greate: and costly fre stones theron acordyng to þæt measure, and Ceders. But the greate court rounde aboute had thre rowes of fre stone, and one rowe of playne Ceders: Euen so also the court by þæt house of the LORDE within, and the porch by the house.

And kyng Salomon sent to fetch one Hiram of Tyre a wedowes sonne, of the trybe of Nephthali, and his father had bene a man of Tyre, which was a connyng man in metall, full of wysdome, vnderstandyng and knowlege to worke all maner of metall worke. Whan he came to kyng Salomon, he made all his worke, and made two brasen pilers, ether of them eightene cubytes hie: and a threde of xij. cubytes was the measure aboute both þæt pilers: and he made two knoppes of brasse molten, to set aboue vpon the pilers: and euery knoppe was fyue cubytes hie: and on euery knoppe aboue vpon þæt pilers seuē wyrtchen ropes like cheynes. And vpon euery knoppe he made two rowes of pomgranates rounde aboute on one rope, wherewith þæt knoppe was couered. And the knoppes were like roses before þæt porche four cubytes greate. And the pomgranates in the rowes rounde aboute were two hundred aboue and beneth vpon the rope, which were rounde aboute the thiknes of the knoppe, on euery knoppe vpon both the pilers. And set vp the pilers before the porche of the temple. And that which he set on the right hande, called he Jachin: and that which he set on the lefte hande, called he Boas. And so stode it aboue vpon the pilers enen like roses. Thus was the worke of þæt pilers fynished.

**D** And he made a molten lauer ten cubytes

## The viij. Chap. Fo. lvi.

wyde from the one syde to the other rounde aboute, and fyue cubytes hie, and a threde of thirtie cubytes longe was þæt measure rounde aboute: and aboute the same lauer that was then cubytes wyde, there wente knoppes on the edge therof rounde aboute the lauer. Two rowes were there of the knoppes molten with the lauer.

And it stode vpon twolue bullockes, wherof thre were turned towarde the north, thre towarde the west, thre towarde the south, and thre towarde the east, and the lauer aboue theron, so that all their hynder partes were within vnder the lauer: wherof the thiknesse was an handbreth: and the edge of it was like the edge of a cuppe, and as a floured rose, and it conteyned two thousande Battes.

And he made ten brasen seates, euery one foure cubytes longe and brode, and thre cubytes hie. The seate was made so, that it had sydes betwene the ledges. And on the sydes betwene the ledges there were lyons, bullockes and Cherubins. And on þæt ledges which were aboue and beneth the lyons and bullockes, were the sydes made so, that they were set downwardes. And euery stole had foure brasen wheles with brasen axeltrees. And vpon the foure corners there were proppes molten, euery one over agaynst another, vnder set vnto the kettell.

And the soket vpon the stole was a cubyte hie and rounde, a cubyte and an halfe wyde: and on the soket there were knoppes in foldes, which were foure squared and not rounde. The foure wheles stode beneth by the sydes, and the axeltrees of the wheles were harde on þæt seate. Euery whele was a cubyte and an halfe hie, and they were wheles like cart wheles. And their axeltrees, spokes, nales, and shaftes were all molten. And the foure proppes vpon the foure corners of euery seate were harde on the seate.

And on the soket aboue vpon the seate a cubyte and an halfe rounde aboute, there were ledges and sydes harde on the seate. And on the plat of the same sydes and ledges, he caused to carue Cherubins, lyons and palme trees, one by another rounde aboute theron. After this maner made he ten molten seates, one maner of measure and widenes was in all.

And he made ten copper kettels, so that one kettell conteyned fortye Battes, and was foure cubytes greate, and vpon euery seate was a kettell. And fyue seates set he on the righte syde of the house, and the other fyue on the lefte syde. But the lauer set he before

\* A Bat was a certayn measure of liquore.

ff

g



## The iij. boke of the kynges.

on the righte hande towarde the south.

And Hiram made pottes also and shouels and basens, & so fynished he all the worke, that kynge Salomon caused to be made in the house of the LORDE: namely & two pilers, and the rounde knoppes aboue vpon the two pilers, and the two wythen ropes to cover the two rounde knoppes vpon the pilers. And the foure hundred pomgranates on the two wythen ropes, euer two rowes of pomgranates vnto every rope, to cover the two rounde knoppes vpon the pilers. And the ten seates, and ten kettels theron, and the lauer, and twelue bullockes vnder f lauer. And the pottes, shouels and basens. And all the ornaments which Hiram made vnto kynge Salomon for the house of the LORDE, were of pure metall. In the countre by Jordane, caused the kynges them to be molten in thicke earth, betwene Sucoth and Zarchan. And Salomon let all the apparell be vnweyed, because the metall was so moch.

Morouer Salomon made all the apperell that belonged vnto the house of the LORDE: namely a golden altare, a golden table that he shewbized laye on, fyue candelsstickes on the righte hande, and fyue candelsstickes on the lefte (before the quere) of pure golde, w floures, lampes and snoffers of golde, cherto flat peces, charges, basens, spones and censours of pure golde. And the hokes of & dores on the insyde of the house in the most holy, and in the doores of the house of the temple of the LORDE were of golde.

Thus all the worke that kynge Salomon made in & house of the LORDE, was fynished. And Salomon brought in that his father David had sanctified, of syluer and golde and ornaments, and layed it amonge the treasures of the house of the LORDE.

The VIII. Chapter.

**W**hen gathered kynge Salomon all & Elders in Israel together, all the rulers of the trybes and prynces of the fathers amonge the children of Israel, vnto Jerusalem, to brynge vp the Arke of the couenant of the LORDE, out of the cite of David, that is Sion. And there resorted vnto kynge Salomon all the men in Israel, at the feast in the moneth Ethanim, that is & seventh moneth. And whan all & Elders of Israel came, the prestes toke the Arke of the LORDE, and broughte it vp, and the Tabernacle of witness, and all the ornaments of the Sanctuary that were in the Tabernacle. This dyd the prestes and the Lewites.

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And kynge Salomon and all the congregation of Israel & were gathered vnto him, wente with him before the Arke, and offered shepe and bullockes, so many, that they coulde not be nombried ner tolde.

So the prestes broughte the Arke of the LORDES couenant vnto hir place, euen in to & Quere of the house in the most holy under & wynges of the Cherubins. For & Cherubins spied out their wynges in the place where the Arke stode, and covered the Arke and the stanes therof from aboue. And the stanes were so loge, that & knoppes of them were sene from the Sanctuary before & quere, but on the out syde were they not sene, and they were there vnto this daye.

And in the Arke there was nothinge, but onely the two tables of stone, which Moses had layed therein at Horeb, whan & LORDE made a couenant with the children of Israel, what tyme as they were departed out of the lande of Egypte.

But whan the prestes wente out of the Sanctuary, a cloude fylled the house of the LORDE, so & the prestes coulde not stonde & executethe office for the cloude: for the glory of the LORDE fylled the LORDES house. Then sayde Salomon: The LORDE sayde, that he wolde dwell in a darke cloude. I haue buylded an house, to be an habitation vnto theia seate, & thou mayest dwell there for euer. And & kynge turned his face, & blessed all the congregacion of Israel. And all the congregacion of Israel stode, & he sayde:

praysed be the LORDE God of Israel, which promised by his mouth vnto my father David, and by his hade hath fulfilled it, and sayde: Sence the daye & I broughte my people of Israel out of Egypte, haue I chosen no cite amonge all the trybes of Israel, to buylde me an house, that my name might be there. But David haue I chosen, to be ouer my people of Israel.

And in dede my father David was mynded to buylde an house vnto the name of the LORDE God of Israel: neuertheles the LORDE sayde vnto my father David: Where as thou wast mynded to buylde an house vnto my name, thou hast done well, that thou art so aduysed. Howbeit thou shalt not buylde the house, but thy sonne which shal come out of thy loynes, he shal buylde an house vnto my name. And the LORDE hath performed his worde that he spake: For I am come vp in my father Davids steade, and syt vpon the seate of Israel, as the LORDE sayde: and haue buylded an house vnto the name of the

## The iij. boke of the kynges.

LORDE God of Israel: and there haue I ordeyned a place for the Arke, wherin is the LORDES couenant, which he made with oure fathers, whan he broughte them out of & lande of Egypte.

And Salomon stode before the altare of the LORDE in the presence of the whole congregacion of Israel, and helde out his handes towarde heauen, and sayde: O LORDE God of Israel, there is no god like the, neither aboue in heauen, ner beneth vpon earth, thou that kepest couenant and mercy for all thy seruantes that walke before & with all their hert, thou that hast kepte promes with my father David thy seruant: With thy mouth thou saydest it, and with thy hande hast thou fulfilled it, as it is come to passe this daye. Now LORDE God of Israel make good vnto my father David & seruant, that which thou hast promysed him, and sayde: Thou shalt not wante a man before me to syt vpon the seate of Israel, yf thy childre kepe their waye, so & they walke before me like as thou hast walked before me. Now thou God of Israel, let & worde be verified, which thou hast promysed vnto my father David thy seruant.

For thou testest thou & God dwelleth vpon earth: Beholde, the heauens and the heauens of all heauens maye not coneyne the: how shulde then this house do it, that I haue buylded? But turne the vnto the prayer of thy seruant, and to his supplicacion (O LORDE my God) that thou mayest heare the thankesgeuyng and prayer, which thy seruant maketh before the this daye, so that thine eyes be open ouer this house night and daye, euen ouer this place (wherof thou saydest: My name shall dwell there.) That thou mayest heare the prayer which thy seruant maketh in this place, & heare the intercession of & seruant & of thy people of Israel, which they shall make here in this place of thy habitation in heauen: and whan thou hearest it, be gracious.

Whan any man synneth agaynst his neyghboure, and taketh vpon him an oath wherewith he byndeth himselfe, and & oath cometh before thine altare in this house, then heareth thou in heauen, and se that thy seruantes haue right, to condemne the vngodly, and to brynge his waye vpon his owne head, and to iustifie the righteous, to geue him accordinge to his righteousnes.

Whan thy people of Israel is synneten before their enemies (whyle they haue synned agaynst the) and yf they turne vnto the

## The viij. Chap. Fo. lviij.

and knowlege thy name, & make their prayer and intercession vnto the in this house, the heare thou them in heauen, and be mercifull vnto the synne of thy people of Israel, and brynge them agayne in to the lande, & thou hast geuen vnto their fathers.

Whan the heauen is shut vp, so & it rayneth not (for so moch, as they haue synned agaynst the) and yf they make their prayer in this place, and knowlege thy name, and turne from their synnes whan thou troublest them, heare thou them then in heauen, and be mercifull vnto the synnes of thy seruantes, and of thy people of Israel, that thou mayest shewe them the good waye, wherin they shulde walke, and let it rayne vpon the lande that thou hast geuen thy people to inheritance.

Whan a deth, or pestilence, or drought, or burnynge, or greshopper or catirpiller, is in their lande, or whan his enemye layeth lege to his portes in the lande, or whan any other plague or disease happeneth, who so euer then maketh his prayer and petition, whether it be any other men or thy people of Israel (which the are aware of their plague) euery one in his hert, and spredeth out his handes vnto this house: Heare thou then in heauen in the seate where thou dwellest, and be mercifull, & se that thou geue euery one accordinge as he hath walked, like as thou knowest his hert (for thou onely knowest the hert of all the children of men) that they maye allwaye feare the, as long as they lyue in the lande, which thou hast geuen vnto oure fathers.

And whan any straunger, that is not of thy people of Israel, cometh out of a farre countre for thy names sake (for they shall heare of thy greates name, and of thy mightie hade, and of thy outstretched arme) and cometh to make his prayer in this house, heare thou him then in heauen, euen in the seate of thy dwellinge, and do all for the which that straunger calleth vpon the, that all the nations vpon earth maye knowe thy name, and that they maye feare the, as thy people of Israel do: and that they maye knowe, how that this house which I haue buylded, is named after thy name.

Whan thy people go forth to the battayll agaynst their enemyes, the waye that thou shalt sende them, and shall praye vnto the LORDE towarde the waye of the cite which thou hast chosen, and towarde the house that I haue buylded vnto thy name, heare thou then their prayer and petition



## The iij. booke of the kynges.

in heauen, and execute iudgment for them.  
cle. 7. c  
oh. 1. b  
 When they synne agaynst the (for there is no man that synneth not) & thou be wroth, and deliuer the vnto their enemyes, so that they cary them awaye captiue in to the enemyes londe farre or nye, and yf they remembre them selues in the londe where they are captiue, and turne, and make their intercession vnto the in the londe of their captiuitie, and saye: We haue synned, & done amysse, and haue bene vngodly, and so turne vnto & with all their hert, and with all their soule in the lode of their enemyes (which led them awaye captiue) and make their prayer vnto the towarde the waye of their londe, that thou hast geuen vnto their fathers, euen towarde the cite which thou hast chosen, and towarde the house that I haue buylded vnto thy name: then heare thou their prayer and supplicacion in heauen, \* from the seate of thy dwellinge, and execute iudgment for them, and be mercifull vnto thy people that haue synned agaynst the, and vnto all their trespasses, wherewith they haue transgressed agaynst the, \* and graunte the mercy in the sighte of them which led them awaye presoners, that their enemyes maye be mercifull vnto them: for they are thy people, and thyne inheritaunce, whom thou broughtest out of Egipte, from the yron furnace: that thine eyes maye be open vnto the petition of thy seruauit, and of thy people of Israel, that thou maist heare them in all thinges for the which they shall call vpon the: (for thou O LORDE LORDE) hast sundered them out to be an inheritaunce vnto thy selfe, from amonge all the nations vpon earth, accordinge as thou saydest by Moses thy seruauit, when thou broughtest oure fathers out of Egipte.  
nos. 9. b  
id. 1. a  
to 19. a  
Par. 7. a  
 \* And when Salomon had ended all this prayer and petition before the LORDE, he rose vp from the altare of the LORDE, and lefte of from Enelynge and holdyng out of handes towarde heauen, and stode and blessed all the congregacion of Israel with loude voyce, and sayde: Praise be the LORDE which hath geuen rest vnto his people, accordinge as he sayde. There hath not one fayled of all his good wordes, which he spake by his seruauit Moses. The LORDE oure God be with vs, as he hath bene with oure fathers, and forsake vs not, nether withdrawe his hande from vs, but bowe oure hertes vnto him, that we maye walke in all his wayes, and kepe his commaundementes, ordinaunces and lawes, which he commaun-

## The ix. Chap.

ded oure fathers. And these wordes wherewith I haue made my petition before the LORDE, come nye vnto the LORDE oure God daye and nighte, that he maye execute iudgment for his seruauit and for his people of Israel, euery one at his tyme: that all nations vpon earth maye knowe, that the LORDE is God, & that there is none other. And let your hert be perfecte with the LORDE oure God, to walke in his statutes, and kepe his commaundementes, as it is this daye.

And the kyng with all Israel his people offred sacrifice before the LORDE. And Salomon offred deed offerynges (which he offred vnto the LORDE) two and twenty thousand oren, and an hundred & twenty thousand shepe. So the kyng and all the children of Israel dedicated the house of the LORDE. The same daye dyd the kyng dedicate the myddelmoust court, which was before the house of the LORDE: that he mighte there performe the burnt offerynges, meat offerynges, and the fat of the deed offerynges: for the brasen altare that stode before the LORDE, was to litle for the burnt offerynges, meate offerynges, and for the fat of the deed offerynges.

And at the same tyme made Salomon a solempne feast, and all Israel a greates congregacion with him, from the border of the math vnto the ryuer of Egipte, before the LORDE oure God, seven dayes, and yet seven dayes, that were fourtene daies. And on the eight daye he let the people go. And they blessed the kyng, and wente vnto their tentes reioysinge and with a mery hert, because of all the good that the LORDE had done vnto Dauid his seruauit, & to his people of Israel.

### The IX. Chapter.

And when Salomon had fynished the buyldinge of the house of the LORDE, and the kynges house, and all that his desyre and pleasure was to make, & the LORDE appeared vnto him the seconde tyme, \* euen as he appeared vnto him at Gibeon. And the LORDE sayde vnto him: I haue heard thy prayer and petition, that thou hast made before me, and haue sanctified this house which thou hast buylded, that I maye see my name there for ever: and myne eyes and my hert shall be there allwaye. And yf thou walke before me (as thy father Dauid walked) with a perfecte and a true hert, so that thou do all that I haue commaunded the, and kepe myne ordinaunces and lawes, then

## The iij. booke of the kynges.

will I stablish the seate of thy kyngdome ouer Israel for ever, accordinge as I promysed thy father Dauid, and sayde: \* Thou shalt not wante a man from the seate of Israel.

But yf ye turne back fro me, ye and your childre, and kepe not my commaundementes and ordinaunces which I haue layed before you, but go and serue other goddes, and worshipethem, then wyll I rote Israel out of the londe that I haue geuen them. And the house that I haue halowed vnto my name, wyll I put awaye fro my face. And Israel shall be come a byworde and sabell amonge all nations, and so shall this hye house: so that euery one that goeth by, shall be astonyed, and make an hyssyng, and saye: \* Wherfore hath the LORDE done thus vnto this londe and to this house? Then shall it be answered: Because they forsoke the LORDE their God, (which brought their fathers out of the londe of Egipte) and haue receaued other goddes, and worshipped them, and serued them. Therfore hath the LORDE brought all this euill vpon them.

Now when the twentye yeares were ended, wherin Salomon buylded the two houses, the LORDES house and the kynges house, \* where vnto Hiram the kyng of Tyre brought Salomons Cedar trees & Pyne trees, and golde after all his desyre, then gaue kyng Salomon vnto Hiram twentye cities in the countre of Galile. And Hiram departed from Tyre to vyset the cities which Salomon had geuen him, & they pleased him not, and he sayde: What maner of cities are the se my brother that thou hast geue me? And he called them the londe of Cabul vnto this daye. And Hiram sent vnto the kyng, sixe score hundred weight of Golde. And the same is the summe of the care, that kyng Salomon raysed to the buyldinge of the house of the LORDE, and his awne house, & Millo, and the walles of Jerusalem, and Hasor, and Megiddo, and Gaser.

For Pharaos kyng of Egipte came vp, and wane Gaser, & brent it with fyre, & slewe the Cananites that dwelt in the cite, & gaue it for a gifte vnto his daughter Salomons wyfe. So Salomon buylded Gaser, & the lower Bethoron, and Baelath and Thamar, in the wyldernes, in the londe, & all the cities of the come houses that Salomon had, and all the cities of the charrettes, & all the cities of the husmen, and what it pleased him to buylde at Jerusalem, in Libanus, & in euery countre of his domynion.

## The x. Chap. Ho. lviij.

And all the remnaunt of the people of the Amorites, Hethites, Pheresites, Kenites and Jebusites, which were not of the children of Israel, their children which they lefte behynde them in the londe (whom the children of Israel coude not utterly destroye) those dyd Salomon make tributaries vnto this daye.

But of the children of Israel he made no bondmen, but let them be men of warre, and his seruantes, and prynces, and knightes, and ouer his charrettes and husmen. And the officers which were ouer Salomons buyssesse, were fyue hundred and fiftye, which ruled the people, and performed the worke.

And Pharaos daughter wente vp from the cite of Dauid, in to hir house \* which he had buylded for her. \* Then buylded he Millo likewise. And thietymes in the yeare dyd Salomon offre burnt offerynges and deed offerynges vpon the altare \* that he had buylded vnto the LORDE, and burnt incense vpon it before the LORDE, and so was the house ended and fynished.

\* And Salomon made shippes also at Ezion Geber, which lyeth by Eloth besyde the Reed See shore in the londe of the Edomites. And Hiram sent his seruantes by shippe, which were shipmen, and had experience of the See, with Salomons seruantes, and they came vnto Ophir, and fetched from thence one & twenty score hundred weight of golde, and brought it vnto Salomon.

### The X. Chapter.

And when kyng Salomons came of the name of the LORDE came to the eares of the Quene of riche Arabia, she came to proue him with darke sentences. And she came to Jerusalem with a marvellous greates trayne, with camels which bare spyces, and moch golde, and precious stones. And when she came in to kyng Salomon, she spake vnto him all that was in hir hert. And Salomon tolde her euery thinge, and the kyng had nothinge in secrete, but he tolde it her. But when the Quene of riche Arabia sawe all the wysdome of Salomon, and the house that he had buylded, and the meates of his table, and the dwellinges of his seruantes, & the offyces of his ministers, and their garmentes, and his butlers and the burnt offerynges which he offred in the house of the LORDE, she wondred exceedingly, and coude no longer restrayne,



but sayde vnto the kyng: It is true that I haue herde in my londe of thy behauiour and of thy wysdome. And I wolde not beleue it, tyll I came and sawe it with myne eyes: and beholde, the halfe hath not bene tolde me.

Thou hast more wysdome and good, the same is that I haue herde. Happye are thy people and thy seruautes, that allwaie stonde before the, and heare thy wysdome. Praise be the LORDE thy God, which had such a pleasure vnto the, that he set the vpon the seate of Israel: because he hath allwaie loued Israel, and hath set the to be kyng, that thou shuldest mantayne iustyce and equitye.

And she gaue the kyng fyre score hundred weighte of golde, and very moch spyce, and precious stones. There came neuer so moch spyce thither, as the Quene of riche Arabia gaue vnto kyng Salomon. And Hiram shippes, which caried golde out of Ophir, broughte maruelous moch costly tymber and precious stones from Ophir. And of that costly tymber the kyng caused to make pilers in the house of the LORDE, and in the kynges house, and harpes and psalteries for the Musicians. There came nemo re such costly tymber, nether was it sene vnto this daye. And kyng Salomon gaue the quene of riche Arabia, all that she desired and asked, besydes that which he gaue her of a fyre hande. And she returned, and departed in to hir lande with hir seruautes.

The golde that came to Salomon in one yere, was nyne and thyrty score hundred weighte, besydes that which came of chapmen, marchautes and Apotecaries, and of the nexte kynges, and of the mightie men in the londe. And kyng Salomon caused to make two hundred speares of beaten golde, fyre hundred peces of golde put he to euery speare: and thre hundred shyldes of the best golde, euen thre pounde of golde vpon euery shyld. And the kyng put them in the house of the wod of Libanus.

And the kyng made a greatesse of vnerie, and overlaid it with the most precious golde. And the seate had fyre stepes, and the heade of the seate was rounde behynde. And there were two postes to leane vpon on both the sydes of the seate, and two lyons stode vpon the leanyng postes, and twelue lyons stode vpon the fyre stepes on both the sydes. Soch one hath not bene made in eny kyngdome. All kyng Salomons drynke vessels were of golde, and all the vessels in

the house of the wod of Libanus were of pure golde also: for syluer was not regarded in Salomons tyme. For the kynges Seeshippe, which sayled vpon the See with the shippe of ram, came once in thre yere, and broughte golde, syluer, vnerie, Apes, and pecoctes.

Thus was kyng Salomon greater in riches and wysdome, then all the kynges vpon earth: And all the worlde desired to se Salomon, that they mighte heare the wysdome which God gaue him in his hert. And they broughte him yearly euery man his present, vessels of syluer and golde, rayment and harness, spyces, horses and Mules. And Salomon broughte charettes and horsmen together, so that he had a thousande and foure hundred charettes, and twelue thousande horsmen: and those he put in the charet cities, and with the kyng at Jerusalem.

And the kyng broughte it to passe, that there was as moch syluer at Jerusalem as stones: and as many Ceders as there were wyde figge trees in the valleys. And Salomons horses were broughte out of Egypte, and from Keua: for the kynges marchautes fetcht them from Keua for money. And a charre came vpon out of Egypte for fyre hundred syluer, and an horse for an hundred and fyfetye. Thus were they broughte also vnto all the kynges of the Zethites and to the kynges of Siria by their handes.

The XL Chapter.

But kyng Salomon loued many outlandish women, Pharaes daughter, and women of Moab, of Ammon, of Edom, of Sidon, and of Zeth, euen of the seynacions, that the LORDE spake of vnto the children of Israel: So not ye vnto them, and let not them come vnto you: they shal surely bowe youre hertes after their goddes: Vnto these dyd Salomon encline with affection. And he had seven hundred women to wyues, and thre hundred concubynes, and his wyues turned his hert asyde. And when he was now olde, his wyues bowed his hert after straunge goddes, so that his hert was not whole with the LORDE his God, as was the hert of Dauid his father.

So Salomon walked after Astaroth the god of the Sidonians, and after Malcom the abhominacion of the Ammonites. And Salomon dyd that which displeased the LORDE, and folowed not the LORDE to the vttermost as dyd his father Dauid. The bylde of Salomon an hie place vnto Chamos the abhominacion of Moabites (vpon the mount that lyeth before Jerusalem) and vnto Moloch the

Abhominacion of the Ammonites.

Thus dyd Salomon for all his outlandish wyues, which brennt incense, and offred vnto their goddes. But the LORDE was wroth at Salomon, because his hert was turned asyde from the LORDE God of Israel, which had two tymes appeared vnto him, and commaunded him, that he shulde not walke after other goddes: and yet kepte he not that the LORDE commaunded him. Therefore sayde the LORDE vnto Salomon: For so moch as this is done with the, and hast not kepte my couenaunt and myne ordinaunces, which I commaunded the, therefore wyll I also plucke thy kyngdome from the, and geue it vnto thy seruauant: Neuertheles in thy tyme wyll I not do it, for thy father Dauids sake, but from the hande of thy sonne wyll I plucke it. Howbeit I wyll not plucke thy kyngdome cleane awaye. One trybe wyll I geue vnto thy sonne, for Dauid my seruauant sake, and for Jerusalem sake which I haue chosen.

And the LORDE raysed vp an aduersary vnto Salomon, euen Hadad the Edomite of the kynges sede, which was in Edom. For when Dauid was in Edom, and Joab the chefe captaigne wente vp to bury the slayne, he smote all the males in Edom. (For Joab remayned there fyre monethes and all Israel, tyll he had retyed out all the males that were in Edom.) Then fled Hadad, and certayne men of Moabites with him, of his fathers seruauantes. As for Hadad, he was a yonge man.

And they gat them vp fro Madian, and came vnto Paran, and toke men with them out of Paran, and came in to Egypte vnto Pharaos the kyng of Egypte: which gaue him an house and certayne vytales appoynted, and gaue him a countre. And Adad founde greatesse fauoure in the sighte of Pharaos, so that he gaue him to wife euen the sister of his owne wife Thaphenes the Quene. And Thaphenes sister bare him Genubath his sonne, and Thaphenes nourished him vp in Pharaos house, in so moch that Genubath was in Pharaos house amonge Pharaos children.

Now when Hadad herde in Egypte, that Dauid was falle on slepe with his fathers, and that Joab the chefe captaigne was deed, he sayde vnto Pharaos: Let me go in to my countre. Pharaos sayde vnto him: What lackest thou with me, that thou wilt go in to thy countre? He sayde: Nothyng, but yet let me go.

God raysed him vp another aduersary also, one Rezon the sonne of El Jada, which fled from his lord Hadad the kyng of Zeba, and gathered men agaynst him, and was a captaigne of the men of warre when Dauid slewe them: and they wente vnto Damascus and dwelt there, and reigned at Damascus, and he was Israels aduersary as long as Salomon lyued. This is the harme that Hadad suffred: therefore had he euell will at Israel, and was kyng ouer Israel.

Moreover Jeroboam the sonne of Nebat an Ephraite Salomons seruauant (and his mothers name was Zeruga, a wedowe) lifte vp his hande also agaynst the kyng. And this is the cause wherfore he lifte vp his hande agaynst the kyng: When Salomon bylde the temple, he shut vp a gappe in the cite of Dauid his father. And Jeroboam was a man of armes. And when Salomon sawe that it was a mere yonge man, he set him ouer all the burthens of the house of Joseph.

But at the same tyme it fortuneth, that Jeroboam wente out from Jerusalem, and the prophet Abias of Silo founde him by the waye, and he had a new cloke vpon him, and they two were alone in the felde. And Abias toke holde of the new cloke that he had on, and rente the same in to twelue peces, and sayde vnto Jeroboam: Take thou ten peces vnto the.

For thus sayeth the LORDE God of Israel: Beholde, euen thus wyll I rente the kyngdome from the hande of Salomon, and wyll geue the ten trybes. One trybe shall he haue for my seruauant Dauids sake, and because of the cyte of Jerusalem, which I haue chosen out of all the trybes of Israel: for they haue forsaken me, and worshipped Astaroth the god of the Sidonians, Chamos the god of the Moabites, and Malcom the god of the children of Ammon, and haue not walked in my wayes, to fulfill my pleasure, myne ordinaunces, and lawes, as dyd Dauid his father.

Notwithstandyng I wyll not take the whole kyngdome from out of his hande, but wil make him a pryncce as longe as he lyueth for my seruauant Dauids sake, whom I dyd chose, which kepte my commaundementes and ordinaunces. From out of the hande of his sonne wyll I take the kyngdome, and wyll geue ten trybes vnto the, and one vnto his sonne, that Dauid my seruauant maye allwaie haue a lanterne before me in the cite of Jerusalem, which I haue chosen, that I maye set my name there. Therefore wyll I take the

Re. 9. c.

C

Re. 7. a

B

E

S

Par. 7. c

Re. 11. c

Re. 15. a  
Psal. 131. b



now, to raygne ouer all that thine hert desireth, and thou shalt be kyng ouer Israel. **G** If thou folowe now all that I shall commaunde the, and walke in my wayes, and fulfill my pleasure to kepe myne ordinaunces and commaundementes, as dyd my seruante Dauid, then wyll I be with the, and buylde the a sure house, as I buylde vnto Dauid, and wyl geue Israel vnto the and therewith wyll I subdue the sede of Dauid, but not for euermore. But Salomon soughte to kyll Jeroboam. Then Jeroboam gat him vp, and fled in to Egipte to Sisak the kyng of Egipte, and remayned in Egipte, tyll Salomon dyed.

What more there is to saye of Salomon, and all that he dyd, and his wysdome, it is wyrtten in the Cronicles of Salomon. The tyme that Salomon was kyng at Jerusalem ouer all Israel, is fortye yere. And Salomon fell on slepe with his fathers, and was buried in the cite of Dauid his father, and Roboam his sonne was kyng in his steade.

The XII. Chapter.

**A**nd Roboam wene vnto Sichem, for all Israel was come to Sichem to make him kyng. And whan Jeroboam & sonne of Nebat herde that, while he was yet in Egipte, (whither he was fled for Salomon) he came agayne out of Egipte. And they sent for him, and called him. And Jeroboam with all the congregacion of Israel came and spake to Roboam, and sayde: Thy father made oure yock to harde: therfore make thou now the harde bondage and the sore yock lighter, and we wyll submytte oure selues vnto the. He sayde vnto them: Go youre waye vnto the thirde daye, and then come to me agayne. And the people wente their waye.

And Roboam the kyng helde a counsell with the Elders that stode before Salomon his father whyle he lyued, & he sayde: What is youre counsell, that we maye geue this people an answer? They sayde vnto him: If thou do this, people a pleasure to daye, and folowe their mynde, and heare them, and geue them good wordes, then shal they be obedient vnto the as longe as thou liuest. Neuertheles he forsoke the counsell that & Elders had geuen him, and axed counsell at the yonge men which were growne vp with him, and stode before him.

**B** And he sayde vnto them: What is youre counsell that we maye answer this people which haue sayde vnto me: Make the yock

lighter, that thy father hath layed vpon vs. And the yonge men that were growne vp with him, sayde vnto him: Where as the people haue sayde vnto the: Thy father hath made oure yock to sore, make thou it easer for vs. Thus shalt thou saye vnto them: My litle synger shall be thicker then my fathers loynes. Now, my father layed a sore yock vpon you, but I wyl yet laye more thereon: My father correcte you with scourges, but I wyl nourture you with scorpions.

So vpon the thirde daye came Jeroboam with all the people vnto Roboam, as & kyng had appoynted and saide, come to me agayne on the thirde daye. And the kyng gaue the people an harde rough answer, and forsoke the counsell that the Elders had geuen him, and talked with them after the counsell of the yonge men, and sayde: My father made youre yock sore, but I wyl make it yet sorer vpon you. My father correcte you with scourges, but I wyl nourture you with scorpions. Thus the kyng folowed not the peoples mynde, for he was turned so fro the LORDE, that he mighte stablish his worde: which he spake by Abias of Silo vnto Jeroboam the sonne of Nebat.

But whan all Israel sawe that the kyng wolde not heare them, the people gaue & kyng an answer, and sayde: What portion haue we then in David or inheritance in the sonne of Isai? Get the to thy tentes O Israel. Loke thou now to thy house thou David. So Israel wente vnto their tentes. As for Roboam, he raigned but ouer & children of Israel, which dwelt in the cities of Juda. And whan kyng Roboam sent thither Adoram the rentgatherer, all Israel stoned him to death. But kyng Roboam strenghted himselfe, and gat him vp in to a charet, to fle vnto Jerusalem. Thus departed Israel from the house of David vnto this daye.

Now whan all Israel herde, that Jeroboam was come agayne, they sent for to call him to the whole congregacion, and made him kyng ouer all Israel. And no man folowed the house of David, save onely the tribe of Juda. And whan Roboam came to Jerusalem, all the house of Juda and the tribe of Ben Jamin (even an hundred and threescore thousande chosen men of armes) gathered themselves together to fight agaynst & house of Israel, & to brynge the kyngdome agayne vnto Roboam & sonne of Salomon.

But the worde of God came to Samuyl the man of God, and sayde: Speake thou

to Roboam the sonne of Salomon kyng of Juda, and to all & house of Juda and Ben Jamin, and to the other people, and saye: Thus sayeth the LORDE: Ye shall not go vp and fight agaynst youre brethien the children of Israel. Let every man go home agayne, for this is my dede. And they herked vnto the worde of the LORDE, and turned back, to go their waye, as the LORDE sayde. But Roboam buylde Sichem vpon mount Ephraim, and dwelt therein, and departed thence, and buylde Peniel.

Jeroboam thoughte in his hert: The kyngdome shall fall agayne now vnto the house of David, yf this people go vp to offere in the LORDES house at Jerusalem, and so shall the hert of this people turne to their lord Roboam kyng of Juda, and the shal they slaye me, and fall agayne to Roboam kyng of Juda. And the kyng helde a counsell, and made two golden calves, and sayde vnto them: It is to moch for you to go to Jerusalem: beholde, there is thy God (O Israel) which broughte & out of Egipte. And the one set he at Bethel, & the other in Dan. And this dede turned to synne, for the people wente before the one vnto Dan.

He made an house also in the hye places, and made prestes of the smallest in the people, which were not of the childre of Levi. And vpon the fifte daye of the eighte moneth he made an holy daye, like as the solempne feast in Juda, and offered vpon the altare. Thus dyd he at Bethel, in doyng sacrifice vnto the calves which he had made, and at Bethel he ordeyned the prestes of the hye places that he had made: and offred vpon the altare (which he had made) at Bethel, the fifte daye of the eighte moneth, which he inuented of his owne hert. And he made the children of Israel an holy daye, & wente vp to the altare to burne incense.

The XIII. Chapter.

**A**nd beholde, there came a man of God from Juda (thorow the worde of the LORDE) vnto Bethel, and Jeroboam stode by the altare to burne incense. And he cried agaynst the altare thorow the worde of the LORDE, and sayde: O altare, altare, thus sayeth the LORDE: Beholde, there shal be borne vnto & house of David a sonne, Josias by name: which on the shal offer the prestes of the hye places, that burne incense vpon the, and mens bones shal be burne on the. And he gaue a wonder token the same daye, and sayde: This is the token, that the LORDE hath spoken it, beholde, the altare

shall ryue, and the ashes, that are thereon, shall be poured out.

But whan the kyng herde the worde of the man of God, that cried agaynst the altare at Bethel, he stretched out his hande by & altare, and sayde: Laye bondes on him. And his hande that he stretched out, wythered, and he coude not drawe it vnto him agayne. And & altare reue, and the ashes nere poured out from the altare, accordinge to the wonder token that the man of God had geuen by the worde of the LORDE.

And the kyng answered, and sayde vnto the man of God: O praye the face of the LORDE thy God, and make intercession for me, that my hande maie be restored vnto me agayne. Then prayed the man of God vnto the face of the LORDE. And the kynges hande was restored him agayne, and became as it was afore. And the kyng sayde vnto the man of God: Come home with me, and dyne, and I wyl geue the a rewarde.

But the man of God sayde vnto the kyng: If thou geuest me halfe thy house, I wil not come with the: for in this place wyll I nether eate bred, ner drynke water. For thus am I commaunded, and thus is it sayde vnto me by the worde of the LORDE: Thou shalt eate no bred, and drynke no water, neither retorne the waye that thou wentest.

And he departed another waye, and returned not agayne the waye that he came to Bethel. But at Bethel there dwelt an olde prophet vnto whos his sonnes came, & tolde him all the woikes & the man of God had done that daye at Bethel, & the wordes that he had spoken vnto the kyng. And their father sayde vnto them: Which waye is he gone? And his sonnes shewed him the waye that the man of God was gone: which came from Juda. He sayde vnto his sonnes: Saddell me the asse. And whan they had saddled him the asse, he rode thereon, and wente after the man of God, and founde him syttinge vnder an Oke tre, and sayde vnto him: Art thou the man of God that came from Juda? He sayde: Yee.

He sayde vnto him: Come home with me, and eate bred. He sayde: I maye not turne backe with the, and come with the. Neither wyll I eate bred, ner drynke water with the in this place: for it is spoken vnto me by the worde of the LORDE: Thou shalt nether eate bred there, ner yet drynke water, neither shalt thou go agayne by the waye which thou wentest. He sayde vnto him: I myselfe am a prophet as well as thou, and

B  
Exod. 8. b  
9. f. 10. c  
Num. 21. b  
Act. 8. c



## The iij. boke of the kanges.

an angell hath spoken with me by y worde of the LORDE, and saide: Bring him agayne with the, that he maye eate bried, and drynke water. But he lyed vnto him, and broughte him agayne, so that he ate bried, and drank water in his house.

And whan they sat at the table, the worde of the LORDE came to the prophet that had broughte him agayne, and cryed vnto the man which was come fro Juda, and sayde: Thus sayeth the LORDE: Because thou hast bene disobedient vnto the mouth of y LORDE, and hast not kepte the commaundement that the LORDE thy God commaunded the, but hast turned backe, and hast eaten bried, and drynke water in y place, wher of he saide vnto the: Thou shalt nether eate bried ner drynke water, therefore shall not thy body come in to thy fathers graue.

And whan he had eaten bried and drynke the asse was sadled vnto the prophet whom he had broughte agayne. And whā he was gone, a lyon founde him by the waye, z slewe him, and his body was cast in y waye. And the asse stode by him, and the lyon stode by the body. And whā men wente by, they sawe the body cast in the waye, and the lyon stondynge besyde the body, and came and tolde it in the cite, where the olde prophet dwelt.

Whan the prophet which had broughte him agayne, herde that, he sayde: It is the man of God, that hath bene disobedient vnto the mouth of the LORDE, therefore hath y LORDE deliuered him vnto the Lyon, which hath rente him, and slayne him, acordynge to the worde that the LORDE spake vnto him. And he sayde vnto his sonnes: Saddell me the asse. And whan they had sadled it, he wente, and founde his body cast in the waie and the asse and the lyon stondynge beside y body. The lyon had eate nothynge of the body, nether had he tome the asse. Then toke the prophet the deed carcase of the man of God, and layed it vpo the asse, and broughte it agayne into the cite of the olde prophet, to mourne, and to burye him.

And he layed the carcase in his awne graue, and they mourned for him: Alas my brother. And whan they had buried him, he saide vnto his sonnes: Whan I dye, burye me in the graue where the mā of God is buried, and laye my bones besyde his bones. For it shall come to passe, that he cried (thorow the worde of the LORDE) against Bethel, and agaynst all y houses of the hye places, which are in the cities of Samaria.

Howbeit after this acte dyd not Jeroboā

## The xiiij. Chap.

turne from his euell waye, but was peruer- ted, and made prestes of the hye places, eni of the smallest of the people: Loke whom it pleased him, his handes he fylled, z he was prest of the hye places. And this turned to synne vnto the house of Jeroboā, to destroye him and to brynge him to naughte.

### The XIII. Chapter.

At the same tyme was Abia the sonne of Jeroboam sicke, and Jeroboam saide vnto his wyfe: Get the vp, and disguise the, so that noman perceaue that thou art Jeroboams wyfe, and go vnto Silo: behold, there is the prophet Abias, \* which promysed me y I shulde be kynge ouer this people: and take with the ten loanes of bried and cakes, and a cuppe with hony, z go to him, that he maye tell the how it shal go to the childe. And Jeroboams wyfe did so, and gat hir vp, and wente vnto Silo, and came in to the house of Abias. But Abias coulde not se, for his eyes were dynne for age. Nevertheless the LORDE sayde vnto Abias: Beholde, Jeroboams wyfe commeth, to ax a matter at the for hir sonne, for he is sicke. Speake thou therfore vnto her thus z thus: Now whan she came in, she shewed hirselfe straunge. But whan Abias herde the noyse of hir fete goynge in at the dore, he saide: Come in thou wyfe of Jeroboā. Why shewest thou thy selfe so straunge? I am sent vnto y an harde messaunger.

Go thy waye and tell Jeroboam: Thus sayeth y LORDE God of Israel: I haue exalted the from amonge the people, and set the to be prynce ouer my people of Israel, and haue rente the kyngdome from the house of Dauid, and geuen it the. But thou hast not bene as my seruauent Dauid, which kepte my commaundementes, and walked after me with all his hert, so that he did onely y thinge that was righte in my sighte: and thou hast done worse then all they that haue bene before the: thou hast gone thy waye and made the other goddes, and molten ymages, to prouoke me vnto wrath, and hast cast me behynde thy backe.

Beholde therfore, I wil brynge myffortune vpon the house of Jeroboam, and wylrote out from Jeroboam enē him that maketh water agaynst the wall, the presoner and forsaken in Israel: and the posterite of y house of Jeroboam wyl I swepe out, as donge is swepte out, tyll he be cleane broughte to naught. \* He that dieth (of Jeroboam) in the cite, the dogges shal eate him vp. But him y dyeth in the felde, shall the foules of the aere

## The iij. boke of the kynes.

eat vp, for the LORDE hath spoken it.

Get the vp therfore, and go home, z whan thy fete enter in to y cite, the childe shal dye. And all Israel shal bewaile him, and burye him. For he onely of Jeroboam shal come to the graue, because there is some good founde in him before the LORDE God of Israel, in Jeroboams house. \* But the LORDE shal raise him vp a kynge, which shal rote out y house of Jeroboam in that daie. And what is it, y is now in hande all ready: And the LORDE shal smyte Israel, like as a rede is mowed in the water: z shal rote out Israel from this good londe, that he gaue vnto their fathers, z shal scatter them beyonde the water, because they haue made their groves to prouoke the LORDE vnto wrath. And Israel shall be geuen ouer because of the synne of Jeroboam, which hath synned him selfe, z made Israel to synne.

And Jeroboams wyfe gat her vp, wente hir waye, z came vnto Thirza. And whan she came vpo the thirsholde of the house, y childe dyed, z they buried him, z all Israel made lamentacion for him, \* acordinge to y worde of the LORDE, which he spake by his seruauent Abia y prophet. \* What more the reis to saye of Jeroboam, how he fought z raigned, beholde, it is wyrtten in the Cronicles of the kynes of Israel. The tyme that Jeroboam raigned, was two z twentye years. And he slepte with his fathers. And Naab his sonne was kynge in his steade.

Roboam y sonne of Salomon was kynge in Juda. \* One and fortye yeare olde was Roboam whā he was made kynge, z seven tyme yeare raigned he at Jerusalem, in the cite y the LORDE had chosen out of all y tribes of Israel, to set his name there. His mothers name was Naema an Ammonitisse. And Juda dyd y which displeased the LORDE, z prouoked him to indignacion more the all y their fathers had done w their synnes which they dyd: for they likewise buylde them hye places, pilers, and groves vpo euery hye hill, and amonge all grene trees. The re were whoremogers also, z they dyd all y abhominacions of y heythē, whom y LORDE drewe out before the children of Israel.

But in y fift yeare of kynge Roboam wrote Sisack y kynge of Egipte vp agaynst Jerusalem, z toke the treasure out of y house of the LORDE, z out of the kynes house, z all that mighte be gotten, z toke all the shyldes of golde, \* which Salomon caused to be made. In steade wherof y kynge Roboam caused for to make shyldes of stele, z

## The xv. Chap. Fo. lxi.

commytted them vnder the handes of the chese foremen, which kepte the dore of the kynes house. And as oft as the kynge wente in to y house of the LORDE, the fore men bare them, and broughte them agayne in to the fore mens chamber.

What more there is to saye of Roboam, and all that he dyd, beholde, it is wyrtten in the Cronicles of the kynes of Juda. But betwene Roboam z Jeroboam there was warre as long as they lyued. And \* Roboam slepte with his fathers, z was buried w his fathers in the cite of Dauid. And his mothers name was Naema an Ammonitisse. And his sonne Abia was kynge in his steade.

The XV. Chapter. At the eighteenth yeare of kynge Jeroboam the sonne of Nebat, was Abia kynge in Juda, and reigned thre years at Jerusalem. His mothers name was. \* Maecha, the doughter of Abisalom, and he walked in all the synnes of his father, which he had done before him, and his hert was not perfecte with the LORDE his God, as was the hert of Dauid his father. \* For because of Danids sake dyd the LORDE his God geue him a lanterne at Jerusalem, so y herayed his sonne after him, z manteyned him at Jerusalem, because Dauid dyd the thinge y was righte in y sighte of the LORDE, and departed not from all that he commaunded him as long as he lyued (sauynge in the matter with \* Orias y Hethite). But there was warre betwene Roboam and Jeroboam, as long as he lyued.

What more there is to saye of Abia, and all that he dyd, beholde, it is wyrtten in the Cronicles of the kynes of Juda. There was warre also betwene Abia and Jeroboam. And Abia slepte with his fathers, and they buried him in the cite of Dauid. And Asa his sonne was kynge in his steade. \* In y twentyeth yeare of kynge Jeroboam ouer Israel, was Asa kynge in Juda, and reigned one z fortye yeare at Jerusalem. His graund mothers name was Maecha the doughter of Abisalom. And Asa dyd that which was righte in the sighte of the LORDE, as dyd his father Dauid. And he remoued y who remongers out of the londe, and put downe all the Idols that his fathers had made. \* He put his mother from the mynistracion, that she had made vnto Miplezeth in y grove. And Asa rote out hir Miplezeth, and brent it in the broke Cedron: but the hye places put he not downe. Yet was the hert of Asa perfecte with the LORDE as long as



## The iij. boke of the kynges.

belyned. And the syluer and golde, and vessels that his father had halowed, & such as was sanctified vnto þe house of the LORDE, that broughte he in. And there was warre betwene Asa & Baesa the kyng of Israel, as longe as they lyued.

**C** Baesa the kyng of Israel wente vp agaynst Juda, and buylded Rama, that no man shulde go out and in of Asas syde the kyng of Juda. Then toke Asa all the syluer and golde that was lefte in the treasure of the house of the LORDE, and in the treasure of the kynges house, and deliuered it in to his seruantes handes, & sent it vnto Benadab the sonne of Tabrimon the sonne of Hesion kyng of Siria, which dwelt at Damascus, and let saye vnto him: There is a couenaunt betwene me and the, and betwene my father and thy father: therfore sende I the a present of syluer and golde, that thou shuldest breake the couenaunt which thou hast with Baesa the kyng of Israel, that he maye departe fro me.

Benadab agreed vnto kyng Asa, and sent his captaines agaynst the cities of Israel, and smote Zion and Dan, & Abel Beth Maacha, and all Cineroth with the whole londe of Naphtali. Whā Baesa herde that, he left of from buyldinge Rama, and wente agayne vnto Thirza.

**D** Kyng Asa caused it be proclaimed in all Juda: here be no man excepte. And they toke awaye the stones and tymber from Rama, & herewith Baesa had buylded. And kyng Asa buylded Geba Ben Jamin & Mispa therewith.

What more there is to saye of Asa, and of all his power, and all that he dyd, and of y cities which he buylded, beholde, it is wrytten in the Cronicles of the kynges of Juda: sayunge that in his olde age he was diseased in his fete. And Asa slepte with his fathers, and was buried with his fathers in the cite of Dauid his father. And Josaphat his sonne was kyng in his steade.

**E** But Nadab the sonne of Jeroboam was kyng ouer Israel in the secōde yeare of Asa kyng of Juda, & raigned ouer Israel two yeare, and dyd euell in the sighte of the LORDE, and walked in the waye of his father, and in his synnes, wherewith he made Israel to synne. Howbeit Baesa the sonne of Abia of the house of Isachar conspired agaynst him, & smote him at Gibbethon, which was the Philistynes: for Nadab and all Israel layed sege to Gibbethon. So Baesa slewe him in the thirde yeare of Asa kyng of Ju-

## The xvi. Chap.

da, & was kyng in his steade. Now whan he was kyng, he smote all the house of Jeroboam, and let nothinge of Jeroboam remayne that had breth, tyll he had destroyed it, acordyng to þe worde of the LORDE, which he spake by his seruauit Abia of Silo, because of Jeroboams synnes which he dyd, & made Israel synne withall: euen with þe prynces wherewith he displeased the LORDE God of Israel.

What more there is to saye of Nadab, & all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel, and there was warre betwene Asa & Baesa the kyng of Israel, as longe as they lyued.

In the thirde yeare of Asa kyng of Juda was Baesa þe sonne of Abia kyng ouer all Israel at Thirza foure and twentye yeare, and dyd that which was euell in the sighte of the LORDE, and walked in the waye of Jeroboam, and in his synnes, wherewith he made Israel to synne.

Neuertheles the worde of the LORDE came vnto Jehu the sonne of Hanani agaynst Baesa, and sayde: For so moch as I lifted the out of the dust, and made the pryncce ouer my people of Israel, and thou walkest in the waye of Jeroboam, and makest my people ouer Israel for to synne, to prouoke me vnto wrath thorow their synnes, beholde, therfore wyll I take awaye the posterite of Baesa, and the posterite of his house, and wyll sethine house euen as the house of Jeroboam the sonne of Nebat. He that of Baesa dyeth in the cite, the dogges shal deuoure him: and he so beyng of him dyeth in the felde, the foules of the ayre shal eate him vp.

What more there is to saye of Baesa, & what he dyd, & of his power, beholde, it is wrytten in þe Cronicles of the kynges of Israel. And Baesa slepte with his fathers, & was buried at Thirza: & his sonne Ella was kyng in his steade. And the worde of þe LORDE came by the prophet Jehu the sonne of Hanani, ouer Baesa, and ouer his house, and agaynst all the euell that he dyd in the sighte of þe LORDE, to prouoke him vnto wrath thorow the workes of his handes: so that he became as the house of Jeroboam, and because he slewe this man.

### The XVI. Chapter.

**I**n the sixe & twentieth yeare of Asa kyng of Juda, was Ella the sonne of Baesa kyng ouer Israel at Thirza two yeare. Neuertheles his seruauit Simri, þe principall man ouer the halfe of þe

## The iij. boke of the kynges.

charattes conspyred agaynst him. As for Ella, he was at Thirza, dranke & was dronke in þe house of Arza the ruler of Thirza. And Simri came in, and slewe him in the seven & twentieth yeare of Asa kyng of Juda, and was kyng in his steade. And whan he was kyng, and sat vpon his seate, he smote all the house of Baesa, & lefte not so moch as one to make water agaynst þe wall: his bloud & vengens also & his frendes. Thus dyd Simri destroye all the house of Baesa, acordyng to the worde of the LORDE, which he spake ouer Baesa by the prophet Jehu, because of all the synnes of Baesa and of Ella his sonne, which they dyd, and made Israel for to synne, to prouoke the LORDE God of Israel vnto wrath thorow their vanities. What more there is to saye of Ella, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel.

**I**n the seven and twentieth yeare of Asa kyng of Juda, was Simri kyng viij. dayes at Thirza, and the people laye before Gibbethon of the Philistynes. But whan the people in the hoost herde saye þe Simri had conspyred and slayne the kyng, then all Israel the same daye made Amri the chiefe capteyne kyng ouer all in the hoost. And Amri wente vp and all Israel with him from Gibbethon, and layed sege vnto Thirza. But whan Simri sawe þe cite shulde be wonne, he wente in to the palace in the kynges house, & brent it with þe kynges house, & dyed because of his synnes which he had committed, in that he dyd euell in the sighte of the LORDE, and walked in the waye of Jeroboam, and in his synnes which he dyd, wherewith he made Israel to synne.

What more there is to saye of Simri, and how he conspyred, beholde, it is wrytten in y Cronicles of the kynges of Israel. At the same tyme were y people deuyled in two partes: the one parte helde with Tibni the sonne of Ginath, that they might make him kyng: the other halfe helde with Amri. But the people that helde with Amri, were mightier then the people which helde with Tibni y sonne of Ginath. And Tibni dyed, and Amri was kyng.

In y one and thirtieth yeare of Asa kyng of Juda, was Amri kyng ouer Israel twelue yeares, & raigned at Thirza sixe yeares. He boughte the mount of Samaria of Semer for two hundred weight of syluer, & buylded vpon the mount, and called the cite which he buylded, after y name of Semer y owner of y mount of Samaria. And Amri

## The xvij. Chap. Fo. lxxij.

dyd that which was euell in y sighte of the LORDE, and was worse then all they that were before him, and walked in all y wayes of Jeroboam y sonne of Nebat, and in his synnes, wherewith he made Israel to synne, so that they prouoked the LORDE God of Israel vnto wrath in their vanities. What more there is to saye of Amri, & all that he dyd, and his power that he exercysed, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Amri slepte with his fathers, & was buried in Samaria, and Achab his sonne was kyng in his steade.

In the eigh & thirtieth yeare of Asa kyng of Juda, was Achab the sonne of Amri kyng ouer Israel, & raigned ouer Israel at Samaria two & twentye yeare, & dyd euell in the sighte of the LORDE, more then all they that were before him. And he thoughte it but a small matter to walke in the synnes of Jeroboam the sonne of Nebat: & toke Jesabel the daughter of Eth Baal kyng of Sidon to wife, and wente and serued Baal, and worshiped him. And vnto Baal he set vp an altare in Baals house, which he buylded him in Samaria, and made a groue: so that Achab dyd more to prouoke the God of Israel vnto wrath, then all the kynges that were before him in Israel.

At y same tyme dyd Zziel of Bethel buylde Jericho: & it cost him his first sonne Abiram, y he layed y foundation: & his yongest sonne Segub, y he set vp the portes: Accordyng to the worde of the LORDE, which he spake by Josua the sonne of Nun.

### The XVII. Chapter.

**I**n the first & thirtieth yeare of the inhabytors of Gilead, saide vnto Achab: As truly as the LORDE God of Israel lyueth, whose seruauit I am, there shal neether rayne ner dew come this yeare, excepte I speake it.

And the worde of the LORDE came vnto him, and sayde: Get the hence, and turne the towarde the east, and hyde the by the ryuer Crith, which is ouer agaynst Jordane, and thou shalt drynke of the ryuer: and I haue commaunded the rauens, that they shal fede the there. He departed, and dyd accordyng to the worde of the LORDE, and wente his waye, and sat him downe by the ryuer Crith, which is ouer agaynst Jordane. And the rauens broughte him bred and flesch in the mornynge and in the euenynge, and he drank of the ryuer.

And it fortunēd after cerayne dayes, that the river was dryed: vp for there was no ray



## The iij. boke of the kynge.

ne in the lode. Then came y worde of y LORDE vnto him, and sayde: \* Get y vp, and go vnto Sarepta, which lieth by Sidon: for there haue I commaunded a wedowe to make prouision for the.

**B** And he gat him vp, and wente vnto Sarepta. And whan he came to the gate of y cite, beholde, the wedowe was there, and gathered stickes. And he called her, and sayde: Fetch me a litle water in a vessell, y I maye drinke. And as she was goinge to fetch it, he cried vnto her, z sayde: Brynge me a morsell of bred also in thine hande. She sayde: As truly as the LORDE y God lyueth, I haue no bred, but an handfull of floure in a pitcher, z a curtesy oyle in a cruse: and beholde, I haue gathered vp one or two stickes, z wyll go and prepare it for me and my sonne, that we maye eate and dye.

Elias sayde vnto her: Feare not, go thy waye, z do as thou hast sayde: yet make me first a morsell of bred therof, z brynge it me forth: z afterwarde shalt thou make it for y z thy sonne. For thus sayeth y LORDE God of Israel: The meell in the pitcher shall not be spent, z the oyle in y cruse shall not fayll, vnto the daye y the LORDE shall cause it for to rayne vpo earch. She wente z dyd as Eli as sayde. And he ate, z she also, and hir house a certayne season. The meel in the pitcher was not mynished, and the oyle in the cruse fayled not, acordinge to the worde of y LORDE which he spake by Elias.

**C** And after these actes the sonne of the wi fe of y house was sicke: and his sicknes was so excedinge sore, that there remayned no breth in him. And she sayde vnto Elias: What haue I to do with the, thou man of God? Art thou come in vnto me, y my synne shulde be kepte in remembraunce, z that my sonne shulde be slayne? He sayde vnto her: Geue me thy sonne. And he toke him fro hir lappe, z caried him vp into y chamber where he him selfe dwelt, and layed him vpo his bed, z called vpon the LORDE, and sayde: O LORDE my God, hast thou dealt so euell w the wedow with whom I dwell, y thou woldest slaye hir sonne? And he stretched out him selfe ouer the childe thre tymes, z called vpon the LORDE, and saide: O LORDE my God, let the soule of this childe come agayne into him. And the LORDE herde the voy ce of Elias. And the soule of the childe came agayne vnto him, z he reuyned. And Eli as toke the childe, and broughte him downe from the chamber into the house and deli uered him vnto his mother, and sayde: Be-

## The xviij. Chap.

holde, thy sonne lyueth. And the woman say de vnto Elias: Now knowe I that thou art a man of God, z that the worde of the LOR DE is in thy mouth of a truely.

The XVIII. Chapter.

**A**fter a longe season came y wo de of the LORDE vnto Elias in the thirde years, z sayde: \* Go thy waye, z shewe y selfe vnto Achab, y I maye cause it for to rayne vpon earch. And Elias wen te to shewe him selfe vnto Achab. But there was a greates derth i Samaria. And Achab called Abdia his chiefe officer: (As for Ab dia, he feared y LORDE greatly: for wha Je sabel roted out y prophetes of y LORDE, Ab dia toke an C. prophetes, and hyd them in ca ues, here fiftye, z there fiftye, z prouyded for them w bred and water.) Achab now sayde vnto Abdia: Go thorow the londe vnto all the welles of water z ryuers, yf happyly we maye finde hay, z to saue y horses z mules, y all the catell perishe not. And they parted the selues into the londe, to go thorow it. Achab departed the one waye alone, and Ab dia y other waye alone.

Now whan Abdia was on y waye, Eli as met him. And whan he knewe him, he fell downe vpon his face, z sayde: Art not thou my lord Elias? He sayde: yee, go thy waye, and tell y lord: beholde, Elias is here. But he sayde: What haue I offended, that thou wilt deliuer thy seruaunt in to the handes of Achab, that he maye slaye me? As truly as the LORDE thy God lyueth, there is no people ner kingdome, but my lord hath sent thither to seke the. And whan they sayde: He is not here, he toke an ooth of the same kingdome and nacion, that they had not founde the. And now thou sayest: Go tell y LORDE: beholde, Elias is here. Now whan I were gone from the, the spere of the LORDE shulde take y awaye, I cannot tell whither: and yf I then came and tolde Achab, and forde de the not, he shulde slaye me: But thy seruaunt feareth the LORDE from his youth vp. Hath it not bene tolde my lord what I dyd, whan Jesabel slewe the prophetes of the LORDE, how that I hyd an hundred of the LORDES prophetes, here fiftye, and there fiftye in the caues, and prouyded for them with bred and water? And then sayest thou: Go thy waye, tell thy lord: Elias is here, that he maye slaye me. Elias saide: As truly as y LORDE Zebaoth lyueth, before whom I stode, I wil shewe my selfe vnto him this daye. Then were Abdia to mete Achab, z tolde him. And Achab were for to mete Eli as.

## The iij. boke of the kynge.

And whan Achab sawe Elias, Achab say de vnto him: Art thou he that troublest Israel? He sayde: I trouble not Israel, \* but it is thou and thy fathers house, because ye haue forsaken the commaundementes of the LORDE, and walke after Baal. Go to, sende forth now, and gather me all Israel toge ther vnto mount Carmell, and the foure hundred and fiftye prophetes of Baal, and the foure hundred prophetes of y groue, which ate of Jesabels table. So Achab sent vnto all the children of Israel, z gathered the pro phetes toge ther vnto mount Carmell.

Then stepte Elias vnto all the people, z sayde: How longe halte ye on both y sydes? If the LORDE be God, the walke after him: but yf Baal be he, the folowe him. And the people gaue him no answer. The sayde Eli as vnto the people: I onely am lefte a pro phet of y LORDE: but Baals prophetes are foure C. and fiftie mē. Geue vs now two bul lockes, z let them chose one bullocke, z hewe him in peces, z laye him vpo the wod, z put no fyre theron: so wil I take y other bullock, z laye him vpo the wod, z put no fyre theron also: call ye then vpo the name of y god, z I wil call vpo the name of the LORDE: lo the which God now answereth with fyre, let the same be God. And all the people answered z sayde: That is righte. And Elias say de vnto Baals prophetes: Chose ye one bul lock, and do ye it first (for ye are many) and call ye vpon the name of youre god, z laye no fyre theron.

**D** And they toke the bullock which he gaue them, z prepared it, z called vpon the name of Baal from the mornynge vntyll the noo ne daye, and sayde: O Baal heare vs. But there was nether voyce ner answer. And they hopped aboute the altare, as their vse was to do. Now whan it was noone daye, Elias mocked them, and sayde: Crye loude. For he is a god, peradventure he is musynge, or hath somwhat to do, or is gone some iour neye, or happyly he slepeth, so that he wolde be waked vp. And they cried loude, and pro uoked the selues with knyues z botkens, (as their maner was) tyll y blonde folowed. But whan y noone daye was past, they prophe cied vntyll the tyme that the meat offerynge shulde be offered, z there was nether voyce ner answer, ner one to regarde them.

Then sayde Elias vnto all the people: Come hither all ye people vnto me. And whan all y people came to him, he repayred y al tare of the LORDE y was broken, \* z toke twelue stones acordinge to the nombre of y

## The xviij. Chap. Fo. lxiij.

rybes of the childe of Jacob (vnto whom the worde of the LORDE spake, and sayde: \* Thy name shall be Israel) and of y stones he buylded an altare in the name of the LOR DE, z made a pytt rounde aboute the altare, like two forowes in the come londe, z prepara red the wod, z hewed y bullock in peces, and layed him vpon the wod, z sayde: Fetch fou re pitchers full of water, and poured it vpo the burnt offerynge, and vpon the wod. And he sayde: Do it yet once. And they dyd it once agayne. And he sayde: Do it y thirde tyme. And they dyd it the thirde tyme. And y wa ter ranne aboute the altare, and y pytt was full of water also.



And whan the tyme was to offer y meat offerynge, Elias stepte forth, and sayde: O LORDE God of Abraham, of Isaac and of Israel, let it be knowne this daye, that thou art God in Israel, and I thy seruaunt, and that I haue done all this acordinge vnto y worde. Heare me O LORDE, O heare me, y this people maye knowe, how that thou art the LORDE God, that thou mayest after warde turne their hertes. \* Then fell downe the fyre of the LORDE, and consumed the burnt offerynge, the wod, the stones and the earth, and licked vp the water that was in the pytt. Whan all the people sawe that, they fell vpon their faces, and sayde: The LORDE is God, y LORDE is God. Elias sayde vnto them: \* Laye handes vpon Ba als prophetes, y none of them escape. And they toke them. And Elias broughte them downe vnto y brook Cyson, z slewe the there.

And Elias sayde vnto Achab: Go vp, ea te z drynke, for it soundeth as though it wol de rayne sore. And whan Achab were vp to eate z drinke, Elias ascended vp to the toppe of Carmel, z bowed him selfe downe to the earth, z put his heade betwene his knees, z sayde vnto his lad: Go vp, and loke towarde the See. He wente vp z loke, z sayde: There is nothinge. He sayde: Go agayne seuen ty mes. And at the seuenth tyme he sayde: Behol

Gen. 3 and 35

1ad. 5. d  
ecclij. 48  
2. Mac. 1

Deut. 12.  
and 17. b



## The iij. boke of the kynges.

de, there goeth vp a litle cloude out of the see, like a mans hande. He sayde: Go vp, and saie vnto Achab: Wynde & charet, & go downe, & the rayne ouertake the not. And or a man coude turne him, the heauen was blacke w<sup>th</sup> cloudes & wynde, & there came a greate rayne. But Achab rode his waie, & departed vnto Iesrael. And the hāde of ꝑ LORDE came vpo Elias, and he gyde his loynes, & ranne before Achab, tyll he came vnto Iesrael.

### The XIX. Chapter.

**A**ND Achab tolde Iesabel all ꝑ Elias had done, & how he had slayne all Baals prophetes w<sup>th</sup> the swerde. The sent Iesabel a messaunger vnto Elias, sayenge: The goddes do this & that vnto me, yf I to-morrow aboute this tyme, make not thy soule as one of these. Then was he afrayed, & gat him vp, & wente where he wolde, & came vnto Bersaba in Iuda, and leste his lad there. But he him selfe wente a daies iourney in to ꝑ wyldernes, & came in, & sat him downe vnder a Juniper tre, & wysshed vnto his soule ꝑ he mighte dye, & sayde: It is now ynough LORDE, take my soule, for I am no better then my fathers. And he layed him downe & slepte vnder the Juniper tre.

And beholde, ꝑ angell touched him, & sayde vnto him: Stonde vp, and eate. And he looked aboute him, & beholde, at his heade there was a bred baken on the coles, & a cruse w<sup>th</sup> water. And whan he had eaten and dronke, he layed him downe agayne to slepe.

**B** And ꝑ angell of the LORDE, came agayne the seconde tyme, & touched him, & sayde: Stonde vp, and eate, for thou hast a greate waye to go. And he arose, and ate and drake, and wente on thorow the strength of that meate & fortye dayes and fortye nightes, vnto Horeb ꝑ mount of God: and there he came to a cane, and abode there all nighte. And beholde the worde of the LORDE came to him, and sayde vnto him: What doest thou here Elias? He sayde: I haue bene zelous for the LORDE God Zebaoth: for the children of Irael haue forsaken thy couenaunt, and broken downe thine altares, and slayne thy prophetes with the swerde, and I am leste onely, & they seke to take awaye my life. He sayde: Go forth, and stonde vpon the mount before the LORDE. And beholde, the LORDE w<sup>te</sup> ouer: and a greate mighte wynde, which rouethe mountaynes, and brake the harde stones, came before the LORDE, but the LORDE was not in the wynde. After the wynde came there an earthquake, but the LORDE was not in the earthquake.

## The xx. Chap.

And after the earth quake there came a fyre, but the LORDE was not in the fyre. And after the fyre came there a styll softe byssinge. Whan Elias herde that, he covered his face with his cloke, and wente forth, and stode in the dore of the cane. And beholde, there came a voyce vnto him, and sayde: What hast thou here to do Elias?

He sayde: I haue bene zelous for the LORDE God Zebaoth: for the children of Irael haue forsake thy couenaunt, broken downe thine altares, slayne ꝑ prophetes w<sup>th</sup> the swerde, & I onely am leste, and they seke to take awaye my life. But the LORDE sayde vnto him: Go ꝑ waye agayne thorow the wyldernes vnto Damascon, & go in, & annoynthe Ihesaiael kyng over Siria, & Jehu the sonne of Nimfi kyng over Irael, & Elisens ꝑ some of Saphat of Abel Mehola to be prophet in ꝑ steade. And it shal come to passe, ꝑ, who so escapeth the swerde of Ihesaiael, Jehu shal slaye him, & who so escapeth ꝑ swerde of Jehu, Elisens shal slaye him. And I wil reue vnto me vij. M. men in Irael: namely, all ꝑ knees which haue not bowed the selues vnto Baal, and every mouth ꝑ hath not kyssed.

And he departed thence, & found him. Elisens ꝑ some of Saphat, plowing w<sup>th</sup> twolue yocke of oxen before him, & he him selfe was amōge the twolue. And Elias w<sup>te</sup> vnto him, & cast his cloke vpon him. And he leste the oxen, & ranne after Elias, & sayde: Let me kysse my father & my mother, and so wil I folowe the. And he sayde vnto him: Go thy waye, & come agayne, for I haue some what to do with the. And he ranne agayne from him, and toke a yock of oxen, and offered it, and sod ꝑ flesh with the wod of the oxen plowes, and gaue it vnto the people to eate, and gat him vp, & folowed Elias, and mynistred vnto him.

### The XX. Chapter.

**A**ND Benadab ꝑ kyng of Siria gathered all his power, & there were two & thirtie kynges w<sup>th</sup> him, & horses & charettes, and he wente vp, and layed sege vnto Samaria, & foughte agaynst it. And he sent messaungers vnto Achab ꝑ kyng of Irael in to ꝑ cite, & caused to saye vnto him: Thus sayeth Benadab: Thy syluer & thy golde is myne, and thy wyues & thy best children are myne also. The kyng of Irael answered, & sayde: My lord ꝑ kyng, even as thou hast sayde, I am thine, and all that I haue.

And the messaungers came agayne, & sayde: Thus sayeth Benadab: For so moch as I haue sent vnto the, sayenge: Thy syluer & thy

## The iij. boke of the kynges.

golde, thy wyues & thy childre shal thou geue me, to-morrow aboute this tyme wil I sende my seruantes vnto the, ꝑ they maye serch thynne house and the houses of thy subiectes: & loke what pleasaunt thinge thou hast, ꝑ shal they take in their handes, and cary it awaye. So the kyng of Irael called all ꝑ elders of the lōde, & sayde: Mark well & se, what myschese this mā seketh: He sent vnto me for my wyues & children, for syluer & golde, & I haue not sayde him naye. Then sayde all the elders and all the people vnto him: Thou shalt not cōsente ner agree vnto him. And he spake vnto Benadabs messaungers, Saye vnto my lord ꝑ kyng: All ꝑ thynnes wherfore thou dydest sende vnto me ꝑ seruauant at ꝑ first, wil I do, but this can I not do. And ꝑ messaungers w<sup>te</sup>, and tolde this agayne. The sent Benadab vnto him sayenge: The goddes do this and ꝑ vnto me, yf the dust of Samaria shalbe ynough, for every one of my people to brynge me an handfull therof. But ꝑ kyng of Irael answered, & sayde: Tell him, Let not him ꝑ putteth on ꝑ harness, make his boast like him ꝑ hath put it of. Whā Benadab herde ꝑ (enē as he was drynkinge w<sup>th</sup> the kynges in ꝑ panylion) he sayde vnto his seruantes: Set y<sup>r</sup> selues in aray. And they set the selues in aray agaynst.

And beholde, there came a prophet vnto Achab ꝑ kyng of Irael, & saide: Thus sayeth the LORDE: Hast thou sene all this greate multitude? Beholde, this daie wil I deliuer the in to ꝑ hande, so ꝑ thou shalt knowe, how ꝑ I am ꝑ LORDE. Achab sayde: By whom? He sayde: Thus sayeth the LORDE: Euen by the yonge men of the rulers of the lōde. He sayde: Who shal order the battayl? He sayde: Thou. Then mustered he the yonge men of the rulers of the lōde, & there were two hundred and two and thirtie of them: & after the mustured he of the whole people of all the childre of Irael, sene thou sande men, and they wente out in the noone daie. As for Benadab, he drank and was drunken in the panylion with the two & thirtie kynges which were come to helpe him. And the yonge men of the rulers of the lōde wente forth first.

Benadab sent forth, & they brought him worde, & sayde: There come men out of Samaria. He sayde: Take them alyne, whether they be come forth for peace, or for warre. But whan the lōde rulers yonge men were gone forth, and the hoost behynde them, eue ry one smote him ꝑ came in his waye. And the Sirians fled, and Irael folowed after

## The xx. Chap. Fo. lxiij.

them. And Benadab the kyng of Syria escaped with horses and horsmē. And the kyng of Irael wente forth, and smote horses and charettes, and dyd a greate slaughter on the Syrians.

Then came there a prophet vnto the kyng of Irael, and sayde vnto him: Go thy waye and strength the, and take hede, and loke well what thou doest: for whan the yea re is aboute, the kyng of Syria shal come agaynst the of the new. For the kyng of ꝑ Syrians seruantes sayde vnto him: Their goddes are goddes of the mountaynes, therfore haue they gotten the victory.

But let vs fyghte with them on the playne, and thou shalt se that we shal ouercome them. Do thus, put awaye the kynges euery one from his place, and set dukes in their steads, and appoynte the an hoost as was that which thou hast lost, & horses & charettes as the other were, and let vs fight agaynst the in the plaine, and thou shalt se that we shal haue the victory. He cōsented vnto their voyce, and dyd so.

Now whan the yea re was gone aboute, Benadab appoynted the Sirians, and wente vp towarde Aphek, to fyghte agaynst Irael, and the childre of Irael mustured, and prouyded them selues with vytailes, and w<sup>te</sup> to mete them, and pitched their cētres ouer agaynst them, like two litle flockes of goates but the lōde was full of the Syrians.

And there came a man of God, and sayde vnto the kyng of Irael: Thus sayeth the LORDE: Because the Syrians haue sayde, that the LORDE is a God of the mountaynes and not a God of the valleys, therfore haue I genen all this greate heape in to thy handes, that ye maye knowe how that I am ꝑ LORDE. And they pitched their tentes right ouer agaynst them seven dayes. But vpon ꝑ seuenth daie they wente together in to the battayll: and the children of Irael smote of the Sirians an hundred thousande fore men in one daie, and the remnaunt fled to Aphek in to the cite, and the wall fell vpon the other seven and twenty thousande men. And Benadab fled also vnto the cite in to a litle chamber.

Then sayde his seruantes vnto him: Beholde, we haue herde that the kynges of the house of Irael are mercifull kynges, let vs therfore put sack cloth aboute oure loynes, and halters abente oure neckes, & go forth to the kyng of Irael, peradventure he shal let ꝑ soule lyue.

And they put sack cloth aboute their loy-



nes, and halters aboute their neckes, and came to the kyng of Israel, and sayde: Vena-  
dab thy seruauunt sayeth vnto the: O let my  
soule lyue. He sayde: yf he be yet alyue, he is  
my brother. And the men toke him shortly at  
his worde, and expounded it for them selves  
and sayde: Yee Venadab is thy brother. He  
sayde: Come and brynge him. The wente Be-  
nadab forth vnto him, and he caused him to  
syt vpon the charer, and sayde vnto him: The  
cities that my father toke from thy father,  
wyl I geue the agayne. And make thou stre-  
tes for thyselfe at Damasco, as my father did  
at Samaria, so wyl I let the go with a bon-  
de of peace. And he made a conenauit with  
him, and let him go.

Then spake there a man amonge the chil-  
dren of the prophetes vnto his neighbour  
by the worde of the LORDE: I praye the smi-  
te me. But he refused to smite him. Then sai-  
de he vnto him, because thou hast not herke-  
ned vnto the voyce of the LORDE, beholde,  
therfore shall there a lyon smyte the, whan  
thou goest fro me. And whan he wente fro  
him, a lyon founde him, and slewe him.

Re 13.6

G

And he founde another man, and sayde:  
I praye the smyte me. And the man smote  
him, and wounded him, Then wente the pro-  
phet, and stepte vnto the kyng by the waye  
syde, and altered his face with asshes. And  
whan the kyng wente by, he cried vpon y  
kyng, and sayde: Thy seruauunt wente forth  
in to the battayll, and beholde, there wente  
one asyde, and broughte a man vnto me, and  
sayde: Kepe this man: yf he be myssed, thy sou-  
le shall be in steade of his soule, or els thou  
shalt weye downe an hundred weighte of  
syluer. And whyle thy seruauunt had here  
there to do, he was awaye. The kyng of Is-  
rael sayde vnto him: It is thine owne iud-  
gment, thou hast geuen it thyselfe.

Then put he the asshes from his face in  
all the haist. And the kyng of Israel knewe  
him, that he was one of the prophetes. And  
he sayde vnto him: Thus sayeth the LORDE:  
Because thou hast let the damned man go,  
therfore shall thy soule be for his soule, and  
thy people for his people. And the kyng of  
Israel departed vnto his house, beinge trou-  
bled in his mynde and full indignacion, and  
came to Samaria.

The XXI. Chapter.

After these actes it fortuneth, that Na-  
booth the Iesraelite had a vinyarde at  
Jesreel besyde the palace of Achab  
kyng of Samaria. And Achab spake to  
Naboth, and sayde: Geue me thy vinyarde,

I wyl make me an herbyarden therof, be-  
cause it is so nye my house: I wyl geue the a  
better vynyarde for it: or yf it please the, I  
wyl geue the syluer for it, as moch as it is  
worth. But Naboth sayde vnto Achab:  
The LORDE let that be farre fro me, that  
I shulde geue y my fathers heretage. Then  
came Achab home, beinge moued and full of  
indignacion, because of the worde that Na-  
booth the Iesraelite had spoken vnto him, &  
sayde: I wyl not geue the my fathers inhe-  
ritance. And he laied him downe vpon his  
bed, and turned his face asyde, and ate no  
bied. Then Jesabel his wyfe came in to him  
and sayde vnto him: What is y matter, that  
thy sperte is so cōbried, and that thou eatest  
no bied? He sayde vnto her: I haue spokē  
to Naboth the Iesraelite, and sayde: Geue  
me thy vynyarde for money: or yf it please  
y, I wyl geue the another for it. But he say-  
de: I wyl not geue the my vynyarde.

Then sayde Jesabel his wyfe vnto him:  
What kingdome were in Israel, yf thou did-  
dest it? Stonde vp, and eate bied, I wyl ge-  
the the vynyarde of Naboth the Iesraeli-  
te. And she wrote a letter vnder Achabs na-  
me, and sealed it with his signet, and sent it  
vnto y Elders and rulers in his cite, which  
dwelt aboute Naboth, and wrote thus in y  
letter: Proclame a fast, and set Naboth abo-  
ue in the people, and set two men of Belial  
before him, to testifie and saye: Thou hast  
blasphemed God and the kyng. And brynge  
him forth, and stone him to death.

And the Elders and rulers of his cite,  
which dwelt in his cite, dyd as Jesabel had  
commaunded them, acordynge as she had  
wrytten in the letter that she sent vnto them  
and they proclaimed a fast, and caused Na-  
booth to syt aboue amonge the people. Then  
came the two men of Belial, and stode befo-  
re him, and testified agaynst Naboth in y  
presence of the people, and sayde: Naboth  
hath blasphemed God and the kyng.

Then broughte they him out of the cite,  
and stoned him to death. And they sent Jesa-  
bel worde, sayenge: Naboth is stoned & put  
to death. Whā Jesabel herde that Naboth  
was stoned and deed, she sayde vnto Achab:  
Up, and take possession of the vynyarde of  
Naboth the Iesraelite, which he denyed to  
geue the for money: for Naboth lyueth no  
more but is deed. And whan Achab herde y  
Naboth was deed, he roseto go downe in-  
to the vynyarde of Naboth the Iesraelite, and  
to take possession of it.

But the worde of the LORDE came to

Elias the Thesbite, and sayde: Get the vp,  
and go downe to mere Achab the kyng of  
Israel, which is at Samaria: beholde, he is  
in Naboths vynyarde, in to the which he is  
gone downe to take possi- sion of it, and tal-  
ke thou with him, and speake: Thus sayeth  
the LORDE: Thou hast slayne, and taken in  
possession. And thou shalt talke morouer vn-  
to him, and saye: Thus sayeth the LORDE:  
Euen in the place where the dogges lic-  
ted vp Naboths bloude, shall the dogges  
lick thy bloude also. And Achab sayde vnto  
Elias: Hast thou euer founde me thine ene-  
my? He said: Yee, I haue founde the, becau-  
se thou art euen solde to do euell in the sigh-  
te of the LORDE. Beholde, y wyl brynge  
my fortune vpon the, and take awaye thy  
posterite, and wil rote out from Achab, euen  
him that maketh water agaynst the wall,  
and him that is shut vp and leste behynde  
in Israel: and thy house wyl I make as the  
house of Jeroboam y sonne of Nebat, and  
as the house of Baesa the sonne of Ahia,  
because of y prouocacion wherwhitch thou  
hast prouoked me vnto wrath, and made Is-  
rael to synne.

And ouer Jesabel spake the LORDE also  
and sayde: The dogges shal deuoure Jesa-  
bel in y felde of Israel. Who so of Achab  
dyeth in y cite, him shal the dogges eate vp:  
and who so dyeth in the felde, the foules vn-  
der the heauen shal eate him vp. So cleane  
solde to do myschese in y sighte of the LOR-  
DE hath no man bene, as Achab: for his Je-  
sabel hath so disceaued him; and he maketh  
him selfe a greate abhominacion, that he  
goeth after Idols, acordige vnto all as dyd  
the Amouites, whom the LORDE expelled  
before the children of Israel.

But whan Achab herde these wordes, he  
rete his clothes, & put a sack cloth on his bo-  
dy, & fasted, and slepte in sackcloth, and wen-  
te aboute hanginge downe his heade. And  
the worde of the LORDE came to Elias the  
Thesbite, & sayde: Hast thou not sene how  
Achab humbleth him selfe before me? For so  
moch now as he humbleth him selfe in my sigh-  
te, I wil not brynge that plague whyle he ly-  
ueth: but by his sonnes life wil I brynge my  
fortune vpon his house.

The XXII. Chapter.

And there passed ouer thie yeares, that  
there was no warre betwene the Si-  
rians & Israel. But in the thirde yea-  
re wente Josaphat the kyng of Iuda dow-  
ne to the kyng of Israel. And the kyng of  
Israel sayde vnto his seruantes: Knowe ye

not y Ramoth in Gilead is oures? and we  
syt styll, and cal'e it not out of the hande of  
the kyng of Syria. And he sayde vnto Josa-  
phat: Wilt thou go with me to the battaill  
vnto Ramoth in Gilead? Josaphat sayde  
vnto the kyng of Israel: I wyl be as thou  
my people as thy people, and my horses as  
thy horses. And Josaphat sayde vnto y ky-  
ng of Israel: Are this daye at the worde of  
the LORDE. Then the kyng of Israel gathe-  
red the prophetes aboute a foure hundred  
men, and sayde vnto them: Shal I go vnto  
Ramoth in Gilead to fighte, or shal I let it  
alone? They sayde: Go vp, y LORDE shal de-  
lyuer it in to y kynges hande. But Josaphat  
sayde: Is there not one prophet here more  
of y LORDE, that we maye are at him?

1. Re. 13.  
2. Re. 2. a  
and 21. a  
y. Re. 18. d

The kyng of Israel saide vnto Josaphat  
Here is yet a man, one Micheas the sonne  
of Jemla, at whom we maye are of the LOR-  
DE: but I hate him, for he prophecieth me no  
good, but euell. Josaphat sayde: Let not the  
kyng saye so. Then called the kyng of Is-  
rael a chamberlayne, and sayde: Brynge hi-  
ther soone Micheas the sonne of Jemla. As  
for the kyng of Israel and Josaphat y kin-  
ge of Iuda, they sat ether of them vpon his  
seate, arayed in their garmentes in the place  
at y dore of the porte of Samaria, and all  
y prophetes prophecied before the. And Se-  
dechias the sonne of Cnaena had made him  
hories of yron, and sayde: Thus sayeth the  
LORDE: With these shalt thou puffed be at y  
Syrians, tyll thou brynge them to naughte  
And all the prophetes prophecied likewise,  
and sayde: Go vp vnto Ramoth in Gilead,  
thou shalt prospere right well, & the LORDE  
shal deliuer it in to the kynges hande. And  
the messaunger that wente to call Micheas  
sayde vnto him: Beholde, The wordes of y  
prophetes are with one acorde good befo-  
re the kyng, let thy worde therfore be as  
their worde, and speake thou good also.

Micheas sayde: As truly as the LORDE li-  
ueth, I loke what the LORDE sayeth vnto me,  
y wyl I speake. And whan he came to the  
kyng, the kyng sayde vnto him: Micheas,  
shal we go vnto Ramoth in Gilead to fight  
or shal we let it alone? He sayde vnto him:  
Yee, go vp, thou shalt prospere right well,  
the LORDE shall geue it in to the kynges  
hande. But the kyng sayde vnto him agay-  
ne: I charge y that thou saye no ocher thin-  
ge vnto me but the truthe, in the name of y  
LORDE. He sayde: I sawe all Israel scatted  
abrode vpon the mounaynes, as the she-  
per that haue no shepherd. And the LORDE

G



## The iij. boke of the kynges.

saide: Have these no lord: Let every one turne home agayne in peace. Then sayde y kynge of Israel vnto Josaphat: Toldst not I y that he wolde prophesye me no good, but euell?

**D** He sayde: Heare now therfore the worde of the LORDE: I sawe the LORDE syt vpon his seate, and all the hoost of heauen stödinge by him at his righte hande & at his lefte. And the LORDE saide: Who wil disceave Achab to go vp, & fall at Ramoth in Gilead. And one sayde this, another that. Then wote there forth a spiete, & stode before the LORDE, and sayde: I wyl disceave him. The LORDE sayde vnto him: Wherwith? He sayde vnto him: I wyl go forth, and be a false spiete in the mouth of all his prophetes. He saide: Thou shalt disceave him, and shalt be able: go forth and do so. Beholde now, the LORDE hath geue a false spiete in y mouth of all these y prophetes, and the LORDE hath spoken euell ouer the. Then stepte forth Sedechias the sonne of Cnaena, and smote Michias as vpon the cheeke, and sayde: What, is the spiete of the LORDE departed fro me, to speake with the? Michias sayde: Beholde, thou shalt se it in y daye, whan thou shalt go fro one chamber to another to hyde the.

The kynge of Israel sayde: Take Michias, and let him remayne with Amon the ruler of the cite, and with Joas the kynge's sonne, and saye: Thus sayeth the kynge: Put this man in prison, and fede him with bread and water of trouble, tyll I come agayne in peace. Michias sayde: If thou comest agayne in peace, then hath not the LORDE spoken thorow me. And he sayde: herken to all ye people.

So the kynge of Israel and Josaphat y kynge of Juda wente vp vnto Ramoth in Gilead. And the kynge of Israel sayde vnto Josaphat: Chaunge thy clothes, and come in to y battayll in thine arae. The kynge of Israel chaunged his clothes also, and wote in to the battayll. But the kynge of Siria commaunded the rulers of his charettes (of whom there were two and thirtie) and saide: Ye shal fight nether agaynst small ner greater, but onely agaynst the kynge of Israel. And whan the rulers of the charettes sawe Josaphat, they thought it had bene the kynge of Israel, and fell vpon him with fightinge. But Josaphat cried. So whan the rulers of the charettes sawe that it was not y kynge of Israel, they turned back fro him. A certayne man bended his bowe harde, and shotte the kynge of Israel betwene the

## The xxiij. Chap.

marve and y longes. And he sayde vnto his charetman: Turne thine hāde, and cary me out of the hoost, for I am wounded. And y battayll was fore the same daie. And the kynge stode vpo his charet, agaynst the Syrians and dyed in the eueninge, and the bloude ranne from the wounde in to the myddes of the charet. And whan the Sonne wente downe there was a proclamation made in the hoost, and sayde: Every one gett him in to his cite, and to his countre. Thus the kynge dyed, and was broughte vnto Samaria, and they buryed him in Samaria. And whan they wasshed the charet in the pole of Samaria, y dogges licked his bloude, (but the harlottes wasshed him) acordinge to the worde of y LORDE which he spake.

What more there is to saye of Achab, & all y he dyd, and of the Query house which he buylde, beholde, it is wrytten in the Cronicles of the kynges of Israel. So Achab slepte with his fathers, and his sonne Ahasia was kynge in his steade.

\* And Josaphat the sonne of Asa was kynge ouer Juda in the fourth yeare of Achab kynge of Israel, and was fyue and thirtie yeare olde whan he was made kynge, and raigned fyue and twenty yeare at Ierusalem. His mothers name was Asuba y daughter of Silhi, and he walked in all the waye of his father Asa, & departed not there from. And he dyd that which was right in y sighte of the LORDE, yet put he not awaye y high places, and y people offred and brent incense yet vpon the hye places, and he had peace with the kynge of Israel.

What more there is to saye of Josaphat and the mighte that he exercised, and how he fought, beholde, it is wrytten in the Cronicles of the kynges of Juda. \* He put out of the londe also the whoremongers that yet were leste, which remayned ouer in the tyme of his father Asa. And at that tyme there were no kynges in Edom. And Josaphat had caused to make shippes vpon the See, which shulde go to fetch golde in Ophir, but they wente not: for they were broken at Ezion Gaber. At that tyme sayde Ahasia the sonne of Achab vnto Josaphat: Let my seruantes passe with thy seruantes in the shippes. But Josaphat wolde not. And Josaphat slepte with his fathers, and was buryed in y cite of David. And Joram his sonne was kynge in his steade.

The ende of the thirde boke of the kynges.

## The iij. boke of the kynges.

## The fourth boke of the kynges.

What this boke conteyneth.

Chap. I. Of the reigne of Ochozias (otherwyse called Ahasia) and of Joram his brother and how the fyre consumed the two captynes with their men.

Chap. II. Elias is taken vp in a fyrie charet. Eliseus receaueth the spiete of Elias, maketh the bytter water swete, and curseth the mynurtoured children.

Chap. III. Of Joram and Josaphat, and of their warre, & what Eliseus saide vnto them.

Chap. IIII. Eliseus helpeth the woman that was in dett, and for another woman which had no children, he prayneth one of God: which child beynge deede he rayseth vp agayne.

Chap. V. Naaman the chefe capayne of Siria is censed from his leprosy, and Gehazi Eliseus seruant is made leporous.

Chap. VI. Theyron swymmeth in the water. The kynge of Siria fighteth agaynst Israel. His seruantes which go aboute to take Eliseus, are smytten with blyndnes. A greate hunger in Samaria.

Chap. VII. Of the foure lepers which came in to the tentes of the Syrians, and how vytrayles beganne to be good chepe.

Chap. VIII. Of the seven yeare derth. Benadab is sicke, and arerh counsell at Eliseus. Of Ochozias the sonne of Joram.

Chap. IX. Of Jehu, how he was anoynted kynge ouer Israel, and how he roted out the house of Achab and of Jesabel.

Chap. X. The heades of Achabs seuentie sonnes are broughte vnto Jehu. Of Ochozias brethren Jehu slayeth Baal prestes.

Chap. XI. Ahasia destroyeth all the kynge's seruantes, save Joas which escapeth, and is made kynge by Joiada the prest.

Chap. XII. Joas rulerh well whyle Joiada is alyue, but euell after his death.

Chap. XIII. Of the kynge's Joachias, Joas & Jeroboam, and how the deed that was layed in Eliseus graue, reuyned.

Chap. XIII. Of Joas, Amasias, Jeroboam and Azarias.

Chap. XV. Of Azarias the Leper, and of his sonne Ionathas. Of Zacharias the kynge of Israel. Of Sellum, Manahem, Pacea, Romeia. And how Teglatphalasser coquereth the cities of Juda.

Chap. XVI. Of Ahas, Resin, and Ezechias.

Chap. XVII. Of Sennacherib, how Salmanassar came vpon him, and conquered, and caryed the people awaye captyue. And how God punished those that came in their steade.

Chap. XVIII. Of the good kynge Ezechias, & how Sennacherib troubleth him.

Chap. XIX. Ezechias sendeth vnto Esay, which comforteth him. God defendeth Ezechias, & delyuereth him.

Chap. XX. Ezechias is deede sicke, but Esay at the commaundement of the LORDE, promyseth him to lyue yet systene yeare.

Chap. XXI. Of the reigne of the vngodly

## The first Chap. Ho. lxxvi.

kynge Manasses, how he lyued and how he dyed. Of his sonne Amon.

Chap. XXII. Of the reigne of that noble & vertuous kynge Josias, and of his goodly actes.

Chap. XXIII. How Josias caused the boke of the couenaunt to be red vnto all the people, and setteth vp the true honoure of God agayne. Of Joachas his sonne.

Chap. XXIII. How Nabuchodonosor cometh vpon kynge Joachin, and caryeth awaye Joachin his sonne vnto Babilon.

Chap. XXV. Nabuchodonosor layeth sege to Ierusalem, wynneth it, setteth fyre on it, and caryeth awaye the kynge and the people prisoners vnto Babilon.

## The fyfth Chapter.



Ahasia the sonne of Achab was kynge ouer Israel at Samaria in y seuententh yeare of Josaphat kige of Juda, & reigned ouer Israel two yeares, & dyd

y which was euell in y sight of the LORDE, and walked in the waye of his father and of his mother, & in the waie of Jeroboam y sonne of Nebat, which made Israel for to synne. And serued Baal, and worshipped him, and displeased the LORDE God of Israel, euell as his father dyd. The Moabites also fell awaye from Israel, whan Achab was deede.

And Ochozias fell thorow y grate in his chāber at Samaria, and was deede sicke, and sent messaungers, and sayde vnto them: Go youre waye, and axe counsell at Beelzebub the god of Ekron, whether I shal recover from this sicknesse. But the angell of y LORDE sayde vnto Elias the Thessbite: Up, & go mete the messaungers of the kynge of Samaria, and saie vnto them: Is there no God in Israel, that ye go to axe counsell at y god of Ekron? Therfore thus sayeth the LORDE: Thou shalt not come from the bed wheron thou lyes, but shalt dye the death.

And Elias wente his waye. And whā y messaunges came to Ochozias agayne, he sayde vnto the: Why come ye agayne? They sayde vnto him: There came vp a man in oner waye, and sayde vnto vs: Go agayne to the kynge that hath sent you, and saie vnto him: Thus saith the LORDE: Is there no God in Israel, y thou sendest to axe coucel at Beelzebub y god of Ekron? Therfore shalt thou not come from y bed wheron thou lyes, but shalt dye the death. He sayde vnto them: What maner of man was it that mett you, and sayde this vnto you? They sayde vnto



him: he had a rough heer vpon him, and a letheren gyrdell aboute his loynes. he sayde: It is Elias the Thesbite.

**C** And he sent vnto him a captayne ouer fiftye, with the same fystye. And whan he came vnto him, beholde, he sat aboue vpon the mount. he sayde vnto him: Thou man of God, the kynge sayeth: Thou shalt come downe Elias answered the captayne ouer fystye, and sayde vnto him: If I be a man of God, the fyre fall downe then from heauen, and consume the and thy fystie. Then fell there fyre from heauen, and consumed him and his fystie. And agayne he sent another captayne ouer fystye vnto him, with his fystie, which answered, and sayde vnto him: Thou man of God, thus sayeth the kynge: Come downe in all the haist. Elias answered, and saide: If I be a man of God, yf fyre fall downe from heauen, and consume the and thy fystie. Then fell the fyre of God from heauen, and consumed him, and his fystie. Agayne, he sent vnto him the thirde captayne ouer fystie, with his fystie.

**D** Now whan he came to him, he kneled to Elias, and besoughte him, and sayde vnto him: Thou man of God, let my soule and yf soules of thy seruantes these fystye, be som what worth in thy syghte. Beholde, the fyre fell downe from heauen, and hath consumed the first two captaynes ouer fystie with their fysties. But now let my soule be som what worth in thy syghte. Then saide the angel of the LORDE vnto Elias: Go downe with him, and feare him not. And he gatt him vp, and wente downe with him vnto yf kynge.

And he sayde vnto him: Thus saith the LORDE: Because thou hast sent forth messengers, and caused to be counsell at Beelzebub the god of Ekron, as though there were no God in Israel to be counsell at his worde, therefore shalt thou not come from the bed wheron thou hast layed the, but shalt dye yf death. So he dyed, acordinge to the worde of the LORDE which Elias sayde. And Joram (his brother) was kynge in his steade in the seconde yeare of Joram the sonne of Josaphat kynge of Juda: for he had no sonne.

What more there is to saye of Ochosias, what he dyd, beholde, it is wyrtte in the Cronicles of the kynges of Israel.

The ii. Chapter.

**W**han the LORDE was mynded to take vp Elias in the tempest, Elias and Eliseus wente from Gilgall. And Elias sayde to Eliseus: Tary thou he-

re I praye the, for the LORDE hath sent me vnto Bethel. But Eliseus sayde: As truly as the LORDE liueth, and as truly as thy soule lyueth, I wyll not forsake the. And whan they came downe vnto Bethel, the prophetes children that were at Bethel, were forth to Eliseus, and sayde vnto him: Knowest thou not, that the LORDE wyll take thy lorde awaye from thy heade this daye? he saide: I knowe it well, holde ye youre peace.

And Elias sayde vnto him: Eliseus, tary thou here I praye the, for the LORDE hath sent me vnto Jericho. Neuerthelesse he sayde: as truly as the LORDE lyueth, and as truly as thy soule lyueth, I wyll not forsake the.

And whan they came vnto Jericho, the prophetes children which were at Jericho, stepte forth to Eliseus and sayde vnto him: Knowest thou not that the LORDE wyll take yf lorde awaye from thy heade this daye? he sayde: I knowe it well, holde ye yf peace. And Elias sayde vnto him: I praye the tary here, for yf LORDE hath sent me vnto Jordane. But he sayde: As truly as the LORDE lyueth, and as truly as thy soule lyueth, I wyll not forsake the. And they wente both together. But fiftye men of yf prophetes children were forth, and stode ouer agaynst the a farre of: but they both stode by Jordane. Then toke Elias his cloke, and wrapped it together, and smote the water, which denyed it selfe on both the sydes, so that they were dry shod thorow it. And whan they were come ouer, Elias sayde vnto Eliseus: What shall I do for the, afore I be taken awaye from the. Eliseus saide: That thy spate maye be vpo me to speake twyse as much.

he sayde: Thou hast desired an hard thinge: neuertheles yf thou shalt se me what I am taken awaye from the, it shal be so: if no, the shal it not be. And as they were goinge together, and he talked, there came a fyrie charet with horses of fyre, and parted the both asunder. And so wente Elias vp to heauen in the storme. But Eliseus saide: I cryed: My father, my father, the charetman of Israel and his horses. And he sawe him nomore.

And he toke holde of his clothes, and rent them in two peces, and toke vp Elias cloke that was fallen from him, and turned backe, and stode by the shore of Jordane, and toke the same cloke of Elias which was fallen from him, and smote it in the water, and saide: Where is now the LORDE God of Elias? And he smote it in to the water, and then parted it asunder on both the sydes, and he-

Eliseus wente thorow.

**D** And whan the prophetes children which were at Jericho ouer agaynst him, sawe him, they sayde: The spere of Elias resteth vpo Eliseus, and so they were forth to mete him, and worshipped him to the grounde, and sayde vnto him: Beholde, there are fiftye valeaunt me amonge thy seruantes, let them go and seke thy lorde, peradventure the spere of the LORDE hath taken him, and cast him vpon some mountaine or in some valley. But he saide: Sende them not. Neuertheles they constrained him, tyll he was ashamed, and sayde: Let them go. And they sent fiftye men, which soughte him thre dayes: but they founde him not, and came agayne vnto him. And he abode at Jericho, and sayde vnto them: Tolve not I you, that ye shulde not go? And the men of the cite sayde vnto Eliseus: Beholde, there is good dwellynge in this cite, as my lorde seyth, but the water is euell, and the londe vnfrutefull.

he sayde: Bringe me hither a new vessell, and put salt in it. And they broughte it him. Then were he forth vnto the well of water, and cast the salt therin, and sayde: Thus sayeth the LORDE: I haue healed this water: from hence forth shal there no deed ner vnfrutefulnes come of it. So the water was healed vnto this daye, acordinge to the worde of Eliseus which he spake.

And he wente vnto ward Bethel. And as he was goynge vp by the waye, there came litle boyes out of the cite, and mocked him, and sayde: Come vp here thou balde heade, come vp here thou balde heade. And he turned him aboute. And whan he sawe them, he cursed them in the name of the LORDE. Then came there two Deeres out of the wod, and rente two and fortye of the children. From thence were he vp vnto mount Carmel, and from thence turned he backe to Samaria.

The iii. Chapter.

**I**oram the sonne of Achab was kynge ouer Israel at Samaria in yf eighth tenth yeare of Josaphat kynge of Juda, and reigned xij. yeares, and dyd yf which was euell in yf syghte of yf LORDE, but not as his father yf his mother: for he put awaye yf pilers of Baal, which his father caused to make. Neuertheles he cleued vnto yf synnes of Jeroboam yf sonne of Nebat, which made Israel for to synne, and departed not there fro.

Mesa yf kynge of the Moabites had many shepe, and payed tribute vnto the kynge of Israel with the woll of an hundred thousande shepes, and of an hundred thousande rames.

\* But whan Achab was deed, the kynge of Moabites fell awaye fro the kynge of Israel. At yf same tyme were kynge Joram fro Samaria, and mustered all Israel, and sent vnto Josaphat kynge of Juda, sayenge: The kynge of the Moabites is fallen awaye fro me, come thou with me to fighte agaynst yf Moabites. he sayde: I wil come vp. I am even as thou, and my people as yf people, and my horses as thy horses. And sayde morouer: Which waye wil we go vp? he sayde: by the waye in the wyldernes of Edom.

So the kynge of Israel, the kynge of Juda, and the kynge of Edom wente forth. And whan they had gone aboute seven dayes iourney, yf hoost and the catell yf were amonge the had no water. Then sayde the kynge of Israel: Alas, the LORDE hath called these thre kynges, to deliuer the in to the hande of the Moabites. But Josaphat sayde: Is here no prophet of yf LORDE, yf we maye be counsell at yf LORDE by him? Then answered one of yf kynge of Israels seruantes, and saide: he re is Eliseus yf sonne of Saphat, which poured water vpon Elias handes. Josaphat sayde: The worde of yf LORDE is with him. So the kynge of Israel and Josaphat, and yf kynge of Edom wente downe vnto him.

But Eliseus sayde vnto the kynge of Israel: What hast thou to do with me? go to the prophetes of thy father and to yf mothers prophetes. The kynge of Israel saide vnto him: No, for yf LORDE hath called these thre kynges, to deliuer them in to the handes of the Moabites. Eliseus sayde: As truly as the LORDE Zebaoth lyueth, before whom I stode, yf I regarded not Josaphat the kynge of Juda, I wolde not regarde the, ner see oughte by yf. So bringe me now a mynstrell. And whan the mynstrell played vpo the instrument, the hande of the LORDE came vpo him. And he sayde: Thus sayeth the LORDE: Make pittes by this broke. For thus sayeth the LORDE: Ye shal se nether wynde ner rayne, yet shal the broke be full of water, that ye and youre householdes and youre catell maie drynke. See and that is but a small thinge in the syghte of the LORDE. And the Moabites shal be deliuered in to youre handes, so yf ye shal smyte all the stronge cities, and all yf chosen cities: yf shal fell downe all the good trees, and stoppe all the welles of water, and all the good felde shal ye make waiste with stones.

On the morow, whan the meat offeringe is offered, beholde, there came water yf waye from Edom, and fylled yf londe with water.



## The iiii. boke of the kyniges.

But whan the Moabites herde, & the kyn-  
ges came vp to fight agaynst the, they cal-  
led all & harnessed men, & their rulers, & sto-  
de on & border. And whan they rose early in  
& moynynge, & the Sonne wete vp vpon &  
water, the Moabites thoughte the water ou-  
er agaynst the to be euē as reed as blonde, &  
they sayde: It is blonde, & kyniges haue des-  
troyed them selues w<sup>th</sup> the swerde, & one hath  
smytten another. Now Moab get the vp to  
the spoyle. But whan they came to the ten-  
tes of Israel, the Israelites gat vp, & smote  
the Moabites, & they fled before them.

**E** Neuertheles they came in, & smote Mo-  
ab, & brake downe the cities, & every one cast  
his stone vpon all the good felde, and ma-  
de them full, and stopped all & welles of wa-  
ter, and felled downe all the good trees, tyll  
there remayned but the stones in the brick-  
wall, and they compassed them aboute with  
slynges, and smote them.

But whā the kynge of & Moabites sawe  
& the battayll was to strōge for him, he to-  
ke to him seven C. men, which dūe & swerde,  
to fall vpon the kynge of Edom: neuerthe-  
les they were not able. Then toke he his first  
sonne, which shulde haue bene kynge in his  
steade, and offred him for a burnt offryng  
vpon the wall. Then came there a greate  
wrath ouer Israel, that they departed from  
him, and turned agayne in to their londe.

### The iii. Chapter.

**A**nd there cried a woman amōge the  
wyues of the prophetes children vn-  
to Eliseus, and sayde: Thy seruau<sup>t</sup>  
my hūsbāde is deed, and thou knowest that  
thy seruau<sup>t</sup> feared the LORDE. Now com-  
meth the man that he was better vnto, and  
wyl take awaye both my children to be bon-  
de seruantes. Eliseus sayde vnto her: What  
shal I do for the? Tell me, what hast thou  
in the house? She sayde: Thy handmayden  
hath nothinge in the house but a pitcher w<sup>th</sup>  
oyle. He sayde: Go & waye, borowe without  
of all thy neghbours emptye vessels, & that  
not a fewe, and go in, and shut & dore behyn  
de the with thy sonnes, and poure of it in to  
all & vessels: & whan thou hast fylled them,  
delyuer them forth.

She wente, and shut the dore vnto her  
with hir sonnes, which broughte her the ves-  
sels, and so she poured in. And whan the ves-  
sels were full, she sayde vnto hir sonne: Bryn-  
ge me yet one vessell. He sayde vnto her: The-  
re is not one vessell more here. Then stode &  
oyle styll. And she sent, and tolde the man of  
God. He sayde: Go thy waye, sell the oyle, and

## The iiii. Chap.

paye the creditour: but lyeue thou and & son-  
nes of the resydue.

And it fortunēd at & same tyme, that El-  
seus wente vnto Sunem. And there was a  
riche woman, which helde him to eate w<sup>th</sup>  
her: & as he passed oft thorow & waye, he en-  
te in vnto her: & ate w<sup>th</sup> her. And she sayde vn-  
to hir hūsbāde: Beholde, I perceaue that  
this is an holy man of God, which goethe  
uer thorow this waye, let vs make hi a litle  
chamber of boordes, & set a bed, a table, a sto-  
le & a candelsicke therein, that whan he com-  
meth vnto vs, he maye resorte thither.

And it fortunēd vpon a tyme, that he ca-  
me in, & layed him downe in the chamber, &  
slepte therein. And he saide vnto Gehasi his  
childe: Call this womā of Sunem. And whā  
he had called her, she stode before him. He  
sayde vnto him: Speake thou vnto her, be-  
holde, thou hast mynistrēd vnto vs in all the-  
se thinges, what shal I do for the? Hast thou  
eny matter to be spoken for to the kynge, or  
to the chiefe captayne of the hoost? She say-  
de: I dwell amonge my people. He sayde:  
What hast thou then to do? Gehasi sayde:  
Alas, she hath no sonne, and hir hūsbāde is  
olde. He sayde: Call her. And whā he had cal-  
led her, she stode at the dore. And he sayde:  
Aboute this tyme yf & frute can lyeue, thou  
shalt embrace a sonne. She sayde: Alas, no  
my lorde, thou man of God, lye not vnto thy  
handmayden. And the woman conceaued,  
and bare a sonne aboute the same tyme, whā  
the frute coulde lyeue, acordyng as Eliseus  
had sayde vnto her.

But whan & childe was growne, it four-  
ned, & he wente forth to his father vnto the  
reapers, & sayde vnto his father: Oh my hea-  
de, my heade. He saide vnto his seruau<sup>t</sup>: Byn-  
ge him to his mother. And he toke him, and  
broughte him to his mother: and she set him  
vpon hir lappe vntyll & noone daye, & the he  
dyed. And she wente vp, and layed him vpon  
the bed of the man of God, & shut the dore,  
and wete forth, & called hir hūsbāde, & say-  
de vnto him: Send me one of the seruantes,  
and an asse, I wyl go quykly vnto the man  
of God, and come agayne. He sayde: Why  
wilt thou go vnto him? To daye is it nerher  
new moone ner Sabbath. She sayde: Well.  
And she sadled the asse, & sayde to the yong-  
man: Dyrue forth, and kepe me not bak w<sup>th</sup>  
rydinge, and do as I byd the.

So she wente, and came to the man of  
God vnto mount Carmell. Whā the man of  
God sawe her ouer agaynst him, he sayde vn-  
to his childe Gehasi: Beholde, the Sunamite.

## The iiii. boke of the kyniges.

is there, runne now & mete her, and axe  
her yf it go well with her, and hir hūsbā-  
de & hir sonne. She sayde: Well. But whan  
she came to the man of God vpon & mount,  
she helde him by his fete. And Gehasi stepte  
to her, to put her awaye. But & man of God  
sayde: Let her alone, for hir soule is in heu-  
nes, and the LORDE hath hyd it fro me, and  
not shewed it me. She sayde: Whan desyred  
I a sonne of my lorde? Sayde I not, & thou  
shuldest not mocke me?

**D** He sayde vnto Gehasi: Girde vp thy loy-  
nes, and take my staffe in thy hande, and go  
thy waye. & yf eny man mete the, salute him  
not: and yf eny man salute the, thanke him  
not, and laye thou my staffe vpon & childe's  
face. But the childe's mother sayde: As truly  
as the LORDE lyncheth, and as truly as &  
soule lyncheth, I wyl not leaue the. Then gat  
he vp, and wente after her. As for Gehasi, he  
wente before them, and layed the staffe vpon  
the childe's face, but there was nether voyce  
ner felynge. And he wente agayne to mete  
him, and shewed him, and sayde: The childe  
is not rylen vp.

And whan Eliseus came into the house,  
beholde, & childe laye deed vpon his bed. And  
he wete in, & shut the dore on the both, & ma-  
de his prayer vnto the LORDE, & wente vp,  
& layed him selfe vpon the childe, & layed his  
mouth vpon the childe's mouth, and his eyes  
vpon his eyes, and his handes vpon his han-  
des, & so stretched him selfe forth vpon him,  
so & the childe's body was warme. And he ro-  
se vp, & wente in to the house once hirther and  
thirther, & wente vp, & layed him selfe a longe  
vpon him. Then nese the childe seuen tymes,  
and afterwarde the childe opened his eyes.  
And he cried vpon Gehasi, and sayde: Call  
the Sunamite. And whan he had called  
her, she came in vnto him. He sayde: Take  
there thy sonne. Then came she, and fell at  
his fete, and worshipped vnto the grounde,  
and toke hir sonne, and wente forth.

**E** But whā Eliseus came agayne vnto Gil-  
gal, there was a derth in the londe, & the pro-  
phetes children dwelt before him, & he sayde  
vnto his seruau<sup>t</sup>: Set on a greate pot, and  
make potage for the children of the prophe-  
tes. Then wente there one into the felde, to  
gather herbes, and founde a Cucumbers stal-  
le, & gathered wyld Cucumbers therof his  
core full. And whan he came, he chopped it  
small for potage to the pott, for they knewe  
it not. And whā they poured it forth for the  
me to eate, & they ate of & potage, they cried  
and sayde: O thou man of God, death is in

## The v. Chap. Fo. lxxviii.

the pot: for they mighte not eate it. Neuer-  
theles he sayde: Brynge meel hirther. And he  
put it in the pot, & sayde: Poure it out for the  
people, that they maye eate. And then was  
it not bytter in the pot.

There came a man from Baal Salisa, &  
broughte the man of God bried of the first  
frutes, namely twentye barlye loaves, & new  
come in his garment. But he sayde: Geue it  
vnto & people, that they maye eate. His my-  
nister sayde: How shall I geue an hūdrēth  
men of this? He sayde: Geue it vnto the peo-  
ple, that they maye eate. For thus sayeth the  
LORDE: They shal eate, and there shall be  
lefte ouer. And he set it before them, so that  
they ate, and there lefte ouer, acordinge to &  
worde of the LORDE.

### The V. Chapter.

**A**aman the chiefe captayne of the  
kynge of Syria, was an excellēt mā  
in the sighte of his lorde, and much  
set by (for thorow him the LORDE gaue  
health vnto Syria) and he was a mightie  
man, but a leper. And there had men of war  
re fallen out of Syria, and caried awaye a  
litle damsel out of the londe of Israel: the sa-  
me was in seruyce with Naamās wife, and  
sayde vnto hir mastresse: O that my master  
were with the prophet at Samaria, he wol-  
de heale him from his leprosy.

Then wente he in to his lorde, and tolde  
him, and sayde: Thus and thus hath the dam-  
sel of the londe of Israel spoken. The kynge  
of Syria sayde: Go thy waye then, & I wyl  
wrytte a letter vnto the kynge of Israel.

And he wente, and toke with him ten hun-  
dred weighte of syluer, and sixe thousande  
guldens, & ten chaunge of frayment, & brough-  
te the letter vnto the kynge of Israel, with  
these wordes:

Whan this letter commeth vnto the, be-  
holde, thou shalt vnderstonde & I haue sent  
my seruau<sup>t</sup> Naaman vnto the, that thou  
mayest heale him of his leprosy.

And whan the kynge of Israel red the let-  
ter, he rente his clothes, & sayde: Am I God  
then, that I can kyll and quykē agayne, &  
he sendeth vnto me, to heale the man fro his  
leprosy? Considre and se, how he seeketh an  
occasion vnto me.

Whan Eliseus the man of God herde, &  
the kynge of Israel had rente his clothes, he  
sent vnto him, sayenge: Why hast thou ren-  
te thy clothes? Let him come to me, that he  
maye knowe, & there is a prophet in Israel.

So Naaman came with horses and cha-  
rettes, and helde still at the dore of Eliseus



house. Then sent Eliseus a messaunger vnto him, sayenge: Go thy waye, and washe the seven tymes in Iordane, so shal thy flesh be restored the agayne, & be clensed. Then was Naaman wroth, & wente his waye, & sayde: I thoughte he shulde haue come forth vnto me, & to haue stode here & to haue called vpon the name of the LORDE his God, & to haue touched the place with his hande, & so to haue put awaye the leprosy. Are not y waters of Amara and Pharphar at Damascon better then all the waters in Israel, & I might washe me therin & be clensed? and he turned hym, and wente his waye in displeasure. Then his seruantes gat the to him, and sayde: Father, yf the prophet had commaunded the eny greute thinge, shuldest thou not haue done it? moche more the yf he saye vnto the: Washe the, & thou shalt be cleane. Then wente he downe, & washed himselfe in Iordane seuen tymes (as the man of God sayde) & his flesh was restored him agayne, enen as the flesh of a yonge childe. and he was clensed.

**D** And he turned agayne to y man of God with all his armye. And whan he came in, he stode before him, and sayde: Beholde, I knowe that in all londes there is no God, but in Israel. Take now therfore this blessinge I praye the of thy seruauant. Neuertheles he sayde: As truly as the LORDE lyeth, before whom I stonde, I wil not take it. And he wolde nedes haue him to take it, but he wolde not. Then sayde Naaman: Mighte there not a burthe of this earth be geue vnto y seruauant, as moch as troye Mulles maye beare? For thy seruauant wyll nemo red do sacrifice and offer burnt offerynges vnto other goddes, but vnto the LORDE. That the LORDE maye be gracious vnto thy seruauant, yf I worshippe in the house of Rimmon, whan my lord goeth there in to y house to worshipp, & leaneth vpon my hande. He sayde vnto him: Go thy waye in peace.

And as he was gone from him a felde bredth in the londe, Gehasi the seruauant of Eliseus y man of God thoughte: beholde, my lord hath spared Naaman this Syrian, so that he hath not taken from him y which he broughte: As truly as y LORDE lyeth, I wil rüne after him, & take somthinge of him.

**E** So Gehasi folowed Naaman. And whan Naaman sawe y he ranne after him, he lighted downe from the charet to mete him, & sayde: Are all thinges well? He sayde: Yee. But my lord hath sent me, & caused to saye vnto the: Beholde, there are now come to me from mount Ephraim two yonge men of the pro-

phetes childre, geue them a talere of syluer (I praye the) & two chaunge of rayment. Naaman saide: Go to, take two taleres. And he compelled him, & banded two talentes in two bagges, and two chaunge of rayment, and deliuered it vnto two of his seruantes, which bare it before him. And whan he came in y darcke, he toke it from their handes, & layd it a syde in the house, & let the men go.

And whan they were gone their waye, he stode before his lord. And Eliseus sayde vnto him: Whence comest thou Gehasi? He sayde: Thy seruauant wente nether hither nor thither. But he sayde vnto him: Wentest thou not my hert to the, whan the man turned backe from his charet to mete the? Now thou hast take the syluer & the rayment, olyue trees, & nyardes, shepe, oxen, seruantes & maydens. But the leprosy of Naaman shal cleue vnto the & to thy seide for ever. Then wente he forth from him leporous as snowe.

The VI. Chapter.

**T**he childre of y prophetes sayde vnto Eliseus: Beholde, the place where we dwell before y, is to narrow for vs, let vs go vnto Iordane, & euery one fetch tymbre there, & we maye there buyde vs a place to dwell in. He saide: Go ye waye. And one sayde: Go to then, & come w thy seruantes. He sayde: I wil go with you. And he wente with them. And whan they came to Iordane, they hewed downe tymbre. And as one was fellynge downe a tre, the yron fell in to the water, and he cried and sayde: Alas my lord, & it is burrowed. But the man of God sayde: Where fell it in? And whan he had shewed him the place, he cut downe a stick, and thrust it in there. Then swame the yron. And he sayde: Take it vp. So he put forth his hande, and toke it.

And the kynge of Syria warred agaynst Israel, and toke conncell at his seruantes, and sayde: There & there will we lye. But the man of God sent to y kynge of Israel, sayenge: Bewarre y thou go not vnto that place, for the Syrians rest there. So the kynge of Israel sent vnto y place wher y man of God tolde him, & kepte it, & helde watch there, & dyd that not once or twyse only.

Then was y kynge of Syrias herte vexed therfore, and called his seruantes, and sayde vnto them: Wyll ye not tell me, which of oure men is fled vnto the kynge of Israel? Then sayde one of his seruantes: Not so my lord O kynge, but Eliseus the prophet in Israel telleth the kynge of Israel all that thou speakest in thy chamber whan

thou lvest. He sayde: Go youre waye the and loke where he is, that I maye sende, and cause him be fetcht. And they shewed him and sayde: Beholde, he is at Dorhan. The sent he thither houses & charettes, & a greute power. And whan they came thither by nighte, they compassed the cite aboute. And the mynister of the ma of God arose early to get him vp. And as he wente forth, beholde, there laye an hoost of men aboute y cite with horses and charettes.

**D** Then saide his childe vnto him: Alas syr, how wyll we now do? He sayde: Feare not, for there are mo of them y are with vs, then of those that are with them. And Eliseus prayed & sayde: LORDE open his eyes, & he maye se. Then the LORDE opened y childes eyes, & he sawe, & beholde, y mount was full of fyue houses & charettes rounde aboute Eliseus. And whan they came downe vnto him, Eliseus made his prayer, & sayde: LORDE smyte this people w byndnes. And he smote the with byndnes acordinge to the worde of Eliseus. And Eliseus saide vnto them: This is not y waye nor the cite, folowe me, I wil brynge you to the man whom ye seke. And he broughte them vnto Samaria.

**E** And whan they came to Samaria, Eliseus sayde: LORDE open these mens eyes, & they maye se. And the LORDE opened their eyes, & they sawe, & beholde, they were in the myddes of Samaria. And whan the kynge of Israel sawe them, he saide vnto Eliseus: My father, shal I smyte the? He saide: Thou shalt not smyte the: loke whom thou takest with thy swerde and bowe, smyte those. Set bryd and water before them, that they maye eate and drynke, and let them departe vnto their lord. The was there a greute dyner prepared. And whan they had eaten and dronken, he let them go to departe vnto their lord. From that tyme forth came the men of warre of the Syrians nomore into the londe of Israel.

**F** After this it fortuneth, that Benadab the kynge of Syria gathered all his hoost, and wente vp, & layed sege vnto Samaria: & there was a greute derth at Samaria. But they layed sege to the cite so longe, tyll an Asses heade was worth foure score syluer pes, and the fourth parte of a Cab of dones donge worth fyue syluer pens. And whan the kynge of Israel wente vnto the wall, a woman cried vnto him and sayde: Helpe me my lord O kynge. He sayde: Yf the LORDE helpe the not, wherwith shal I helpe the? with y barn or with the wyne presse? And the kyn

ge sayde vnto her: What ayleth y? She sayde: This woman sayde vnto me: Geue vs y sonne, that we maye eate him, tomorrow wyll we eate my sonne. So we sod my sonne, & haue eaten him, and I sayde vnto her on y thirde daye: Geue vs thy sonne and let vs eate him, but she hath hyd him awaye.

Whan the kynge herde the womans wordes, he rente his clothes, whyle he was goynge to the wall. The sawe all the people, that he had a sackcloth vnder vpon his body. And he sayde: God do this and that vnto me, yf the heade of Eliseus the sonne of Saphat shal this daye stonde vpon him. As for Eliseus, he sat in his house, & the Elders sat by him. And he sent a man before him, but ouer the messaunge came to him, he sayde vnto y Elders: Haue ye not sene how this childe of murthure hath sent hither, to take awaye my heade? Take hede, whan the messaunger cometh, & ye holde him at the dore. Beholde, y noyse of his lordes fete foloweth him. Whyle he was thus talkynge w them, beholde, y messaunger came to him, & sayde: Beholde, this euell cometh of y LORDE, and what more shal I loke for of the LORDE?

The VII. Chapter.

**E**liseus sayde: Heare the worde of the LORDE. Thus sayeth the LORDE: Tomorrow aboute this tyme shal a busshel of fyne meel be solde for one Sycke, and two busshels of barley for one Sycke vnder the poite of Samaria. Then a knyghte (vpon whose hande the kynge leaned) answered the ma of God, and sayde: And though the LORDE made wyndowes in heauē, how coulde soch a thinge come to passe? He saide: Beholde, thou shalt se it with thine eyes, & shalt not eate therof.

And there were foure leporous men at y dore before the poite, and one sayde vnto another: Why tary we here whyle we dye? Though we thoughte to come in to the cite, yet is there derth in y cite, and there shulde we be sayne to dye. And yf we tary here, we must dye also. Let vs go now, and flye vnto the hoost of the Syrians. Yf they let vs lye, we shall lye: yf they slaye vs, then are we deed. And so they gat them vp early, to come vnto the hoost of the Syrians. And whan they came to the vttemost ende of y tentes, beholde, there was no body.

For the LORDE had made the Syrians to heare a noyse of horses, charettes, and of a mightie greute hoost, so that they sayde one to another amonge the selues: Beholde, the kynge of Israel hath byred the kynge of

1. Re. 19 and 20. b

4. Re. 7. d

1. Mac. 5. 2 2. 15. 2



the Zethites, and the kyng of the Egipcians agaynst vs, to come vps vs. And they gat them vp, and fled early in the twylight, and lefte their bothes, and horsen and asses in the tentes as they stode, & fled enery man where hemighte saue his life.

**C** Now whan the lepers came to the place of the tentes, they wente in to the tentes, ate and dronke, and toke syluer, golde and rayment, and wente and hyd it: & came agayne & entred in to another tent, and toke therout, and wente and hyd it. But one of them saide vnto another: Let vs not do thus, this daye is a daye of good tidynge. If we kepe this secrete and hyde tyll the lighte mornynge, oure trespase wyl be founde out. Let vs go now therfore, that we maye come, & tell the kynges house.

And whan they came, they cried at the poite of the cite, and tolde them, and sayde: We came to the tentes of the Sirians, and beholde, there is no mā there, nether yet eny mans voyce, but horsen and asses bounde, and the bothes as they stonde. Then cried the porters and tolde it within in the kynges house. And the kyng arose in the nighte, & sayde vnto his seruantes: I will tell you how the Syrians deale with vs: they knowe we suffer hunger, and are gone out of the cētes, to hyde them selues in the felde, and thynke thus: whan they go out of the cite, we wyl take them alyue, & come in to the cite. Then answered one of his seruantes, and sayde: Let vs take the fyne horsen that remayne, which yet are lefte in the cite (beholde, these are lefte therein for all the multitude in Israel, which is destroyed) let vs sende these and se. The toke they two charettes with the horsen. And the kyng sent them vnto the tentes of the Syrians, and sayde: Go youre waye and se.

**D** And whan they wente after the vnto Jordane, beholde, the waye laye full of garmettes and vessels, which the Syrians had cast from the, whyle they made haist. And whan the messangers came agayne, and tolde the kyng, the people wente forth, and spoyled the tentes of the Syrians. And a busshel of fyne meell was solde for a Syckle, and two busshels of barley for a Syckle also, according to the worde of the LORDE. But the kyng appoynted the knyghte (vpon whose hande he leened to be at the gate, & the people trode vpon him, so that he dyed, even as the man of God sayde, whan the kyng came downe vnto him. And it came to passe even as the man of God tolde the kyng, whā

he sayde: Tomorrow aboute this tyme shall two busshels of barley be solde for one Syckle, and a busshel of fyne meel for one Syckle, vnder the gate at Samaria. And the knyghte answered the man of God, and sayde: Beholde, though the LORDE made wyndowes in heauen, how coulde soch a thinge come to passe? Nevertheless he sayde: Beholde, with thine eyes shalt thou se it, and shalt not write therof. And even so fortunedit vnto him, for the people trode vpon him in the gate, & he dyed.

The viij. Chapter.

**E**lisus spake vnto the womā, whose sonne he had restored vnto life agayne, and sayde: Get the vp, & go with thine household, and be a straunger wher thou canst: for the LORDE shall call for a derth, which shall come in to the londe seven yere lōge. The woman gat her vp, and dyd as the man of God sayde, & wente with hir household, and was a straunger in the londe of the Philistynes seven yere. But whan the seven yeres were ended, the woman came agayne out of the Philistynes lōde, and wente forth to crye vpon the kyng for hir house and londe. The kyng spake vnto Gehazi the seruant of the man of God, & sayde: Tell me all the greates actes that Elisus hath done. And whyle he was tellinge the kyng how he had made one that was dead, to lyue agayne, beholde, the woman whose sonne he had caused to reuue, came euen in the meane season, and cried vnto the kyng for hir house and londe. Then sayde Gehazi: My lord the kyng, this same is the womā, and this is hir sonne, whom Elisus restored vnto life agayne. And the kyng axed the woman, and she tolde him. Then the kyng delynered her a chamberlayne, & saide: Restore her agayne all that is hers, and all the increase of the londe, sence the tyme that she lefte the londe vntyll now.

\* And Elisus came to Damascon, & Benadab the kyng of Syria laye sicke. And it was tolde him, and sayde: The man of God is come hither. Then sayde the kyng vnto Hazael: Take giftes with the, & go mete the man of God, and are counsell at the LORDE by him, and saye: Maye I recover from this sicknesse? Hazael wente for to mete him, and toke rewardes with him, and of all the goodes at Damascon, as moch as fortye Camels mighte beare. And whan he came, he stode before him, and sayde: Thy sonne Benadab the kyng of Syria hath sent me vnto the, sayenge: Maye I recover from this sicknesse?

Elisus sayde vnto him: Go thy waye and tell him: Thou shalt recover. But the LORDE hath shewed me, & he shall dye & death. And the man of God loked earnestly, & made a troublous countenance, & wepte. The sayde Hazael: Wherfore wepeth my lord? He sayde: I knowe what euell thou shalt do vnto the children of Israel. Thou shalt burne their stronge cities with fyre, and slaye their yonge men with the swerde, and kyll their yonge children, and ryppye vp their women with childe.

**E** Hazael sayde: How so, is thy seruant a dogg, that he shulde do soch a greates thyng? Elisus saide: The LORDE hath shewed me, & thou shalt be kyng of Syria. And he wete his waye from Elisus, & came to his lord, which saide vnto him: What saierth Elisus vnto the? He sayde: He tolde me, Thou shalt recover. But on the nexte daye he toke & bed couerynge, and dyppe it in water, and spred it ouer him, and he dyed, & Hazael was kyng in his steade.

In the fyfth yere of Joram the sonne of Achab kyng of Israel, was Joram & sonne of Josaphat kyng of Juda. Two & thirtie yere olde was he whā he was made kyng, & reigned eighte yere at Jerusalem, & walked in the waye of the kynges of Israel, as the house of Achab dyd (for Achabs daughter was his wife, & he dyd & which was euell in the sighte of the LORDE). Nevertheless the LORDE wolde not destroye Juda for his seruant Dauids sake, as he promysed him, to geue him euer a lantern amonge his children.

\* At the same tyme fell the Edomites awaye from Juda, & made a kyng ouer them selues: & cause was this, Joram had gone thow Seira, and all the charettes with him, & had gotten him vp by nighte, and smytten the Edomites that were aboute him, and & ruler ouer the charettes, so that the people fled vnto their tentes: therfore fell the Edomites awaye from Juda vnto this daye. At the same tyme fell Libna awaye also.

What more there is to saye of Joram, & all that he dyd, beholde, it is wyrtten in the Cronicles of the kynges of Juda. And Joram fell on slepe with his fathers, & was buried w his fathers in the cite of David, & Ochozias his sonne was kyng in his steade.

In the twelveth yere of Joram the sonne of Achab kyng of Israel, was Ochozias & sonne of Joram kyng in Juda. Two and twenty yere olde was Ochozias whan he was made kyng, and reigned one yere at Jerusalem. His mothers name was Atalia

the daughter of Amri kyng of Israel, & he walked in the waye of the house of Achab, & dyd that which was euell in the sighte of the LORDE, even as dyd the house of Achab: for he was sonne in lawe in the house of Achab. And he wente with Joram the sonne of Achab in to the battayll agaynst Hazael & kyng of Syria vnto Ramoth in Gilead, but the Syrians smote Joram. Then Joram the kyng turned backe, to be healed at Jesreel of his woundes, wherewith the Syrians had wounded him at Ramoth, whā he soughte with Hazael kyng of Syria. And Ochozias & sonne of Joram kyng of Juda, came downe to viset Joram the sonne of Achab at Jesreel, for he laye sicke. The ix. Chapter.

**E**lisus the prophet called one of the prophetes children, & sayde vnto him: Girde vp thy loynes, and take this cruise of oyle with the, and go vnto Ramoth in Gilead: and whā thou comest thither, thou shalt se there one Jehu, & sonne of Josaphat the sonne of Amsi, and go in, and byd him stonde vp amonge his brethren, and brynge him in to the ynnmost chamber, & take thou & cruse of oyle, and poure it vpon his heade, & saye: Thus saierth the LORDE: I haue anointed the to be kyng ouer Israel: & thou shalt open the dore, and flye, and not tary. And the prophetes yonge man, the childe wente his waye vnto Ramoth in Gilead. And whan he came in, beholde, the captaynes of the hoost sat there, and he sayde: I haue som what to saye vnto the O captayne. Jehu saide: Vnto whom amonge vs all? He sayde: Euen vnto the O captayne.

Then stode he vp, and wente in. So he poured the oyle vpon his heade, and sayde vnto him: Thus saierth the LORDE God of Israel: I haue anointed the to be kyng ouer the LORDES people of Israel, and thou shalt smyte thy lord Achabs house, that I maye auenge the bloude of my seruantes the prophetes, and the bloude of all the LORDES seruantes, from the hande of Jesabel, that all the house of Achab maye perissh. And J wyl rote out from Achab, euen him that maketh water agaynst the wall, and the closed vp and the desolate in Israel: and the house of Achab wyl I make euen as the house of Jeroboam the sonne of Nebat, and as the house of Baesa the sonne of Abia, and & dogges shall eate vp Jesabel vpon the felde at Jesreel, and nomā shall burye her. And he opened the dore, and fled.

And whā Jehu came forth to his lordes seruantes, they saide vnto him: Are all chin



ges well: Wherefore came this madd felowe vnto the: he saide vnto them: Ye knowe the man well, & what he hath spoken. They sayde: That is not true, but tell thou vs. He sayde: Thus and thus hath he spoken vnto me, and sayde: Thus sayeth the LORDE: I haue anoynted the to be kynge ouer Israel. Then made they haist, and euery one toke his garment and laied them vnder him in maner of a iudges seate, and blew the trompet, and sayde: Jehu is made kynge. So Jehu the sonne of Josaphat the sonne of Nimsi, made a confederacion agaynst Joram. As for Joram he laye before Ramoth in Gilead with all Israel agaynst Hasael the kynge of Syria. But Joram the kynge was turned backe, & he might be healed of the woundes wherewith the Syrians had wounded him, whā he foughte with Hasael the kynge of the Syrians.

And Jehu sayde: If it be youre mynde, there shall noman escape out of the cite, to go and tell it at Iesrael. And he rode, and departed vnto Iesrael: for Joram laye there, and Ochosis the kynge of Iuda was come downe to vysee Joram. But the watchman that stode vpon the tower at Iesrael, sawe the company of Jehu commynge, and sayde: I see a company. Then sayde Joram: Take a charret, and sende to mete the, and saye: Is it peace? And the charretman rode to mete them, and sayde: Thus sayeth the kynge: Is it peace? Jehu sayde: What hast thou to do with peace? Turne the behynde me. The watchman tolde it, and sayde: The messaunger is come vnto them, and cometh not agayne. Then sent he another charretman, which whan he came to them, saide: Thus sayeth the kynge: Is it peace? Jehu sayde: What hast thou to do with peace? Turne & behynde me.

And the watchman tolde it, and sayde: He is come to them: and cometh not agayne, and the goynge is as it were the goynge of Jehu the sonne of Nimsi: for he dryuerh on as he were mad. Then sayde Joram: Bind the charret fast. And they bound the charret, and so they wente forth, Joram the kynge of Israel, and Ochosis the kynge of Iuda, euery one vpon his charret, to mete Jehu. And they founde him vpon the felde of Naboth the Iesraelite. And whan Joram sawe Jehu, he sayde: Jehu, is it peace? But he sayde: What peace? The whordome and witchcraft of thy mother Iesabel is not yet come to an ende.

Then turned Joram his hande and fled,

and sayde vnto Ochosis: There is treasoun vnto thee. But Jehu toke his bowe, & shot Joram betwene the armes, that the arrow wente thorow his hert, and he fell downe in his charret. And Jehu sayde vnto Bidpai the knyghte: Take and cast him in the peece of londe of Naboth the Iesraelite: for I remember sence thou rodest with me in a charret after Achab his father, that the LORDE wolde laye this heuy burthen vpon him. I holde (sayde the LORDE) I wyl recomence the & bloude of Naboth and of his children, euen in this peece of londe. Take him now and cast him in to that peece of londe, & accorde vnto the worde of the LORDE.

Whan Ochosis the kynge of Iuda sawe this, he fled by the waie vnto & garden house. But Jehu folowed after him, and commaunded to smyte him also vpon his charret in the goynge vp towarde Gur, which lieth by Jebelaam: and he fled vnto Megiddo, and dyed there. And his seruantes caused him to be caried vnto Jerusalem, and there they buryed him in his awne graue with his fathers in the cite of David. Ochosis reigned ouer Iuda in & eleventh yere of Joram the sonne of Achab. And whan Jehu came to Iesrael, and Iesabel herde therof, she coloured hir face, and decked hir heade, and looked out at the wyndowe. And whan Jehu came vnder the gate, she sayde: & prospered Symi well that slewe his lord?

And he lifte vp his face to the wyndow, and sayde: Who is with me? Then resorted there two or thre chamberlaynes vnto him. He sayde: Cast her downe headlinges. And they cast her downe headlynges, so that & wall and the horses were sprentled with hir bloude, and she was troddē vnder fete. And whan he came in, and had eaten and drunken, he sayde: Loke vpon yonder cursed woman, & burye her, for she is a kynges soughter. Nevertheless whan they wente in to burye her, they founde nothyng of her, but the skull and the fete, and the palmes of her handes. And they came agayne and broughte him worde. He saide: This is euen it that the LORDE spake by his seruant Elias the Thessbite, and sayde: In the felde of Iesrael shal the dogges eate Iesabels flesh. So the deed carcase of Iesabel became euen as donge in the felde of Iesrael, so & a man coulde not saye: This is Iesabel.

The X. Chapter.

At Samaria. And Jehu wrote a letter, and sent it to Samaria, vnto the

ulers of the cite Iesrael, euen vnto the Elders, & to Achabs tutors, sayenge these wordes: Whan this letter cometh vnto you whom are youre lordes sonnes, charetes, horses, stronge cities, & ordynance, loke which is the best and most righteous amonge youre lordes sonnes, & set him vpon his fathers seate, and fighte for youre lordes house.

Nevertheless they were sore afraied, and sayde: Beholde, two kynges were not able to stonde before him, how wyl we then endure? And they that were ouer the house and ouer the cite, and the Elders and tutors sent vnto Jehu, sayenge: We are thy seruantes, we wyl do all that thou sayest vnto vs: We wyl make noman kynge, do thou what pleaseth the. Then wrote he the seconde letter vnto them with these wordes: If ye be myne, and herken vnto my voyce, then take the heades of the men youre lordes sonnes, and brynge me them tomorow by this tyme vnto Iesrael.

The kynges sonnes were thre score men and ten, and & chese men of the cite broughte the vp. Now whan this letter came they toke the kynges sonnes, and slewe them euen thre score men and ten, and layed their heades in baskettes, and sent them to him vnto Iesrael. And whan the messaunger came, & tolde him, and sayde: They haue broughte the heades of the kynges children. he sayde: Laye them vpon two heapes at the doore of the porte tyll tomorow.

And on the morow whan he wente forth, he stode, and sayde vnto all the people: Are ye righteous? Beholde, I haue made an appoyntment agaynst my lord, and slayne him, who hath slayne all these then? Vnderstande ye now therfore, that there is not fallen vpon the earth one worde of the LORDE, which he spake agaynst the house of Achab: and the LORDE hath done, euen as he sayde by his seruant Elias. So Jehu smote all the remnant of the house of Achab at Iesrael, all his greates men, his kynnsfolkes, and his prestes, tyll there was not one lefte ouer. And he gat him vp, wente his waye, and came to Samaria.

By the waye there was a shepherdes house, where Jehu founde the brethren of Ochosis kynge of Iuda, and sayde: Whence are ye? They sayde: We are Ochosis brethren, and are goynge downe to salute the kynges children, and the quenes children. He sayde: Take them alyue. And they toke them alyue, and slewe them by the welles syde at the shepherdes house, euen two and forty men,

and let not one of them remayne.

And whan he wente from thence, he founde Jonadab & sonne of Rechab, which met him, & saluted him. And he sayde vnto him: Is thyne hert righte, as myne hert is with thyne hert? Jonadab sayde: Yee. If it be so (sayde he) then geue me thy hande. And he gaue him his hande. And so he caused him to syt besyde him in the charret, and saide: Come with me, and se my zeale for the LORDE. And they caryed him with him vpon his charret. And whan he came to Samaria, he smote all that remayned of Achab at Samaria, tyll he had destroyed him, accordynge to the worde of the LORDE, which he spake vnto Elias.

And Jehu gathered all the people together, and saide vnto them: Achab did Baal but litle seruyce, Jehu wyl serue him better. Call vnto me now therfore all Baals prophetes, all his seruantes and all his prestes, that there be none wantynge, for I haue a greatesacrifice to do vnto Baal. Who so euer is myssed, shal not lyue. But Jehu dyd it craftely, that he mighte destroye all the mynisters of Baal. And Jehu sayde: Sanctifie & feast vnto Baal, and proclame it. And Jehu sent in to all Israel, and caused all Baals ministers to come, so that there was noma lefte behynde, which came not. And they came into Baals house, so that the house of Baal was full from one corner to another.

Then sayde he vnto him that had the rule of the vestrye. Brynge forth rayment for all Baals mynisters. And he broughte forth the rayment. And Jehu wente in to Baals house with Jonadab the sonne of Rechab, and sayde vnto Baals mynisters: Search and seth that there be not here amonge you eny mynister of the LORDE, but onely Baals mynisters.



And whan they came in to offer sacrifices and burnt offerynges, Jehu appoynted him foure score men without, & sayde: If eny of these men escape whom I deliuer vnder



your handes, then shal the same mans soule be for his soule. Now wha he had made an ende of the burnt offerynge, Jehu sayde vnto the foremen and knyghtes: Go in, & smyte every man, let noman go forth. And they smote the with the edge of the swerde. And the fore men and knyghtes threw the awaie and were vnto the cite of Baals house, and brought forth the piler in y house of Baal, and brent it, and brake downe Baals pyler with the house of Baal, and made a prieny house therof vnto this daie. Thus Jehu destroyed Baal out of Israel. But Jehu lefte not of from the synnes of Jeroboam the sonne of Nebat (which caused Israel to synne) namely, from the golden calves at Bethel and at Dan. And the LORDE sayde vnto Jehu: Because thou hast bene wyllinge to do that which was righte in my sighte, & hast done vnto Achabs house all that was in my hert, & therfore shal thy children syt vpon y seate of Israel vnto the fourth generacion.

¶ Neuerthelesse Jehu was not diligent to walke in the lawe of the LORDE God of Israel with all his hert: for he lefte not of fro the synnes of Jeroboam which made Israel to synne. At the same time beganne the LORDE to be greued at Israel. For Hasael smote them in all the borders of Israel from Jordan Eastwarde, and all the londe Gilad of the Gaddites, Rubenites and Manassites, from Aroer that lyeth on the ryuer by Arnon, and Gilad and Basan.

What more there is to saye of Jehu, and all that he dyd, and all his power, beholde, it is wryten in the Cronicles of the kynges of Israel. And Jehu fell on slepe with his fathers, & they buryed him in Samaria. And Joahas his sonne was kyng in his steade. The tyme that Jehu reigned ouer Israel, is eight and twenty yeares at Samaria.

The XI. Chapter.

¶ Athalia the mother of Ochosias, wha she sawe that hir sonne was deed, gat her vp, and destroyed all the kynges seide. But Joseba kyngs daughter the syster of Ochosias, toke Joas the sonne of Ochosias and stole him awaye with his nurse in the chamber from amonge the kynges children which were slayne, and she hyd him from Athalia, so that he was not slayne. And he was hyd with her in the house of the LORDE sixe yeares. But Athalia was quene in the londe.

¶ Neuertheles in the seventh yeare sent Joiada, and toke the rulers ouer hundreds with the captaynes and fore men, and caused the

to come to him in to the house of the LORDE and made a couenaunt with them, and toke an ooth of them in the house of the LORDE, and shewed them the kynges sonne, and commaunded them, and sayde: This is it that ye shall do: One thirde parte of you which enter on the Sabbath, shall kepe the watch in the kynges house, and one thirde parte shal be at the poire of Sur, and one thirde parte shal be at y poire which is behynde the fore men, and ye shal kepe the watch at the house of Massa. But two partes of you all that go of on the Sabbath, shal kepe the watch in the house of the LORDE aboute the kyng and ye shall get you rounde aboute y kyng and every one with his weapen in his hande: and who so euer cometh within y wall, let him die, so that ye be with the kyng, wha he goeth out and in.

And the rulers ouer the hundreds dyd all as Joiada the prest had commaunded them, and toke vnto them their men which entred vpon the Sabbath, with those that went of on the Sabbath, and came to Joiada y prest. And the prest gaue the captaynes speeres and shyldes, which had bene kyngs Dauids, and were in the house of the LORDE. And the fore men stode aboute the kyng, & every one with his weapen in his hande, fro the corner on the righte syde of the house vnto the corner of the lefte syde, euen vnto the altare and to the house. And he brought forth the kynges sonne, and set a crowne vpon his heade, and toke the witnes, and made him kyng, and they were glad, and clapped their handes together, and sayde: God saue the kyng.

¶ And whan Athalia herde the noyse of the people that ranne rogether, she came to the people into the house of the LORDE, and looked, and beholde, the kyng stode by the piler, as the vse was, and the syngers and trompettes by the kyng: and all the people of y londe were glad, and blew with trompettes. But Athalia rente hir clothes, & sayde: Vproure, vproure. Neuertheles Joiada y prest commaunded y rulers ouer hundreds, which were appointed ouer the hoost, and saide vnto them: Brynge her without the wall, and whoso euer foloweth hir, let him dye of the swerde (for the prest had sayde, that she shulde not dye in the house of the LORDE.) And they layde handes vpo her, and she wente in by the waye wher the horses go into y kynges house, and there was she slayne.

Then made Joiada a couenaunt betwene the LORDE and the kyng, and the peo

ple, & they shulde be the people of the LORDE. Likewise also betwixte the kyng and y people. Then wente all the people of the londe into the house of Baal, and brake downe his altares, and destroyed his ymages right well. And Nathan the prest of Baal slewe they before the altare: And the prest appoynted the officers in the house of the LORDE, and toke the rulers ouer hundreds, and the captaynes, and the fore men, and all y people of the londe, & broughte the kyng downe from the house of the LORDE, and came the waye from the poire of the fore men vnto the kynges house, and he sat vpon the kynges seate. And all the people of the londe were glad, and the cite was at rest. As for Athalia, they slewe her with the swerde in y kynges house. And Joas was seven yeare olde, whan he was made kyng.

The XII. Chapter.

¶ In the seventh yeare of Jehu, was Joas made kyng, and reigned fortye yeare at Jerusalem. His mothers name was Zibea of Bersaba. And Joas dyd that which was righte in the sighte of the LORDE, as longe as Joiada y prest taught him. But they put not downe y hye places: for the people offred & brent incense yet vpon the hye places.

And Joas sayde vnto the prestes: All the money that is sanctified to be bestowed vpo y house of the LORDE, namely the money y every man genneth vnto the treasury, and y money that every man genneth for his soule, and all the money that every man genneth of a fre hert, to be bestowed on the house of the LORDE, let the prestes take it vnto them, every one his porcion: with that shall they repaie the decaye in the house of the LORDE, where they fynde that there is eny decaye.

But whan y prestes repaied not the decaye in the house vnto the thre and twetieth yeare of kyng Joas, Joas the kyng called Joiada the prest with the other prestes, and sayde vnto them: Wherfore do ye not repaie the decaye in the house?

¶ Therfore shall ye not take the money vnto you now every one his porcion, but shall geue it to the decaye of the house. And the prestes agreed to take no money of the people, and to repaie the decaye of the house.

Then Joiada the prest toke a chest, and bored an hole abone therin, and set it on the righte hande besyde the altare, at the entryn gein to the house of the LORDE. And the prestes that kepte the thresholde, put all the

money therin that was broughte vnto the house of the LORDE. Whan they sawe then that there was much money in the chest, & y kynges scribe came vp with the hye prest, and bounde the money together, and tolde it as much as was founde in the house of the LORDE. And so the ready money was geuen vnto them that wrought and were appoynted to the house of the LORDE, and they gaue it forth to the carpenters and to the that buylded and wroughte in the house of the LORDE, namely, to the dawbers and masons, and to them that boughte tymbre and fre stone, to repaie the decaye in the house of the LORDE and all that they founde to haue nede of repayinge in the house.

¶ Howbeit there were no syluer chargers, flat peces, basens, trompettes, ner eny other vessell of golde and syluer made on the house of the LORDE, of the money that was brought vnto the LORDES house: but it was geuen vnto the workmen to repaie the decaye in the house of the LORDE therewith. The men also that the money was deliuered vnto, for to geue the workmen, neded not to make eny accomptes, but did their busynes vpon credence. But the money of trespass offerynges and synne offerynges was not broughte vnto the house of the LORDE: for it was the prestes.

¶ At the same tyme wente Hasael the kyn of Syria vp, and foughte agaynst Gath, and wanne it. And whan Hasael set his face to go vnto Jerusalem, kyng Joas toke all that was sanctified, which his fathers Josaphat, Joram and Ochosias the kynges of Juda had halowed, and what he himselfe had sanctified, and all the golde that was founde in the treasures of the house of the LORDE, and in the kynges house, and sent it vnto Hasael the kyng of Syria. And so he departed from Jerusalem.

¶ What more there is to saye of Joas, and all that he dyd, it is witten in the Cronicles of the kynges of Juda. And his seruantes made insurreccion and conspyred, and smote him in the house of Nillo, at the goynge downe vnto Silla. For Josebar the sonne of Simeath, and Josabad the sonne of Somer his seruantes smote him to death: and he was buried with his fathers in the cite of David. And Amasias his sonne was kyng in his steade.

The XIII. Chapter.

¶ In y XXIII. yeare of Joas the sonne of Ochosias kyng of Juda, was Joas has the sonne of Jehu kyng ouer



## The iij. boke of the kynges.

Israel at Samaria, seuentene yeare: & dyd & which was euell in the sighte of the LORDE, and walked after the synnes of Jeroboam & sonne of Nebat (which caused Israel to synne) and leste not of from them. And yf wrath of the LORDE wared whore vpon Israel, & he deliuered them ouer vnder the hande of Hasael kyng of Syria, and vnder the hande of Benadad the sonne of Hasael, as longe as they lyued.

And Joahas besoughte the face of the LORDE. And the LORDE herde him, for he considered the myserie of Israel, how the kyng of Syria oppressed them. And & LORDE gaue Israel a sauoure, which broughte them out of the power of the Syrians, so & the children of Israel dwelt in their tentes, like as afore tyme.

¶ Yet leste they not from the synnes of the house of Jeroboam, which caused Israel to synne, but walked in them. The groue at Samaria stode styll also. For of the people of Joahas there were no mo leste, but fyfye horsmen, ten charrettes, and ten thousande fote men: for the kyng of Syria had destroyed them, and made them as the dust in the barne.

What more there is to saye of Joahas, and all that he dyd, and his power, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Joahas fell on slepe with his fathers, and was buried in Samaria, & Joas his sonne was kyng in his steade.

¶ In the seuen and thirtieth yeare of Joas kyng of Juda, was Joas the sonne of Joahas kyng ouer Israel at Samaria sixtene yeare. And he dyd that which was euell in the sighte of the LORDE, and departed not from all the synnes of Jeroboam the sonne of Nebat, which made Israel for to synne, but walked in them. What more there is to saye of Joas, and what he dyd, & his power, how he foughte with Amasias kyng of Juda, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Joas fell on slepe with his fathers, and Jeroboam sat vpon his seate. And Joas was buried in Samaria with the kynges of Israel.

¶ As for Eliseus, he fell into a sicknes, wher of he dyed. And Joas the kyng of Israel came downe vnto him, and wepte for him, and saide: My father, my father, the charet man of Israel, and his horsmen. Eliseus sayde vnto him: Take the bowe and the arrowes. And whan he had taken the bowe and the arrowes, he sayde vnto the kyng of Israel: Bende the bowe with thine hande. And he

## The xiiij. Chap.

bent it with his hãde. And Eliseus layed his hande vpon the kynges hande, and sayde: Open that wyndowe towarde the East. And he opened it. And Eliseus saide: Shoo. And he shot. He sayde: one arrowe of the saluacion of the LORDE, one arrowe of saluacion agaynst the Syrians: and thou shalt smyte the Syrians at Aphek, tyll they be brought to naughte.

And he sayde: Take yf arrowes. And whan he had taken them, he sayde vnto the kyng of Israel: Smyte the earth. And he smote thre tymes and stode still. Then was the mynde of God wroth at him, and sayde: If thou haddest smyten syne or sixe times, thou shouldest haue smyten yf Syrians, tyll thou haddest vtterly brought them to naughte. But now shalt thou smyte them thre tymes.

¶ Whan Eliseus was deed and buried, the men of warre of the Moabites fell in to the londe the same yeare. And it fortuneth & they buried a certaine man. But whan they sawe the men of warre, they cast the man into Eliseus graue. And whan he was therein, and touched Eliseus bones, he reuiued, and stood vpon his fete.

¶ So Hasael the kyng of Syria oppressed Israel, as longe as Joahas lyued. But the LORDE was gracious vnto them, and had mercy vpon them, and turned him to them for his coneuantes sake, with Abraham, Isaac and Jacob, and wolde not destroye them: neither dyd he cast them out from his presence vnto this houre.

¶ And Hasael the kyng of Syria dyed, and Benadad his sonne was kyng in his steade. But Joas turned backe, and toke out of the hande of Benadad the sonne of Hasael the cyties which he had takẽ in battaill out of the hande of his father Joahas: Thre tymes dyd Joas smyte him, and broughte the cyties of Israel agayne.

### The XIII. Chapter.

¶ In the seconde yeare of Joas & sonne of Joahas kyng of Israel, was Amasias the sonne of Joas kyng of Juda made kyng: & syne and twenty yeare olde was he, whan he was made kyng, & reigned nyne and twenty yeare at Ierusalem. His mothers name was Ioadan of Ierusalem. And he dyd that which was righte in the sighte of the LORDE: yet not as his father David, but even as his father Joas did: so dyd he also: for yf hye places were not put downe, but the people offred and brent incense yet vpon the hye places. Now whan he had gotten the power of the kyngdome, he

## The iij. boke of the kynges.

smote his seruantes which had smyttẽ the kyng his father: but the children of & deed slayers slewe he not, acordinge to & which is wrytten in the boke of the lawe of Moyses, where the LORDE hath comaunded & sayde: The fathers shal not dye for the children, & the children shal not dye for the fathers: but every one shal dye for his awne synne.

¶ Ten thousande of the Edomites smote he also in the Salt valley, and wanne Sela in battayll, and called it Jatheel vnto this daye. ¶ Then sent Amasias messaungers vnto Joas the sonne of Joahas the sonne of Jehu kyng of Israel, sayenge: Come hither, let vs se one another. But Joas & kyng of Israel sent vnto Amasias the kyng of Juda, sayenge: The hawthorne that is in Libanus, sent to the Cedar tre in Libanus, sayenge: Geue thy doughter vnto my sonne to wife. But a wyld beest of the felde ranne ouer yf hawthorne, and trode it downe. Thou hast smyttẽ the Edomites, therfore is thine hert waren proude: Take the prayse, and hyde at home: why stryuest thou for myffortune, & thou mayest fall, and Juda with the? Howbeit Amasias consented not.

¶ Then were Joas the kyng of Israel vp, and they sawe one another, he and Amasias the kyng of Juda at Beth Semes which lyeth in Juda. But Juda was smyten before Israel, so that every one fled in to his tente. And Joas the kyng of Israel toke Amasias the kyng of Juda, the sonne of Joas the sonne of Ochosis at Beth Semes, and came to Ierusalem, and brake downe & wall of Ierusalem from & poorte of Ephraim vnto the corner poorte, even foure hundred curibites lãge: and toke all the golde and syluer, and ornaments that were founde in the house of the LORDE, and in & treasures of the kynges house, & the children also to pled ge, & departed agayne to Samaria.

¶ What more there is to saye of Joas, what he dyd, and of his power, & how he foughte with Amasias the kyng of Juda, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Joas fell on slepe with his fathers, and was buried at Samaria amonge & kynges of Israel. And Jeroboam his sonne was kyng in his steade.

¶ But Amasias the sonne of Joas kyng of Juda, lyued after the death of Joas the sonne of Joahas kyng of Israel, sixtene yeare. What more there is to saye of Amasias, it is wrytten in the Cronicles of the kynges of Juda. And they conspyred agaynst him at Ierusalem, but he fled vnto Lachis. And

## The xv. Chap. Fo. lxxij.

they sent after him vnto Lachis, and slewe him there. And they broughte him vpon horses, & he was buried at Ierusalem with his fathers in & cite of David. And all the people of Juda toke Azarias in his sixteenth yeare, and made him kyng in steade of Amasias his father. He buylded & cloth, and broughte it agayne vnto Juda, after that the kyng was fallen on slepe with his fathers.

¶ In the fyfteenth yeare of Amasias the sonne of Joas kyng of Juda, was Jeroboam the sonne of Joas kyng ouer Israel at Samaria, one and forty yeare. And he dyd that which was euell in the sighte of the LORDE, and departed not from all the synnes of Jeroboam the sonne of Nebat, which caused Israel for to synne.

¶ But the borders of Israel broughte he agayne from Zemarath vnto & see that lyeth in the playne felde, acordinge to the worde of the LORDE God of Israel, which he spake by his seruant & Jonas & sonne of Amithai the prophete, which was of & Gath Ephraim. For the LORDE considered the myserable affliction of Israel, how that euen they which were shut vp and desolate, were awaye, and that there was no helper in Israel. And the LORDE sayde not that he wolde destroye the name of Israel from vnder heauẽ. And he helped the by Jeroboam the sonne of Joas.

¶ What more there is to saye of Jeroboam, and all that he dyd, and of his power, how he foughte, and how broughte Damascus and Zemarath agayne vnto Juda in Israel, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Jeroboam fell on slepe with his fathers, with the kynges of Israel. And Zacharias his sonne was kyng in his steade.

### The XV. Chapter.

¶ In the seuen & twentieth yeare of Jeroboam kyng of Israel, reigned Azarias the sonne of Amasias kyng of Juda: and & was sixtene yeare olde whan he was made kyng, and reigned two and fyf-tye yeare at Ierusalem. His mothers name was Jechalia of Ierusalem. And he dyd righte in the sighte of the LORDE, acordinge to all as dyd Amasias his father, sayenge that they put not downe the hye places. For the people dyd sacrifice and brent incense yet vpon the hye places. Howbeit the LORDE smote the kyng, so that he was leper vnto his death, & and dwelt in a frye house. But Joatham the kynges sonne ruled the house,



and iudged the people in the londe.

What more there is to saye of Asarias, z all þ he dyd, beholde, it is wrytten in the Cronicles of the kynges of Iuda. And Asarias fell on slepe with his fathers, z was buried with his fathers in the cite of David, z Jotham his sonne was kyng in his steade.

**B** In the eight and thirtieth yere of Asarias kyng of Iuda, was Zacharias the sonne of Jeroboam kyng ouer Israel at Samaria sire monethes. And he dyd þ which was euell in the sighte of the LORDE, even as his fathers dyd. He departed not from þ synnes of Jeroboam the sonne of Nebat, which caused Israel for to synne. And Sellum the sonne of Jabes conspyred agaynst him, and smote him in the presence of þ people, and slewe him, z was kyng in his steade. What more there is to saie of Zacharias, beholde, it is wrytten in the Cronicles of the kynges of Israel. And this is it, þ the LORDE sayde vnto Jehu: Thy children shall sit vpon the seate of Israel vntyll the fourth generation. And even so came it to passe.

**C** Sellum the sonne of Jabes reigned in þ nyne z thirtieth yere of Asarias kyng of Iuda, z reigned one moneth at Samaria. For Menahem the sonne of Gadi wete vp from Thirza, z came to Samaria, and smote Sellum the sonne of Jabes at Samaria, z slewe him, and was kyng in his steade.

What more there is to saye of Sellum, z of his sedicion which he stered vp, beholde, it is wrytten in the Cronicles of the kynges of Israel. At the same tyme dyd Manahem smyte Tiphsa, z all þ were therein, z the coastes therof from Thirza, because they wolde not let him in, and smote all their women w childre, and ryppe them vp.

**D** In the nyne z thirtieth yere of Asarias kyng of Iuda, beganne Manahem the sonne of Gad to reigne ouer Israel ten yeres at Samaria, and dyd that which was euell in the sighte of the LORDE. As longe as he lyued, departed he not from þ synnes of Jeroboam the sonne of Nebat, which caused Israel for to synne. And Phul the kyng of Assiria came in to the lode. And Manahem gaue vnto Phul a thousande talentes of syluer to holde with him, and to cofirme him in the kyngdome. And Manahem raysed vp a taxe in Israel vpon the richest, fiftye Syckles of syluer vpon every man, to geue vnto þ kyng of Assiria. So the kyng of Assiria wete home agayne, and taried not in the londe.

What more there is to saye of Manahem, z all þ he dyd, beholde, it is wrytten in

the Cronicles of the kynges of Israel. And Manahem fell on slepe w his fathers. And Pecahia his sonne was kyng in his steade.

In the fiftieth yere of Asarias kyng of Iuda, beganne Pecahia the sonne of Manahem to reigne ouer Israel at Samaria two yere, and dyd that which was euell in the sighte of the LORDE: for he departed not fro the synnes of Jeroboam þ sonne of Nebat, which caused Israel for to synne. And Pecah the sonne of Romelia his knyghte conspyred agaynst him, z smote him at Samaria in þ palace of the kynges house w Argob and Ariah, and fiftye men w him of þ childre of Gilead, z slewe him, z was kyng in his steade. What more there is to saye of Pecahia, z all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel.

In the two and fiftieth yere of Asarias kyng of Iuda, beganne Pecah the sonne of Romelia to reigne ouer Israel at Samaria, twentye yere, z dyd that which was euell in the sighte of þ LORDE: for he departed not from the synnes of Jeroboam the sonne of Nebat, which caused Israel for to synne.

In the tyme of Pecah the kyng of Israel, came Teglatphalasser the kyng of Assiria, z toke Lion, Abel Beth Maecha, Janoha, Kedes, Hazer, Gilead, Galile, and all the londe of Nephtali, z caried the awaye in to Assiria.

And Osea the sonne of Ela conspyred agaynst Pecah the sonne of Romelia, z slewe him, and was kyng in his steade in the twetieth yere of Jotham the sonne of Oσίας. What more there is to saye of Pecah, z all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel.

In the seconde yere of Pecah the sonne of Romelia kyng of Israel, was Jotham the sonne of Oσίας kyng of Iuda, z was fyne and twentye yere olde whan he was made kyng, and reigned sixtene yere at Jerusalem. His mothers name was Jerusa the daughter of Sabot. And he dyd þ which was righte in þ sighte of the LORDE, accordinge vnto all as dyd Oσίας his father, save yunge that he put not downe the hye places: for the people offred z brent incense yet vpon the hye places. He buylded the hye part of the house of the LORDE. What more there is to saye of Jotham, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Iuda.

At þ same tyme beganne þ LORDE to sende Rezin þ kyng of Syria, z Pecah þ sonne of Romelia in to Iuda. And Jotham fell

on slepe with his fathers, and was buried w his fathers in the cite of David his father. And Achas his sonne was kyng in his steade.

The XVI. Chapter.

**I**n the seventeenth yere of Pecah þ sonne of Romelia, was Achas the sonne of Jotham kyng of Iuda. Twetye yere olde was Achas whan he was made kyng, z reigned sixtene yere at Jerusalem, z dyd not þ which was righte in the sighte of þ LORDE his God, as dyd David his father: for he walked in the waye of the kynges of Israel. And he caused his sonne to go thorow the fyre, after the maner of the abhominacions of the heythen, whom the LORDE drove awaye before the childre of Israel. And he dyd sacrifice, and brent incense vpon the hye places, z vpon all hilles, and amonge all grene trees. Then wente Rezin the kyng of Syria, and Pecah the sonne of Romelia kyng of Israel vp to Jerusalem to fighte agaynst it, and layed sege to Achas: but they coulde not wyne it. At the same tyme dyd Rezin the kyng of Syria, bryng. Elath agayne vnto Syria, and thrust þ Jemes out of Elath. But the Syrians came z dwelt therein vnto this daye.

**D** Nevertheless Achas sent messaungers vnto Teglatphalasser þ kyng of Assiria, saye ge: I am thy seruauunt z thy sonne, come vp z helpe me out of þ hande of the kyng of Syria, z of the kyng of Israel, which are ryisen vp agaynst me. And Achas toke the syluer z golde þ was founde in þ house of þ LORDE, z in the treasures of þ kynges house, z sent a present to þ kyng of Assiria. And þ kyng of Assiria cosented vnto him, z wente vp to Damascon, z wanne it, z caried them awaye vnto Cira, z slewe Rezin. And kyng Achas wete to Damascon for to mete Teglatphalasser þ kyng of Assiria. And whan he sawe an altare þ was at Damascon, kyng Achas sent a patrone z synilitude of þ same altare vnto the prest Dias, even as it was made. And Dias the prest buylded an altare, and made it accordinge as kyng Achas had sent vnto him from Damascon, tyll Achas þ kyng came from Damascon.

And whan þ kyng came from Damascon, and sawe the altare, he offred thereon, z kyndled his burnt offerynges and meat offerynges vpon it, and poured his drynt offeringes thereon, z caused the bloude of þ deed offerynges which he offred, to be sprentled vpon the altare. But the brasen altare that stode before the LORDE, put he awaye, so that it stode not betwene the altare and the

house of the LORDE, but set it in the corner on the north syde of the altare.

And Achas the kyng commaunded Dias þ prest, z sayde: Vpon the greate altare shalt thou kyndle þ burnt offryng in the mornynge, z the meat offryng in the euenynge, z the kynges burnt offryng z his meat offryng, z the burnt offryng of all the people in the londe, w their meat offryng z drynt offrynges. And all the bloude of the burnt offerynges, z all the bloude of the other offrynges shalt thou sprentle thereon: but with the brasen altare wyll I deuise what I can. Dias the prest dyd all accordinge as Achas the kyng commaunded him.

And kyng Achas brake downe the seates, and put awaye the ketell from aboue, and toke the lauer from the brasen bullockes that were there vnder, and set it vpon þ pavement of stone. And the pulpit for the Sabbath which they had buylded in the house, and þ entree of the kynges house turned he vnto the house of the LORDE, for the kyng of Assiria sake.

What more there is to saye of Achas, what he dyd, beholde, it is wrytten in þ Cronicles of the kynges of Iuda. And Achas fell on slepe with his fathers, z was buried w his fathers in the cite of David. And Ezechias his sonne was kyng in his steade.

The XVII. Chapter.

**I**n the twelue yere of Achas the kyng of Iuda, beganne Osea þ sonne of Ela to reigne ouer Israel at Samaria nyne yere, and dyd þ which was euell in þ sighte of the LORDE, but not as þ kynges of Israel þ were before him. Agaynst him dyd Salmanasar þ kyng of Assiria come vp. And Osea was subiecte vnto him, z gaue him trybutes. But whan the kyng of Assiria perceaued þ Osea had conspyred z sent messaungers to Sna þ kyng of Egypte, z payed not trybute yearly to þ kyng of Assiria, he besiged him z put him in prison. And the kyng of Assiria wente vp in to all the londe and to Samaria, and layed sege vnto it thre yere. And in the nyenthy yere of Osea dyd þ kyng of Assiria wyne Samaria, and caried Israel awaye in to Assiria, and set them at Halah and at Habor by the water Gosan, and in the cities of the Medes.

For whan the childre of Israel synned agaynst þ LORDE their God, þ broughte the out of þ londe of Egypte, from the hande of Pharaos kyng of Egypte, and serued other goddes: and walked after the customes of



the heythen, whom the LORDE had dryuen out before the children of Israel, and dyd as the kyniges of Israel, and prouoked the LORDE their God, and dyd secretly the thynges that were not righte in the sighte of the LORDE their God: namely in that they buylded them hye places in all cities, both in castels and stronge cities, and set vp pilers and groves, vpon all hye hilles, and amonge all greie trees, and brent incense there in all the hye places, euen as dyd the heythen, whom the LORDE had cast out before them, and wroughte wicked thynges, wherewith they prouoked the LORDE vnto wrath, and serued the Idols, wherof the LORDE sayde vnto them: \* Ye shal not do soch a thyng.

And whan the LORDE testified in Israel and Iuda by all the prophetes and Seers, sayenge: \* O turne agayne from youre euell wayes, and kepe my commaundementes and ordynances, accordinge to all the lawe which I gaue vnto youre fathers, and that I sent vnto you by my seruantes the prophetes: they wolde not herken, but herdened their neckes, accordinge to the hardnes of their fathers, which beleued not on the LORDE their God. Yee they despyled his ordynances and his couenaunt which he made with their fathers, and his testimonies which he witnessed amonge them, and walked in their awne vanities, and became vayne folowinge the heythen, which dwelt rounde aboute them, concernynge whom the LORDE had commaunded them, that they shulde not do as they dyd. Neuertheles they forsoke all the commaundementes of the LORDE their God, and made them two molten calves and groves, and worshipped all the host of heauen, and serued Baal, and caused their sonnes and daughters to go thorow the fyre, and medled w<sup>th</sup> soothsayers and witches, and gaue them selues ouer to do that which was euell in the sighte of the LORDE, to prouoke him vnto wrath.

Then was the LORDE very wroth at Israel, and put them awaye fro his presence, so that there remayned none but onely the trybe of Iuda. Neither dyd Iuda kepe the commaundementes of the LORDE their God, but walked after the customes of Israel, which they dyd. Therfore dyd the LORDE cast awaye all the sede of Israel, and troubled them, and deliuered them in to the handes of the spoylers, tyll he had cast them out of his presence: for Israel was denyed from the house of David. And they made the kynge, one Jeroboam the sonne of Nebat, which turned

Israel backe from the LORDE, and caused the synne so sore. Thus walked the childre of Israel in all the synnes of Jeroboam, which he had done, and departed not fro them, vntyll the LORDE put Israel out of his presence, accordinge as he had spoke by all his seruantes and prophetes. So Israel was caried awaye out of their awne londe to Assyria vnto this daye.

The kynge of Assyria caused men to come fro Babilon, from Cutha, fro Aua, from Hamath and Sepharuaim, and caused them to inhabite the cities in Samaria in steade of the children of Israel. And they toke possession of Samaria, and dwelt in the same cities. But whan they begane to dwell there, they feared not the LORDE, the LORDE sent Lyons amonge them, which slewe them. And they caused it be sayde vnto the kynge of Assyria: The heythen whom thou hast broughte hither, they can not inhabite the cities of Samaria, knowe not the lawe of the God of the londe. Therfore hath he sent Lyons amonge them, and beholde, they slaye them, because they knowe not the ordynance of the God of the londe.

The kynge of Assyria commaunded and sayde: Bring thither one of the prestes, which were caried awaye fro thence, and let him go thither, and dwell there, and teach them the ordynance of the God of the londe. Then came one of the prestes, which were caried awaye from Samaria, and dwelt at Bethel, and taught them how they shulde feare the LORDE. But every people made the goddes, and put them in the houses vpon the hye places, which the Samaritanes had made, every people in their cities wherin they dwelt. They of Babilon made Sochor and Benoth. They of Chut made Nergel. They of Hamath made Asima. They of Aua made Nibhas and Tharthak. They of Sepharuaim burnt their sonnes vnto Adramelech and Anamelech, the goddes of the of Sepharuaim.

And whyle they feared the LORDE, they made prestes in the hye places of lowest amonge them, and put them in the houses of the hye places: thus they feared the LORDE, and serued the goddes also, accordinge to the custome of every nacion, from whence they were broughte. And vnto this daye do they after the olde fashon, so that they neither feare the LORDE, nor yet kepe their awne ordynances and lawes, after the lawe and commaundement that the LORDE commaunded the childre of Jacob, vnto whom he gaue the name of Israel, and made a couenaunt with them, and commaunded them, and sayde: \* Feare none other goddes, and worshippe them not, and serue them not, and offer not vnto them.

but the LORDE which broughte you out of the lode of Egypte, with greate power and outstretched arme, in my feare, him worshippe, and vnto him do sacrifice: and the statutes, ordynances, lawe and commaundement which he hath caused to be wyrtten vnto you, those se that ye kepe, that ye allwaye do thereafter, and feare none other goddes. And forget not the couenaunt which he hath made with you, lest ye feare other goddes. But feare the LORDE your God, he shall deliuer you from all youre enemies. Neuertheles they wolde not herken, but dyd after their olde custome.

Thus these heythen feared the LORDE, and serued their Idols also, and so dyd their children and childers childre likewise. Euen as their fathers haue done before them, so do they vnto this daye.

The XVIII. Chapter.

In the thirde yeare of Oseas the sonne of Ela kynge of Israel, reigned Ezechias the sonne of Achaz kynge of Iuda. And he was fyne and twentie yeare olde whan he was made kynge, and reigned nyne and twentie yeare at Jerusalem. His mothers name was Abi the daughter of Zachary. And he dyd that which was righte in the sighte of the LORDE, accordinge vnto all as dyd David his father. He put awaye the hye places, and brake downe the pilers, and roted out the groves, and brake the brasen serpente, which Moses had made. For vnto that tyme had the childre of Israel brent incense vnto it. And it was called Nehusthan. He put his trust in the LORDE God of Israel, so that after him there was not his like amonge all the kyniges of Iuda nether had bene before him. He cleued vnto the LORDE, and departed not backe from him, and kepte his commaundementes, which the LORDE had commaunded Moses. And the LORDE was w<sup>th</sup> him. And whither so euer he wote forth, he behaued him selfe wysely. He resisted the kynge of Assyria, and was not subdued vnto him. He smote the philistynes also vnto Gasa, and their borders, from the castels vnto the stronge cities.

In the fourth yeare of Ezechias kynge of Iuda, which was the seventh yeare of Oseas the sonne of Ela kynge of Israel, came Salmanasar the kynge of Assyria vpon agaynst Samaria, and layed sege vnto it, and wanne it after thre yeares in the sixte yeare of Ezechias, that is in the nyenth yeare of Oseas kynge of Israel, the was Samaria wonne. And the kynge of Assyria caried Israel a-

waye vnto Assyria, and set them at Halah and Habor by the water Gusan, and in the cities of the Medes. And all because they herkened not vnto the voyce of the LORDE their God, and had transgressed his couenaunt: And as for all that Moses the seruant of the LORDE had commaunded them, they had nether herkened vnto any of those, nor done them.

In the fourth yeare of Ezechias dyd Sennacherib the kynge of Assyria come vpon agaynst all the stronge cities of Iuda, and conquered them. Then sent Ezechias the kynge of Iuda to the kynge of Assyria vnto Lachis, sayenge: I haue offended, turne backe from me: loke what thou layest vnto me, I wil beare it. The kynge of Assyria layed vnto Ezechias the kynge of Iuda, thre hundred talentes of syluer, and thirtie talentes of golde. So Ezechias gaue all the syluer which was founde in the house of the LORDE, and in the treasures of the kynges house. At the same tyme brake Ezechias the kynge of Iuda the doores of the temple of the LORDE, and the plates of golde which he him selfe had caused to laye ouer them, and gaue them vnto the kynge of Assyria.

And the kynge of Assyria sent Thartan, and the chiefe chamberlayne, and the chiefe butler from Lachis to Ezechias with a greate power vnto Jerusalem. And they wote vp: and whan they came there, they stode styll at the condyte by the ouer pole, which lyeth in the waye vnto the fullers londe, and called vnto the kynge. The came there forth vnto them Eliachim the sonne of Ezechias the steward, and Eobna the scribe, and Joah the sonne of Assaph the Secretary.

And the chiefe butler sayde vnto them: Tell Ezechias: Thus sayeth the greate kynge, euen the kynge of Assyria: What presumption is this, that thou trustest vnto? Thinkest thou, that thou hast gett conncell and power to fighte? Where vnto trustest thou then, that thou art fallen of from me? Beholde, puttest thou thy trust in this broken staffe of reede, in Egypte: which who leaneth vpon, it shall go into his hande, and pearse it thorow. Euen so is Pharaos the kynge of Egypte vnto all them that put their trust in him. But yf ye wolde saye vnto me: We put oure trust in the LORDE our God. Is not that he, whose hye places and altars Ezechias hath take downe, and sayde vnto Iuda and Jerusalem: Before this altare which is at Jerusalem, shal ye worshippe?

Make a multitude now therefore vnto my lorde the kynge of Assyria, and I wil geue you

2. Par. 33. 2. ccli. 48. 2. 1. 10. 2.

4. Re. 11.

2. Par. 33.

D



## The iiii. booke of the kynge.

two thousande horses, let se yf thou be able to man them: how wilt thou then endure before the smallest pryncce of my lordes subiectes? And trustest thou vnto Egypte because of the charrettes and hoysmen? But thinkest thou that I came vp hither without y<sup>e</sup> LORDE to destroye these cities? The LORDE hath commaunded me: Go vp in to that londe and destroye it.

Then sayde Eliachim the sonne of Zechia z Sobna and Joah vnto the chese butler: Speake to thy seruantes in the Syriās language, for we vnderstande it, and speake not vnto vs in the Jewes speche before the eares of the people that are vpon the wall. Neuertheles y<sup>e</sup> chese butler sayde vnto the: Hath my lorde then sent me vnto thy lorde, or to the, to speake these wordes? Yee even vnto the men, which syt vpon the wall, that they maye eate their owne donge and drynke their owne stale w<sup>th</sup> you. So the chese butler stode and cried with loude voyce in the Jewes language, and spake and sayde: Heare the worde of the greate kynge the kynge of Assyria. Thus sayeth the kynge: Let not Zechias disceane you, for he is not able to delyuer you fro my hāde: z let not Zechias make you to trust in the LORDE, sayenge: The LORDE shall delyuer vs, and this cite shal not be geuen in to the handes of y<sup>e</sup> kynge of Assyria. Solowe not ye Zechias, for thus sayeth the kynge of Assyria:

Do methis blessinge, and come forth vnto me, so shal everyman eate of his vyne and of his sygge tre, and drynke of his well, tyll I come in y<sup>e</sup> selfe and fetch you in to a londe, which is like youre awne lōde, wherein is corne, wyne, bred, vynyardes, oyle trees, oyle and hony, so shal ye lyue, and not dye. Solowe not ye Zechias, for he disceaueth you, when he sayeth: The LORDE shal delyuer vs. Have the goddes of the heythē delyuered every one his londe from the hande of the kynge of Assyria? Where are the goddes of Hemath and Arphad? Where are the goddes of Sepharuaim Zena and Iua? Have they delyuered Samaria fro my hande? Where is there one god amonge the goddes of all londes, which hath delyuered his londe fro my hande: that the LORDE shulde delyuer Jerusalem fro my hande.

As for the people, they helde their peace, and gaue him no answer: for the kynge had commaunded and sayde: Answer him nothinge. Then came Eliachim the sonne of Zechia y<sup>e</sup> stewarde, and Sobna the scribe, and Joah the sonne of Asaph the secreta

## The xix. Chap.

tary vnto Zechias with rente clothes, and tolde him the wordes of the chese butler.

### The XIX. Chapter.

Whan Zechias y<sup>e</sup> kynge herde this, he rente his clothes, z put on a sack cloth, z wente in to y<sup>e</sup> house of the LORDE, z sent Eliachim the stewarde z Sobna the Scribe with the Eldest prestes; clothed in sack cloth, vnto the prophet Esay y<sup>e</sup> sonne of Amos, z they saide vnto him: Thus sayeth Zechias: This is a daye of trouble, z of desiaunce z blasphemy. The childre are cometo the byrth, z there is no strengthe to be delyuered of them. Yf happily the LORDE thy God wil heare all the wordes of y<sup>e</sup> chese butler, whom his lorde the kynge of Assyria hath sent, to blasphemie y<sup>e</sup> lyuynge God, z to desye him with soch wordes as the LORDE thy God hath herde, therfore liste thou vp thy prayer for the remnaunt, which are yet leste behynde.

And whā kynge Zechias seruantes came to Esay, Esay sayde vnto them: Speake thus vnto youre lorde: Thus sayeth the LORDE: Feare not thou the wordes y<sup>e</sup> thou hast herde, wherwith the kynge of Assyrias seruantes haue blasphemed me. Beholde, I wil put him in another myrde, so y<sup>e</sup> he shall heare tydings, z go agayne in to his awne countre, and in his awne londe wil I cause him to fall thorow the swerde.

And whan y<sup>e</sup> chese butler came agayne, he founde the kynge of Assyria fightinge agaynst Libna: for he had herde that he was departed from Lachis. And he herde of Taracha the kynge of the Morians: Beholde, he is gone forth to fighte with the. Thenturned he back, z sent messangers to Zechias, z caused to saye vnto him: Let not thy God disceane the, on whom thou trustest z sayest: Jerusalem shal not be geue in to the hāde of the kynge of Assyria. Beholde, thou hast herde what the kynges of Assyria haue done vnto all londes, z how they dāned them, z shalt thou be delyuered? Have y<sup>e</sup> goddes of y<sup>e</sup> heithē delyuered the, whom my father destroyed, as Gosan, Haran, Reseph, z the childre of Eden which were at Thalassar: Where is y<sup>e</sup> kynge of Hemath, y<sup>e</sup> kynge of Arphad, z y<sup>e</sup> kynge of y<sup>e</sup> cite Sepharuaim, Zena z Iua?

And whan Zechias had receaued the letters of the messangers and had red them, he wente vp vnto the house of the LORDE, and layed them abedde before the LORDE, z made his prayer before the LORDE, and sayde: O LORDE God of Israel, thou that sytest vpo the Cherubins, thou onely art God

## The iiii. booke of the kynge.

amonge all y<sup>e</sup> kyngdomes of the earth, thou hast made heauen and earth. Enclyne thine eare O LORDE, and heare: open thine eyes, and beholde, and heare the wordes of Sennacherib, which hath sent hither to blasphemie the lyuynge God. It is true (O LORDE) that the kynges of Assyria haue destroyed the heythē and their londe with the swerde, and haue cast their goddes in the fyre: for they were not Goddes, but y<sup>e</sup> worke of mens handes, wodd and stone, therfore haue they destroyed them. But now O LORDE helpe thou vs out of his hande, that all the kyngdomes vpon earth maye knowe, that thou LORDE art God alone.

Then sent Esay the sonne of Amos vnto Zechias, sayenge: Thus sayeth the LORDE God of Israel: Where as thou hast made thy prayer vnto me concernynge Sennacherib y<sup>e</sup> kynge of Assyria, I haue herde it. This is it that the LORDE hath spoken agaynst him: he hath despyed y<sup>e</sup> and mocked the O virgin thou doughter Sion: he hath shakē his heade at the O doughter Jerusalem. Whom hast thou despyed z blasphemed? Over whom hast thou liste vp thy voyce? Eue agaynst y<sup>e</sup> holy one in Israel hast thou liste vp thine eyes: thou hast blasphemed y<sup>e</sup> LORDE by thy messangers, and sayde: Thou row the multitude of my charrettes haue I gone vp to the toppes of the mountaynes, vpon the sydes of Libanus. I haue hewen downe his hye Ceders and his chosen pyne trees, and am come to the vttemost habitation of the wod of Carmel that belongeth vnto it. I haue dygged and dronke vp the straunge waters, and with y<sup>e</sup> soles of my feete haue I dryed vp the See.

But hast thou not herde how that I haue done this longe agoo, and haue prepared it from the begynnyng: Now haue I caused it for to come, that contencious stronge cities mighte fall in to a waiste heape of stones, z they that dwell therein, shal be saynte, and fearfull and a shamed, and shal be as the grasse vpon the felde, and as y<sup>e</sup> grene herbe and hay vpon the house toppes, that wythereth afore it be growne vp. I knowe thy habitation, thy out and ingoynge, and that thou ragest agaynst me. For so moch then as thou ragest agaynst me, and seynge thy presumption is come vp to myne eares, therfore wyll I put a ryng in thy nose, and a bydle bytt in thy lippes, and wyll brynge the agayne, enen the same waye thou camest.

And let this be a token vnto the O Zechias.

## The xx. Chap. Ho. lxxvi.

chias. In this yeare eate y<sup>e</sup> which is fallen, in the seconde yeare soch as groweth of it selfe: In y<sup>e</sup> thirde yeare sowe and reape, and plante vynyardes, and eate the frute therof. And the doughter Iuda which is escaped z remayneth, shall from hence forth take rote beneth, and beare frute aboue. For the remnaunt shal go forth from Jerusalem, z they y<sup>e</sup> are escaped, shall go out fro mount Sion. The gelousy of the LORDE Zebaoth shall brynge this to passe.

Therfore thus sayeth the LORDE concernynge y<sup>e</sup> kynge of the Assyrians: he shall not come in to this cite, and shall shure no arrowe therein, nether shal there come eny shyld before it, nether shall he dygge eny backe aboute it, but shal go agayne the waye that he came, and shall not come in to this cite, sayeth the LORDE: and I wyll defende this cite, to helpe it for myne awne sake, and for my seruauit Dauids sake.

And in the same nighte wente the angell of the LORDE, and smote in the hoost of the Assyrians, an hundred and fyue and foure score thousande men. And whan they gatte them vp in the mornynge, beholde, all laye full of deed coarces. So Sennacherib the kynge of Assyria brake vp, and departed, and returned, and abode at Ninive. And as he worshipped in y<sup>e</sup> house of Nisrach his god, his awne sonnes Adramalech and Sarazer smote him with the stoerde, and fled in to y<sup>e</sup> londe of Ararat. And Asarhadon his sonne was kynge in his steade.

### The XX. Chapter.

That tyme was Zechias deedisicke. And the prophet Esay y<sup>e</sup> sonne of Amos, came to him, z sayde vnto him: Thus sayeth y<sup>e</sup> LORDE: Set thine house in orde for thou shalt dye z not lyue. And he turned, his face to the wall, and prayed vnto y<sup>e</sup> LORDE, and sayde: Remembre (O LORDE) that I haue walked faithfully before the, z with a perfecte hert, and haue done y<sup>e</sup> which is good in thy syghte. And Zechias wept sore. But whan Esay was not gone out of halfe the cite, y<sup>e</sup> worde of y<sup>e</sup> LORDE came to him, z sayde: Turne back, z tell Zechias y<sup>e</sup> pryncce of my people: Thus sayeth y<sup>e</sup> LORDE God of thy father Dauid: I haue herde thy praier, z considered y<sup>e</sup> reares. Beholde, I wil heale y<sup>e</sup>: on the thirde daye shalt thou go in to y<sup>e</sup> house of the LORDE, z fiftene yeares wil I adde vnto y<sup>e</sup> life, z wyll delyuer the z this cite from the kynge of Assyria, z this cite wil I defende for myne awne sake, and for my seruauit Dauids sake. And Esay sayde: But

Tobi. d

2. Par. 32. 6  
Esa. 38. 2



## The iiii. boke of the kyniges.

ge hither a quantite of fygges. And whan they brought them, they layed them vpon the sore, and it was healed.

**E**zechias sayde vnto Esay: Which is þe token, that the LORDE wyll heale me, and that I shal go vp in to the house of þe LORDE on the thirde daye? Esay sayde: This to ken shalt thou haue of the LORDE, that the LORDE shal do acordynge as he hath sayde. Shall the shadowe go ten degrees forwarde, or shal it turne ten degrees backwarde? Ezechias sayde: It is an easy thinge for the shadowe to go ten degrees downewarde, þe is not my mynde: but that it go ten degrees backwarde. Then cryed the prophet Esay vnto the LORDE, \* and the shadowe wente backe ten degrees in Achas Dyal, which he was descended afore.

Eccl. 48. e

Esay 39. a

At the same tyme Merodach Baladan the sonne of Baladan kynge of Babilon, sent letters and presentes vnto Ezechias, for he had herde that Ezechias had bene sicke. And Ezechias reioysed with them, and shewed them all the house of rotes, the syluer, golde, spices, and the best oyle, and the house of ordinaunce, and all that was founde in his treasures. There was nothyng in his house and in all his domynion, but Ezechias shewed it them.

**T**hen came Esay the prophet vnto kynge Ezechias, and sayde vnto him: What haue these men sayde? and whence came they vnto the? Ezechias sayde: They came to me out of a farre countre, even from Babilon. He sayde: What haue they sene in thyne house? Ezechias sayde: They haue sene all that is in my house, and there is nothyng in my treasures but I haue shewed it them. Then sayde Esay vnto Ezechias: Heare the wordes of the LORDE: Beholde, \* the tyme cometh, that it shall all be caryed awaye vnto Babilon, and whatsoeuer thy fathers haue layed vp vnto this daye, and there shall nothyng be left, sayeth the LORDE. \* Yee and the children which come of the, whom thou shalt beget, shalbe taken awaye, to be chamberlaynes in the kynge of Babilons palace. Ezechias sayde vnto Esay: It is good that the LORDE hath spoken. And he sayde morouer: Let there be peace yet and faithfulness in my tyme.

2. Re. 24. c  
and 27. b  
Iere. 32. c

Dan. 1. a

What more there is to saye of Ezechias, and all his power, and what he dyd, and of the pole and water condyte, wher by he conueyed water in to the cite, beholde, it is wrytten in the Cronicles of the kyniges of Iuda.

2. Par. 32. f

\* And Ezechias fell on slepe with his fa-

## The xxi. Chap.

thers, and Manasses his sonne was kynge in his steade.

### The XXI. Chapter.

**M**anasses was twelue yeare olde, whan he was made kynge, and reigned syue and fyftee yeare at Jerusalem. His mothers name was Zephziba. And he dyd that which was euell in þe sight of the LORDE (even after the abhominacions of the Zeithen, whom the LORDE expelled before the children of Israel) and wared forwarde, and builded vp the hye places which his fathr Ezechias had destroyed, and set vp Baals altares, and made grones (as Achab the kynge of Israel dyd) and worshipped all the hoost of heauen, and serued them. And buylded altares in the LORDES house, wherof the LORDE sayde: I wyll set my name at Jerusalem. And in both the courtes of the house of the LORDE buylded he altares vnto all the hoost of heauē. And caused his sonne to go thorow the fyre, and regarded byrdes cryenge and tokens, and maynteyned soothsayers, and expounders of tokens, and so moch dyd he of this which was euell in the sight of the LORDE, that he prouoked him vnto wiath.

A groue Idol also which he had made, set he in the house, wherof the LORDE sayde vnto Dauid and to Salomon his sonne: In this house, and at Jerusalem, which I haue chosen out of all the trybes of Israel, wil I set my name for ever, and wyl not cause þe fore of Israel to be remoued eny more from the londe, which I gaue vnto their fathers, yee so that they obserue and do acordynge vnto all that I haue charged them, and after all the lawe that my seruauit Moses commaunded them. Neuertheles they wolde not herken, but Manasses disceined them, so þe they dyd worse then the Zeithen, whom the LORDE expelled before þe children of Israel.

Then spake the LORDE by his seruantes the prophetes, and saide: Because that Manasse the kynge of Iuda hath gone these abhominacions, which are worse then all of abhominacions that the Amorites haue done which were before them, and hath caused Iuda also to synne agaynst their God, therefore thus sayeth the LORDE God of Israel: Beholde, I wyll brynge soch a plage vpon Jerusalem and Iuda, that who so euer heareth it, both his eares shal glowe, and ouer Jerusalem wyll I stretch forth the lyne of Samaria, and the weighte of the house of Achab, and wyll wype out Jerusalem, even as one wyppeth a platter, and I wyl querthron it.

## The iiii. boke of the kyniges.

And þe remnaunt of myne inheritaunce wil I cast out, and seater them abroad, and wil deliuer them in to the handes of their enemies, to be spoyled and rent of all their enemies: because they haue done þe which is euell in my sight, and haue prouoked me vnto wiath, sence the daye that I broughtre their fathers out of Egypte, vnto this daye. Manasses also shed excedinge moch innocent bloude, so longe tyll Jerusalem was full on euery syde, with out the synnes wherwith he caused Iuda for to synne, so þe they dyd that which was euell in the sight of the LORDE.

What more there is to saie of Manasses, and all that he dyd, and his synnes which he comytted, beholde, it is wrytten in the Cronicles of the kyniges of Iuda. And Manasses fell on slepe with his fathers, and was buried in the garden besyde his house, namely, in the garden of Osa, and Amon his sonne was kynge in his steade.

Two and twenty yeare olde was Amon whan he was made kynge, and he reigned two yeare at Jerusalem. His mothers name was Mesumleth, þe doughter of Harus of Iarba, and he dyd euell in the sight of the LORDE, as Manasses his father had done, and walked in all the waye which his father walked, and serued the Idols which his father had serued, and worshipped them, and forsoke the LORDE the God of his father, and walked not in the waye of the LORDE.

And his seruantes conspyred agaynst Amon, and slewe the kynge in his house. But the people of the londe slewe all them þe had conspyred agaynst kynge Amon. And the people of the londe made Josias his sonne kynge in his steade. As for other thinges that Amon dyd, beholde, they are wrytten in the Cronicles of the kyniges of Iuda. And he was buried in his graue in Osa's garde. And Josias his sonne was kynge in his steade.

### The XXII. Chapter.

**J**osias was eight yeare olde whan he was made kynge, and reigned one and thirtie yeare at Jerusalem. His mothers name was Jedida the doughter of Adaia of Bascath, and he dyd that which was righte in þe sight of the LORDE, and walked in all þe waye of Dauid his father, and turned not asyde, nether to the righte hande nor to the lefte.

And in the eighteenth yeare of kynge Josias, the kynge sent Saphan þe sonne of Asaia the sonne of Mesulam the scribe, in to þe house of the LORDE, and sayde: \* Go vp to Helchias the hye prest, that the money that

## The xxij. Chap. Fo. lxxvij.

is brought vnto þe house of þe LORDE (which the tresholde keepers haue gathered of þe people) maye be deliuered vnto them, that they maye geue it to the workmen which are appoynted in the house of the LORDE, and to geue it vnto the labourers in the house (þe they maye repayre the decaye of the house) namely, vnto the carpenters, and buylders, and masons, and to them þe bie timber and fre stone for the repainge of the house: but so þe there be no accomptes taken of them concernynge the money, that is vnder their hande, but þe they deale withall vpon credence.

And Helchias þe prest sayde vnto Sapha the scribe: \* I haue founde the boke of the lawe in the house of the LORDE. And Helchias gaue the boke vnto Saphan, that he might reade it. And Saphan the scribe bare it vnto the kynge, and brought him worde agayne, and sayde: Thy seruantes haue gathered together þe money þe was founde in the house, and haue deliuered it vnto the workmen, which are appoynted in þe house of the LORDE. And Saphan the scribe tolde the kynge and sayde: Helchias the prest hath deliuered me a boke, and Saphan red it before the kynge.

2. Pa. 24. e

But whan the kynge herde the wordes of the boke of lawe, he rente his clothes. And the kynge comaunded Helchias the prest, and Ahicam the sonne of Saphan, and Achbor the sonne of Michaia, and Saphan the scribe, and Asaia þe kynges seruauit, and sayde: Go ye waye and axe counsell at the LORDE for me, for the people, and for all Iuda, concernynge the wordes of this boke that is founde: for greate is the wiath of the LORDE that is kyndled ouer vs, because of fathers haue not herkened vnto the wordes of this boke, to do all that is wrytten vnto vs therin.

Iere. 27. a

Then wente Helchias the prest, and Ahicam, Achbor, Saphan and Asaia vnto Hulda the prophetisse þe wyfe of Sellu the sonne of Thecua the sonne of Harham the keeper of þe clothes, and she dwelt at Jerusalem in the seconde porte, and they spake vnto her. And she sayde vnto them: Thus sayeth þe LORDE God of Israel: Tell the man that sent you vnto me, Thus sayeth the LORDE: Beholde, I wil brynge euell vpon this place, and the inhabiteurs therof, euen all the wordes of þe lawe which the kynge hath caused to be red, because they haue forsaken me, and brent incense vnto other geddes, to prouoke me vnto wiath with all the workes of their handes. Therefore is my wiath kyndled agaynst this cite, and shall not be quenched.



**B**ut tell this vnto the kyng of Iuda, which hath sent you to are counsell at the LORDE: Thus sayeth the LORDE God of Israel: Because thine hert is not departed fro the wordes which thou hast herde, and hast humbled thyselfe before the LORDE, to heare what I haue spoken agaynst this place and the inhabiteres therof (how that they shall become a very desolacion and curse) & hast rente thy clothes, and wepte before me, I haue herde it, sayeth the LORDE: & therfore wyll I gather the vnto thy fathers, so & thou shalt be put in to thy graue in peace, and thine eyes shall noyse all the euell that I wyll brynge vpon this place. And they brought the kyng worde agayne.

The XXIII. Chapter.



**A**nd the kyng sent forth, and all the Elders in Iuda and Jerusalem resorted vnto him, and the kyng wente vp in to the house of the LORDE, and all the men of Iuda, and all the inhabiteres of Jerusalem with him, the prestes and prophetes and all the people both small and greate, & all the wordes of the boke of the coneuant that was founde in the house of the LORDE, were red in their eares. And the kyng stode vpon a piler, and made a coneuant before the LORDE, that they shulde walke after the LORDE, and to kepe his commaundementes, witnessses, and ordinaunces with all their hert and with all their soule, & they shulde set vp the wordes of this coneuant, which are wyrtten in this boke. And all the people entred in to the coneuant.

And the kyng commaunded helchias the hye prest, and the prestes of the secōde course, and the keepers of the thresholde, & they shulde put out of the temple all the vessels which were made for Baal, and for the groue, and for all the hoost of heauen, & he brent them without Jerusalem in the valley of Cedron, and the dust of them was carryed vnto Bethel.

And he put downe the Remurims, whiche

the kynges of Iuda had founded, to burne incense vpon the hye places, in the cities of Iuda, and aboute Jerusalem. He put downe also them that brent incense vnto Baal, to the Sonne, and the Mōne, and the twolue tokens, and to all & hoost of heauen. And the groue caused he to be carryed from the house of the LORDE out of Jerusalem in to & valley of Cedron, and brent it in the valley of Cedron, and made it to dust, and cast the dust vpon the graues of y comen people. And he brake downe the whoredopers houses which were by the house of the LORDE, wherin the women made mansions for the groue.

And he caused all the prestes for to come out of the cities of Iuda, and suspended & hye places, where the prestes brent incense, from Geba vnto Bersēba. And brake downe the hye places in the portes, that were at & dore of the gate of Josia & shreue of the cite, at the lefte hande as one goeth to the cite porte. Yet had not the prestes of the hye places offred vpon the altare of the LORDE at Jerusalem, but ate vnteuened bread amonge their brethren.

He suspended & Tophet also in the valley of the children of Ennon, that noman shulde cause his sonne or his doughter to go thow & fyre vnto Moloch. And he put downe the hoyses, which & kynges of Iuda had set vnto the Sonne, at the intringe in to the house of the LORDE, besyde the chest of Neham Melech the chamberlayne which was at Paruarim, and the charettes of the Sonne brent he with fyre, and the altares vpon the rose of Achabs perler, which the kynges of Iuda had made. And the altares, which Manasses had made in the two courtes of the house of the LORDE, dyd the kyng brake downe. And rannefrom thence, and cast the dust of them in to the broke Cedron.

And the hye places that were before Jerusalem on the righte hande of Mount Mōshich, which Salomon the kyng of Israel had buylded vnto Astaroth the abhominacion of Sidon, and to Camos the abhominacion of Moab, and to Malcem the abhominacion of the children of Ammon, those dyd the kyng suspende, and brake the pilers, and roted out the grones, and fylled their places with mens bones.

And the altare at Bethel, and the hye place that Jeroboam the sonne of Nebat made, which caused Israel to synne, the same altare brake he downe, and the hye place, & brent the hye place, and made it to dust, and brent vpon the groue. And Josias turned him

aboute, and sawe the granes that were vpon the mount, and caused the bones to the sethed out of the graues, and brent them vpon the altare, and suspended it, acordinge to the worde of the LORDE, & which the man of God cryed out, that tolde this before.

And he sayde: What titell is this, that I se here? And the men of the cite sayde vnto him: It is the graue of the man of God, which came from Iuda, and cried out this that thou hast done agaynst & altare of Bethel. And he sayde: Let him lye, no man touche his bones. Thus were his bones deliuered with the bones of the prophet that came from Samaria.

He put awaye also all the houses of the hye places in the cities of Samaria (which the kynges of Israel had made to prouoke & LORDE vnto wrath) and dyd with them acordinge to all as he had done at Bethel. And all & prestes of the hye places that were there, offred he vpon the altares, and so brent he mens bones thereon, and came agayne to Jerusalem.

And the kyng commaunded the people, and sayde: Kepe Easter vnto the LORDE your God, & as it is wyrtten in the boke of this coneuant. For there was no Easter so keppe as this, sence the tyme of the Judges which indged Israel, and in all the tymes of the kynges of Israel, and of the kynges of Iuda: but in the eighteenth yere of kyng Josias, was this Easter keppe vnto the LORDE at Jerusalem.

And Josias expelled all soythsayers, expounders of tokes, ymages and Idols, and all the abhominacions which were sene in the londe of Iuda and at Jerusalem, that he mighte set vp the wordes of the lawe, which were wyrtten in the boke, that helchias y prest foude in the house of & LORDE.

His like was no kyng before him, which so conuerted vnto & LORDE w all his hert, w all his soule, & with all his strength, acordinge to all the lawe of Moyses. And after him came there not vp soch another. Yet turned not the LORDE from the indignacion of his greate wrath, wherewith he was displeased ouer Iuda, because of all the prouocation wherewith Manasses had prouoked him. And & LORDE sayde: I wil put Iuda out of my presence also, even as I haue put awaye Israel: and this cite which I haue chosen, wyll I cast out, namely, Jerusalem, & the house wherof I sayde: My name shalbe there. What more there is to saye of Josias, and all that he dyd, beholde, it is wyrtten in

the Cronicles of the kynges of Iuda.

In his tyme were Pharaos Necho & kyng of Egypte vp agaynst the kyng of Assyria by the water Euphrates. But kyng Josias wente agaynst him, and dyed at Megiddo, whā he had sene him. And his seruantes caried him deed fro Megiddo, & brought him to Jerusalem, & buryed him in his graue. And the people of the londe toke & Joahas the sonne of Josias, and anoynted him, and made him kyng in his fathers steade.

Ther & twentye yere olde was Joahas whā he was made kyng, & reigned thre monethes at Jerusalem. His mothers name was Hamutal & doughter of Jeremia of Libna. And he dyd & which was euell in & sight of & LORDE, even as his fathers had done. But Pharaos Necho toke him prisoner of Reblatha in the londe of Hemath, & he shulde not reigne at Jerusalem: & rayssed a tare vpon the londe, an hundredth talētes of siluer, & one talente of golde. And Pharaos Necho made Eliachim & sonne of Josias kyng in his father Josias steade, & turned his name Joachim. But Joahas toke he, & brought him in to Egypte where he dyed. And Joachim gauethe siluer & golde vnto Pharaos, yet taxed he the londe, & he mighte geue & syluer acordinge to Pharaos comaundement. Eue ry one amonge the people in & londe taxed he after his abilitie in siluer & golde, to geue it vnto Pharaos. Syne & twentye yere olde was Joachim whan he was made kyng, & reigned eleuen yeres at Jerusalem. His mothers name was Sevida & doughter of Pe daia of Ruma, & he dyd euell in the sight of the LORDE, even as his fathers had done.

The XXIII. Chapter.

In his tyme came vp Nabuchodonosor & for & kyng of Babilon, & Joachim was in subieccion vnto him iij. yere. And he turned back, & rebelled agaynst him. And & LORDE sent men of watre vpon him out of Chaldea, out of Syria, out of Moab, & fro amonge the childre of Ammon, & caused the for to come in to Iuda, to destroe it acordinge to the worde of the LORDE, which he spake by his seruantes the prophetes. It fortuned enē so vnto Iuda, & acordinge to & worde of the LORDE, that he wolde put them awaye from his presence, because of & synnes of Manasses which he dyd, & because of the innocent bloude that he shed. And he fylled Jerusalem with innocent bloude, therfore wolde not the LORDE be reconcyled.

What more there is to saye of Joachim, and all that he dyd, beholde, it is wyrtten in

Par. 35. a

That is  
Jecho-  
nias.

iere. 22. b

4. Re. 23. 1



## The iij. boke of the kyniges.

the Cronicles of the kyniges of Juda. And Joachim fell on slepe with his fathers. And Joachim his sonne was kynge in his steade. And the kynge of Egypte came nomore out of his londe: for the kynge of Babilon had conquered all that was the kynge of Egypte, from the ryuer of Egypte vnto the water Euphrates. Eightene yeare olde was Joachim whan he was made kynge, and reigned thre monethes at Jerusalem. His mothers name was Nebustha the daughter of Elnathan of Jerusalem. And he dyd euell in the sighte of the LORDE, euen as his father had done.

**C** At the same tyme wente the seruantes of Nabuchodonosor kynge of Babilon vnto Jerusalem, and came vpon the cyte with ordinaunce of warre. And whan Nabuchodonosor and his seruantes came to the cite they layed sege vnto it. But Joachim & kynge of Juda wente forth to the kynge of Babilon with his mother, with his seruantes, with his rulers and chamberlaynes. And the kynge of Babilon receaued him in the eight yeare of his reigne.

**A** And he toke forth fro thence all the treasure in the house of the LORDE, and in the kynges house, and brake all the golden vessell & Salomon the kynge of Israel had made in the house of the LORDE (acordynge as the LORDE had sayde) and caryed awaye all Jerusalem, all the rulers, all the mightie men, euen ten thousande prisoners, and all the carpenters, and all the smithes, and lefte none behynde but the poore people of the londe.

**D** And he caryed Joachim awaye vnto Babilon, and the kynges mother, the kynges wyues, and his chamberlaynes: and the mightie men of the londe led he awaye prisoners also from Jerusalem vnto Babilon, and seven thousande of the best men, and a thousande carpenters and smithes, and all the stronge men of warre. And the kynge of Babilon made Matania his vncle kynge in his steade, and turned his name Sedechias.

**I** One and twentye yeare olde was Sedechias, whan he was made kynge, and reigned eleyen yeare at Jerusalem. His mothers name was Amithal the daughter of Jeremia of Libna. And he dyd euell in the sighte of the LORDE, euen as Joachim dyd: for thus fortuneth it vnto Jerusalem wher the wrath of the LORDE, tyll he had cast them out fro his presence. And Sedechias fell awaye fro the kynge of Babilon.

The XXV. Chapter.

## The xxv. Chap.



**A** And it fortuneth, that in the nyenth yeare of his reigne, vpon the tenth daye of the tenth moneth, Nabuchodonosor the kynge of Babilon came with all his power agaynst Jerusalem. And they layed sege vnto it, and buylded stronge holdes rounde aboute it. Thus was the cite besegged vnto the eleuenth yeare of kynge Sedechias. But on the nyenth daye of the fourth moneth was the hunger so stronge in the cite, that the people of the londe had nothinge to eate. And the cite was broken vp, & all the men of warre fled in the night by the waye of the porte betwene the two walles, which goeth to the kynges garde. But the Caldees laye aboute the cite. And he fled by the waye to the playne felde. Neuertheles the power of the Caldees folowed after the kynge, and toke him in the plaine felde of Jericho: and all the men of warre that were with him, were scattered abroad from him. And they toke the kynge, and led him vp to the kynge of Babilon vnto Reblatha. And he gaue iudgment vpon him. And they slewe Ezechias children before his eyes, and put out Sedechias eyes, and bounde him with cheynes, and caryed him vnto Babilon.

Vpon the seventh daye of the fyfth moneth, that is the ninetenth yeare of Nabuchodonosor kynge of Babilon, came Nabusaradan the chiefe captayne the kynge of Babilons seruant, vnto Jerusalem, and brennt the house of the LORDE, and the kynges house, & all the houses at Jerusalem, and all the grete houses brennt he with fyre. And all the power of the Caldees which was with the chiefe captayne, brake downe the walles rounde aboute Jerusalem. As for the other people that yet were lefte in the cite, and were sellid vnto the kynge of Babilon, and the other common people, Nabusaradan the chiefe captayne caryed them awaye. And of the poore people dyd the chiefe captayne leaue in the londe to be wyne gardeners and plowmen.

But the brasen pilers in the house of the

## The iij. boke of the kyniges.

LORDE, and the seates, and the brasen lauer that was in the house of the LORDE, dyd the Caldees brake downe, and caryed the metall vnto Babilon. And the pottes, shouels, fleshokes, spones, & all the brasen vessell that was occupied in the seruyce, caryed they awaye. And the chiefe captayne toke awaye the censours and basens that were of golde and syluer, two pilers, one lauer, and the seates that Salomon had made for the house of the LORDE. The metall of all these ornaments coulde not be weyed. Eightene cubytes hie was one piler, and the knoppe theron was of brasen also, & thre cubytes hie: & the rope and the pomgranates vpon the knoppe rounde aboute, were all of brasen. After the same maner was the other piler also with the rope.

**C** And the chiefe captayne toke Seraia the prest of the first course, & Sophony the prest of the seconde course, and thre doctepers, and one chamberlayne out of the cite, which was appoynted ouer the men of warre: and fyve men that were euer before the kynge, which were founde in the cite: and Sophar the captayne, which taughte the people of the londe to fight: and thre score men of the people of the londe, that were founde in the cite: these dyd Nabusaradan the chiefe captayne take, and broughte them to the kynge of Babilon vnto Reblatha. And the kynge of Babilon slewe them at Reblatha in the londe of Hemath. Thus was Juda caryed awaye out of his awne londe. But ouer the remnant of the people in the londe of Juda, whom Nabuchodonosor the kynge of Babilon lefte behynde, he set Godolias the sonne of Ahicam the sonne of Saphan. Now whan all the captaynes of the soudyers, & the men herde, that the kynge of Babilon had made Godolias gouernoure, they came to Godolias vnto Mispa, namely, Ismael the sonne of Nethanias, & Johanna the sonne Carea, & Seraia the sonne of Tanhometh the Netopharite, & Iesaias the sonne of Maechatid their men. And Godolias swaue vnto them & to their men, & sayde vnto them: Feare not ye the officers of the Caldees, tary in the londe, & submytte youre selues vnto the kynge of Babilon, & ye shal prospere. But in the seventh moneth came Ismael the sonne of Nethanias the sonne of Elisama (of the kynge's kynred) and ten men with him, and slewe Godolias, and the Jewes and Caldees that were with him at Mispa. Then all the people gat them vp, both small and grete, and the captaynes of the hoost, and came in to Egypte, for they were afrayed of the Caldees.

## The xxv. Chap. Fo. lxxix.

Howbeit in the seven and thirtieth yeare after that Joachim the kynge of Juda was caryed awaye on the seven and twenty daye of the twelveth moneth, Evilmerodach the kynge of Babilon in the first yeare of his reigne, lifte vp the heade of Joachim the kynge of Juda out of prison, and spake louyngly vnto him, and set his trone aboue the trones of the kynges that were with him at Babilon, and chaunged the clothes of his captivitye. And he ate allwaye before him as long as he lyued. And he appoynted him his porcion, which was euer geue him daylie of the kynge, as long as he lyued.

The ende of the fourth boke of the kyniges.

## The first boke of the Cronicles, called Paralipomenon.

What this boke conteyneth.

- Chap. I. II. A rehearsynge of the generations.
- Chap. III. Of Dauid and his sonnes.
- Chap. IIII. A register of the children of Juda.
- Chap. V. A register of the children of Simed.
- Chap. VI. A register of the Rubenites.
- Chap. VII. A register of the children of Levi.
- Chap. VIII. Of the children of Isachar & Ben Jamin.
- Chap. IX. Of the trybe of Ben Jamin.
- Chap. X. The nombre of the Israelites, that were caryed awaye vnto Babilon.
- Chap. XI. The battayll of the Philistynes agaynst Saul and his sonnes.
- Chap. XII. How Dauid was anoynted kynge, and of his kyngdome.
- Chap. XIII. Of Dauids worthy men of warre, which came vnto him out of all the trybes.
- Chap. XIII. How the other trybes were called, and how they fetched awaye the Arke.
- Chap. XV. How Dauid sendeth tymbre vnto Dauid. Of Dauids wyues. He overcommeth the Philistynes.
- Chap. XVI. Dauid appoynteth the Levites to beare the Arke.
- Chap. XVII. The Arke is set in the Tabernacle, with sacrifice and thankesgeuyng.
- Chap. XVIII. God forbydeth Dauid to buylde the temple.
- Chap. XIX. Dauid subdueth the enemies on euery syde.
- Chap. XX. Hanun the kynge of Amon dealeth shamefully with Dauid seruantes, that come to comforte him.
- Chap. XXI. Of certayne batels which Dauid winneth with worship.
- Chap. XXII. Dauid nombreth the people, and displeaseth the LORDE, which punisheth the people for his sake.
- Chap. XXIII. Dauid prepareth tymbre and stone, golde & syluer for the buyldinge of the temple.



# The i. boke of the Cronicles.

## The first. Chap.

Chap. XXIII. XXV. David in his age before his death, appoynteth the offices in the house of God.  
Chap. XXVI. The office of the children of Asaph, Heman, and Jedithun.  
Chap. XXVII. The office of the porters.  
Chap. XXVIII. The office of the captaynes among the tribes.  
Chap. XXIX. The wordes of David to the captaynes, to the people and to Salomon.  
Chap. XXX. How David talketh of buyldinge the temple, and what the prynces geue ther to.

### The first Chapter.



**A**dam, Seth, Enos, Renan, Mahalaleel, Jared, Henoch, Mathusalah, Lamech, Noe, Sem, Ham & Japhet.

The children of Japhet are these: Gomer, Magog, Madai, Javan, Tubal, Mesech and Thiras. The children of Gomer are these: Ascanas, Riphat Togarma. The children of Javan are these: Elisa, Tharjisa, Chitim and Dodanim.

The children of Ham are these: Chus, Misraim, Phut & Canaan. The children of Chus are these: Seba, Henila, Sabtha, Keyma & Sabthecha. The children of Keyma are these: Sheba & Dedan. Chus, begat Nemrod, & beganne to be mighty upon earth. Misraim begat Ludim, Enanim, Lehabim, Naphtuhim, Pathusim, and Caslathim: of whom came the philistynes and Caphtorims. Canaan begat Sidon his first sonne: Heth, Jebusi, Amori, Girgosi, Heui, Arki, Si m, Arnadi, Zemari and Hemathi.

The children of Sem are these: Elam, Asur, Arphachsad, Lud, Aram, Uz, Hul, Gether & Masch. Arphachsad begat Salah. Salah begat Eber. Unto Eber there were borne two sonnes: the name of the one was Peleg, because that in his tyme the worlde was decayed, and his brothers name was Jactan. And Jactan begat Almodad, Saleph, Hazarmaphet, Jarah, Hadorai, Usal, Dikela, Ebal, Abimael, Seba, Ophir, Henila and Jobab. These all are the children of Jactan.

Sem, Arphachsad, Salah, Eber, Peleg, Regu, Serug, Nahor, Terah, Abram, that is Abraham. The children of Abraham are these: Isaac and Ismael. This is their generation: The first sonne of Ismael: Nebaioth, Cedar, Abdeel, Mitsam, Misma, Dumma, Misasa, Hadad, Thema, Jethur, Naphis & Kedma. These are the children of Ismael.

The children which Betura Abrahams

concubine bare, are these: Simram, Jada Medan, Midian, Jeshak and Suah. The children of Jactan are these: Seba and Dedan. And the children of Midian are: Ephraim, Henoch, Abida and Eldaa. All these are the children of Betura. Abraham begat Isaac. The children of Isaac are: Esau and Israel. The children of Esau are: Eliphas, Reguel, Jeus, Jaclan, Korah. The children of Eliphas are, Theman, Omar, Zephi, Gaethan, Renas, Thimna & Amalek. The children of Reguel are: Nahath, Saraph, Samma and Misa.

The children of Seir are: Lothan, Sobal, Zibeon, Ana, Disan, Ezer, Disan. The children of Lothan are: Hori and Homam. Thimna was the sister of Lothan. The children of Sobal are: Aluan, Manahath, Ebal, Sephi, Onam. The children of Zibeon are: Aia and Ana. The children of Disan are: Haman, Esban, Jethian and Charan. The children of Ezer are: Bilhan, Seauan & Acan. The children of Disan are: Uz and Aran.

These are the kynges which reigned in the lode of Edom, or ever there reigned any kyng amonge the children of Israel: Bela the sonne of Beor, and the name of his cite was Dinhaba. And when Bela dyed, Jobab the sonne of Serah of Bostra was kyng in his steade. And when Jobab dyed, Husham out of the Themanites was kyng in his steade.

When Husham dyed, Hadad the sonne of Bedad (which smote the Midianites in the felde of Moabites) was kyng in his steade, & the name of his cite was Aith. When Hadad dyed, Samla of Masrek was kyng in his steade. When Samla dyed, Saul of Rehobeth by the water syde, was kyng in his steade. When Saul dyed, Baal Havan the sonne of Achbor was kyng in his steade. When Baal Havan dyed, Hadad was kyng in his steade, and the name of his cite was Pagi, & his wyues name was Mehetabeel the doughter of Marred, & doughter of Mesahab.

But when Hadad dyed, there were prynces at Edom: prynce Thimnah, prynce Aua, prynce Jetheth, prynce Ahalitama, prynce Ela, prynce Pinon, prynce Renas, prynce Theman, prynce Mibzar, prynce Magdiel, prynce Iram. These are the prynces of Edom.

### The II. Chapter.

These are the children of Israel: Ruben, Simeon, Levi, Juda, Issachar,

# The i. boke of the Cronicles.

## The ii. Chap. Ho. lxxx.

Zabulon, Dan, Joseph, Be Jamin, Nephthali, Gad & Aser. The children of Juda: Er, Onan & Sela: these three were borne unto him of his doughter Sina & Cananitisse. Howbeit his first sonne of Juda was wicked before his lord, & therefore he slewe him. But Thamar his sonnes wife bare him Phares & Zarah, so all his children of Juda were fyve.

The children of Phares are, Hestrom and Hamuel. The children of Zarah are, Simri, Echan, Heman, Chalcol, Dara, which all are fyve in nombre. The children of Charai are, Achai, which troubled Israel, whan he synned in the thinge that was damned. The children of Echan: Asaria.

The children which were borne unto Hestrom, are: Raia, Thalubai. Ram begat Aminadab. Aminadab begat Naasson the prynce of the children of Juda. Naasson begat Salmon. Salmon begat Boos. Boos begat Obed. Obed begat Isai. Isai begat Eliab his first sonne, Abinadab the seconde, Samma the thirde, Nathanael the fourth, Raddai & fifth, Ozem & sixte, David & vij. And their sisters were Zerna & Abigail.

The children of Zerna are these three: Abisai, Joab & Asahel. Abigail begat Amasa. The father of Amasa was Jether an Israhel. Caleb the sonne of Hestrom be- (maelice) gat Asuba & woman, & Jerigoth. And these are the same womans children: Jaser, Sobab, and Ardon. But whan Asuba dyed, Caleb toke Ephrat, which bare him Hur. Hur begat Uri. Uri begat Bezaleel.

Afterwarde laye Hestrom with his doughter of Machir the father of Gilead, & he toke her whan he was thre score yere olde, and she bare him Segub. Segub begat Jair, which had thre & twentye cities in the londe of Gilead. And he toke out of the same Jeshur and Aram the townes of Jair, and Renath with the vyllages therof, thre score cities. All these are the children of Machir & father of Gilead. After his death of Hestrom in Caleb Ephrata, lefte Hestrom his wife unto Abia: which (wife) bare him Ashur & father of Thecoa.

Jerahmeel the first sonne of Hestrom had children: the first Ram, Bona, Oren and Ozem and Abia. And Jerahmeel had yet another wife, whose name was Athara, she is mother of Onam. The children of Ram the first sonne of Jerahmeel are, Maaz, Jamin and Eter.

Onam had children: Samai and Jada. The children of Samai are, Nadab & Abisur. Abisurs wife was called Abihail, which

bare him Abban and Mosib. The children of Nadab are, Seled and Appaim. And Seled dyed without children. The children of Appaim: Jesei. The children of Jesei: Sesan. The children of Sesan: Abelai. The children of Jada & brother of Samai are, Jether & Jonathan. But Jether dyed without children. The children of Jonathan are, Peleth and Sasa: These are the children of Jerahmeel. As for Sesan, he had no sonnes, but a doughter. And Sesan had a seruante an Egipcian, whose name was Jatha. And Sesan gaue his doughter unto Jatha his seruante to wife, which bare him Achai. Achai begat Nathan. Nathan begat Sabad. Sabad begat Ephal. Ephal begat Obed. Obed begat Jehu. Jehu begat Asaria. Asaria begat Halez. Halez begat Elleasa. Elleasa begat Sissemai. Sissemai begat Sallum. Sallum begat Jekania. Jekania begat Elisama.

The children of Caleb the brother of Jerahmeel are, Mefa his first sonne, which is the father of Siph, and of the children of Maresa the father of Hebron.

The children of Hebron are, Corah, Thapuah, Rekem, & Saina. Sama begat Raham & father of Jarkaam. Rekem begat Samai. The sonne of Samai was called Maon, & Maon was his father of Bethzur.

Epha Calebs concubine bare Haram, Mosa & Gases. Haram begat Gases. The children of Jahdai are, Rekem, Jotham, Gesan, Pelet, Epha and Saaph. Maecha Calebs concubine bare Seber and Thirhena. And she bare Saaph also & father of Madmanna, and Scheua the father of Machbena, and the father of Gibe. But Achsa was Calebs doughter.

These were the children of Caleb: Hur his first sonne of Ephrata, Sobal the father of Kiriath Jearim, Salma & father of Bethlehem, Hareph & father of Beth Sader. And Sobal the father of Kiriath Jearim had sonnes, namely the halfe kynged of Manuhoth.

The kyngeds at Kiriath Jearim were, Jethites, Puthites, Gumathites & Misraites. From these came forth the Zaregathites & Esbaolites. The children of Salma are Bethlehem & the Metephathites the crowne of the house of Joab, and the halfe of the Manahites of the Zareite. And his kyngeds of the scribes which dwelt at Jabes, are, Thireathites, Simeathites, Suchothites, these are the Kenites, & came of Hamath the father of Beth Rechab.

### The III. Chapter.



21  
Regia  
These are the childre of David, which  
were borne vnto him in Hebron. The  
first sonne, Amnon of Abinoam the  
Iezraelitisse: the seconde, Daniel of Abigail  
the Carmelitisse: the thirde, Absalom & sonne  
of Maacha & daughter of Thalmai kyn  
ge of Gesur: the fourth, Adonias the sonne  
of Hagith: the fisch, Saphathia of Abital:  
the sixte, Iechream of his wife Eglā. These  
sixe were borne vnto him at Hebron, for he  
reigned there viij. yeare & sixe monethes. But  
at Ierusalē reignēd he thre & thirtie yeare.

And these were borne vnto him at Jeru-  
salem: Simea, Sobab, Nathan, \* Salomō:  
these foure of Bethseba & daughter of Am-  
niel. And Jebear, Elisama, Eliphalet, Ho-  
ga, Nepheg, Japia, Elisama, Eliada, Eli-  
phelet, these nyne. These all are y childien of  
David, besyde those y were the childie of &  
cōcubynes. \* And Tamar was their sister.

Salomons sonne was Roboam, whose sonne was Abia, whose sonne was Asa, whose sonne was Josaphat, whose sonne was Joram, whose sonne was Ahasia, whose sonne was Joas, whose sonne was Amasias, whose sonne was Asaria, whose sonne was Jotham, whose sonne was Achas, whose sonne was Ezechias, whose sonne was Manasses, whose sonne was Amon, whose sonne was Josias. The sonnes of Josias were: & first, Johanna: the seconde, Joachim: the thirde, Sedechias: the fourth, Sallum. The child:en of Joachim were, Jechonias, whose sonne was Sedechias.

C  
Matt. i. b The childre of Jechonias which were ta  
ken prisoners, were \* Selathiel, Malchiram,  
Phadaia, Semeazar, Jekania, Hosanna,  
Nedabiah. The childre of Phadaia were: Zo  
robabel z Simei. The childre of Zorobabel  
were: Mesullam z Hanania, z their sister Se  
lomith, and Hasuba, Ohel, Barachias, Hasa  
dia, Jusbabases, these fyue. The children of  
Hanania were: platia z Jesaia, whose son  
ne was Rephaia, whose sonne was Arnan,  
whose sonne was Obedia, whose sonne was  
Sachania. The children of Sachania were:  
Semaia. The children of Semaia were: Ha  
tus, Jegeal, Bariah, Nearia, Saphat z Se  
sa, these sixe. The children of Nearia were:  
Elioenai, Ezechias z Asitah, these thre. The  
childre of Elioenai were: Hodia, Eliasib,  
platia, Akub, Johanna, Delaia and Anani,  
these seven.

### The III. Chapter.

2  
Gen. 32. a

The children of Juda were: Phares,  
Zesrom, Charmi, Hur z Sobal. Re-  
hoia the sonne of Sobal begat Ja-

**hath. Jahath begat Ahumai and Labab. These are the kynreds of the Saregathites, Elle & father of Etha, Jesreel, Jesina, Jed bas and their sister was called Hazeleponi; and Penuel the father of Gedor, & Esar the father of Husa. These are the children of Hur the first sonne of Ephrata & father of Bethleem.**

\* Ashur & father of Thecoa had two wy  
nes, Zellea & Naera: and Naera bare Abu  
sam, Zepher, Thennu, & Abastari: these are  
the childre of Naera. The childre of Zellea  
were: Zereth, Jezohar and Ethnan. Thos be  
gat Anub and Hazobeba, and the kynred of  
Aharhel the sonne of Harum. Jaebes was  
more honorable then his brethre, and his mo  
ther called him Jaebes, for she sayde: I ha  
ue borne him with trouble.

And Iacbes called vpon the God of Iſrael, & ſayde: \* If thou wilt bleſſe me, and increaſe the borders of my londe, & yf thy hande be with me, & thou deliuer me from euill, & it trouble me not. And God cauſed it ſo to come that he ſayd.

Chalub the brother of Snah begat Meshir: he is the father of Esthon. Esthon begat Bethrapha, Passah, and Thehima: father of the cite of Nahas: these are the men of Recha. The children of Renas were: Athniel and Sarais. The childre of Athniel were, Hathath.

And Meonothai begat Alpha. And Sa-  
raia begat Joab the father of Geharassim;  
for they were carpenters. The childre of Ca-  
leb the sonne of Jephune were: Jrs, Ela z  
Naam. The children of Ela were: Amas.  
The children of Jehaleleel were: Siph, Si-  
pha, Thiria, z Afaricel. The childre of Esra  
were: Jether, Mered, Ephraim z Jalon, z Tha-  
har with Miriam, Samai, Jeshbah the fa-  
ther of Eschemoa, z his wife Judi Ja bare  
Jered the father of Geder, Heber the father  
of Socho, Jethuiah z father of Sanoah;  
these are the children of Bithia the doughty  
ter of Pharao, which Marcd toke.

The childre of the wise Hodia the sister of  
Naham & father of Regila, were, Hagat  
mi & Eschemoa the Maechathite.

The children of Simon were: Amnon, Rimma z Benhanan, Thiflon. The children of Jesai were: Sobeth, and Ben Sobeth.

The childre of Sela & sonne of Juda were: Er, & father of Lecha. Laeda the father of Marefa, & the kynred of & lynnentwens in & house of Aſſbea: & Jotim, & the men of Coſebo, Joas & Seraph, which were householders in Moab, and dwelt at Lahem and

The i. booke of the Cronicles. The v. Chap. Fo. lxxxi.

**Zadebarim** **Athikim**. These were port-  
mers, and dwelt amonge plantes and hedges,  
besyde the kynge in his busynes, and came &  
dwelt there.

## The V. Chapter,

**T**he children of Simeon were Nemuel, Jamin, Jarib, Serah, Saul: & whose sonne was Sallum, whose sonne was Mipsam, whose sonne was Misima. The childre of Misima were, Samuel, whose sonne was Sachur, whose sonne was Simei. Simei had sixtene sonnes and sixe daughters, and his brethren had not many childre. And all their kynred multiplied not as the children of Juda. But \* they dwelt at Bersēba, Molada, Hazar Sual, Bilha, Ezem, Tholad, Bethuel, Harma, Ziclag, Beth Marchaboth, Hazarsuffim, Beth Birei, and Saraim: these were their cities vntyll the tyme of kynge Dauid. And their townes, Etam, Ain, Rimmon, Tochen, Asan, these fyue cities, & all the vyllages that were aboute these cities, vntyll Baal, this is their habitation and their kynred amonge them.

B And Mesobab, Jamlech, Josa the sonne of Amasia, Joel, Jehu the sonne of Jeschia, the sonne of Seraia, the sonne of Asiel, Elioenai, Iacoba, Jesohaia, Asaia, Adiel, Ismael and Benaia. Sisa the sonne of Sophei, & sonne of Alon, the sonne of Jedaia, the sonne of Simri, the sonne of Semaia. These were famous prynces in their kyndreds of the house of their fathers, and multiplied in nombre.

And they wente forth, that they might come vnto Gedor: to the east syde of the valley, to seke pasture for their shepe. And founde fat and good pasture, and a londe large on both the sydes, quyet and riche: for they of Ham dwelt there afore tyme.

And these that are now describ'd by name, came in the tyme of Ezechias the kynge of Iuda, and smote the tentes and dwellings of those that were founde there, and damned them vnto this daye, and dwelt in their steade, for there had they pasture for their shepe.

There wente of them also (of the children of Simeon) fyue hundred men vnto mount Seir, with their rulers: Platia, Uearia, Rephaia and Vsiel, the children of Iesai, and smote the remnaunt of the Amalechites (which were escaped) and dwelt there vnto this daye.

## The VI. Chapter.

4 **T**he children of Ruben the first sonne  
of Israels for he was the first sonne.

but because he defyled his fathers bed, ther  
fore was his first byrthrighte geuen vnto  
the children of Joseph the sonne of Israel,  
2 he was not rekened to 3 first byrthrighte:  
for vnto Iuda which was mightie amonge  
his brethren, was geuen the pyncipalite be  
fore him, and the first byrthrighte vnto Jo  
seph. The children now of Ruben the first  
sonne of Israel are these: Hanoch, Pallu,  
Zestren and Charmi.

The childre of Johel were, Semata, whose sonne was Gog, whose sonne was Semei, whose sonne was Micha, whose sonne was Reaia, whose sonne was Baal, whose sonne was Beera, \* whom Teglatphalasser the 4.Re. 15  
Kynge of Assiria caried away prisoner. He was a prynce amonge the Rubenites. But his brethien amonge his kynreds (wha they were rekened amonge their generacion) had Jeiel and Sacharia to their heades.

And Bela the sonne of Asan the sonne of  
Sema, the sonne of Joel, \* dwelt at Aroer,  
and vntyll Nebo z Baal Meon. And dwelt  
towards the East, as one cometh to the wil-  
dernes by the water Euphrates: \* for their ca-  
tell were many in the lande of Gilead.

And in þe tyme of Saul they foughte a-  
gaynst þe Agarites, which sell thorow their  
hande, and they dwelle in their tentes towar  
de all the East parte of Gilead.

But the children of Gad dwelt ouer a-  
gaynst them in ʒ countrey of Basan, vntyll  
Salcha. Joel the chiefeſt, and Sapham the  
ſecōde, Jaenai and Saphat at Basan. And  
their brethren of the houſe of their fathers  
were, Michael, Meſullam, Seba, Jozai, Jae-  
can, Sia and U:ber, theſe ſeven.

These are the children of Abihail the sonne of Zuri, the sonne of Taroah, the sonne of Gilead, the sonne of Michael, the sonne of Jesifai, & sonne of Jahdo, the sonne of Bus. Abi the sonne of Abdiel, the sonne of Guni was a ruler in & house of their fathers, and they dwelt at Gilead in Basan, and in & villages therof, and in all the suburbs of Saron, vnto the witemost partes therof. All the se were rekened in the tyme of Jotham the kynge of Iuda, and of Jeroboam the kynge of Israel.

The children of Ruben, the Gaddites & the halfe trybe of Manasses (of such as were fightinge men, which waye they shoulde & swerde, and coulde bende the bowe, and were men of armes) were foure and fortye thousande and seuen hundred and thre score, that wente forth to y<sup>e</sup> warre. And whan they foughte agaynst y<sup>e</sup> Agarites, Jetur, Naphtes and



Nadab helped them, and deliuered 3 Agatrites in to their handes, and all that was w them: for they cried vnto God in 3 batayll. And he herde them, because they put their trust in him. And they caried awaie their cattell, fyue thousande Camels, two hundred 2 fyftrie thousande shepe, two thousande Asses, and an hundred thousande soules of men. For there were many wounded, for why: the battayll was of God. And they dwelt in their steade, vntyll the tyme that they were caried awaye prisoners.

**D** The childre of the halfe trybe of Manasses dwelt in 3 londe: from Basan south vntyll Baal Hermon 2 Seuir, and mount Hermon: for they were many. And these were 3 heades of the house of their fathers, Ephraim, Jessei, Eliel, Asriel, Jeremia, Hodaneia, Jahdiel, mightie valeaunt men, 2 awncient heades in the house of their fathers.

**Re. 15. d** \* And whā they synned agaynst 3 God of their fathers, and wente awhoringe after the goddes of the people of the londe, (whom God had destroyed before them) the God of Israel stered vp the spiete of Phul the kynge of Assiria, and the spiete of Teglatphalassar the kynge of Assiria, and led awaye the Rubenites, Gadaites, and 3 halfe trybe of Manasses, and broughte thē vnto Halah, and Habor, and Hara, and to the water of Golan vnto this daye.

The VII. Chapter.

**A** The children of Leui were, Gerson, Rahath and Merari. The childre of Rahath were, Amram, Jezeher, Hebion and Vsiel. The children of Amram were, Aaron, Moses and Miriam. The children of Aarō were, Nadab, Abihu, Eleasar and Jethamar. Eleasar begat Phineas. Phineas begat Abisua. Abisua begat Buki. Buki begat Vsi. Vsi begat Serahia. Serahia begat Meraioth. Meraioth begat Amaria. Amaria begat Achitob. Achitob begat Sadoc. Sadoc begat Ahimaas. Ahimaas begat Asaria. Asaria begat Johanan. Johanan begat \* Asaria: for he was priest in the house 3 Salomon buylded at Jerusalem. Asaria begat Amaria. Amaria begat Achitob. Achitob begat Zadock. Zadock begat Sallum. Sallum begat \* Helchias. Helchias begat Asaria. Asaria begat \* Seraia. Seraia begat Josedece. But Josedece was caried awaie whā the LORDE caused Iuda 2 Jerusalem to be led awaye captiue by Nabuchodonosor.

The childre of Leui are these: Gerson, Rahath and Merari. These are the names of the childre of Gerson: Libni and Semei.

The names of the childre of Rahath are these: Amram, Jezohar, Hebion and Vsiel. The names of the childre of Merari are: Maheli and Musi. These are the kynreds of the Leuites amonge their householdes.

Gersons sonne was Libni, whose sonne was Jahath, whose sonne was Sima, whose sonne was Joah, whose sonne was Jode, whose sonne was Serah, whose sonne was Jeathrai. Rahaths sonne was Aminadab, whose sonne was Corah, whose sonne was Assir, whose sonne was Elcana, whose sonne was Abiasaph, whose sonne was Assir, whose sonne was Thahath, whose sonne was Vriel, whose sonne was Vsa, whose sonne was

The childre of Elcana were, Ama (Saul) 2 Ahimoth, whose sonne was Elkana, whose sonne was Elkana of Zuph, whose sonne was Mahath, whose sonne was Eliab, whose sonne was Jeroham, whose sonne was Elkana, whose sonne was Samuel. Whose first borne sonnes were Seni and Abia.

Meraris sonne was Maheli, whose sonne was Libni, whose sonne was Simei, whose sonne was Vsa, whose sonne was Simea, whose sonne was Haggia, whose sonne was Asaia.

These are they whom Dauid appoynted to synge in the house of the LORDE, where the Arke rested, 2 they mynistred before the habitation of the Tabernacle of witnes singinge, vntyll Salomon had buylded the house of the LORDE at Jerusalem, and they stode after their maner in their office. And these are they 3 stode 2 their childre. Of 3 childre of Rahath was Heman 3 synger, the sonne of Joel, the sonne of Samuel, the sonne of Elkana, the sonne of Jeroham, 3 sonne of Eliel, the sonne of Thohah, the sonne of Zuph, the sonne of Elkana, the sonne of Mahath, the sonne of Amasai, the sonne of Elkana, the sonne of Johel, the sonne of Asaria, the sonne of Sophonias, the sonne of Thahath, the sonne of Assir, the sonne of Abiasaph, the sonne of Corah, the sonne of Jezehar, the sonne of Rahath, the sonne of Leui, the sonne of Israel.

And his brother Assaph stode at his right hande, and Assaph was the sonne of Barchia, the sonne of Simea, the sonne of Michael, 3 sonne of Maaseia, the sonne of Malchija, the sonne of Athin, 3 sonne of Serah, the sonne of Adia, the sonne of Ethan, the sonne of Sima, the sonne of Simei, the sonne of Jahath, the sonne of Gerson, the sonne of Leui.

Their brethren the childre of Merari, stode on the lefte hande, namely, Ethan the

sonne of Busi, the sonne of Abdi, the sonne of Maluch, the sonne of Hasabia, the sonne of Amasia, the sonne of Helchia, 3 sonne of Amzi, the sonne of Bani, the sonne of Samer, the sonne of Maheli, the sonne of Musi, the sonne of Merari, the sonne of Leui.

As for their brethre the Leuites, they were geuen to all the offices in the habitation of the house of the LORDE: but the office of Aaron and his sonnes was to kyndle the fyre vpon the altare of burnt offerynges, and vpon the altare of incense, and to all the busynes in the most holy, and to make attonement for the people, accordinge as Moses 3 seruaunt of God commaunded.

These are the childre of Aaron: Eleasar his sonne, whose sonne was Phineas, whose sonne was Abisua, whose sonne was Buki, whose sonne was Vsi, whose sonne was Serahia, whose sonne was Meraioth, whose sonne was Amaria, whose sonne was Achitob, whose sonne was Sadoc, whose sonne was Ahimaas.

**D** And this is their habitation and roome in their borders, namely of Aarons childre of the kynred of 3 Rahathites: for this lot fell vnto them. \* And they gaue thē Hebion in the londe of Iuda, 2 the suburbs of the same rounde aboute. But the felde of 3 cite 2 the villages therof, gaue they vnto Caleb the sonne of Jephune. Thus gaue they vnto the childre of Aaron these fyre cities, Hebion 2 Libna with their suburbs, Jacher, 2 Esthemoa, Zilen, Debir, Asan and Bechsemes, with their suburbs. And out of the trybe of Ben Jamin, Geba, Alemeth and Anathot w their suburbs, so 3 all the cities in their kynred were thirtene. The other childre of Rahath of their kynred, had out of 3 halfe trybe of Manasses, ten cities by lot. The childre of Gerson of their kynred, had out of 3 trybe of Isachar, 2 out of the trybe of Asser, 2 out of the trybe of Nephtali, 2 out of the trybe of Manasses in Basan, thirtene cities. The childre of Merari of their kynred, had by lot out of the trybe of Ruben, 2 out of the trybe of Gad, and out of the trybe of Zabulon, twelue cities.

And vnto 3 Leuites gaue the childre of Israel cities with their suburbs, namely by lot, out of the trybe of the childre of Iuda, 2 out of the trybe of the childre of Simeon, 2 out of the trybe of the childre of Ben Jamin, euen those cities, which they appoynted by name. \* But the kynreds of the childre of Rahath had the cities of their borders out of the trybe of Ephraim.

So gaue they now vnto thē (namely vnto the kynred of the childre of Rahath) 3 fyre cities, Sichem vpon mount Ephraim, Geser, Jakmeam, Berthoron, Aialon, and Gath Rimon with their suburbs. And out of 3 halfe trybe of Manasses, Aner and Belem with their suburbs. But vnto the childre of Gerson they gaue out of the kynred of the halfe trybe of Manasses, Gola in Basan and Astharoth with their suburbs. Out of the trybe of Isachar, Kedesh, Dabirath Ramoth, and Anem with their suburbs. Out of the trybe of Asser, Masal, Abdō, Hu Koh and Sehol, with their suburbs. Out of the trybe of Nephtali, Kedesh in Galile, Hamon and Kiriat Haim with their suburbs. Vnto the other childre of Merari gaue they out of the trybe of Zabulon, Rimmon and Thabor with their suburbs. And beyōde Jordane ouer agaynst Jericho eastwarde beyōde Jordane out of the trybe of Ruben, Bezer in the wilderness, Jahza, Kedemoth and Mepaath with their suburbs. Out of the trybe of Gad, Ramoth in Gilead, Mahanaim, Hesbon and Jaaser with their suburbs.

The VIII. Chapter.

**A** The children of Isachar were, Thola, Pua, Jasub and Simrom, these fyre. The children of Thola were, Vsi, Rephaia, Jeriel, Jahemai and Jesham and Samuel, heades in the house of their fathers of Thola, 2 mightie men in their kynred, \* in nombre in the tyme of Dauid, two and twenty thousande and sixe hundred. The children of Vsi were, Jeshabiah. The childre of Jeshabiah were, Michael, and Obedia, Joel and Jesia: all these fyre were heades. And with them amonge their kynred in the house of their fathers there were ready harnessed men of warre to the battayll, fyre and thirtie thousande: for they had many wiues and childre. And the mightie men of their brethren in all the kynreds of Isachar, were seue and fyre score thousande, and were all nombred.

The children of Ben Jamin, were, Bela, Becher, and Jedieel, these thre. The children of Bela, were, Elbon, Vsi, Vsiel, Jeremoth 2 Iri, these fyre heades in 3 house of their fathers, mightie men: and were nombred two 2 twenty thousande and fyre and thytie.

The childre of Becher were, Semira, Joas, Eliezer, Eliezer, Amri, Jeremoth, Abia, Anathot 2 Alameh, all these were the childre of Becher, and were rekened in their kynreds after the heades in the house of their fa-



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thers, valeaunt men, twentie thousande, and two hundreth. The children of Jedieel were Bilhan. The childre of Bilhan were, Jous, Ben Jamin, Ehd, Cnaena, Sethan, Tharhis and Abisabar, all these were the children of Jedieel, heades of the fathers, valeaunt men, even seuentene thousande, which wente forth to the warre for to fighte. And Supim and Zupim were the childre of Ir. But Husim were the children of Aher.

Gen. 30. b The children of Nephtali were: Jahziel, Guni, Jezer and Sallum, \* the children of Bilha.

Isa. 17. a The children of Manasses are these: Esriel, whom his concubyne Aramiel dyd beare. \* But (first) begat he Machir the father of Gilead. And Machir gaue wyues vnto Zupim & Supim, & their sisters name was Maecha. His secōde sonnes name was Zelaphehad. \* And Zelaphehad had daughters. And Maecha & wife of Machir bare a sonne whose name was Phares, & his brothers name was Sares, and his sonnes were Vlam and Rakem. Vlams sonne was Bedam. These are the children of Gilead & sonne of Machir the sonne of Manasses. And his sister Molecheth bare Jshud, Abieser and Mahela. And Semida had these children: Ahean, Sichein, Lithi and Amiam.

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C The children of Ephraim were these: Suthelah, whose sonne was Bered, whose sonne was Thabath, whose sonne was Eleada, whose sonne was Thabath, whose sonne was Sabad, whose sonne was Suthelah, whose sonne was Eser and Elead. And the men of Gath, that dwelt in the londe, slew them, because they were gone downe to take their catell. And their father Ephraim mourned for them a longe season, and his brethren came to comforte him.

And he wente in to his wife, which conceaued, and bare a sonne, whom he called Bua, because of the aduersite that was in his house. His daughter was Seera, which builded the lower and vpper Bethoron, & Vsen Seera. Whose sonne was Rephad & Reseph, whose sonne was Thelah, whose sonne was Thahan, whose sonne was Laedan, whose sonne was Ammihud, whose sonne was Elisama, whose sonne was Nun, whose sonne was Josua.

And their substance & dwellynge was, Bethel and the vyllages therof, and towarde the East syde of Naeran, and towarde the west parte of Geser and y vyllages therof. Sechem and hir vyllages vnto Aia and hir vyllages. And by the children of Manas-

## The ix. Chap.

ses, Bethsean and y vyllages therof. Thar nach and the vyllages therof, Doi and the vyllages therof. In these dwelt the children of Joseph the sonne of Israel.

The children of Affer were these: Jesima, Jesua, Jesui, Bua and Serah their sister. The children of Bua were, Zebor and Malchiel, this is y father of Birsauith. Zebor begat Japhet, Somor, Zorhan, and Sua their sister. The childre of Japhet were, Passach, Bimehal and Asnath, these were the childre of Japhet. The childre of Somer were, Abi, Rahag, Jehuba, and Aram. And the children of his brother Zebor were, Zophah, Jesna, Seles and Amal. The children of Zophah were, Suah, Zarnepher, Sual, Beri, Imra, Bezer, Hod, Sama, Silsa, Jethran and Zera. The children of Jether were, Jephune, Phispa and Ara. The children of Ulla were Arad, Zaniel and Kizia.

All these were the children of Affer, heades in the house of their fathers, chosen out, valeaunt men, and heades amonge the pryces, and were mustered to the warre for to fighte, in their nombre, sixe and twente thousande men.

### The IX. Chapter.

B En Jamin begat Bela his first sonne, Asbal the secōde, Abrah y thirde, Moab the fourth, Rapha the fyfth. And Bela had children: Gera, Abihud, Abisua, Neman, Ahoah, Gera, Sphuphan and Huram.

These are Ehuds children, which were heades of the fathers amonge the citiesyns at Geba, and wete awaye vnto Manabath, namely Naeman, Abia and Gera, the same carryed them awaye, and begat Vsa and Abihud. And Seharaim (whan he had sent the awaye) begat children in the londe of Moab of Husim and Baera his wyues. And of Zedes his wyfe begat he Jobab, Zibea, Misa, Malcham, Jous, Sachia, and Mirma, these are his children, heades of the fathers.

Of Husim begat he Abitob and Elpaal. The childre of Elpaal were: Eber, Mifeam and Samed. The same buylded Ono & Lod and the vyllages therof. And Bua and Sama were heades of the fathers amonge the citiesyns at Aialon. These chaced awaye the of Gath. His brethren Sasak, Jeremoth, Sebadia, Arad, Aber, Michael, Jespa and Jaha, these are the children of Bua. Sebadia Mesullam, Ezechi, Zebor, Jesmerai, Jesia, Joab, these are y childre of Elpaal. Jachim Sichri, Sabdi, Elonai, Zilchai, Eliel, Adia, Buaia and Simrath, these are the childre

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of Semei. Jespan, Eber, Eliel, Abdon, Sichi, Hanan, Hanania, Elan, Enthorhia, Jephbeia and Penuel, these are the children of Sasak. Samserai, Seharai, Athalia, Jarefia, Elia and Sichri, these are the children of Jeroham. These are the heades of the fathers of their kynreds, which dwelt at Jerusalem.

But at Gibeon dwelt, the father of Gibeon, & his wyues name was Maecha, and his first sonne was Abdon, Zur, Cis, Baal, Nadab, Gedor, Abio and Secher. Mikloth begat Simea. And they dwelt ouer agaynst their brethren at Jerusalem with theirs. Meribegat Cis. \* Cis begat Saul. Saul begat Jonathas, Melchisua, Abinadab and Esbaal. The sonne of Jonathas was Meribaal. Meribaal begat Micha. The children of Micha were: Pichon, Melech, Thaerea and Abas. Abas begat Joadda. Joadda begat Alemeth, Asmaneth and Simri. Simri begat Moza. Moza begat Binea, whose sonne was Rapha, whose sonne was Eleasa, whose sonne was Azel. Azel had sixe sonnes, whose names were: Esricam, Bechim, Jesmael, Searia, Abadia, Hanan, all these were the sonnes of Azel.

The children of Esai his brother were: Vlam his first sonne, Jous the secōde, Elipeter the thirde. The children of Vlam were valeaunt men, and coulde handell bowes, and had many sonnes, and sonnes sonnes an hundreth and fyfye. All these are of the children of Ben Jamin.

### The X. Chapter.

And all Israel were nombred: and beholde, they are wrytten in the boke of the kynges of Israel and Juda, and now are they carryed awaye vnto Babilō for their synne, even they y afore dwelt in their possessions and cities, namely Israel, y prestes, Levites and Rechimim. But at Jerusalem dwelt certayne of the children of Juda, some of the children of Ben Jamin, some of the children of Ephraim and of Manasses.

\* Namely of the children of Phares the sonne of Juda, was Vchai the sonne of Ammihud the sonne of Amri, the sonne of Imri, the sonne of Bani. Of Soloni, Asaia y first sonne, and his other sonnes. Of the children of Serah, Jeguel and his brethren, sixe hundreth, foure score and ten.

Of the children of Ben Jamin, Sallu y sonne of Mesullam, the sonne of Zodaia, y sonne of Asnua. And Jebneia the sonne of Jeroham. And Ela the sonne of Vsi the son-

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ne of Michi. And Mesullam the sonne of Sepharai the sonne of Reguel the sonne of Jebneia. And their brethren in their kynreds nyne hundreth and fyre and fyfye. All these were heades of the fathers in the house of their fathers.

Of the prestes: Jedaia, Joiarib, Jachim, And Asaria the sonne of Helchia, the sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob, prynce in the house of God. And Adia the sonne of Jeroham, the sonne of Pashur, the sonne of Malchia. And Maesai the sonne of Adiel the sonne of Jachera, the sonne of Mesullam, the sonne of Mesylemeth, the sonne of Immer. And their brethren heades in the house of their fathers a thousande, seuen hundreth and thre score valeaunt men in executynge the offyce in the house of God.

Of the Levites of the children of Merari, Semaia the sonne of Hasub, the sonne of Asitani, the sonne of Hasabia. And Bakbakar the carpenter and Galal. And Mathania y sonne of Micha y sonne of Sichi, the sonne of Vssaph. And Obadia the sonne of Semaia, the sonne of Galal, y sonne of Elkana, which dwelt in the vyllages of the Netophatites.

The porters were: Sallum, Acub, Talmon, Ahiman, with their brethren, and Sallum the chiefe: for hither to had the children of Levi kepte the watch at the east syde of the kynges gate by armies. And Sallum the sonne of Core, the sonne of Abiassaph, the sonne of Corah, and his brethren of his fathers house.

The Corahytes were in the worke of the seruyce, to kepe the thresholdes of the Tabernacle: and their fathers in the hoost of the LORDE, to kepe the intrance. Phineas the sonne of Eleazar was the prynce ouer them, because the LORDE had bene with him before. Sacharia the sonne of Mesilemia was keeper at the dore of the Tabernacle of witnesse.

All these were chosen out to be keepers of the thresholdes even two hundreth and twolve. These were nombred in their vyllages. And David and Samuel the Seer forsook them thorow their faith, that they and their children shulde kepe the house of the LORDE, namely to kepe the watch of y house of the Tabernacle.

These dorekeepers were appointed towarde the foure wyntes, towarde the East, towarde the West, towarde the North, towarde



## The i. boke of the Cronicles.

de 3 South. But their brethren were in their villages, that they might come all waye on the seventh daye to be with them: for vnto these foure maner of these doctepers were the Levites committed. And they had the ouersight of the chestes and treasures in 3 house of God.

In the nighte season also remayned they aboute the house of God: for their dewtye was to geue attendaunce to open euery morninge. And some of them had the ouersight of the mynistryng vessel: for they bare the vessell out and in. And some of the were appointed ouer the vessell, and ouer all the holy vessell, ouer the fine wheate floure, ouer 3 wyne, ouer the oile, ouer the frankencense, ouer the sweete odoures: but some of 3 prestes children made the incense.

Exo. 30. d

Vnto Mathithia one of the Levites the first sonne of Sallum the Corahite, were 3 pannes comytred. And certayne of the Rahabites their brethren were appointed ouer the shewbied, to prepare it euery Sabbath daye.

These are the heades of the singers amonge the fathers of the Levites chosen out ouer the chestes: for daye and night were they in worke withall. These are the heades of 3 fathers amonge 3 Levites in their kindreds. These dwelt at Jerusalem.

1 Par. 9. d

At Gibeon dwelt Jeiel the father of Gibeon, his wiues name was Maecha, and his first sonne Abdon, Sur, Cis, Baal, Ner, Nadab, Gedor, Ahai, Sacharia, Mikloth. Mikloth begat Simeam. And they dwelt also aboute their brethren at Jerusalem amonge theirs. Ner begat Cis, Cis begat Saul, Saul begat Jonathas, Malchisua, Abinadab, Elbaal. The sonne of Jonathas was Meribaal. Meribaal begat Micha. The children of Micha were, Pithon, Melech and Thaherea. Ahas begat Jaera, Jaera begat Alemeth, Asmaueh and Simri. Simri begat Moza. Moza begat Binea, whose sonne was Raphaia, whose sonne was Eleasa, whose sonne was Azel. Azel had sixe sonnes, whose names were: Asrikam, Bochim, Jesmael, Searia, Obadia, Zanan. These are the children of Azel.

### The XI. Chapter.

1. Re. 31. a

The philistynes foughte agaynst Israel. And they of Israel fled before the philistynes, and 3 wounded fell vpon mount Gilboa. And the philistynes followed vpon Saul and his sonnes, and smote Jonathas, Abinadab and Malchisua 3 sonnes of Saul. And the battayll was sore a-

## The xij. Chap.

gaynst Saul. And the archers came vpon him, so that he was wounded of the archers. Then sayde Saul vnto his weapenbearer, Drawe out thy swerde, and thrust it thorow me, that these vncircumcised come not, and deale shamefully with me. Neuertheles his weapenbearer wolde not, for he was sore afraied. Then toke Saul his swerde, and fell therein. Whan his weapenbearer sawe that Saul was deed, he fell vpon his swerde also, and dyed.

Thus dyed Saul and his thre sonnes, and all his housholde together. And whan the men of Israel which were in 3 valley, sawe that Saul and his sonnes were deed, they left their cities and fled: and the philistynes came and dwelt therein.

On the morowe came the philistynes to spoyle the slayne, and founde Saul, and his sonnes lyenge vpon mount Gelboa, and streped him out, and toke his heade, and his harness, and sent it aboute in to 3 londe of the philistynes, and caused it to be shewed before their Idoles and the people. And his weapons layed they in the house of their god, and styckte vp his heade vpon the house of Dagon.

But whan all they of Jabes in Gilead herde of euery thinge, that the philistynes had done vnto Saul, they gat them vp (as many as were men of armes) and toke the body of Saul and of his sonnes, and broughte them vnto Jabes, and buryed their bones vnder the Oke at Jabes, and fasted seven dayes.

Thus dyed Saul in his trespass which he comytred agaynst the LORDE, because he kepte not the worde of the LORDE: because he axed counsell at the soothsayers, and axed not at the LORDE, therefore slewe he him, and turned the kyngdome vnto Dauid.

### The XII. Chapter.

All Israel resorted to Dauid vnto Hebron, and sayde: Behelde, we are 3 bone and thy flesh. And afore tyme whan Saul reigned, thou leddest Israel out and in. So the LORDE thy God hath sayde vnto the: Thou shalt kepe my people of Israel, and thou shalt be the pryncer ouer my people of Israel. And all the Elders of Israel came to the kyng vnto Hebron. And Dauid made a covenante with them at Hebron before the LORDE. And they anoynted Dauid to be kyng ouer Israel: accordyng to the worde of the LORDE by Samuel.

And Dauid and all Israel were vnto Jerusalem, that is Iebus: for the Jebusites

## The i. boke of the Cronicles.

dwelt in the lode. And the citesyns of Iebus saide vnto Dauid: Thou shalt not come in hither. Howbeit Dauid wane 3 castell of Iebus, which is 3 cite of Dauid. And Dauid sayde: who so euer smyteth 3 Jebusites first, shall be a pryncer & capayne. The Joab 3 sonne of Zeruia clymmed vp first, and was made capayne. So Dauid dwelt in 3 castell, therefore was it called 3 cite of Dauid. And he buylded 3 cite rounde aboute, fro Millo forth on euery syde. As for 3 remnant of 3 cite, Joab buylded it, and repayed it. And Dauid wrote forth 3 grewe, and the LORDE Zebaoth was with him.

These are 3 chese amonge 3 mightie men of Dauid, which dealt valeantly with him in his kyngdome with all Israel, to make him kyng, accordyng to the worde of 3 LORDE ouer Israel. And this is 3 nombre of Dauids mightie men: Jesbeam the sonne of Achmoni the chiefe amonge thirtie. He lifte vp his speare, and smote thre Canaanites.

After him was Eleasar the sonne of Dothai the Ahechite, and he was amonge the thre mightie. This man was with Dauid whan they blasphemed, and the philistynes gathered themselves there to 3 battayll. And eue then was there a pece of londe full of barly, and the people fled before the philistynes. And they stood in the myddes of the londe, and rescued it, and smote the philistynes. And the LORDE gaue a greate health.

And thre of the chiefe thirtie were downe to the rocke vnto Dauid in to the caue of Adullam. But the philistynes hoost laye in the valley of Rephaim. As for Dauid, he was in the castell. And the philistynes people were then at Bethleem. And Dauid was desirous, and sayde: O that some wolde geue me to drynke of the water out of the well at Bethleem vnder the gate. The thre braketose thre in to the philistynes hoost, and drue of the water out of the well at Bethleem vnder the gate, and caried it, and broughte it vnto Dauid. Neuertheles he wolde not drynke it, but poured it vnto the LORDE, and sayde: God let this be farre fro me, 3 I shal de do it, and drynke the bloude of these men in 3 parell of their life: for with the parell of their life haue they broughte it: therfore wolde he not drynke it. This dyd the thre Worthies.

Abisai the brother of Joab, he was the chiefe amonge thre. And he lifte vp his speare, and smote thre hundred. And he was famous amonge thre, and before the thirde, more honorable then the two, yet came he not vnto the thre.

## The xij. Chap. Fo. lxxxij.

Benaia the sonne of Joiada the sonne of Dathai of Cabzeel, was a man of greate actes. He smote two Lyons of the Moabites. And he wente downe, and smote a Lyon in the myddes of a well in the tyme of snowe. He smote a man of Egypte also, which was fyue cubites greate of stature, and had in his hande a speare like a weeners lome. Yet wente he downe to him with a staffe, and toke the speare out of his hande, and slewe him with his awne speare. This dyd Benaia the sonne of Joiada, and was a famous man amonge thre Worthies, and most auuncient amonge thirtie. But vnto the thre came he not. Howbeit Dauid made him of his secreete counsell.

The valeant Worthies are these: Asahel the brother of Joab, Elhanan his Vncles sonne of Bethlehem, Samoth the Hazordite, Helez the pelonite, Ira the sonne of Ekes the Thecoite, Abisai the Anathothite, Sibechai the Husathite, Jai the Ahechite, Matherai the Netophathite, Heled 3 sonne of Baena 3 Netophathite, Jethai 3 sonne of Ribai of Gibeath of the childre of Ben Jamin, Benaia the Pirgathonite, Hura of the broke of Gaas. Abiel the arbathite, Asinath the Bahemite, Eliahba the Saalbomite. The children of Asaem 3 Gisonite, Jonathas the sonne of Sage the Hararite, Ahiam the sonne of Sachar the Hararite, Eliphal the sonne of Ur, Shephar the Macherathite, Abia the pelonite, Hezo of Carmel, Naerai the sonne of Asbai, Joel the brother of Nathan, Mibhar the sonne of Hagri, Zeleg the Animonite, Matherai the Berothite the wapenbearer of Joab the sonne of Zeruia, Ira the Jethrite, Gareb the Jethrite, Urias the Jethrite, Sabad the sonne of Ahalai, Adina the sonne of Sisa the Rubenite, a capayne of the Rubenites, and there were thirtie vnder him: Hanan 3 sonne of Maecha, Josaphat the Mathonite, Osa 3 Ashtarathite, Sama and Jaiel, the sonnes of Horham the Aroerite, Jediael the sonne of Simri, Joha his brother the Thirzite, Eliel the Mahenite, Jeribai and Josia the sonnes of Eliaaz, Jerhama the Moabite, Eliel, Obed, Jaesiel of Mizobaia.

### The XIII. Chapter.

These also came to Dauid vnto Siclag whan he was yet kepte a syde because of Saul the sonne of Cis: And they were like wyse amonge the worthies 3 helped in the battayll, and coude handle bowes with both their handes, and coude cast



stones, and shute arrows with the bowe.

Of Sauls brethrien which were of Ben Jamin: The chiefe Abieser and Joas y chil drien of Samaa the Gibeathite. Jesiel and Pelet the children of Asmaneth. Baracha z and Jehu the Anthothite. Jesmaia the Gi beonite, valeant amonge thirtie and ouer thirtie. Jeremia, Jahasiel, Johanan, Josa bad the Gederathite. Eleusai, Jerimoth, Bealia, Samaria, Saphatia the Harophi te, Elkana, Jesia, Asareel, Jasabeam z Ro rahyre, Joela and Sabadia the children of Jeroham of Gedor.

Of the Gaddites resorted there vnto Da uid to the castell in the wyldernesse, mightie Worthies and men of armes, which hadled speares and swerdes, and had faces like liss, z were as swifte as the Roes vpon z moun taines. The fyfth Eser, the seconde Obadia, the thyrde Eliab, the fourth Masmana, z fyfth Jeremia, the sixte Abhai, the seuenth E liel, the eight Johanna, the nyenth Elabad the tenth Jeremia, z eleuenth Machbanai. These were of the children of Gad, heades in the hoost, the leest ouer an hundreth, and z greatest ouer a thousande. These are they which in the fyfth moneth wente ouer Jor dane, whan it was full on both the shores, so that all the valleys were cauen both towar de the East and towarde the West.

There came of the children of Ben Jamin also and of Juda vnto the castell of David. But David wente forth vnto them, and an swered and sayde vnto them: Yf ye come to me in peace, and to helpe me, my hert shal be with you. But yf ye come vpo disceate, and to be mine aduersaries (where as there is yet no vnrighthe in me) the God of oure fathers loke vpon it, and rebuke it. Neuertheles the spiete endued Amasai the capayne amon ge thirtie, and he sayde: We are thine O Da uid, and holde with the thou sonne of Isai. Peace, peace be with the, peace be with thy helpers, for thy God helpeth the. Then Da uid receaued them, and made them captay nes ouer the men of warre.

And of Manasses there fell certaine vnto David, whan he came to the battayll with the philistynes agaynst Saul, and helped them not, for the prynces of z philistynes counceled to let him go from them, and say de: Yf he fell vnto his lorde Saul, it mighte cost vs oure neckes. Now whā he departed vnto Siclag, there fell vnto him of Manas ses, Adna, Josabad, Jediel, Michael, Josa bad, Elihu, Silthai, heades ouer thousandes in Manasses. And they helped David a-

gaunst the men of warre: for they were all va leant Worthies, and were captaynes ouer the hoost. And every daye came there some to David, to helpe him, till there was a grea te hoost as an hoost of God.

And this is the nombre of the heades harnessed vnto the warre, which came to Da uid vnto Hebron, for to turne the kyngdome of Saul vnto him, accordyng to the worde of the LORDE.

The childre of Juda, which handled spea res and swerdes, were sixe thousande, z eight hundreth ready harnessed vnto z warre. Of the children of Simeon noble men of armes for the battayll, seuen thousande and an hu drieth. Of the children of Levi foure thousan de and sixe hundreth. And Joiada the pry nce amonge them of Aaron with thre thou sande and seuen hundreth. Sadoc the yonge valeant man of armes with his fathers house, two and twentye rulers. Of the chil dren of Ben Jamin Sauls brother, thre thou sande: for vnto that time helde many of the yet with the house of Saul.

Of z children of Ephraim, twentie thou sande and eighte hundreth valeant men of armes, and famous in the house of their fa thers. Of the halfe trybe of Manasses, eigh ten thousande, named by name, to come and make David kyng. Of the children of Ja char (which were men of vnderstandyng, whan nede requyred to knowe what Israel shulde do) two hundreth captaynes, and all their biethrien folowed their worde. Of Sa bulon, soch as wente forth in the hoost to z warre, ready with all maner of weapens for the battayll, fyfye thousande, beyng of o ne mynde to kepe them selues in ordie.

Of Nephtali, a thousande captaynes, z with them soch as handled shyld and spea re, seuen and thyrty thousande. Of Dan, re dy harnessed to the battayll, eight and twen tye thousande, and sixe hundreth. Of Asser, soch as wente forth in y hoost, ready harnes sed to the battayll, fortye thousande. From beyonde Jordane, of the Rubenites, Gadites and the halfe trybe of Manasses, with all maner of weapens to the battayll, an hu drieth and twentye thousande.

All these men of warre, ready harnessed to the battayll, came with a whole hert vnto Hebron, to make David kyng ouer all Is rael. And all Israel besyde were of one hert, that David shulde be made kyng. And the re were they with David thre dayes, earynge and drynkyng: for their biethrien had prepared for them. And soch neighbours

were aboute them vntyll Isachar, Zabulon and Nephtali, brought bried vpon Asses, Ca mels, Mules and oxen to eate: meel, fyges, ra sens, wyne, oyle, oxen, shepe, very many: for there was ioye in Israel.

The XIII. Chapter.

David helde a counsell with the captaynes ouer thousandes and ouer hundreds, and with all the prynces, and sayde vnto all the congregacion of Is rael: Yf it lyke you, and yf it be of the LOR DE oure God, let vs sende forth on euery sy de to oure other biethrien in all the countrees of Israel, and to the prestes and Levites in the cities where they haue suburbs, z they maye be gathered together vnto vs, and let vs fetch the Arke of oure God agayne vnto vs: for by Sauls tyme we ayed after it. The sayde the whole cōgregacion, that the same shulde be done, for it pleased all the people well.

So David gathered all Israel together from Sihor of Egipte, tyll a man come vn to Hemath, to fetch the Arke of God from Biriath Jearim. And David wente vp w all Israel to Biriath Jearim, which lieth in Juda, to bryng from thence the Arke of God the LORDE, that sitteth vpo the Che rubins, where the name is named: and they caused the Arke of God to be caried vpo a new cart from the house of Abinadab.

Ufa and his biethrien drewe the cart. As for David and all Israel, they played with all their strength before God, with songes, with harpes, with psalteries, with tabietres, with Cymbales and trompes.

But whan they came to the barne floore of Chidon, Ufa stretched out his hande to holde the Arke: for the oxen wente out asyde. Then waxed the wiath of the LORDE fearce ouer Ufa, z smote him, because he stretched out his hāde to the Arke, so y he dyed there before God. The was David fory, because y LORDE had made soch a rente vpo Ufa, and called the place Perez Ufa, vnto this daye. And David stode in feare of God the same daye, z sayde: How shal I bryng z Arke of God vnto me? Therfore wolde he not let z Arke of God be broughte vnto him in to z cite of David, but caried it in to z house of Obed Edom the Gathite. So the Arke of God abode with Obed Edom in his house thre monethes. And y LORDE blessed Obed Edoms house and all that he had.

The XV. Chapter.

Ufa and Hiram y kyng of Tyre sent mes sangers vnto David and Cedre tym

ber, and masons and carpenters, to buylde him an house. And David perceaued, that the LORDE had confirmed him kyng ouer Israel: for his kyngdome increased for his people of Israels sake. And David toke yet mo wyues at Jerusalem, z begat yet mo son nes z doughters. And the names of them y were borne vnto him at Jerusalem, are the se: Samma, Sobab, Nathan, Salomon, Jebhar, Elisua, Elipaler, Uoga, Nepheg, Japhia, Elisanima, Baal Jada, Elipaler.

And whan the philistynes herde that David was anoynted kyng ouer all Israel, they wente vp all to seke David. Whan Da uid herde that, he wente forth agaynst them. And the philistynes came, and scatered the selues beneth in y valley of Rephaim. And David ayed counsell at God, z sayde: Shal I go vp agaynst the philistynes? and wilt thou delyuer them in to my hande? The LOR DE sayde vnto him: Go vp, and I wil dely uer them in to thy hande. And whan they were gone vp to Baal Prasim, David smote them there. And David sayde: God hath deuyled myne enemies thorow my hande, euen as the water parteth asunder: therfore called they the place Baal Prasim. And the re leste they their goddes. Then comman ded David to burne them with fyre.

But the philistynes gat them thither a gayne, and scatered them selues beneth in y valley. And David ayed counsell at God agayne. And God sayde vnto him: Thou shalt not go vp behynde them, but turne the from them, that thou mayest come vpon the ouer agaynst the peertrees. So whan thou hearest aboue vpon the peertrees the noyse of the goyng, go thou forth then to the ba tayll: for God is gone forth then before the to smyte the hoost of the philistynes. And David dyd as God commanded him. And they smote the hoost of the philistynes from Gibeon forth vnto Gaser. And Davids na me was noysed out in all londes. And the LORDE caused y feare of him to come vpo all the heythen.

The XVI. Chapter.

Ufa he buylde him houses in the cite of David, z made ready a place for y Arke of God, z pitched a Tabernacle for it. At that tyme sayde David: The Ar ke of God is not to be borne, but onely of y Levites: for them hath the LORDE cho sen to beare the Arke of the LORDE, and to mynister vnto him for ever. Therfore gathe red David all Israel together vnto Jerusa lem, to bryng up the Arke of the LORDE



## The i. boke of the Cronicles.

unto the place which he had prepared for it.

And David broughte the children of Aaron & the Levites together. Of the children of Abiathar: Oziel the chiefe & his brethren, an C. and twentye. Of the children of Merari: Asaia the chiefe & his brethren, two C. and twentye. Of the children of Gerson: Joel the chiefe & his brethren, an C. and thirtie. Of the children of Elizaphan: Semaia the chiefe & his brethren, two hundred. Of the children of Hebron: Eliel the chiefe, with his brethren, foure score. Of the children of Usiel: Amminadab the chiefe, with his brethren, an hundred and twelue.

**B** And David called Sadoc and Abiathar the prestes, and the Levites, namely Oziel, Asaia, Joel, Semaia, Eliel, Amminadab, and sayde vnto them: Ye are the heades of the fathers amonge the Levites: sanctifye y<sup>e</sup> selues therfore & youre brethren, & ye maye brynge vp the Arke of the LORDE God of Israel, to the place & I haue prepared for it.

Par. 4. b \* For afore whan ye were not there, the LORDE oure God made a rent amonge vs, because we soughte him not, as we shulde haue done. So the prestes & the Levites halowed the selues, & they mighte brynge vp the Arke of the LORDE God of Israel. And the children of Levi bare the Arke of God the LORDE vpon their shulders with the stauers thereon, xx. 3. b as Moses commaunded accordinge to the worde of the LORDE.

And David spake vnto the rulers of the Levites, that they shulde ordeyne some of their brethren to be syngers with psalteries, harpes and loude instrumentes, and Cymbales, to synge loude with ioye.

**C** Then the Levites appoynted Heman & sonne of Joel: and of his brethren Assaph the sonne of Barachias: and of the children of Merari their brethren, Ethan the sonne of Cusaia: and with them their brethren of the seconde course, namely Zacharias, Jaesiel, Semiramoth, Jehiel, Unni, Eliab, Benaia, Maaseia, Machibia, Eliphecia, Mikneia, Obed EDOM, Jeiel, the doore keepers. For Heman, Assaph and Ethan were syngers, with brasen belles makinge a loude noyse: but Zacharias, Jaesiel, Semiramoth, Jehiel, Unni, Eliab, Maaseia & Benaia with psalteries to Alamoth: Machibia, Eliphecia, Mikneia, Obed EDOM, Jeiel & Asaia with harpes to synge aboue them on hye. Chenania the ruler of the Levites was the master of Musick to teach them for to synge, for he was a man of vnderstandinge.

And Barachias and Elcana were the do-

rekeepers of the Arke. But Sachania, Josphar, Nathaneel, Amasai, Zacharias, Benaia, Eliezer the prestes, blew the trompettes before the Arke of God. And Obed EDOM and Jehia were doorekeepers of the Arke.

So David and the Elders of Israel, and the captaynes ouer thousandes wente vnto fetch the Arke of the couenaunt of the LORDE out of the house of Obed EDOM with ioye. And whan God had helped the Levites & bare the Arke of the LORDES couenaunt, there were offred seven bullockes & seven rames, And David had a lynnè garment vpon him, and so had all the Levites & bare the Arke, and the syngers, and Chenania the master of Musick & the syngers. David had an ouerbody care of linnen vpon him also.

Thus all Israel brought vp the Arke of the couenaunt of the LORDE with mynth, with trompettes, tabrettes, & loude Cymbales, with psalteries and harpes. Now whan the Arke of the couenaunt of the LORDE came in to the cite of David, Michol & daughter of Saul looked out at a wyndowe: & when she sawe kynge David dauncynge & playynge, she despyed him in hir hert.

### The XVII. Chapter.

**W**hen whā they brought in the Arke of God, they set it in the Tabernacle, that David had pitched for it, and offred burnt offerynges & thank offerynges before God. And whā David had ended the burnt offerynges and thank offerynges, he blessed the people in the name of the LORDE, & distributed vnto every man in Israel (boch vnto man and woman) a cake of bred, and a peece of flesh and a meece of potage.

And he appoynted before the Arke of the LORDE certayne Levites to mynister, that they shulde geue prayse, thankes and laudes vnto the LORDE God of Israel: namely Assaph the first, Zacharias the seconde, Jeiel, Semiramoth, Jehiel, Machibia, Eliab, Benaia, Obed EDOM and Jehiel, with psalteries and harpes. But Assaph with loude Cymbales. Benaia and Jehasiel the prestes with tabrettes, allwaye before the Arke of the couenaunt of God.

At the same tyme ordeyned David first of all to geue thankes vnto the LORDE by Assaph and his brethren.

O geue thankes vnto the LORDE, call vpon his name, tell the people what thynges he hath done.

O let youre songes be of him: prayse him, and let youre talkynge be of all his wondrous workes.

## The xvij. Chap.

## The i. boke of the Cronicles.

Geue his holy name a good reporte: let the hart of them reioyce, that seke the LORDE.

O seke the LORDE and his strength, seke his face enmore.

Remembre his marvelous workes that he hath done, his wonders, and the iudgements of his mouth.

Re sede of Israel his seruauit, ye children of Jacob his chosen.

He is the LORDE oure God, his iudgements are in all londes.

**C** Be mynde full euer of his couenaunt what he hath commaunded in to a thousande generations.

\* Which he made with Abraham, & his oath vnto Isaac.

And he confirmed the same vnto Jacob for a perpetuall lawe, and to Israel for an euerlastinge couenaunt.

And sayde: Vnto the wyl I geue & londe of Canaan, & metelyne of y<sup>e</sup> inheritauce.

Whā they were yet but small & fewe in n<sup>o</sup>bre, and straungers in the same londe.

And they wente from one nation to another, & from one realme to another people.

He suffred no man to hurte them, and reproved euen kynge for their sakes.

\* Touch not myne anoynted, & do my prophetes no harme.

O synge vnto the LORDE, let all the earth be tellinge of his saluacion from daye to daye.

Declare his holynes amonge the heathen, & his wonderous workes amonge the people.

For the LORDE is greate, and can not worthely be praysed, and more to he had in awethen all goddes.

As for all the goddes of the heathen, they are but Idols: \* but it is the LORDE that made the heauens.

Thankes geuynge and worshipec are before him, strength and ioye is in his place.

Ascrybe vnto the LORDE ye kynreds of nations: ascrybe vnto the LORDE worshipec and strength.

Ascrybe vnto the LORDE the honoure of his name: brynge presentes, and come before him, and worshipec the LORDE in the bewtye of holynes.

Let the whole earth stande in awe of him: he hath made the compasse of the worlde so fast, that it can not be moued.

Let the heauens reioyse, and let the earth be glad: and let it be tolde amonge the heathen, that the LORDE reigneth.

Let the See make a noyse, and the fulnesse thereof: let the selde be ioyfull, and all that therein is.

## The xvij. Chap. Fo. lxxxvi.

Let all the trees in the wod leape for ioye before the LORDE, for he commaundeth to iudge the earth.

O geue thankes vnto the LORDE, for he is gracious: and his mercy endureth for euer.

And saye: Helpe vs O God oure Saviour, and gather vs together, and deliuer vs from the heathen, that we maye geue thankes vnto the holy name, and synge prayses vnto the in thy psalmes.

Praysed be the LORDE God of Israel from euerlastinge to euerlastinge: and let all people saye, Amen, And: Prayse be vnto the LORDE.

So he lefte Assaph and his brethren there before the Arke of the couenaunt of the LORDE, to mynister allwaye before the Arke, every daye his daye worke. But Obed EDOM and their brethren, eight and threescore, and Obed EDOM the sonne of Jedithun, and Hosai, to be doorekeepers. And Sadoc the prest, & his brethren the prestes, lest he before the habitacon of the LORDE vpon the hye place at Gibeon, to offre burnt sacrifices daylie vnto the LORDE vpon the altare of burnt offerynges in the mornynge & in the euenynge, as it is wyrtten in the lawe of the LORDE, which he commaunded vnto Israel. And with them Heman & Jedithun, and other chosen, which were named by name to geue thankes vnto the LORDE, because his mercy endureth for euer. And with them Heman & Jedithun to stryke vpon the tabrettes and Cymbales, and the muscical instrumentes of God. As for the children of Jedithun, he made them doorekeepers. So all the people departed, every one to his house: and David returned also to blesse his house.

### The XVIII. Chapter.

**I**t fortuned whā David dwelt in his house, he sayde vnto the prophet Nathan: Beholde, I dwell in a house of Cedar, and the Arke of the couenaunt of the LORDE is amonge the curtaynes.

Nathan saide vnto David: What so euer is in thine hert, that do: for God is with the. But the same night came the worde of God vnto Nathan, and sayde: Go and speake to David my seruauit: Thus sayeth the LORDE: Thou shalt not buylde me an house to be an habitacon: for I haue dwelt in no house sence the daye that I broughte forth the children of Israel, vnto this daye: But where the Tabernacle and habitacon hath bene, there haue I bene where so euer I haue walked in all Israel. Spake Jener to eny of



## The i. boke of the Cronicles.

the Judges in Israel (whom I commaunded to kepe my people) and sayde: Wherefore do ye not buyde me an house of Cedre tymber?

**B** So shalt thou speake now vnto my seruauunt David: Thus sayeth the LORDE Zebaoth: I toke the from the pasture behynde the shepe, that thou shuldest be the prynce ouer my people, and haue bene with the whither so euer thou wertest, and haue roted out all thine enemies before the, and haue made the a name, accordinge to the name of the greates men that are vpon earch. And for my people of Israel, I wyll appoynte them a place, and wyl plante them, that they maye dwell there, and nomore to be remoued. And the childre of wickednes shal oppresse them nomore, like as afore tyme, whan I commaunded the Judges ouer my people of Israel. And I wyl subdue all thine enemies, and do declare vnto the, that the LORDE wyl buyde the an house.

**B** But whan thy dayes are fulfilled, that thou departest hence with y fathers, I wyl after the raise vp y sede, which shall be eue one of thy sonnes: his Kyngdome wyl I stablish, he shal buyde me an house, z I wyl make his seate sure for euer. I wyl be his father, and he shal be my sonne. And I wyl not withdraue my mercy from him, as I haue withdrawen it fro him that was before the: But I wyl set him in my house and in my Kyngdome for euer, so that his seate shalbe sure for euermore.

**C** And whā Nathan had spoken vnto David accordinge to all these wordes z all this vision, Kyng David came and sat him downe before the LORDE, and sayde: O LORDE God, what am I? and what is my house, y thou hast brought me thus farre: And this (O God, hast thou thoughte yet to litle, but hast spoken of thy seruantes house yet longe for to come. And thou LORDE God hast looked downe vpon me from above, even as one man looketh vpon another. What more shal David saye vnto the, y thou bringest y seruauunt to soch honoure? Thou knowest thy seruauunt O LORDE, for thy seruantes sake and accordinge to thy hert hast thou done all these greates thinges, that thou mightest shewe all greates thinges vnto thy seruauunt. LORDE, there is none lyk the, and there is no God but thou, of whom we haue herde with oure eares. And where is there a people vpon earth as thy people of Israel, where God wente to deliuer him a people, and to make him selfe a name thorow greates

## The xix. Chap.

terrible thinges, to cast out the heychen before thy people, whom thou hast deliuered out of Egypte: and y people of Israel hast thou made y people for euer, and thou LORDE art become their God.

Now LORDE, let the worde be verified for euer, that thou hast spoken ouer thy seruauunt and ouer his house, z do as thou hast spoken: and let thy name endure and be magnified for euer, that it maye sayde: The LORDE Zebaoth, the God of Israel is the God in Israel, and that the house of thy seruauunt David maye be stablyshed before the: for thou LORDE hast opened the eare of y seruauunt, that thou wilt buyde him an house. Therfore hath thy seruauunt founde (confidence) to make his prayer before the. Now LORDE, thou art God, and hast promysed soch good vnto thy seruauunt. Begynne now to blesse the house of thy seruauunt, that it maye be euermore before the: for loke what thou blessest (O LORDE) the same is blessed for euer.

### The XIX. Chapter.

**A**fter this smote David the philistynes, and subdued them, and toke Gath z the villages therof out of the hande of the philistynes. He smote the Moabites likewise, so that the Moabites were subdued vnto David, and gaue him tribute. He smote Hadad Eser also y Kyng of Zoba in Zemarh, whan he wente to set vp his power by the water Euphrates.

And David toke from him a thousande charrettes, seven thousande hoisemen, and twe tye thousande fore men. And David lamed all the charrettes, and kepte an hundred charrettes ouer. And the Syrians came from Damascus, to helpe Hadad Eser the Kyng of Zoba. Howbeit David smote two z twentie thousande of the same Syrians, and layed men of warre at Damascus in Syria, so that the Syrians were subdued vnto David, and broughte him tribute. For the LORDE helped David, whither so euer he wente.

And David toke the shylbes of golde, y Hadad Eser's seruantes had, z broughte the to Jerusalem. And out of Tibeath z Chon the cities of Hadad Eser, toke David very moch brasse, whereof Salomon made the brasen lauer, and pilers, and brasen vessels.

And whā Thogu the Kyng of Zemarh herde, y David had smytten all y power of Hadad Eser, he sent his sonne Hadad vnto Kyng David, to salute him z to blesse him, because he had foughte w Hadad Eser, z smytte hī (for Thogu had warre w Hadad Eser)

## The i. boke of the Cronicles.

and all the same vessels of golde, syluer and of brasse, dyd Kyng David consecrate vnto the LORDE, with the syluer and golde that he had taken from the heychen, namely, from the Edomites, Moabites, Ammonites, philistynes, and Amalechites.

**C** And Abisai the sonne of Zeru Ja smote eightene thousande of the Edomites in the Salt valley, and layed me of warre in Edom, so that all the Edomites were subdued vnto David: for y LORDE helped David, whither so euer he wente.

Thus David reigned ouer all Israel, and executed iudgment and righteounes vnto all the people. Joab the sonne of Zeru Ja was captaune ouer the hoost. Josaphat the sonne of Achitob, and Ahimelech y sonne of Abiathar, were prestes. Sausa was scribe. Benaia the sonne of Joiada was ouer the Chethians z pethians. And David's sonnes were chiefe at y Kynges hande.

### The XX. Chapter.

**A**fter this dyed Nabal y Kyng of the childre of Ammon, and his sonne was Kyng in his steade. Then sayde David: I wil do mercy vpon Hanun the sonne of Nabal, for his father dyd mercy vpon me: and so he sent messaungers to comforte him ouer his father. And whā David's seruantes came in to the londe of the childre of Ammon vnto Hanun to comforte him, the prynces of the childre of Ammon sayde vnto Hanun: Thinkest thou that David honoureth thy father in thy sight, that he hath sent comforters vnto the? See his seruantes are come vnto the, to search and to ouerthrowe, and to spye out the londe. Then toke Hanun the seruantes of David, and shoue them, z cut the halfe of their garmettes of, eue by the loynes, z so let the go. And they wence their waye, z sent men to tell David. Neuertheles he sent to mete them (for y men were put to greates shame) and the Kyng sayde: Abide at Jericho, tyll youre beedes be growne, and then come agayne.

Whan the childre of Ammon sawe, that they stynted in y sighte of David, both Hanun and the childre of Ammon sent a thousande talentes of syluer, to hyre charrettes and hoisemen out of Mesopotannia, out of Maacha and out of Zoba: and hyed two and thirtie thousande charrettes, z y Kyng of Maacha with his people, which came z pitched their tentes before Medba. And the childre of Ammon gathered them selues together out of their cities, and came to the battayll.

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Whan David herde that, he sent Joab thither with all the hoost of the men of armes. And the childre of Ammon were gone forth, and prepared them selues to the battayll before the gate of the cite. But the Kynges y were come, kepte them asyde in the felde.

**C** Now whā Joab sawe that the battayll was agaynst him both before and behynde, he chose of all the best yonge men in Israel, and prepared him selfe agaynst y Syrians. As for y residue of the people, he put them vnder the hande of Abisai his brother, that they shulde prepare them selues agaynst the childre of Ammon, and he sayde: If y Syrians be to mighty for me, helpe thou me: but if the childre of Ammon be to stroge for y, I shall helpe the: take a good corage vnto the, and let vs quyte oure selues manly for oure people and for the cities of oure God: neuertheles the LORDE do what pleaseth him. And Joab made him forth with y people that was with him, to fighte agaynst y Syrians: z they fled before him. And whan the childre of Ammon sawe y the Syrians fled, they fled also before Abisai his brother, and wente in to the cite. And Joab came to Jerusalem.

**D** But whan the Syrians sawe that they were smytte before Israel, they sent messaungers, and broughte forth y Syrians which were beyonde the water. And Sophach the chiefe captaune of Hadad Eser wente before them. Whā this was tolde David, he gathered all Israel together, and wente ouer Jordane. And whan he came at them, he set y battayll in aray agaynst them. And David prepared him selfe to y battayll agaynst y Syrians, z they foughte with him: but y Syrians fled before Israel. And David slewe of the Syrians seven thousande charrettes, z fortye thousande fore men. And Sophach the chiefe captaune slewe he also. And whan Hadad Eser's seruantes sawe that they were smytte before Israel, they made peace w David z his seruantes. And the Syrians wolde helpe the childre of Ammon nomore.

### The XXI. Chapter.

**A**fter whā y yeare came aboute, what tyme as y Kynges use to go forth, Joab broughte the power of the hoost, z destroyed the londe of the childre of Ammon, and came and layed sege vnto Rabba. But David abode at Jerusalem. And Joab smote Rabba, and brake it downe. And David toke their Kynges crowne from his heade, and founde the weighte of a talent of golde theron, z precious stones. And it was



set vpo Davids heade. And very moch spoy le caried he out of the cite. As for the peo ple that were therin, he broughte the forth, & parted them in sunder w saxes, & hokes & betels of yron. Thus dyd David vnto all & cities of the childre of Ammon. And David departed againe, with the people vnto Je rusalem.

**B** Afterwarde arose there warre at Gasar with the Philistynes. Then Sibechai & Hu sathire smote Sibai, which was one of the childien of Achaim, and he subdued him. And there arose warre agayne w the Philis ty nes. The Elhamah & sonne of Jair smote Lahemi & brother of Goliath & Gathite, whose speares staff was like a weeners leme. Afterwarde was there a battayll at Gath, where there was a man of a greate stature, & had sixe fyngers and sixe toes, which ma ke foure and twentye. And he was borne al so of Rapha, and spake despytefully vnto Israel. But Jonathas the sonne of Simea Davids brother smote him. These were the childre of Rapha at Gath, & fell thorow & hande of David, and of his seruantes.

The XXII. Chapter.

**U**ld Sathan stode agaynst Israel, & entysed David to nombre Israel. And David sayde vnto Joab & to & rulers of the people: Go ye waye, nombre Israel from Bersaba vnto Dan, and brynge me the nom bre of the, that I maye knowe it. Joab sayde: The LORDE make his people an hun dieth tymes mo then they are now. But my lorde & kynge, are they not all my lordes & r uantes? Why doth my lorde then are ther after? Wherfore shal there a trespase come vpon Israel?

Nevertheless the kynges worde preuailed agaynst Joab. And Joab wente forth, and walked thorow all Israel, and came to Jeru salem, and deliuered vnto David & nombre of the people that was tolde. And of all Is rael there were a thousande tymes a thou sande, and an hundred thousande men, that dme out the swerde: and of Juda foure hun dieth thousande and seutye thousande men, which dme out the swerde. As for Levi and Ben Jamin, he nombred them not amonge the: for the kynges worde was at homina ble vnto Joab.

**B** But this displeased God righte sore: for he smote Israel. And David sayde vnto God: I haue synned greuously, that I haue done this. But now take awaye the trespas ce of thy seruant: for I haue done very vn wysely. And the LORDE spake vnto Gad

Davids Seer, & sayde: So speake to David, & saye: Thus saith the LORDE: The thing ges laye I before the, chose y one of them, & I maye do it vnto the. And whā Gad came to David, he spake vnto him: Thus sayeth the LORDE: Chose & ether thie yeare death, or thie monethes to flye before thine aduersa ries, & beset the swerde of thine enemies, & it maye ouertake the: or thie dayes & swere of the LORDE, & pestilence in the londe, & the angell of the LORDE maye destroye in all & coastes of Israel. Loke now what answer I shal geue vnto him & sent me. David say de vnto Gad: I am in greate trouble: wyl I rather fall in to & hande of the LOR DE, for his mercy is exceedynge greare, & I wil not fall in to the handes of men.

Then dyd the LORDE cause pestilence to come into Israel, so that there fell of Israel thie score & ten thousande me. And God sent the angell to Jerusalem for to destroye it. And even in the destruccion the LORDE conside red, and he repeted of the euell, and sayde vnto the angell & destroyer: It is ynough, hol de now thy hande.

The angell of the LORDE stode besyde & barne of Arnan & Jebusite. And David lif te vp his eyes, and sawe the angell of & LOR DE stondinge betwene heauē and earth, and a naked swerde in his hande stretched ouer Jerusalem. Then David and & Elders beyng clothed with sack cloth, fell vpo their faces. And David sayde vnto God: Am not I he that caused the people to be nombred? I am he that hath synned and done euill: as for these shepe, what haue they done? LORDE my God, let thine hande be agaynst me and agaynst my fathers house, and not agaynst thy people to plage them.

And the angell sayde vnto Gad, that he shulde speake vnto David, that David shul de shulde go vp, & set vp an altare in the bar ne of Arnan the Jebusite. So David went vp acordinge to & reorde of Gad, which he spake in the name of the LORDE. But whā Arnan turned him, and sawe the angell (and his foure sonnes with him) they hyd the sel ues: for Arnan throsshed wheate.

Now whan David came to Arnan, Ar nan loked, and was aware of David, and wete forth out of the barne, and worshipped David with his face to the grounde. And David sayde vnto Arnan: Geue me rowme in the barne, to buylde an altare vnto the LORDE therin: for & full money shal thou geue it me, that the plage maye cease from the people.

But Arnan sayde vnto David: Take it vnto the, and let my lorde the kynge do as pleaseth him. Beholde, that ore geue I for a burnt offeringe, and those vessels to the ore, and wheate for the meat offeringe, I geue it all. Nevertheless the kynge sayde vnto Ar nan: Not so, but for & full money wyl I bye it: for that which is thine wyl not I take for the LORDE, and offre a burnt offeringe for naughte.

**E** So David gaue Arnan for & rowme, sixe hundred. Syckles of golde in weight. And there buylde David an altare vnto & LOR DE, & offred burnt offerings & slayn offeringes. And whan he called vpo the LORDE, he herde him thorow the fyre from heauē vpon & altare of the burnt offeringe. And & LOR DE sayde vnto the angell, that he shulde put his swerde in to his sheeth.

At the sametyme whā David sawe, that the LORDE had herde him vpon the come floore of Arnan & Jebusite, he dyd sacrifice there. For & habitacion of & LORDE which Moses had made in the wyldernes, and the altare of burnt offerings, was at that ty me in the hye place at Gibeon. But David coude not go thither to seke God before it, for he feared the swerde of the LORDES an gell. And David sayde: Here shal be & hou se of God & LORDE, and this the altare of burnt offerings for Israel.

The XXIII. Chapter.

**U**ld David commaunded to gather to gether the straungers that were in & londe of Israel, and appoynted ma sons to hewe stone for the buyldinge of the house of God. And David prepared moch yron for nales in the doores of the portes, and for such thinges as were to be naled toge ther, and so moch brasfe, that is was not to be weyed: and Cedre trees innumerable: for they of Zidon & Tyre brought David moch Cedre tymber: for David thoughte, Saloms my sonne is but a childe and tender: But the house that shal be buylde vnto the LORDE, shal be greate, that his name & prayse maye be exalted in all londes, therefore wyl I pro uide for him. So David made greate prouy sion before his death.

**B** And he called Salomon his sonne, & com maunded him to buylde the house of LOR DE God of Israel, and sayde vnto him: My sonne, I was minded to buylde an house vnto the name of the LORDE my God, but the worde of & LORDE came vnto me, and say de: Thou hast shed moch bloude, and stry cken many battayls, therefore shalt thou not

buylde an house vnto my name, for as moch as thou hast shed so moch bloude vpon the earth before me. Beholde, the sonne which shal be borne vnto the, shal be a quyet man: and I wyl cause him to be in rest from al his enemies on euery syde, for his name shal be Salomon: for I wyl geue peace and rest vpon Israel as longe as he lyueth. He shal buylde an house vnto my name. He shal be my sonne, and I wyl be his father. And I wyl stablyshe & seate of his kyngdome vpo Israel for euer.

**N**ow my sonne, the LORDE shal be wyth the, and thou shalt prospere, that thou may est buylde an heuse vnto the LORDE thy God, acordynge as he hath spoken of the. The LORDE also shal geue the wysdome & vnderstondynge, and shal commytte Israel vnto the, that thou mayest kepe the lawe of the LORDE thy God. But then shal thou prospere, yf thou take hede to do after the ordynaunces and lawes which the LORDE commaunded Moses vnto Israel. Be stronge, and take a good corage vnto the, feare not, and be not faynt harted. Beholde, I haue in my pouerte prouyded for the house of the LORDE, an hundred thousande ta lentes of golde, and a thousande tymes a thousande talentes of syluer, and brasfe and yron without nombre: for there is so moch of it.

And tymber and stone haue I prepared, thou mayest get more therof. Thou hast many workmen also, mesons and carpenters in stone and tymber, and all maner of men that haue vnderstondinge in all worke off golde, syluer, brasfe, and yron without nom bre. Yet get the vp, and be doynge, and the LORDE shal be with the.

**A**nd David commaunded all the rulers of Israel, to helpe Salomon his sonne, and sayde: Is not the LORDE youre God with you, and hath geuen you rest on euery syde? for he hath deliuered the inhabitants of the londe in to youre handes, and the londe is subdued before the LORDE and before his people. Geue ouer youre hert now therfore and youre soule, to seke the LORDE youre God, and get you vp, and buylde a Sanc tuary vnto the LORDE God, that the Arke of the couenaint of the LORDE and the ho ly vessels of God, maye be brought in to the house, which shal be buylde vnto the name of the LORDE. So David made Salomon his sonne kynge ouer Israel, whan he him self was olde, and had lynyed ynough.

The XXIII. Chapter.



**A**nd David gathered all the rulers in Israel together, and the prestes & Levites, to nombre & Levites from thirtie yeare olde & above. And & nombre of the (which were strong men) fro heade to heade, was eight and thirtie thousande: of whom there were foure & twentie thousande, which dyd their diligence in the worke ouer & house of the LORDE, and sixe thousande officers and Judges, and foure thousande porters, & foure thousande that songe prayes vnto & LORDE with instrumentes, which he had made to synge prayse with all.

And David made the ordinaunce amonge the children of Levi, namely amonge Gerson, Zabath & Merari. The Gersonites were: Laedan and Simeï. The children of Laedan: the first, Jehiel, Sethan, and Joel, the thre.

The children of Simeï were: Salomith, Zafiel and Zaran, these thre. These were the chese amonge the fathers of Laedan. These also were the children of Simeï: Jahath, Sina, Jeus and Bua, these foure were Simeïs children also. Jahath was the first, Sina the seconde. As for Jeus and Bua, they had not many childre, therfore werethey counted but for one fathers house.

**B** \* The childre of Zabath were: Amram, Zechar, Zebion and Vsiel, these foure. The childre of Amram were: Aaron and Moses.

**xod. c. c.** **Par. 7. 8** \* As for Aaron, he was separated, to be sanctified for the Most holy, he & his sonnes for ever, to burne incense before the LORDE, & to mynister and blesse in & name of the LORDE for evermore. And the children of Moses the man of God were named amonge & try be of the Levites. \* The childre of Moses were Gerson and Eliezer.

**xod. a. d** The children of Gerson, the fyist was Sebuel. The children of Eliezer, the fyist was Rehabia & Eliezer had none other children. But & childre of Rehabia were many therouer. The children of Zechar were: Salomith the fyist. The children of Zebion were: Jeria the fyist, Amaria the seconde, Jahafiel the thirde and Jakmeam & fourth. The children of Vsiel were: Micha the fyist and Jesia the seconde.

**C** The children of Merari were: Maheli & Musi. The children of Maheli were: Eleasar and Cis. And Eleasar dyed, and had no sonnes but daughters. And the children of Cis their brethien toke them. The children of Musi were: Maheli, Eder and Jeremoth, these thre. These are the children of Levi amonge their fathers houses, and the chesest

of the fathers, which were counted after the nombre of & names heade by heade: which executed the worke of the offices in the house of the LORDE & from thirtie yeare olde & above. For David sayde: The LORDE God of Israel hath geuen his people rest, & shall dwell at Jerusalem for ever.

Amonge & Levites also were the childre of Levi nombred from thirtie yeare olde and above, & that they neded not to beare & habitation with all the vessels of their office, but accordinge to & last wordes of David, & they shulde stonde vnder the hande of the children of Aaron, to mynister in the house of the LORDE in the courte, and to the chesest, and for purifyenge, and to all maner of sanctifyenge, and to every worke of the office in the house of God. And for & shewbrd, for the syne floure, for the meatoffrynge, for the unleuened wafers, for the pannes, for & fryenge, and for all maner of weight and measure. And in the mornyng to stonde for to geue thankes and to prayse the LORDE, and in the euenyng likewise. And vpon all Sabbathes, Newmones and feastes to offer all the burnt offerynges vnto the LORDE, accordinge to the nombre and ordie, allway before the LORDE: to wayte vpon the Tabernacle of witnessse and of the Sanctuary, and vpon their brethre the children of Aaron, to mynister in the house of the LORDE.

## The XXV. Chapter.

**L**his was & ordinaunce of the childre of Aaron. \* The children of Aaron were, Nadab, Abihu, Eleasar and Jethamar. But Nadab and Abihu dyed before their fathers, and had no children. And Eleasar and Jethamar were prestes. And David ordied them after his maner: Sadoc out of the children of Eleasar, and Ahimelech out of the children of Jethamar, accordinge to their nombre and office. And there were mo chese strongemen founde amonge the children of Eleasar, then the children of Jethamar. And he ordeyned them after this maner: namely, sixtene out of & childre of Eleasar to be rulers thorow out their fathers house: & eight of the children of Jethamar thorow out their fathers house. Nevertheless he ordeyned them by lot, because that both the pryncipall of the children of Eleasar and of Jethamar were in & Sanctuary, and chese before God. And the Scribe Semeia the sonne of Netheaneel one of the Levites, wrote them vp before & kynge and before the rulers, and before Sadoc the prest, & before Ahimelech the sonne of Abiathar, &

before the chese of the fathers amonge the prestes & Levites: namely one fathers house for Eleasar, and the other for Jethamar.

And the first lot fell vpon Joiarib, the seconde vpon Jedana, the thirde vpon Harim, the fourth vpon Seouim, the fifth vpon Malchia, the sixte vpon Meiamin, the seventh vpon Hako, the eight vpon Abia, the nyenth vpon Jesua, the tenth vpon Sedania, the eleventh vpon Eliasib, the twolue vpon Jakim, the thirtenth vpon Jupa, the fourtenth vpon Jesebeab, the fiftenth vpon Bilga, the sixtenth vpon Immer, the sevententh vpon Hesir, the eightenth vpon Hapizez, the nyententh vpon Perhabia, the twentieth vpon Jhesekel, the one and twentieth vpon Jachin, the two & twentieth vpon Samul, the thre & twentieth vpon Dalai, & foure and twentieth vpon Maasia. This is their course after their office, to go in to the house of the LORDE, accordinge to their maner vnder their father Aaron, as the LORDE God of Israel commaunded him.

Of the children of Levi amonge the children of Amram, was Subael. Amonge the children of Subael, was Jothda. Amonge the children of Rehabia, was & first Jesia. Amonge the Jetherites was Selomoth. Amonge the children of Selomoth was Jahath. The children of Zebion were: Jeria & first, Amaria the seconde, Jehafiel the thirde, Jakneam the fourth.

The children of Vsiel were: Micha. Amonge the children of Micha was Samir. The brother of Micha was Jesia. Amonge the children of Jesia was Zacharias. The children of Merari were: Maheli & Musi, whose sonne was Jaesia. The childre of Merari of his sonne Jaesia were: Soham, Sacur & Jbri. Maheli had Eleasar: for he had no sonnes. Of Cis, the children of Cis were: Jerahmeel and Musi. The children of Musi were, Maheli, Eder and Jeremoth. These are the childre of & Levites thorow out & house of their fathers. And the lot was cast for them also besyde their brethien the children of Aaron, in the presence of kynge David and Sadoc and Ahimelech, and before the chese fathers amonge the prestes & Levites, as well for the leest brother as for the chesest amonge the fathers.

## The XXVI. Chapter.

**A**nd David with the chese captaynes sundred to the offices amonge & childre of Assaph, Zeman & Jedithun & prophetes with harpes, psalteries & Cymbales, and they were nombred vnto the worke

accordinge to their offyce. Amonge the childre of Assaph was Sacur, Joseph, Netthania, Asarela, childre of Assaph vnder Assaph which prophced besyde & kynge. Of Jedithun: The children of Jedithun were, Gedalia, Zoni, Jesaia, Zafabia, Nathichia (Simeï) these sixe vnder their father Jedithun with harpes, whose prophcieng was to geue thankes and to praise the LORDE. Of Zeman: The children of Zeman were Bukia, Nathama, Vsiel, Sebul, Jerimoth, Zananah, Zananah, Eliatha, Gilchi, Remamthieser, Jafbafsa, Mallothi, Hothir and Mehethi. All these were the children of Zeman the kynge Seer in the wordes of God to lyfte vp the home: for God gaue Zeman fourtene sonnes & thre daughters.

All these were vnder their fathers Assaph Jedithun and Zeman, to synge in the house of the LORDE with Cymbales, psalteries & harpes, accordinge to the office in the house of God besyde the kynge. And their nombre with their brethien, which were taughte in the songe of the LORDE (every one hauyng vnderstandyng) was two hundred & eight and foure score. And they cast the lottes ouer their offyce, for the leest as for the grea- **Pro. 18. 1** test, for the master as for the scolar.

And the first lot fell vpon Joseph which was of Assaph: the seconde vpon Gedalia with his brethre and sonnes, of whom there were twolue. The thirde vpon Sacur with his sonnes & brethre, of whom there were twolue. The fourth vpon Jibri with his sonnes and brethien, of whom there were twolue. The fyfth vpon Netthania with his sonnes and brethre, of whom there were twolue. The sixte vpon Bukia with his sonnes and brethien, of whom there were twolue. The seventh vpon Jeseela with his sonnes and brethre, of whom there were twolue. The eighte vpon Jesaia with his sonnes and brethien, of whom there were twolue. The nyenth vpon Nathania with his sonnes and brethre, of whom there were twolue. The tenth vpon Simeï with his sonnes and brethien, of whom there were twolue. The eleventh vpon Asrael with his sonnes and brethien, of whom there were twolue. The twolue vpon Zafabia with his sonnes and brethre, of whom there were twolue. The thirtenth vpon Subael with his sonnes and brethien, of whom there were twolue. The fourtenth vpon Nathichia with his sonnes & brethre, of whom there were twolue. The fiftenth vpon Jeremoth with his sonnes and brethre, of whom there were twolue. The sixtenth



upon Anania with his sonnes and brethren of whom there were twolue. The seventeth upon Jabbetasa with his sonnes & brethren of whom there were twolue. The eightenth upon Hanani with his sonnes and brethren, of whom there were twolue. The nyententh upon Mallothi with his sonnes & brethren, of whom there were twolue. The twentieth upon Eliatha with his sonnes and brethren, of whom there were twolue. The one & twentieth upon Hothir with his sonnes & brethren of whom there were twolue. The two and twentieth upon Gidalti with his sonnes & brethren, of whom there were twolue. The thre and twentieth upon Mehesioth with his sonnes and brethren of whom there were twolue. The foure and twentyeth upon Romathieser with his sonnes and brethren, of whom there were twolue.

The XXVII. Chapter.

**A**monge the ordinaunces of the dorekeepers Amonge the Korahytes was Meselomia of the children of Assaph. The children of Meselomia were these: the firstborne Zacharias, the seconde Jediael, & thirde Sebadia, the fourth Jathniel, & fiftth Elam, the sixte Johanan, the seventh Elienai. The children of Obededom were these: the firstborne Semaia, the seconde Josabad the thirde Joab, the fourth Sachur, & fiftth Methaneel, the sixte Ammiel, the seventh Isachar, the eight Pegulthai: for God had blessed him. And vnto Semaia his sonne there were sonnes borne also, which bare rule in the house of their fathers: for they were mightie valeaunt men. The children of Semaia were, Arhni, Rephael, Obed and Elisabad, whose brethren were valeaunt men, Elihu and Semachia: all these were of the children of Obededom. Meselomia had children and brethren which were stronge men, euen eightene.

**B**hosia of the children of Merari had children, Simri the chiefe: for y firstborne was not there, therfore dyd his father appoynte him to be chiefe, the secōde Helchias, & thirde Tebalia, & fourth Zacharias. All the children and brethren of Hosia were thirtene.

This is the ordinaunce of the dorekeepers amonge the heades of the valeaunt men in the offyce besyde their brethren, to mynister in the house of the LORDE. And the lot was cast for the small as for & greate thorow out the house of their fathers at euery dore. The lot towarde the East fell vpon Meselomia. And the lot was cast for Zacharias his sonne, which was a man of prudent counsell, &

vnto him it fell towarde the North: But vnto Obededom towarde the South, and to his sonnes besyde the house of Esupim. And vnto Supim and Hosia towarde the West by the gate of Salechet in the strete of the burnt offerings, where the tabernacles stood together.

Towarde the East were there sixe of the Levites. Towarde the north foure on y dore tyme. Towarde the south foure on the dore season likewise. Besyde Esupim two & two. By Parbar westwarde were there foure in the strete, and two besyde Parbar. These are the ordinaunces of the dorekeepers amonge the children of the Korahites, and the children of Merari. Of the Levites, was Abia ouer the treasures of the house of God, and ouer the treasures that were sanctified.

Of the children of Laedan, the children of the Gersonites. Of Laedan were these the heades of the fathers, namely & Jehielites. The children of the Jehielites were, Sethi and his brother Joel ouer the treasures of the house of the LORDE. Amonge the Amratites, Jezecharites, Hebronites and Miliites, was Sebul the sonne of Gerson the sonne of Moses, pryncce ouer the treasures. His brother Elieser had a sonne Rehabia, whose sonne was Jesaia, whose sonne was Joia, whose sonne was Sichri, whose sonne was Selomith: the same Selomith and his brethren were ouer all the treasures of the things that were halowed, which Kinge David halowed, and the pryncipall of the fathers amonge the rulers ouer thousandes & ouer hundredes, and rulers in the host (of warres and spoyle) had they halowed it, to repay the house of the LORDE and ouer all & Samuel the Seer, and Saul the sonne of Elia, & Abner the sonne of Ner, and Joab the sonne of Zeruia had halowed: whatsoener was sanctified, it was vnder the hande of Selomith and his brethren. Amonge the Jezecharites was Chenaiia with his sonnes for the worke without ouer Israel, offycers & Judges. Amonge the Hebronites was Hasabia & his brethren, valeaunt men, a thousande and seven hundred, ouer the effyces of Israel on this syde Jordane westwarde for all maner worke of the LORDE, and to serue the Kinge.

But amonge the Hebronites was Jaria the chiefe amonge the Hebronites of his kindred amonge the fathers. And search was made amonge them, and in the fortieth yere of Kinge David there were founde valeaunt men at Jafer in Gilead, and their brethren mightie men, two thousande and seven hundred.

dieth pryncipall fathers, and David set the ouer the Rubenites, Gadites, and ouer the halfe trybe of Manasses, for all soch busynes as belonged vnto God and the Kinge.

The XXVIII. Chapter.

**T**he children of Israel accordinge to their nombre, were heades of the fathers, and ouer thousandes and ouer hundredes, & officers waytinge vpon the Kinge, to go of & on after their course euery moneth one, in all & monethes of & yere. Euery course had foure & twentye thousande.

Ouer the first course of the first moneth, was Jasebeam & sonne of Sadiel, and vnder his course were foure and twentye thousande. Of the children of Phares was the pryncipall amonge all the chiefe captaynes in the first moneth.

Ouer the course of the seconde moneth was Dodai the Ahohite, and Mikloth was the pryncce ouer his course. And vnder his course were foure and twentye thousande.

The thirde pryncipall captayne of the thirde moneth, was Benaia the sonne of Joia & prest, and vnder his course were foure and twentye thousande. \* This is & Benaia the Worthie amonge thirtie and aboue thirtie. And his course was vnder his sonne Ammi Sabad.

The fourth in & fourth moneth was Asahel the brother of Joab, and Sabadia his sonne after him, and vnder his course were foure and twentye thousande.

The fiftth in the fiftth moneth was Sameb the Jethahite, and vnder his course were foure and twentye thousande.

The sixte in the sixte moneth, was Ira & sonne of Jakes the Thecoite, and vnder his course were foure and twentye thousande.

The seventh in the seventh moneth, was Helez the pelonite of the children of Ephraim, and vnder his course were foure and twentye thousande.

The eight in the eight moneth, was Sibehai the Gushathite of & Sarchites, and vnder his course were foure and twentye thousande.

The nyenth in the nyenth moneth, was Abieser the Anthothite of the childre of Jemini, & vnder his course were foure and twentye thousande.

The tenth in the tenth moneth, was Mahera the Metopahite of the Serahites, and vnder his course were foure and twentye thousande.

The eleventh in the eleventh moneth, was Benaia the Pirgathomite of the children of

Ephraim, and vnder his course were foure and twentye thousande.

The twolneth in the twolneth moneth was Heldai & Metopahite of Aethniel, and vnder his course were foure and twentye thousande.

Ouer the trybes of Israel were these: Amonge the Rubenites was Pryncce Elieser the sonne of Sichri. Amonge the Simeonites was Sephatia the sonne of Maecha. Amonge the Levites was Hasabia the sonne of Amuel. Amonge the Aaronites was Sadoc. Amonge Juda was Elihu one of Davids brethren. Amonge Isachar was Amri the sonne of Michael. Amonge Zabul was Jesmaia the sonne of Obadia. Amonge Nephtali was Jeremoth the sonne of Asriel. Amonge the children of Ephraim was Hosea the sonne of Asasia. Amonge the halfe trybe of Manasses was Joel the sonne of Pedaiia. Amonge the halfe trybe of Manasses in Gilead was Jeddo the sonne of Zacharias. Amonge Ben Jamin was Jaesiel the sonne of Abner. Amonge Dan was Asarel the sonne of Jeroham. These are the princes of the trybes of Israel.

But David toke not the nombre of them that were twentye yere olde and there vnder: for the LORDE had promysed to multiplye Israel as the starres of the skie. \* Howbeit Joab the sonne of Zeruia had begonne to nombre them, and persourmed it not: for there came wrath vpon Israel for the same cause, therfore came not the nombre in to & Cronicles of Kinge David.

Ouer the Kinges treasures was Asmaueth the sonne of Adiel. And ouer the treasures in the lode, in the cities, villages and castels was Jonathan the sonne of Osa. Ouer the husbandmen to till the londe was Esri the sonne of Chelub. Ouer the vynyardes was Simeel the Ramathite. Ouer the wyne Cellers and treasures of wyne was Sadi the Siphumite. Ouer the oyle gardens and Molbertyrees in the lowe felde, was Baal Hanan the Gaderite. Ouer the treasure of the oyle was Joas. Ouer y open of the pasture at Saron was Sitari the Saronite. Ouer the open in the valleys was Saphath the sonne of Adlai.

Ouer the Camels was Obil the Ismaelite. Ouer the asses was Jehethia the Meronothite. Ouer the shepe was Jasis the Hagarite. All these were rulers ouer Kinge Davids goodes. Jonathan Davids vncle was of the counsell a wysse man and a scribe. And Jehiel the sonne of Zachmon



<sup>1. Re. 16. d</sup> was with the kynges children. Achitophel also was of the kynges counsell. Hysai the Arachite was the kynges frende. After Achitophel was Jojada & sonne of Benaia and Abiathar. As for Joab, he was the kynges chiefe captayne of warre.

The XXIX. Chapter.

<sup>a. Re. 7. a</sup> **A**nd David gathered vnto Jerusalem all the rulers of Israel, namely & prynces of the trybes, the rulers ouer the courses, which wayted vpon the kyng, the captaynes ouer thousandes and ouer hundreds, the rulers ouer the goodes and catell of the kyng and of his sonnes, with the chāberlaines, warryers and valeaunt men. And David the kyng stode vp vpon his fete, and saide: Heare me my brethien and my people: <sup>1. Par. 23. b</sup> I was mynded to buylde an house, where the Arke of the couenaunt of the LORDE shulde rest, and a fete stole for the fete of oure God, and prepared my selfe for to buylde. But God sayde vnto me: Thou shalt not buylde an house vnto my name, for thou art a man of warre, and hast shed bloude.

<sup>1. Re. 16. a</sup> <sup>a. Ge. 49. b</sup> <sup>1. Par. 6. a</sup> **N**ow hath the LORDE God of Israel chosen me out of all my fathers house, & I shulde be kyng ouer Israel: for <sup>1. Par. 18. b</sup> <sup>a. Par. 6. b</sup> Juda hath he chosen to be the prynce, and in the house of Juda amonge my fathers children hath he had pleasure vnto me, to make me kyng ouer all Israel: and amonge all my sonnes (for the LORDE hath geuen me many sonnes) he hath chosen Salomon my sonne, to sit vpon the seate of the kyngdome of the LORDE ouer Israel, and hath sayde vnto me: Salomon thy sonne shall buylde me an house and my courtes: for I haue chosen him to be my sonne, & I wil be his father, & wyll stablishe his kyngdome for euer, yf he be constant to do after my commandementes and lawes, as it is this daye. Now in the sight of all Israel the congregacion of the LORDE, and in the eares of oure God, se that ye obserue and seke all the commandementes of the LORDE y<sup>e</sup> God, that ye maye possesse this good londe and that ye and youre children maie haue & inheritance therof for euer.

**A**nd thou my sonne Salomon, knowe thou the God of thy father, and serue him with all thy hert, and with the desyre of thy soule: for the LORDE searcheth all hertes, and vnderstandeth all thoughtes & ymaginacions. If thou seke him, thou shalt fynde him: but yf thou forsake him, he shall refuse the for euer. Take hede now, for the LORDE hath chosen the, to buylde an house to be the Sanctuary: be stronge, and make it.

And David gaue Salomon his sonne a patrone of the porche, and of his house, and of the celles and perlers and ynnner chambers, and of the house of the Mercysseate, of all that he had in his mynde, namely of the courtes of the LORDES house, and of all the oratories rounde aboute the treasures of the house of God, and of the treasures of shethinges as were halowed, of the ordinances of the prestes, and Levites, and of all the busynesse of the offyces in the house of the LORDE.

Golde (gaue he him) after & golde weight for all maner of vessels of enery offyce, and all siluer ornaments after the weight for all maner of vessell of enery offyce: and weight for the golden candilsticks and golden lampes, for enery candilsticke and his lampes his weight: likewise for the siluer candilsticks gaue he the weight to the candilsticks: his lampes, accordyng as was requyred for enery candilsticke. He gaue golde also for tables of the shewbred, for enery table his weight: and siluer likewise for the siluer tables. And pure golde for the fleshyokes, besens and censors: and for the golden cuppes, vnto enery cuppe his weight: and for the siluer cuppes, vnto enery cuppe his weight: and for the altare of incense his weight, of the most pure golde.

And a patrone of the charett of the golden Cherubins, that they mighte spiede out them selues, and couer the Arke of the couenaunt of the LORDE. All this is geuen me in wytyng of the hande of the LORDE, to make me vnderstande all the workes of the patrone.

And David sayde vnto Salomon his sonne: Be thou manly and stronge, and make it, feare not, and be not fayntharted, the LORDE God my God shal be with the, and shall not withdraue his hande, ner fayle the: yll thou haue fynished enery worke for the seruice in the house of the LORDE. Beholde, the courses of the prestes and Levites to all the offyces in the house of God are with the in enery worke, and are willinge, and haue comēdome to all the offyces: and so haue the prestes and all the people for enery thinge that thou hast to do.

The XXX. Chapter.

<sup>a. b</sup> <sup>a. c</sup> **A**nd kyng David sayde vnto all the congregacion: God hath chosen Salomon one of my sonnes, which yet is yonge and tender. But the worke is greater: for it is not a mans palace, but the LORDE Gods. Yet haue I after all my abilitie pre-

red vnto the house of God, golde for the vessels of golde, siluer for them of siluer, brasse for them of brasse, yron for the of yron, wood for them of wood, Onix stones, set Rubyes, & stones of dyuerse coloures, & all precious stones, & Marble stones in multytude. Besydes this, for the good wyl & I haue to the house of God, I haue of myne awne proper good thre M. talētes of golde of Ophir, & seuen M. talētes of pure siluer, which I geue vnto the holy house of God, besyde all & I haue prepared, to ouerlaye & walles of the house, & the same which ought to be of golde, maye be of golde: & that it which ought to be of siluer, maye be of siluer: and for all maner of worke by the hande of the craftesmen. And who is now fre wyllinge, to fyll his hande this daye vnto the LORDE?

**T**hen were the prynces of the fathers, & prynces of the trybes of Israel, the captaynes ouer thousandes & ouer hundreds, the rulers ouer the kynges busynes, fre wyllinge, & gaue to & mynistracion in the house of God fyne M. talētes of golde, and ten M. guldens, and ten M. talētes of siluer, eightene M. talētes of brasse, and an hundred M. talētes of yron. And by whom so euer were founde stones, they gaue them to the treasure of the house of the LORDE, vnder the hāde of Jehiel the Gersonite.

And & people were glad that they were fre wyllinge: for they gaue it w<sup>th</sup> a good wyl (euen with all their hert) vnto the LORDE. And David also & kyng reioysed greatly, and praysed God, and sayde before the whole congregacion: praysed be thou O LORDE God of Israel oure father, vnto the belongeth worshippe and power, glory, victory & thankes: for all that is in heauen and earth, is thine: thine is & kyngdome, and thou art exalted aboue all prynces. Thine are riches and honoure before & thou reignest ouer all, in thy hande consisteth power and might, in thy hāde is it to make enery man greate and stronge.

**N**ow take we the oure God, and prayse & name of thy glory: for who am I? What is my people? that we shulde be able with a fre wyl to offre, as this is done? For of the cometh all, and of thy hande haue we geuen it the: for we are but pilgrims & strangers before the, as were all oure fathers. Our life vpon earth is as a shadowe, and here is no abydinge. O LORDE oure God, all this abundance that we haue prepared to buylde the an house vnto thy name, came of thy hande, and is thine all together. I knowe my

God, that thou tryest the hert, and that thy fayne dyes is acceptable vnto the: therefore haue I geue all this with an vnfayned hert, euen with a good wyl, and now haue I had ioye to se thy people (which here are present) offre with a fre wyl vnto the. O LORDE God of oure fathers Abraham, Isaac, & Israel, kepe then euermore soch purposes and thoughtes in & hertes of thy people, & prepare thou their hertes vnto the. And graunte my sonne Salomon a perfecte hert, that he maye kepe thy comāndementes, thy testimonies, & thy statutes, that he maye do all, & buylde this palace, which I haue prepared.

And David sayde vnto the whole congregacion: O prayse the LORDE y<sup>e</sup> God. And all the congregacion praysed & LORDE God of their fathers, & bowed them selues, & worshipped the LORDE & then the kyng, and offered sacrifices vnto the LORDE. And on y<sup>e</sup> nexte morow offered they burnt offerynges, a M. bullockes, a M. rāmes, a M. lābes & their drynt offerynges, & plenteously offred they amonge all Israel. And they ate and dranke the same daie before the LORDE with greate ioye, and made Salomon the sonne of David kyng & seconde tyme, and anoynted him to be & prynce for the LORDE, & Sadocto be the prest.

Thus sat Salomon vpon the seate of & LORDE, kyng in his fathers steade, & prospered. And all Israel obeyed him, & all & rulers & mightie men, & all kyng Davids children submytted them selues vnto kyng Salomon. And & LORDE made Salomon excellent & greate in & sighte of all Israel, & and gaue him soch a glorious kyngdome, as none had before him ouer Israel.

So had David now bene kyng ouer all Israel. And & tyme that he was kyng ouer Israel, is fortye yeares: At Hebron reigned he seuen yeare, and at Jerusalem thre & thirtie yeare, & dyed in a good age, full of dayes, riches and honoure. And Salomon his sonne was kyng in his steade.

These actes of kyng David (both & first and last) beholde, they are wyrtten amonge the actes of Samuel the Seer, and amonge the actes of the prephet Nathan, and amonge the actes of Gad the Seer, with all his kyngdome, power and tymes which passed vnder him, both vpon Israel & vpon all the kyngdomes of the earth.



# The seconde bo- ke of the Cronicles, called Paralipomenon.

What this boke conteyneth.

- Chap. I. Of the Kyngdome of Salomon, to whom the LORDE appeareth, and Salomon maketh his prayer vnto him.
- Chap. II. How Salomon deuyseth to buylde the temple of the LORDE.
- Chap. III. How he begynneth to buylde, and after what fasshion.
- Chap. IIII. Of the ornaments of the temple.
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- Chap. X. Roboam oppressynge the people, maketh them to fall awaye from him.
- Chap. XI. The LORDE wil not suffre Roboam Kyng of Iuda & Be Jamin to fighte agaynst Israel. He buyldeth cities.
- Chap. XII. Roboam forsaketh the lawe of the LORDE. The Kyng of Egypte commeth vpon him. The LORDE deluynereth him.
- Chap. XIII. Of Abia & Jeroboam & their war.
- Chap. XIII. XV. Of Kyng Asa. (res.)
- Chap. XVI. Baesa cometh vp agaynst Asa, which agreeth with him, therfore is he rebuffed.
- Chap. XVII. Of the reigne of Josaphat.
- Chap. XVIII. Josaphat maketh frendshippewith Ahab, and helpeth him to fight.
- Chap. XIX. Jehu rebuffeth Josaphat for helpynge the vngodly. Josaphat amendeth, and lynerth well.
- Chap. XX. The Moabites & Ammonites with the Syrians and Edomites go forth agaynst Josaphat, which prayeth vnto God, and he helpeth him.
- Chap. XXI. Josaphat dyeth. Joram his sonne is made Kyng, slayeth his brethren, and forsaketh the LORDE. Edom falleth awaye from Iuda. God punysheth Joram.
- Chap. XXII. Ochosias is made Kyng, and taketh partewith Ahab's sonne.
- Chap. XXIII. Joiada maketh Joas Kyng, & commaundeth to slaye Athalia.
- Chap. XXIII. Whyte Joiada lyueth, Kyng Joas doth well, but after his death he forsaketh the LORDE: And because Zacharias reproveth him, he commaundeth to stone him to death. His awneseruauntes kyll him vpon his bed.
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Of Asa or Azarias: of his buyldinges, & how he became leper for his presumption.

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Chap. XXIX. XXX. Of the vertuous Kyng Ezechias, and of his noble actes.

Chap. XXXII. Sennacherib layeth sege to Jerusalem, Ezechias comforteth the people. Sennacherib threatneth, but the LORDE deluynereth Iuda. Ezechias is sicke and recouereth.

Chap. XXXIII. Of the reigne of Manasses, and of his amendment from his wickednes. Of Kyng Ammon his sonne.

Chap. XXXIII. XXXV. Of the reigne and most vertuous actes of Kyng Josias, and of his death.

Chap. XXXVI. Thre monethes reigneth Joachas, after whom reigneth Eliachim other wyse called Joachin, whom Nabuchodonosor carrieth vnto Babilon, and in his steade reigneth Joachin his sonne, which also is led awaye captiue vnto Babilon. Sedechias is made Kyng, and at the last carried awaye prisoner with all the people, and Jerusalem destroyed.

## The first Chapter.



And Salomon the sonne of David was stablished in his Kyngdome, and the LORDE his God was with him, & made him exceedingly greate. And Salomon spake vnto all Israel, to the capraynes ouer thousandes and ouer hundreds, to the Judges, and to all & princes in Israel, and to the chiefe fathers, so that they wente (Salomon and the whole congregacion with him) vnto the hye place which was at Gibeon: for there was & Tabernacle of & witnesse of God, & which Moses the seruaunt of the LORDE had made in & wyldernes. For David had brought vp the Arke of God from Kiriaath Jearim, whan he had prepared for it: for he had pitched a tent for it at Jerusalem. As for & his sonne of Hur had made, it was there before the habitation of the LORDE: and Salomon and the congregacion soughte God. And Salomon offered a thousande burnt offerings vpon the brasen altare that stood before the Tabernacle of witnesse.

In the same night appeared God vnto Salomon, and sayde vnto him: Aye, what shal I geue thee? And Salomon sayde vnto God: Thou hast done greate mercy vnto my father David, and hast made me Kyng in his steade. Now LORDE God, let & wether that thou hast promised vnto my father

David, be verified, & for thou hast made me Kyng ouer a people, which is as many in number as the dust vpon the earth. Graunte me wysdome therfore and knowlege, & I maye go out and in before this people: for who is able to iudge this greate people of thine?

Then sayde God vnto Salomon: For so much as thou art so mynded, and hast not desired riches ner good, ner hono<sup>r</sup>, ner the soules of thine enemies, ner longe life, but hast requyred wysdome and knowlege, to iudge my people, ouer whom I haue made the Kyng, wysdome therfore and knowlege be geuen thee. Moreover, riches & good and honoure wyll I geue thee, so that soch one as thou hath not bene before the amogge the Kynges, nether shal be after thee.

So came Salomon from the hye place (which was at Gibeon) vnto Jerusalem from & Tabernacle of witnesse, and reigned ouer Israel. And Salomon gathered him charrettes and horsmen, so that he had a thousande and foure hundred charrettes, & twolue thousande horsmen: and those appoynted he to be in the charret cities, and with the Kyng at Jerusalem. And the Kyng broughte it so to passe, that there was as much syluer & golde at Jerusalem as stones: and as many Ceders, as the Molberyes trees, that are in the valleys. And there were horses broughte vnto Salomon out of Egypte, & the Kynges marchauntes fetched them from Kena for monye. And they came vp, and broughte out of Egypte a charret for sixe hundred syluer pēs, and an horse for an hundred and fiftye. Thus broughte they also vnto all the Kynges of the Hethites, and to the Kynges of & Syrians.

## The II. Chapter.

And Salomon thoughte to buylde an house vnto the name of the LORDE, & an house for his Kyngdome: and tolde on thre score and ten thousande men to beare burthens, and foure score thousande that hewed tymber vpon the mount, and thre thousande and sixe hundred officers ouer them. And Salomon sent vnto Hiram the Kyng of Tyre, sayenge: As & thou dydest with my father, & sendest him Cedar trees, to builde an house for to dwell in (euen so do thou to me also.) Beholde, I wyl buylde an house vnto the name of the LORDE my God, to sanctifie it, for to burne good incense before him, and allwaye to prepare & shewbread, and burnt offerings in the mornynge and in the euenynge, on the Sabbathes & New moones, and solempne feastes of & LORDE

oure God euermore for Israel.

And the house that I wyl buylde, shal be greater: for oure God is greater then all goddes. But who is able to buylde him an house? For heauen & the heauens of all heauens maye not cōprehende him. Who am I then, that I shulde buylde him an house? But onely for this intent to burne incense before him.

Seede me now therfore a wyse mā to worke with golde, syluer, brasse, yron, scarlet, purple, yalow sylke, and soch one as can graue carued worke with the wyse men that are with me in Ieriry and Jerusalem, whom my father David ordeyned. And sende me tymber of Cedar, pyne tre and costly wodde from Libanus: for I knowe that & seruantes can hewe tymber vpon Libanus. And be holde, my seruantes shalbe with & seruantes, to prepare me much tymber: for the house that I wyl buylde, shalbe greate & marvellous goodly.

And beholde, I wyl geue vnto the carpenters thy seruantes which hewe the tymber, twetye thousande quarters, of beaten wheate, and twetye thousande quarters of barley, and twetye thousande Batthes of wyne, and twetye thousande Batthes of oyle.

Then sayde Hiram the Kyng of Tyre by wrytinge, and sent it vnto Salomon: Because the LORDE loueth his people, therfore hath he made & to be Kyng ouer them. And Hiram sayde moreover: Praysed be & LORDE God of Israel, which made heauen earth, that he hath geue Kyng David a wyse and prudent sonne, and soch one as hath vnderstandynge to buylde an house vnto the LORDE, & an house for his realme. Therfore sende I now a wyse man that hath vnderstandynge, & euen Hiram Abi (which is the sonne of a woman of the daughters of Dan, and his father was of Tyre) which can worke in golde, syluer, brasse, yron, stone, tymber, scarlet, yalowe sylke, lymmen, purple and to carue all maner of thinges, and to make what cōnyng thinge so euer is geuen him, with thy wyse men, and with the wyse men of my lord Kyng David & father. And now let my lord sende the wheate, barley, oyle and wyne vnto his seruantes, acordynge as he hath sayde, and so wyll we hewe & tymber vpon Libanus, as much as thou nedest, and wyll brynge it by fletes in the See vnto Japho, from whence thou mayest brynge it vp to Jerusalem.

And Salomon nombred all the strangers in the londe of Israel, acordynge to the



nombre whan David his father nombred them: and there were founde an hundred and fiftie thousande, thre thousande and sixe hundred. And of the same he made thre score and tenthousande beares of burthens, and foure score thousande hewers vpon y mount, and thre thousande and sixe hundred over-seers, which helde y people at their worke.

The III. Chapter.

**A**nd Salomon beganne to buylde the house of the LORDE at Jerusalem vpon the mount Moria, that was shewed vnto David his father, which David had prepared for the rowme, vpon the corne floore of Arnan the Jebusite. In the seconde daye of the seconde moneth in the fourth yeare of his reigne began he to buylde. And so layed Salomon the foundation to buylde the house of God: first the length thre score cubytes, the bredth twentye cubytes: and the porche before the wydenes of the house, was twentye cubytes longe, but the height was an hundred and twentye, and he overlaid it on the ynsyde with pure golde.

But the greates house syled he with py-netre, and overlaid it with the best golde, and made palme trees and thronne worke theron, and overlaid the house with precious stones to beautifye it. As for the golde, it was golde of Paruaim. And the balkes and postes aboue, and the walles, and the dores of it overlaid he with golde, and caused Cherubins to be carued on the walles.

He made also the house of the Most holy, whose length was twentye cubytes accordinge to the wydenesse of the house: and the bredth of it was twentye cubytes likewise, and he overlaid it with the best golde by fiftie hundred talentes. And for males he gaue fiftie Sicles of golde in weight, and overlaid the chambers with golde. He made also in the house of the most holy, two Cherubins of carued worke, and overlaid them with golde: and the length on the wynges of the Cherubins, so that one wyng had fyue cubytes, and touched the wall of the house: and the other wyng had fyue cubytes also, and touched the wynges of the other Cherub.

¶ Euen so had one wyng of the other Cherub fyue cubytes likewise, and touched the wall of the house: and his other wyng had fyue cubytes also, and touched the wynges of the other Cherub: so that these wynges of the Cherubins were spred out twentye cubi-

tes wyde. And they stode vpon their fete, and their face was turned to the house warde.

He made a vayne also of yalow sylke, scarlet, purple and lynworke, and made Cherubins theron. And before the house he made two pilers fyue and thirtie cubites longe, and the knoppes aboue theron, fyue cubytes. And he made thronne worke for the quere, and put it aboue vpon the pilers: and made an hundred pomgranates, and put them on the wythien worke. And he set vpon the pilers before the temple, the one on the righte honde, and the other on the lefte: and that on the righte honde called he Jachin, and that on the lefte honde called he Boos.

The III. Chapter.

**H**e made a brasen altare also, twentye cubytes longe, and twentye cubytes brode, and ten cubytes hye. And he made a molten lauer ten cubites wyde, the one syde to the other rounde aboute, and fyue cubytes hye. And a metelyne of thirtie cubites mighte compiehende it aboute. And ymages of Bullockes were vnder it. And aboute the lauer (which was ten cubites wyde) there were two rowes of knoppes, y were molten withall.

It stode so vpon the bullockes, that they were turned towarde the north, thre towarde the west, thre towarde the south, and thre towarde the east, and the lauer aboue vpon them, and all their hynder partes were on the ynsyde. The thiknesse of it was an hand bredth, and the edge of it was like the edge of a cuppe, and as a floured rose. And it comteyned thre thousande Batthes.

And he made ten kettels, wherof he set fyue on the righte hande and fyue on the lefte, to washe in them soch thinges as belonged to the burnt offeringe, that they mighte thrust them therin: but y lauer (made he) for the prestes to wash in.

Ten golden candestickes made he also as they ought to be, and set them in the temple: fyue on the righte hande, and fyue on the lefte. And made ten tables, and set them in the temple: fyue on the righte hande, and fyue on the lefte. And made an hundred basens of golde. He made a court likewise for the prestes, and a greates court, and dores in the court, and overlaid y dores with brasse. And the lauer set he on the righte syde towarde the south east. And Hiram made cauldrons, shouels and basens.

So Hiram fynished the worke which he made for Kyng Salomon in the house of

God: namely the two pilers with the roundels and knoppes aboue vpon both the pilers, and both the wythien ropes to couer both the roundels of y knoppes aboue vpon the pilers, and the foure hundred pomgranates on both the wythien ropes, two rowes of pomgranates on every rope, to couer the roundels of the knoppes that were aboue vpon the pilers.

¶ He made the stoles also and y kettels vpon the stoles, and a lauer, and twelue bullockes there vnder. And pottes, shouels, fleshpots, and all their vessels made Hiram Abif of pure metall for Kyng Salomon vnto the house of the LORDE. In the coaste of Jordan byd the Kyng cause them to be molten in thicke earth betwene Suchoth and Zaredatha.

And Salomon made all these vessels which were so many, that the weight of y metall was not to be soughte out. And Salomon made all the ornamentes for the house of God: namely, the golden altare, the tables and the shewbrides theron, the candestickes with their lampes of pure golde, to burne before the Quere accordinge to the manner: and the floures and the lampes and the snuffers were of golde, all these were of pure golde.

And the knyves, basens, spones and pottes, were of pure golde. And the intrance and his dores within vnto the Most holy, and the dores of the house of the temple were of golde. Thus was all y worke fynished, which Salomon made in the house of the LORDE.

The V. Chapter.

**A**nd Salomon broughte in all y his father David had sanctified, namely, syluer and golde, and all maner of ornamentes, and layed them in the treasures of the house of God. The gathered Salomon all the Elders in Israel together, all y heades of the trybes, prynces of the fathers amonge the childre of Israel vnto Jerusalem, to bringe vpon the Arke of the couenaunt of the LORDE out of the cite of David, that is Sion. And there resorted vnto the Kyng all the men in Israel at the feast, that is in the seventh moneth, and all y Elders in Israel came.

And y Levites toke the Arke, and broughte it vpon the Tabernacle of witnesse, and all the holy vessels that were in the Tabernacle: and y prestes and Levites broughte them vpon. As for Kyng Salomon and all the congregacion of Israel that was gather-

red vnto him before the Arke, they offered shepe and oxen, so many, that no man coulde nombre ner reken them.

Thus the prestes broughte the Arke of y couenaunt of the LORDE vnto hir place in to the quere of the house, euen in to y Most holy vnder the wynges of the Cherubins, so that the Cherubins spied out their wynges ouer the place of the Arke: and the Cherubins covered the Arke and the staves therof from aboue. And the staves were so longe, y the knoppes of them were sene from the Arke before the quere, but on the outsyde were they not sene. And it was there vnto this daye. And there was nothinge in the Arke, save the two tables, which Moses put ther in at Horeb, whan the LORDE made a couenaunt with the childre of Israel, what tyme as they were departed out of Egipte.

And whan the prestes wente out of the Sanctuary (for all y prestes that were founde, sanctified them selues, because the courses were not kepte) the Levites with all those that were vnder Asaph, Heman, Jedithun and their children and brethren, beyng clothed in lynnen, songe with Cymbales, psalteries and harpes, and stode towarde the east parte of the altare, and an hundred and twentye prestes with them, which blew y trompettes. And it was, as yf one byd trompet and synge, as though a voyce had bene herde of praylinge and genynge thankes vnto the LORDE.

And whan the voyce arose from y trompettes, cymbales and other instrumentes of musick, and from praylinge the LORDE (because he is gracious, and because his mercy endureth for ever) the house of the LORDE was fylled on the ynsyde with a cloude, so y the prestes coulde not stonde to mynister for the cloude: for the glory of the LORDE fylled the house of God.

The VI. Chapter.

**T**hen sayde Salomon: The LORDE sayde, that he wolde dwell in a darke cloude: I haue buylde an house to be an habitacion vnto the: a seate, y thou mayest dwell there for ever. And the Kyng turned his face, and blessed all the congregacion of Israel: for the whole congregacion of Israel stode, and he sayde: Prayse be the LORDE God of Israel, which promysed by his mouth vnto my father David, and with his hande hath fulfilled it, whan he sayde: See the tyme that I broughte my people out of the lande of Egipte, I haue chosen no cite in all y trybes of Israel, to buylde an hon-



**Par. 7. c** se for my name to be there, nether haue I chosen any man to be pryncce ouer my people of Israel. \* But Jerusalem haue I chosen, for my name to be there: \* David haue I elected, to be pryncce ouer my people of Israel.

**B** And whan my father David was mynded to buylde an house vnto the name of the LORDE God of Israel, the LORDE sayde vnto David my father: Where as thou wast mynded to buylde an house vnto my name, thou hast done well: howbeit thou shalt not buylde the house, but thy sonne which shall come out of thy loynes, shal buylde the house vnto my name.

Thus hath  $\gamma$  LORDE now performed his worde, that he spake: for I am come vp in my father Davids steade, and syt vpon the seate of Israel, euen as the LORDE sayde, \* haue buylded an house vnto the name of  $\gamma$  LORDE God of Israel, \* in it haue I put  $\gamma$  Arke, wherein is the couenant of  $\gamma$  LORDE, which he made with the childre of Israel.

**C** And he stode before the altare of the LORDE in the presence of the whole congregacion of Israel, and spred out his handes: for Salomon had made a brasen pulpit, and set it in the myddes of the courte, syue cubites longe, and syue cubites brode, and thre cubites hye: vpon the same stode he, and fell downe vpon his knees in the presence of the whole congregacion of Israel, and helde out his handes toward heaue and sayde: \* O LORDE God of Israel, there is no god like the, nether in heauen ner vpon earth, thou that kepest couenant and mercy for thy seruantes, that walke before the with all their hert. Thou hast kepte promes w my father David thy seruante: With thy mouth thou saydest it, and with thy hande hast thou fulfilled it, as it is come to passe this daye. Now LORDE God of Israel, make good vnto my father David  $\gamma$  seruante, that which thou hast promysed him, \* sayde: Thou shalt not want a man before me, to syt vpon the seate of Israel: yf thy children kepe their waye, so  $\gamma$  they walke in my lawe, like as thou hast walked before me: Now LORDE God of Israel, let  $\gamma$  worde be verified, which thou hast promysed vnto David thy seruante.

**D** For thinkest thou that God in very dede dwelleth amonge men vpon earth? \* Beholde, the heauen and  $\gamma$  heauens of all heuens maye not cōteyne the: how shulde then this house do it, which I haue buylded: But turne the vnto the prayer of thy seruante, and to his supplicacō (O LORDE my God) that thou mayest heare the thankesgeuynges

and prayer, which thy seruante maketh before the, so that thine eyes be open ouer this house daye and night, euen ouer this place (wherin thou saydest thou woldest sit in name) that thou mayest heare the prayer, which thy seruante shall make in this place. Heare now therfore the intercession of thy seruante and of thy people of Israel, who so euer they shall desyre in this place: heare thou it from the place of thy habitacion, out from heauen: and whan thou hearest it, be mercifull.

Whan any mā synneth agaynst his neighbour, and an ooth be put vpon him which he ought to sweare, and the ooth cometh before thine altare in this house, then heare thou from heauen, and se  $\gamma$  thy seruante haue righte, so that thou rewarde the vngodly, and recōpence him his waye vpon his arme heade, and to iustifye the righteous, and to geue him acordinge to his righteousnes.

Whan thy people of Israel is synned before their enemies (whyle they haue synned agaynst the) and yf they turne vnto the, and knowlege thy name, and make their prayer and intercession before the in this house, then heare thou them from heauen, and be mercifull vnto the synne of thy people of Israel, bynging them agayne into the londe,  $\gamma$  thou hast geuen them and their fathers.

\* Whan the heauen is shut vp, so that it rayne not (for so moch as they haue synned agaynst the) and yf they make their prayer in this place, and knowlege thy name, and turne from their synnes (whan thou hast brought them lowe) heare thou them then in heauen, and be mercifull vnto the synne of thy seruantes, and of thy people of Israel, that thou mayest teach them the good waye wherein they shulde walke, and let it rayne vpon thy londe which thou hast geuen thy people to possesse.

Whan a verth, or pestilence, or drought, or blastinge, or greshopper or caterpillar, is in the londe: Or whan their enemye layeth siege to their portes in the lōde, or whan any cōtē plague or disease happeneth, who so euer they maketh his prayer or petition amonge any maner of men, or amonge all thy people of Israel, yf any man fele his plague and distresse, and spredeth out his handes vnto this house, heare thou then from heauen, euen from  $\gamma$  seate of thy habitacion, and be mercifull: and geue every man accordinge to all his wayes, in so moch as thou knowest his hart (for thou onely knowest the hert of the children of men) that they maye feare the, and all

waye walke in thy wayes, as longe as they lyue in the londe, which thou hast geuen vnto oure fathers.

And whan any straunger which is not of thy people of Israel, cometh out of a farre countre because of thy greate name, and mightie hande, and out stretched arme, and cometh to make his prayer in this house, heare thou him then from heaue, euen from the seate of thy habitacion: and do all for  $\gamma$  which that straunger calleth vpo the, that all the nacions vpon earth maye knowe thy name, and feare the, as thy people of Israel do: and that they maye knowe, how  $\gamma$  this house which I haue buylded, is named after thy name.

Whan thy people go forth to  $\gamma$  battayll agaynst their enemies, the waye that thou shalt sende them, and shall praye vnto the toward the waye of this cite which thou hast chosen, and towards the house that I haue buylded vnto thy name, heare thou the their prayer and petition from heauen, and helpe them to their righte.

**G** Whan they synne agaynst the (\* for there is no man that synneth not) and thou be wroth at them, and geue them ouer before their enemies, so that they cary them awaye captiue into a countre farre or nye, and yf they turne within their hertes in the londe where they are prisoners, and so conuerte, and make their intercession vnto the in the londe of their captiuite, and saye: We haue synned, and done amysse, and haue bene vngodly: and so turne them selues vnto  $\gamma$  with all their hert and with all their soule in the londe of their captiuite, wherein they are prisoners: and make their prayer toward the waye of their owne londe, which thou gauest vnto their fathers, and toward the cite which thou hast chosen, and toward the house that I haue buylded vnto thy name: then heare thou their prayer and supplicacion from heauen, euen from the seate of thy dwellinge, and helpe them to their righte, and be mercifull vnto thy people that haue synned agaynst the. My God, let thine eyes now be open, and let thine eares geue hede vnto prayer in this place. \* Arise now O LORDE God vnto thy restinge place, thou and the Arke of thy strength. Let thy prestes O LORDE God be clothed with health, and let thy sayentes reioyse ouer this good. LORDE God, turne not awaye the face of thine anoynted: thinke vpon the mercies of thy seruante David.

The VII. Chapter.

**A** And whā Salomō had ended his prayer, there fell a fyre from heauen, and consumed the burnt offeringe and the other offeringes. And the glory of the LORDE fylled the house, so that  $\gamma$  prestes coulde not go in to the house of the LORDE, while  $\gamma$  glory of the LORDE fylled  $\gamma$  LORDES house. And all the children of Israel sawe the fyre fall downe, and the glory of the LORDE ouer the house: and they fell on their knees w their faces to the grounde vpon the pauement, and worshipped, and gaue thankes vnto the LORDE, because he is gracious, and because his mercy endureth for euer. As for the kyng and all the people, they offred before the LORDE.

For kyng Salomon offred two and twety thousand bullockes, and an hundred thousand and twenty thousand shepe, \* so both the kyng and all the people dedicated the house of God.

But the prestes stode in their watches, \* the Levites with the muscical instrumentes of the LORDE, which kyng David had caused to make for to geue thankes vnto the LORDE, (because his mercy endureth for euer) w psalmes of David thorow their hande. And the prestes blew trumpettes ouer agaynst them, and all Israel stode.

And Salomon halowed the myddelmost courte, which was before the house of the LORDE, for there prepared he the burnt offerings and the fat of the slayne offeringes: for the brasen altare that Salomon made, might not conteyne all the burnt offerings, meat offerings, and the fat.

\* And at the same tyme helde Salomon a feast seven daies longe, and all Israel with him a very greate congregacion, from Hamath vnto the ryuer of Egipte, and on the eight daye helde he a conuocacion. For the dedicacion of the altare helde they seven daies, and the feast seven dayes also.

But on the thre and twentyeth daye of the seventh month he let the people go vnto their tentes ioyfull and with mery hertes because of all the good, that the LORDE had done vnto David, vnto Salomō, and to his people of Israel.

\* Thus fynished Salomō the house of  $\gamma$  LORDE, and the kynges house, and all  $\gamma$  came in his hert to make in the house of the LORDE, and in his awne house, prosperously. And the LORDE appeared vnto Salomon in the night season, and sayde vnto him: I haue herde thy prayer \* and chosen this place vnto my selfe for an house of sacrifice.



Beholde, when I shut the heauē so & it raine nor, or commaunde the gresshopper to consume the londe, or cause a pestilence to come amonge my people, to humble my people, which is named after my name: and yf they praye, and seke my face, and turne from their euell wayes, the wyl I heare them from heauen, and wyl forgene their sinne, and heale their londe. So shal myne eyes now be open, and myne eares shal be attente vnto prayer in this place. Thus haue I now chosen this house, and sanctified it, that my name maye be there for ever: and myne eyes and my hert shal allwaye be there.

**D** And yf thou walke before me, as thy father David walked, so that thou do all that I commaunde the, and kepe myne ordinaunces and lawes, then wyl I stablishe the seate of thy kyngdome, acordynge as I promysed thy father David, and sayde: Thou shalt not wante a man to be lorde ouer Israel. But yf ye turne backe, and forsake myne ordynaunces and commaundementes which I haue layed before you, and so go youre waye, and serue other goddes, and worshippe them, the wyl I rote you out of my londe that I haue geuen you: and this house which I haue sanctified vnto my name, wyl I cast awaye out of my presence, and geue it ouer to be a byworde and fabell amonge all nations. And euery one that goeth by, shall be astonnyed at this hye house, and shall hyffe at it, and saye: Wherefore hath the LORDE dealt thus with this londe and with this house? Then shall it be sayde: Euen because they haue forsaken the LORDE God of their fathers (which brought them out of the londe of Egypte) & haue cleued vnto other goddes, & worshipped them, and serued the: therefore hath he brought all this euell vpon the.

## The viii. Chapter.

**A**fter twentye yeares (wherein Salomon buylded the house of the LORDE and his awne house) he buylded the cyties also which Hiram gaue vnto Salomon, and caused the children of Israel to dwell therein. And Salomon wente vnto Zemarath Zoba, and made it stronge, and buylded Thadmor in the wyldernes, and all the cornecities which he buylded in Zemarath. He buylded the vpper and lower Bethoron likewise, so that they were stronge cities w walles, portes and barres. And Baelath, and all the cornecities which Salomon had, and all the cities of the charettes and of the horse men, and all that Salomon had lust to buylde, both at Jerusalem and vpon Li-

bannus, and in all the londe of his domynion.

All the remnant of the people of the cherites, Amontes, pheresites, Zentites and Jebusites, which were not of the children of Israel, and their children which they had lefte behynde them in the londe, (whom the children of Israel had not utterly destroyed) those dyd Salomon make trybutaries vnto this daye. As for the children of Israel, Salomon made no bondmen of them vnto his worke, but they were men of warre, and chiefe capraynes, and ouer his charettes & horsemen. And the chiefe of kyng Salomons officers were two hundred and fystie, which ruled the people.

And Salomon caused pharaos daughter to be fetchd vp out of the cite of Dam, into the house that he had buylded for her: for he sayde: My wyfe shall not dwell in the house of David the kyng of Israel, for it is sanctified, in as moch as yf Arke of the LORDE is come into it.

Then offered Salomon burnt offerings vnto the LORDE vpon the LORDES altare, which he had buylded before the porte, euery one vpon his daye to offre after the commaundement of Moses, on the Sabbathes, Newmones & at the appoynted seasons of the yere, euenthietymes, namely in yf fast of vnterended bried, in the feast of wokes, & in the feast of Tabernacles.

And he set the prestes in ordie to their ministracion: acordynge as David his father had appoynted, and the Leuites in their offyces, to geue thanks and to mynister in the presence of the prestes, euery one vpon his daye. And the doorekeepers in their courses, euery one at his dore, for so had David the ma of God commaunded.

And they departed not from the kyngs commaundement ouer the prestes and Leuites in euery matter and in the treasures. Thus was all Salomons busynesse made ready, from the daye that the foundation of the LORDES house was layed, tyll it was finished, so that the house of the LORDE was all prepared.

Then wente Salomon vnto Ezeon Geber, and vnto Elath by the See syde in the londe of Edomea. And Hiram sent him shippes by his seruantes which had knowledge of the See, and they wente with Salomons seruantes vnto Ophir, and fetchd from thence foure hundred and fystie talentes of golde, and broughte it vnto kyng Salomon.

## The ix. Chapter.

**A**fter the same of Salomon, she came with a very greate tryne to Jerusalem (with Camels that bare spyces and golde, and precious stones) to proue Salomon with darke sentences. And when she came vnto Salomon, she spake vnto him all that she had deuysed in hir mynde. And the kyng tolde her all hir matters, & Salomon had nothinge in secrete, but he tolde it her.

And when the Quene of riche Arabia sawe the wysdome of Salomon, and yf howe that he had buylded, the meates of his table, the dwellinges of his seruantes, & offices of his mynisters and their garmentes, & his butlers and their apparell, and his parler where he wente vp in to the house of the LORDE, she coulde no longer refrayne. And she sayde vnto the kyng: It is true that I haue herde in my londe of thy behaueoure and of thy wysdome: howbeit I wolde not beleue their wordes, tyll I came my selfe, & sawe it with myne eyes: and beholde, the halfe of thy greate wysdome hath not bene tolde me: there is more in yf then the same that I haue herde. Happye are thy men, and happye are these thy seruantes, yf allwaye stonde before the, and heare thy wysdome. Prayed be the LORDE thy God, which had soch pleasure vnto the, that he hath set the vpon his seate to be kyng vnto the LORDE thy God. Because thy God loueth Israel, to set them vp for ever, therfore hath he ordeyned yf to be kyng ouer them, that thou shuldest mayntayne iustice and equitye.

And she gaue yf kyng an hundred and twentye talentes of golde, & very moch spyce & precious stones. There were no mo soch spyces as these that the Quene of riche Arabia gaue vnto kyng Salomon. And Hiram's seruantes and the seruantes of Salomon, which broughte golde from Ophir, broughte costly tymbre also & precious stones.

And of the same costly tymbre dyd Salomon cause to make staires in the house of the LORDE, and the kynges house, and harpes and psalteries for the Musicians. There was no soch tymbre sene before in the londe of Iuda. But kyng Salomon gaue the Quene of riche Arabia all that she desired and axed, & moch more then she had broughte vnto the kyng. And she returned, and departed in to hir londe with hir seruantes.

The golde that was broughte vnto Salomon in one yere, was sixe hundred and sixe and thre score talentes, besydes that yf chap

men and marchautes broughte. And all the kynges of the Arabians, and the lordes in yf londe broughte golde and syluer vnto Salomon. Of the which kyng Salomon made two hundred speares of beaten golde, & yf sixe hundred peces of beaten golde came vpon one speare: & thre hundred shildes of beaten golde, so that thre hundred peces of beaten golde came to one shylde: and the kyng put the in the house of the wod of Libanus.

And the kyng made a greate seate of Query, and ouerlaid it with pure golde: and the seate had sixe steppes, and a forestole of golde festened vnto the seate, and it had two leanyng postes vpon both the sydes of the seate, and two lyons stode beside the leanyng postes, and there stode twolue Lions vpon the syre steppes on both the sides. In all realmes hath not soch one bene made.

And all kyng Salomons drynkyng vessels were of golde, and all the vessels of the house of the wod of Libanus, were of pure golde: for syluer was rekened nothinge in Salomons tyme. For the kynges shippes wente vpon the See with the seruantes of Hiram, & came once in thre yere, and broughte golde, syluer, Query, Apes and pecocces.

Thus was kyng Salomon greater then all the kynges vpon earth, in riches and wysdome. And all the kynges of yf earth desired (to se) Salomons face, and to heare his wysdome, which God had geuen him in his hert. And they brought him yearly euery ma his present: Jewels of syluer and golde, raymes, harness, spyces, horses and Mules.

And Salomon had foure thousande charettes, and twolue thousande horsemen, and put them in the charet cities, and with the kyng at Jerusalem. And he was lorde ouer all the kynges from the water vnto the londe of the Philistynes, and to the coaste of Egypte. And the kyng brought it so to passe, that there was as moch syluer at Jerusalem as stones: and as many Ceders, as there were Molbery trees in the valleys. And there were horses broughte vnto him out of Egypte, and out of all countres.

What more thre is to saye of Salomon, both of his first and of his last, beholde, it is writte in the Cronicles of the prophet Nathan, and in the prophecies of Ahia of Silo, & in yf actes of Jeddi the Seer against Jeroboam yf sonne of Nebat. And Salomon reigned at Jerusalem ouer all Israel fortie yeres. And Salomon fell on slepe w his fathers, & was buried in the cyte of David his father. And Roboam his sonne was kige i his steade.



## The X. Chapter.

2  
1. Re. 12. 2

**R**oboam wente vnto Sichem: for all  
Israel was come vnto Sichem: to  
make him kinge. And whan Jeroboā  
the sonne of Nebat herde that, which was  
1. Re. 12. g  
in Egip̃te (whither he was fled for kyng  
Salomon) he came agayne out of Egip̃te.  
And they sent for him and called him. And  
Jeroboam came with all Israel, and spake  
to Roboam, and sayde: Thy fater made &  
yocfe greuous: make thou lighter now y  
harde bondage of thy fater, and I henry yocfe  
that he layed vpon vs, and we wyll submyt  
te oure selues vnto the. He sayde vnto them:  
Come to me agayne ouer thre dayes. And I  
people wente their waye.

**B** And Reboam the kynge axed counsell at the Elders, which had stonde before Salomon his father whyle he lyued, and he sayde: What is youre counsell, that I maye geue this people an answer? They spake vnto him, and sayde: If thou be lounge vnto this people, and deale gently with them, and geue them good wordes, then shal they allwaye be obedient vnto the. Neuerthelesse he forsoke the counsell of the Elders that they had geuen him, and toke counsell at yonge men which were growne vp w<sup>th</sup> him, and stode before him. And he sayde vnto the: What is youre counsell, that we maye answer this people, which haue spoken vnto me, and saide: Make oure yock lighter, & thy father layed vpon vs. The yongemen & we re growne vp with him, spake vnto him, and sayde: Thus shalt thou saye vnto the people, that haue talked with the & spoken: Thy father made oure yock to heuy, make thou o<sup>u</sup>er yock lighter, Thus shalt thou saye vnto them: My litle finger shalbe thicker then my fathers loynes. If my father hath layed an heuy yock vpon you, I wyl make youre yock the more. My father chaffened you w<sup>th</sup> scourges, but I wyl beate you with scorpions.

Now whan Jeroboam and all the people came to Roboam on the thirde daye (accordynge as 3 kynges sayde: Come to me agayne on the thirde daie) the kyng gaue the harde answer. And Roboam the kyng forsoke 3 counsell of the Elders, & spake vnto the after 3 yonge mens counsell, & sayde: If my father haue made y<sup>e</sup> yock to heuy, I wil make it yet heuyer. My father chastered you w<sup>th</sup> scourges, but I wyl beate you w<sup>th</sup> scorpions. Thus the kyng folowed not 3 peoples minde: for so was it determyned of God, 3 3 LORDE might stablishe his worde, which he spake by Ahia of Silo, vnto Jeroboam 3 sonne of

Uebat. But whan all Israel sawe that the  
Kynge wolde not consente vnto them, & peo-  
ple answered the Kynge, and sayde: When  
porcion haue we then in Dauid, or inheri-  
tance in the sonne of Isai? Let every man of Is-  
rael get him to his tent. Loke thou now to  
thy house Dauid. And all Israel wente into  
their tentes, so that Roboam reigned but ou-  
er the children of Israel that dwelt in the ci-  
ties of Iuda. And Roboam sent forth Ada-  
ram the rent gatherer, but the children of Is-  
rael stoned him to death. And Kynge Roboam  
strengthened himselfe vpon his charet, to flye  
vnto Ierusalem. Thus fell Israel awaie fro  
the house of Dauid vnto this daye.

**The XI. Chapter.**

**W**hen Roboam came to Jerusalem, he gathered together the house of Juda and Ben Jamin (even an hundred and foure score thousande chosen men of armes) to fyghte agaynst Israel, that they mighte brynge the kyngdome agayne vnto Roboam. But þe worde of the LORDE came to Semaia the man of God, and sayde: Speake to Roboam the sonne of Salomon kyng of Juda, and to all Israel þe man in Juda and Ben Jamin, and saye: Thus saith the LORDE: Ye shal not go vp, ner fyghte agaynst youre brethren: let every man go to his owne house. For this is my dede. They hearkened vnto the wordes of þe LORDE, and went not forth agaynst Jeroboam. As for Roboam, he dwelt at Jerusalem, and buylded vp thre stronge cities in Juda, namely Bethleem, Ekron, and Tekoa, Bethzur, Socho, Adullam, Gath, Maresha, Siph, Adoraim, Laches, Ashtart, Beleg, Alalon, and Hebron (which were the fenced cities in Juda and Ben Jamin): he made them stronge, and set prynces therein: he prouyded them of vntayles, oyle and wyne, and in all cities prepared he shildes and speares, and made them very stronge. And Juda and Ben Jamin were vnder him.

The prestes and Levites also came vnto him out of Israel and from all the borders therof, And lefte their suburbes z possession, and came to Iuda vnto Jerusalem: for Jeroboam and his sonnes expelled them, that they shulden not execute the offyce of ꝑꝛesthode vnto ꝑ LORDE. But for himselfe he founded prestes to ꝑ hye places, z to feldedenals z calues, which he caused to make. And after them came there men out of all the trybes of Israel, which gaue ouer their hertes to sitte ꝑ LORDE God of Israel, z came to Jerusalem: for to offre vnto the LORDE God of their fathers. And so strengthed they ꝑ kingdom of

Juda, and mātayned Roboam the sonne of Salomon thre yeare longer: for they walked in the waye of David ⁊ Salomon thre yeares.

And Roboam toke Mahelath & doughter of Jeremoth & sonne of David to wife, & Abihail the doughter of Eliab & sonne of Isai, which bare him these sonnes: Jeus, Se maria & Saham. After her toke he Maecha the doughter of Absalom, which bare him Abia, Athai Sisa and Selomith. But Roboam loved Maecha the doughter of Absalom better then all his wyues & concubynes: for he had eightene wyues and thrie score concubynes, and begat eight & twentye sonnes, and thrie score doughters. And Roboam set Abia the sonne of Maecha to be heade and prynce amonge his brethzen: for he thought to make him kynge: for he was wyse, & more mightie then all his sonnes in all the countrees of Juda & Ben Jamin, and in all the stronge cities. And he gaue them plenteousnes of fode, and desyred many wyues.

The XII. Chapter.

**W**ht whā the kyngdome of Roboam was confirmed and stablyshed, he forsoke the lawe of the LORDE z all Israel with him. And in the fyfth yere of Roboam wete Sisack the kyng of Egipte vpagaynst Jerusalem ( for they had transgressed agaynst the LORDE ) with a thousande and two hundred charettes, and with thre score thousande horsmen, and the people were reynnumerable that came with him out of Egipte, Libya, Suchim z out of Ethiopia, and he wanne the strōge cities that were in Iuda, and came to Jerusalem.

Then came Semaia y prophet vnto Ro  
boam and to y rulers of Iuda (which were  
gathered together at Jerusalem for Sisack)  
z sayde vnto them: Thus sayeth y LORDE:  
Ye haue leste me, therfore haue I leste you  
also in Sisack's hande. The rulers in Is-  
rael with the kynge submytted them selues,  
and sayde: The LORDE is righteous.

But whā the LORDE sawe & they hūbled  
themselues, & worde of the LORDE came to  
Semaia, z sayde: They haue humbled them  
selues, therfore wyl I not destroye them, but  
I wyl gene them a litle delyueraunce, that  
my indignacion fall not vpon Ierusalem by  
Sisak: for they shalbe subdued vnto him, &  
they maye knowe what it is to serue me, z  
to serue the Kingdomes of the worlde.

Thus were Sissack the kynge of Egipte  
vpto Jerusalem, 7 toke the treasures in the  
house of the LORDE, 7 the treasures in the  
kynges house, and caried all awaye, and toke

the shylde of golde, that Salomon caused  
to make: in steade wherof kynge Roboā ma-  
de shylde of stele, and commytted the vn-  
to the chese foremen, which kepte the dore of  
the kynges house. And as oft as the kynge  
wente in to the house of the LORDE, & fore-  
men came & bare them, & brough hem agai-  
ne in to y fore mens chāber. And for so moch  
as he submytted himselfe, & wiath of y LOR-  
DE turned fro him, so that all was not des-  
troied: for there was yet some good in Iuda.

Thus was Roboam the kinge stablished in Jerusalem, and reigned. One and fortye yeare olde was Roboam whā he was made kyng, and reigned seuentene yeare at Jerusalem in the cite, which the LORDE had chosen out of all the trybes of Israel, to set his name there. His mothers name was Naemia an Ammonitisse: and he did euell, and prepared not his hert to seeke the LORDE.

These actes of Roboam, both fyrst and last, are wrytten in the actes of Semaia the prophet, & of Iddo the Seer, and are noted, & so are the warres that Roboam and Ieroboam had together as longe as they lyued. And Roboam fell on slepe with his fathers and was buryed in the cite of David, & Abia his sonne was kynge in his steade.

**The XII. Chapter.**

**I**n the eighteenth yeare of Kyng Je-  
roboam, was Abia Kyng in Iuda, &  
reigned thre yeare at Ierusalem. His  
mothers name was Michaia the doughter  
of Viel of Gibeā. And there was warre be-  
twene Abia and Jeroboam. And Abia pre-  
pared himselfe to the battayll with foure hu-  
drieth thousande stronge chosen men of war-  
re. But Jeroboam made himselfe ready to  
fight agaynst him w<sup>th</sup> eight hundredth thou-  
sande chosen men of strength.

And Abia gatt him vp vpon the hyll Zemaraim, which lyeth vpon mount Ephraim and sayde: Herken vnto me thou Jeroboam and all Israel: Knowe ye not that the LORD God of Israel hath geuen Dauid y<sup>e</sup> kyngdome of Israel for euer, vnto him and his sonnes with a salt couenaunt? But Jeroboam the sonne of Nebat, the seruaunt of Salomon Dauids sonne, gat him vp & fell awaye from his lorde. And there resorted vnto him vagaboundes and children of Belial, and haue strengthened them selues against Roboam the sonne of Salomon: for Roboam was but yonge and of a fearfull hert, and coulde not resiste them.

Now thinke ye to see your selues against  
the Kingdome of the L O R D E amonge



the sonnes of David, for so much as there is so greete a multitude of you, and haue 3 golden calues \* 3 Jeroboam made you for goddes. Have ye not expelled the prestes of the LORDE the children of Aaron and the Levites; and haue made you prestes of youre ownne, even as the people of the landes? Who so ever commeth to fyll his hande with a yonge bullocke and seven rammes, shal be prestie vnto them that are not goddes.

But with vs is 3 LORDE oure God, who we forsake not: and the prestes that minister vnto the LORDE, the children of Aaron and the Levites in their busines, and every morninge and every euenynge. Kyndle they the burnt offerynges vnto the LORDE, and the swete incense, and prepare the shewbried vps the pure table, and the golden candilstick with his lampes, to be kyndled every euenynge: for we maye vps the LORDE oure God.

As for you, ye haue forsaken him. Beholde, God is the captayne of oure hoost, and with vs are his prestes, and the blowinge trompettes, to trompe agaynst you. Ye children of Israel, fight not agaynst the LORDE God of y<sup>r</sup> fathers: for ye shal not prosper.

Neuertheles Jeroboam made a prieny watch on every syde, to come vpon them behynde, so that they were before Juda, and y prieny watch behynde. Now whā Juda trined them, beholde, there was battayll before the z behynde. Then cryed they vnto y LORDE, z the prestes tromped with the trompettes, z whā every man in Juda gaue a shoute, God plagued Jeroboam and Israel before Abia and Juda. And the children of Israel fled before Juda, and God gaue them in to their handes, so that Abia z his people dyd a greate slaughter vpon them, and there fell wounded of Israel fyue hundred thousande chosen men.

Thus were the children of Israel subdued at that tyme, but the children of Juda were comforted, for they put their trust in 3 LORDE God of their fathers. And Abia folowed vpon Jeroboam, and wanne cities fro him, Bethel with the villages therof, Jesana w hir villages, and Ephron with the villages therof, so that Jeroboam came nomore to strength, as longe as Abia lyued. And the LORDE smote him that he dyed.

Now whan Abia was strengthed, he toke fourtene wyues, and begat two and twenty sonnes and sixtene daughters. What more there is to saye of Abia, and of his wayes and his doynges, it is wrytten in the storye of the prophet Idoo. And Abia fell on slepe

with his fathers, and they buryed him in cite of David: and Asa his sonne was in his steade. In his tyme was the londe rest ten yeaeres.

The XIII. Chapter.

And Asa dyd that which was good right in the sighte of the LORDE God, and put awaye the straungelaters, and the hye places, and brake the lters, and hewed downe the grones, and de vnto Juda, that they shulde seke the LORDE God of their fathers, and to do after the lawe and commaundementes. And the hye places and ymages put he awaye out of the cities of Juda: and the kyngdome rest before him. And he builded stronge citie in Juda, whyle the londe was in quietnes: whyle there was no warre agaynst him in the same yeaeres: for 3 LORDE gaue him rest.

And he sayde vnto Juda: Let vs buyld vps these cities, and fence them rounde aboute with walles and towres, with portes and barres, while the londe is yet with vs: for we haue soughte the LORDE oure God, and he hath geuen vs rest on every syde. So they buylded, and it wente prosperously with the. And Asa had an hoost of mē which bare sheldes z speares, out of Juda thre C. thousande, and out of Ben Jamin two hundred thre score thousande, that bare shyldes z bowes, and all these were mighty stronge men.

But Serah the Mooryan came oute agaynst the w an hoost of a thousande chariottes, and came vnto Maresa. And Asa wente forth agaynst him. And they prepared their selues to the battayll in the valley Zephath beside Maresa. And Asa called vpon y LORDE his God and sayde: \* LORDE, it is no beneferece w 3, to helpe by fewe or by many, but pe vs O LORDE oure God: for oure trust is in the, z in thy name are we come forth agaynst this multitude. LORDE oure God, let no man preuaile agaynst the.

And the LORDE smote the Mooryas before Asa and before Juda, so that they fled. And Asa with 3 people that was by him, folowed vpon them vnto Gerar. And the Mooryas fell, so that none of them remained alyue, but were smytten before the LORDE and before his hoost. And they caried exceedinge much spoyle from thence. And he smote all the cities aboute Gerar, for a fearfulness of the LORDE came vpon them. And they spoyled all the cities, for there was much spoyle in them. They smote the tentes of the cattell

so, and toke many shepe and Camels, and came agayne to Jerusalem.

The XV. Chapter.

And the spere of God came vps Asarias the sonne of Obed, which wente forth to Asa, and sayde vnto him: Heare me Asa and all Juda z Ben Jamin: The LORDE is with you, whyle ye are with him: and yf ye seke him, he wylbe founde of you. But yf ye forsake him, he shal forsake you also. Neuertheles there shal be many dayes in Israel, that there shalbe no true God, no prest to teach, z no lawe. And whan they turne in their trouble vnto the LORDE God of Israel, and seke him, he shalbe founde. At that tyme shall it not be well with him that goeth out and in: for there shal be greete vproutes vpon all them 3 dwell on the earth. For one people shal all to smyte another, z one cite another: for God shal vexethem w all maner of trouble. But be ye stronge, and let not youre handes be feble: for youre worke hath his rewarde.

Whan Asa herde these wordes, and the propheciage of Asarias the sonne of Obed the prophete, he toke a corage vnto him, and put awaye the abhominacions out of all 3 londe of Juda and Ben Jamin, and out of the cities that he had wonne vpon mount Ephraim: and renued the LORDES altare, which stode before the porche of the LORDE. And all Juda and Ben Jamin gathered them selues together, and the straungers with them out of Ephraim, Manasses and Simeon: for there fell many vnto him out of Israel, whan they sawe that the LORDE his God was with him. And they resorted vnto Jerusalem in the thirde moneth of the fyfteenth yeaere of the reigne of Asa, and the same daye offred they vnto the LORDE of the spoyle that they had broughte, seven hundred open, and seven thousande shepe.

And they entred in to 3 couenaunt, that they wolde seke the LORDE God of their fathers, with all their hert and with all their soule. And who so ever wolde not seke 3 LORDE God of Israel, shulde dye, both small z greete, both man and woman; and they swaie vnto the LORDE with loude voyce, with shoutinge, with trompettes and with shawmes. And all Juda were glad ouer the ooth: for they had swome with all their hert, and they soughte him with a whole wyll: and he was founde of them, and the LORDE gaue them rest on every syde.

And Asa 3 kynge put downe his mother from the mynistracion, that she had founde

bed in the groue vnto Miplezeth. And Asa roted out hir Miplezeth, and beate it in sunder, and brent it by the broke Cedron. But the hye places were not put downe out of Israel. Yet was the hert of Asa perfecte as longe as he lyued. And loke what his father had halowed, and that he him selfe had halowed, he broughte it into 3 house of God, syluer, golde and ornamente. And there was no warre vnto the fyue and thirtieth yeaere of the reigne of Asa.

The XVI. Chapter.

At the sixe and thirtieth yeaere of 3 reigne of Asa, wente Baesa the kynge of Israel vpon agaynst Juda, and buylded Rama, to let Asa the kynge of Juda, 3 he shulde not go out and in: But Asa toke forth the treasure in the house of the LORDE, and the syluer and golde in the kynge's house, and sent it vnto Benadad 3 kynge of Syria, which dwelt at Damascon, and caused to saye vnto him: There is a couenaunt betwene me and the, betwene my father and thy father, therfore haue I sent 3 syluer and golde, that thou mayest breake 3 couenaunt with Baesa the kynge of Israel, that he maye departe frome.

Benadad herkened vnto kynge Asa, and sent his hoost agaynst the cities of Israel, which smote Lion, Dan and Abel Maim, and all the come cities of Neptali. Whan Baesa herde that, he lefte of from buyldinge Rama, and ceassed from his worke. But kynge Asa toke all Juda vnto him, and caried awaye 3 stones and tymber (wherewith Baesa buylded) and he buylded Geba z Mizpa withall.

At the same tyme came Hanani the Seer vnto Asa the kynge of Juda, and sayde vnto him: Because thou hast trusted vnto the kynge of Syria, and not put thy trust in the LORDE thy God, therfore is the power of the kynge of Syria escaped thy hande. \* We re not the Mooryans and Lybians a greete multitude with exceedinge many chariettes and horsemen: Yet gaue the LORDE them in to thy hande, whan thou dydest put thy trust in him: for the eyes of the LORDE loke rounde aboute all landes, to strength them 3 are in him with all their hert. Thou hast done vnwysely, therfore shalt thou haue warre from hence forth. But Asa was wroth at 3 Seer, and put him in prison: for he murmured with him ouer this thinge. And Asa oppressed certayne of the people at 3 same tyme.

These actes of Asa both first and last, be.



holde, they are wrytten in the boke of 3 kyn-  
ges of Juda & Israel. And Asa was diseased  
in his feet in the nyne and thirtieth yere of  
his reigne, and endured ther ouer. \* Nether  
sought he the LORDE in his sicknesse, but  
trufte vnto phisicians. Thus fell Asa on  
flepe with his fathers, & dyed in the one and  
fortieth yere of his reigne, & was buried in  
his awne sepulchre which he had caused to  
be grauen for him selfe in the cite of Dauid.  
And they layed him vpon his bed, which  
was fylled with swete odoures & all maner  
of spyes (made after 3 Apotecaries craft)  
and made a very greate burnynge.

The XVII. Capter.

**A**nd Josaphat his sonne was kynge  
in his steade, & waxed mightie agaynst  
Israel. And he put men of warre in  
all the stronge cities of Juda, and set offi-  
cers in the londe of Juda, and in the cities of  
Ephraim, which Asa his father had won-  
ne. And the LORDE was w<sup>th</sup> Josaphat: for he  
walked in the olde wayes of his father Da-  
uid, & soughte not Baalim, but the God of  
his father, & walked in his commandemen-  
tes, & not after the workes of Israel: therfo-  
re dyd the LORDE stablyshe the kynngdome  
in his hāde. And all Juda gaue presentes vn-  
to Josaphat, & he had greate riches & wor-  
shippe. And whan his hert was coraged in  
the wayes of the LORDE, he put downe styll  
the hye places and grones out of Juda.

**I**n the thirde yere of his reigne sent he  
his prynces, Benhail, Obadia, Zacharias,  
Nethaneel & Michaia, to teach in the cities  
of Juda: & with them the Levites: Semaia,  
Nethania, Sebadia, Asahel, Semiramoth,  
Jonathan, Adonia, Tobia & Tob Adonia, &  
with them 3 prestes Elisama & Joram. And  
they taughte in Juda, & had the boke of the  
lawe of 3 LORDE w<sup>th</sup> them, & wente aboute in  
all 3 cities of Juda, & taughte the people.

And the feare of the LORDE came vpon  
all 3 kynngdomes in the countrees that laye  
aboute Juda, so 3 they soughte not agaynst  
Josaphat. And the philistynes broughte  
presentes and trybute of syluer vnto Josaphat.  
And the Arabians broughte him se-  
uenthoufande and seven hundred rammes,  
and seven thousande and seven hundred he  
goates. Thus increased Josaphat, & grewe  
euer greater. And he buylded castles and cor-  
ne cities in Juda. And dyd much in the ci-  
ties of Juda, and had valeaunt and migh-  
tie men at Jerusalem.

**A**nd this was 3 ordinaunce thorow out  
the house of their fathers, which were ru-

lers ouer the thousandes in Juda. And  
captayne, & w<sup>th</sup> him were thre hundred  
sande mightie men. Nerte vnto him was  
hanan 3 chese, and with him were two  
hundred and foure score thousande. Nerte  
was Amasia the sonne of Sichu the first  
linge of 3 LORDE, and with him were two  
hundred thousande valeaunt men. Of the  
childien of Ben Jamin was Eliada a migh-  
tie man, and with him were two hundred  
thousande ready with bowes and shylles.  
Nerte vnto him was Josabed, and with  
him were an hundred and foure score thou-  
sande harnessed men of warre. All these were  
vnto the kynge, besydes those that the  
kynge had layed in the stronge cities thorow  
out all Juda.

The XVIII. Chapter.

**A**nd Josaphat had greate riches and  
woishippe, and made frendshippe w<sup>th</sup>  
Achab. \* And after two yeres wen-  
te he downe to Achab vnto Samaria. And  
Achab caused many shepe and oxen to be slay-  
ne for him and for 3 people that were w<sup>th</sup>  
him. And he counceled him to go vnto  
Ramoth in Gilead. And Achab the kynge  
of Israel sayde vnto Josaphat the kynge  
of Juda: Go with me vnto Ramoth in Gi-  
lead. He sayde vnto him: I am as thou, and  
my people as thy people, w<sup>th</sup> we will go w<sup>th</sup>  
the vnto the battayll.

But Josaphat sayde vnto the kynge of  
Israel: Are counsell (I praye the) this daye  
at the wynde of the LORDE. And the kynge  
of Israel gathered the prophetes together,  
euen foure hundred men, & sayde vnto them:  
Shal we go to the battayll vnto Ramoth  
in Gilead, or shal I let it alone? They sayde:  
Go vp, God shal delyner it into the kynge's  
hāde. But Josaphat sayde: Is there not yet  
one prophet of the LORDE here, 3 we may  
are at him? The kynge of Israel sayde vnto  
Josaphat: There is yet one man, at whom  
we maye are of 3 LORDE: but I hate him,  
for he prophecieth me no good, but alwaye  
euell, namely Micheas the sonne of Jemla.  
Josaphat sayde: Let not the kynge saye so.  
And the kynge of Israel called one of his  
chamberlaynes, & sayde: Brynge hither so-  
ne Micheas the sonne of Jemla.

And the kynge of Israel, and Josaphat  
the kynge of Juda, sat either of them vpon  
his seate, arrayed in their garmentes. And  
in the place at the dore of the porte of Sa-  
maria sat they, and all 3 prophetes prophe-  
cied before them. And Sedechias the sonne  
of Enania had made him homes of p<sup>er</sup>

and sayde: Thus sayeth the LORDE: With  
these shalt thou pushe at the Syrians, tyll  
thou brynge them to naughte. And all the  
prophetes prophecied likewise, & sayde: Go  
vp vnto Ramoth in Gilead, and thou shalt  
prosper, and 3 LORDE shal delyner it in to  
the kynge's hande.

And the messaunger that wente to call  
Micheas, spake vnto him, and sayde: Behol-  
de, 3 wordes of the prophetes are with one  
acorde good before the kynge: let thy worde  
(I praye the) be as one of theirs, and speake  
thou good also. But Micheas sayde: As tru-  
ly as the LORDE lyeth, loke what my God  
sayeth vnto me, 3 wyl I speake. And whan  
he came to the kynge, the kynge sayde vnto  
him: Micheas, shulde we go vnto Ramoth  
in Gilead to the battayll, or shulde we let it  
alone? He sayde: Go vp, and ye shal prospere.  
It shal be gen<sup>e</sup> you in your handes. But 3  
kynge sayde vnto him: I charge 3 yet agay-  
ne, that thou tell me noching but 3 trueth  
in the name of the LORDE.

Then saide he: I sawe all Israel scatered  
abode v<sup>po</sup> the mountaynes, as the shepe 3  
have no shepherde. And the LORDE sayde:  
Hane these no lord: Let every one turne ho-  
me agayne in peace. The kynge the kynge of  
Israel vnto Josaphat: Dyd not I tell the,  
3 he wolde prophecie me no good, but euell?

And he sayde: Therefore heare ye the wor-  
de of the LORDE: \* I sawe the LORDE syt  
vpon his seate, and all the hoost of heaven  
standinge at his righte hande & at his lefte.  
And the LORDE sayde: Wo wyl disceane  
Achab the kynge of Israel, that he maye go  
vp & fall at Ramoth in Gilead? And whan  
one sayde thus, another so, there came forth  
a spiete, and stode before 3 LORDE, and say-  
de: I wyl disceane him. The LORDE sayde  
vnto him: Wherwith? He sayde: I wyl go  
forth, and be a false spiete in the mouth of all  
his prophetes. And he sayde: Thou shalt dis-  
ceane him, and shalt be able: go thy waye,  
and do so. Beholde now, \* the LORDE hath  
geuen a false spiete in the mouth of all these  
thy prophetes, and the LORDE hath spokē  
euell agaynst the.

Then stepte forth Sedechias the sonne of  
Enania, and smote Micheas vpon the che-  
ke, and sayde: Which waye is the spiete of 3  
LORDE departed fro me, to speake thorow  
the? Micheas sayde: Beholde, thou shalt se  
it, whan thou comest in to 3 ynnmost cham-  
ber to hyde the. But the kynge of Israel say-  
de: Take Micheas, and let him remayne w<sup>th</sup>  
among the ruler of the cite, and with Joas

the sonne of Melech, and saye: Thus sayeth  
the kynge: Put this man in prison, and fede  
him w<sup>th</sup> bred and water of trouble, tyll I co-  
me agayne in peace. Micheas saide: If thou  
comest agayne in peace, then hath not the  
LORDE spoken thorow me. And he sayde:  
Herten to all ye people.

So the kynge of Israel, and Josaphat 3  
kynge of Juda wente vp vnto Ramoth in  
Gilead. And 3 kynge of Israel sayde vnto  
Josaphat: Chaunge thy clothes, and come  
to the battayll in thine araye. And 3 kynge  
of Israel chaunged his rayment, & came in  
to the battayll. But the kynge of Syria had  
commaunded the rulers of his charrettes: Ye  
shal fighte nether agaynst small ner greate,  
but onely agaynst the kynge of Israel.

Now whan the rulers of the charrettes  
sawe Josaphat, they thoughte: It is 3 kyn-  
ge of Israel, and they wete aboute to fighte  
agaynst him. But Josaphat cryed, and the  
LORDE helped him. And God turned them  
from him: for whan the rulers of the char-  
rettes sawe that it was not 3 kynge of Israel,  
they turned backe from him. But a certayne  
man bended his bowe harde, & shot the kyn-  
ge of Israel betwene the mawe and the lon-  
ges. The kynge he vnto his charret man: Tur-  
ne thine hāde, and cary me out of the hoost,  
for I am wounded. And the battayll was  
fore the same daye. And the kynge of Israel  
stode vpon his charret agaynst the Syrians  
vntyll the euenynge, and dyed whā the Son  
ne wente downe.

The XIX. Chapter.

**A**nd Josaphat the kynge of Juda ca-  
me home agayne in peace vnto Je-  
rusalem. And Jehu 3 sonne of Zana-  
ni the Seer wete forth to mete him, & sayde  
vnto kynge Josaphat: Shuldest thou so hel-  
pe the vngodly, and loue them that hate the  
LORDE? And for this cause is 3 wrath v<sup>po</sup>  
the from the LORDE: neuertheles there is  
some good founde in the, that thou hast put  
the grones out of the londe, and hast prepa-  
red thine hert to seke God. So Josaphat abo-  
de at Jerusalem.

And he wente agayne amonge the peo-  
ple, from Bersaba vnto mount Ephraim, and  
broughte them agayne to the LORDE God  
of their fathers. And he set Judges thorow  
out the londe, in all the stronge cities of Ju-  
da, and a certayne in every cite. And sayde  
vnto the Judges: Take hede what ye do: for  
ye execute not the indgment of man, but of  
the LORDE, and he is with you in indgmet:  
therefore let the feare of the LORDE be with  
re ij



you, and beware, and do it: for with the LORD our God there is no unrighteousness, nor respect of persons, nor accepting of gifts.

**C** And at Jerusalem byd Josaphat ordeyne certayne of the Levites and prestes, and of the awncient fathers of Israel for judgment of the LORD, and over the matter of the lawe, and caused them to dwell at Jerusalem, and commaunded them, and sayde: Se that ye do thus in the feare of the LORD, in faithfulness and in a perfect hert. In all causes that come vnto you from youre biethren (which dwell in their cities) betwene bloude and bloude, betwene lawe and commaundement, betwene statutes and ordinaunces ye shal enforme them, & they synne not against the LORD, and so the wrath to come vpon you and youre biethren. Do thus, and ye shal not offende.

Beholde, Amaria the prest is chiefe over you in all causes of the LORD: so is Sabadiah the sonne of Ismael pryncce in the house of Juda in all the kynges matters: Ye have officers likewise the Levites before you. Take a good courage vnto you, and be doynge, and the LORD shalbe with the good.

The XX. Chapter.

**A**fter this came the childre of Moab, the children of Ammon, and certayne of Amanini with them, to fighte against Josaphat. And they came and tolde Josaphat, and sayde: There cometh a greate multitude agaynst the from beyonde the See of Syria, & beholde, they are at Hazazon Tamar, that is Engaddi.

And Josaphat was afrayed, & set his face to seeke the LORD, & caused a fast to be proclaimed in all Juda. And Juda came together to seeke the LORD. And out of all the cities of Juda came they to seeke the LORD. And Josaphat stode amonge the congregacion of Juda & Jerusalem in the house of the LORD before the new courte, and sayde:

O LORD God of our fathers, art not thou God in heaven, and hast domynion in all the kyngdomes of the heythen? And in thy hande is strength and power, and there is no man that can withstande the. Hast not thou O God expelled the inhabiteurs of this lande before thy people of Israel? and hast gaue it vnto the sede of Abraham thy louer for ever? so that they have dwelt in it, & have buylde the a Sanctuary vnto thy name therein, and sayde: If there come any plague, sword, and gmet, pestilence, or derth vpon vs, we wyll stande before this house even before the

(for thy name is in this house) and wyll cry vnto the in our trouble, and thou shalt heare, and shalt saue vs. Beholde now, the childre of Ammon, of Moab, & they of mount Seir, vpon whom thou woldest not suffice the childre of Israel to go, whan they wente out of the lande of Egypte, but they were sayne to departe from the, and not to destroye them: and beholde, they deale contrary with vs, and come to thrust vs out of the inheritance, that thou hast geuen vs in possession. O our God, wylt thou not inge them? For in vs is no strength to withstande this greate multitude that cometh agaynst vs. We knowe not what we shulde do, but our eyes loke vnto the. And all Juda stode before the LORD, with their children, wyues and sonnes.

But vpon Jehasiel the sonne of Zacharias, the sonne of Benaia, the sonne of Jehiel, the sonne of Machania the Levite of the childre of Assaph, came the spire of the LORD in the myddes of the congregacion, and sayde: Gene hede all thou Juda, and ye inhabiteurs of Jerusalem, and thou kyng Josaphat: Thus sayeth the LORD vnto you. Be not ye afrayed, nether feare ye this greate multitude: for it is not ye that fighte, but God. Tomorrow shal ye go downe vnto the. And beholde, they go vp by Sis, and ye shal fynde them at the reed see by the broke before the wyldernes of Jermel: for ye shall not fighte in this cause. Do ye but steepe forth, and stonde, and se the health of the LORD that is with you. Feare not O Juda and Jerusalem, and be not afrayed, tomorrow go ye forth agaynst them, and the LORD shal be with you.

The Josaphat bowed him selfe to his face to the earth, & all Juda, & the inhabiteurs of Jerusalem fell before the LORD, & worshipped the LORD. And the Levites of the childre of the Aharathites & of the childre of the Corahites arose to prayse the LORD God of Israel with loude voyce on hye. And they gat them vp early in the mornynge, and wete forth by the wyldernes of Thekoa.

And whan they were goynge out, Josaphat stode, & sayde: Herke vnto me O Juda, & ye indwellers of Jerusalem: Put youre trust in the LORD your God, & ye shal be safe: and gene credence vnto his prophetes, & ye shall prospere. And he gaue counsell vnto the people, and appoynted the syngers vnto the LORD, and them that gaue prayse in the berye of holynes, to go before the harnessed men, & to saye: O gene thankes vnto the LORD

for his mercy endureth for ever. And whan they beganne to geue thankes and prayse, the LORD caused the hynder watch that was come agaynst Juda, to come vpon the childre of Ammon, Moab & them of mount Seir, and they smote them. Then stode the childre of Ammon & Moab agaynst them of mount Seir, to damne them, and to destroye them. And whan they had destroyed them of mount Seir, one helped another to destroye them selues also. And whan Juda came to Mispa vnto the wyldernes, they turned them towarde the multitude, and beholde, the deed bodies laye vpon the earth, so that none was escaped.

And Josaphat came with his people to deuote the spoyle of them. And they founde amonge them so moch goodes and rayment and precious Jewels (which they toke from them) that they coulde not beare them. And the dayes were they deuoydinge the spoyle, for it was so moch. On the fourth daye came they together into the valley of blessinge: for there blessed they the LORD. Therefore is the place called the valley of blessinge vnto this daye.

So every man of Juda & Jerusalem turned backe agayne, & Josaphat before them, to go to Jerusalem with ioye: for the LORD had geuen them gladnesse on their enemies. And they entred in to Jerusalem with psalteries, harpes & trompettes vnto the house of the LORD. And there came a feare of God over all the kyngdomes in the landes, whan they herde that the LORD had foughte agaynst the enemies of Israel. Thus was the kyngdome of Josaphat in quyetnes, & God gaue him rest on every syde.

And Josaphat reigned ouer Juda, & was fyue & thirtie yeare olde whan he was made kyng, & reigned fyue & twentye yeare at Jerusalem. His mothers name was Asuba the daughter of Gilhi. And he walked in the waye of his father Asa, & departed not asyde from doynge that which was righte in the sighte of the LORD: sayynge that the hye places were not put downe, for the people had not yet prepared their hert to the God of their fathers. What more there is to saye of Josaphat, both the first & the last, beholde, it is wyrtten in the actes of Jehu & sonne of Hanani, which he noted vp in the boke of the kynges of Israel.

Afterwarde byd Josaphat the kyng of Juda agree with Ahasia the kyng of Israel, which was vngodly in his doynge. And he agreed with him to make shippes, for to go

vpon the see. And they made the shippes at Ezion Gaber. But Elieser the sonne of Dodana of Maresa prophecied agaynst Josaphat, and sayde: Because thou hast agreed with Ahasia, therefore hath the LORD brokenth thy workes. And so the shippes were broken, & mighte not go vpon the See.

The XXI. Chapter.

**A**fter Josaphat fell on slepe with his fathers, & was buried with his fathers in the cite of David, & Joram his sonne was kyng in his steade. And he had byethers the sonnes of Josaphat: Asaria, Jehiel, Zacharias, Asaria, Michael & Sepharia. All these were the childre of Josaphat kyng of Juda. And their father gaue them many giftes of syluer, golde & Jewels, & stronge cities in Juda. Vnto the kyngdome gaue he vnto Joram: for he was the first borne.

But whan Joram came vp ouer his fathers kyngdome, & had gotten the power of it, he slewe all his biethers with the swerde, & certayne rulers also in Israel. Two & thirtie yeare olde was Joram whan he was made kyng, & reigned eight yeare at Jerusalem, & walked in the waye of the kynges of Israel, euen as the house of Achab byd (for Achabs daughter was his wife) & he byd that which was euell in the sighte of the LORD.

Nevertheless the LORD wolde not destroye the house of David, for the coneuantentes sake, which he made with David, and accordinge as he had sayde, & he wolde geue him and his childre a lanterne for evermore.

At the same tyme fell the Edomites awaye from Juda, and made a kyng ouer them selues: for Joram had gone ouer with his captaynes and all the charettes with him, & had gotten him vp in the night season, and slayned the Edomites on every syde, and the rulers of the charettes: therefore fell the Edomites awaye from Juda vnto this daye. At the same tyme fell Lybna awaye from him also: because he forsoke the LORD God of his fathers. He made hye places also on the mountaynes in Juda, & caused them of Jerusalem to go awhorynge, and disceined Juda.

But there came a wyrtynge vnto him fro the prophet Elias, sayynge: Thus sayeth the LORD God of thy father David: Because thou hast not walked in the wayes of thy father Josaphat, nether in the wayes of Asa the kyng of Juda, but walkest in the waye of the kynges of Israel, and makest Juda and them of Jerusalem to go awhorynge after the whordome of the house of Achab, and hast slayne thy biethren also of thy fa-



thers house, which were better the thou. Be holde, the **LORDE** shal smyte the w a grea te plage on thy people, on thy children z thy wyues, and on all thy substance. But thou thy selfe shalt haue moch sickness in thy bowels, tyll thy bowels go forth from daye to daye for very disease.

**D** So **z** **LORDE** rayseb vp agaynst Joram, the spere of the Philistynes, z Arabians, which lye besyde the Morians, and they wente up in to Juda, and waysted it, and caried awaye all the substance that was founde in the kynges house, z his sonnes, and his wyues, so **z** there was not one sonne lefte him, save Joahas his yongest sonne. And after all this dyd **z** **LORDE** smyte him in his bowels, with such a sickness as coulde not be healed. And whyle that endured from daye to daye, whan the tyme of two yeares was expyred, his bowels wente from him w his sickness, and he dyed in euell diseases.

And they made not a burninge ouer him, as they dyd vnto his fathers. Two and thirtie yeare olde was he whā he was made kyng, and reigned eight yeare at Ierusalem, and walked not well. And they buried him in the cite of Dauid, but not amōge the sepulchres of the kynges.

## The XXII. Chapter.

**A**nd they of Ierusalem made Ochosias his yongest sonne kyng in his stead: for the men of warre that came w the hoost of the Arabians, had slayne all **z** first, therfore reigned Ochosias the sonne of Joram kyng of Juda. Two and fortye yeare olde was Ochosias whan he was made kyng, and reigned one yeare at Ierusalem. His mothers name was Athalia the daughter of Amri. And he walked also in **z** wayes of the house of Achab: for his mother enty sed him so **z** he was vngodly. Therfore dyd he euell in **z** sighte of the **LORDE**, euen as **z** house of Achab: for they were his counsell geuers after his fathers death, to destroye him, and he walked after their counsell.

**B** And he wente with Joram the sonne of Achab kyng of Israel, to the battayll vnto Ramoth in Gilead, agaynst Hasael the kyng of Syria. But the Syrians smote Joram, so **z** he returned back to be healed at Iesreel: for he had woundes that were geuen him at Rama, whan he foughte with Hasael the kyng of Syria. And **z** Asarias the sonne of Joram kyng of Juda were downe to vyset Joram **z** sonne of Achab at Iesreel, which laye sicke: for it was ordeyned of God vnto Ochosias, that he shulde come to Joram, **z**

so to go forth with Joram agaynst Jehu **z** sonne of Nimshi, **z** whom the **LORDE** had anoynted to rote out the house of Achab.

Now whan Jehu wolde be aneged of **z** house of Achab, he founde certayne rulers of Juda, and **z** childre of Ochosias brethien which serued Ochosias, and he slewe them. **z** And he soughte Ochosias, and they ouertoke him, whā he had hyd him at Samaria: **z** he was broughte vnto Jehu, which slewe him, and they buried him, for they sayde: he is his the sonne of Josaphat, which soughte **z** **LORDE** with all his hert. And there was no man more of the house of Ochosias that mighte be kyng.

Whan Athalia the mother of Ochosias sawe **z** hir sonne was deed, she gat hir vp, **z** destroyed all the kynges sede in the house of Juda. But Josabeath **z** kynges sister toke Joas **z** sonne of Ochosias, and stalle him awaye fro amonge the kynges childre **z** were slayne, **z** put him with his nurse in a chamber. Thus Josabeath kynges Jorams donghter, the wyfe of Joiada the prest, hyd him from Athalia, so **z** he was not slayne: for she was Ochosias sister. And he was hyd with them in the house of God sixe yeares, for so moch as Athalia was quene in the londe.

## The XXIII. Chapter.

**B**ut in the seuench yeare was Joiada bold, and toke the rulers ouer hundreds: namely Asaria **z** sonne of Jeraham, Ismael **z** sonne of Johanan, Asaria **z** sonne of Obed, Macseia **z** sonne of Abaia, and Elisaphat **z** sonne of Sichu with him, into the covenant: and they wente aboute in Juda, and broughte **z** Levites together out of all the cities of Juda, and the chiefe fathers of Israel, to come vnto Ierusalem. And all the cōgregacion made a covenant with the kyng in the house of God, and he sayde vnto them: Beholde, the kynges sonne shal be kyng, **z** eue as the **LORDE** spake **z** cernyng the children of Dauid.

This is it therfore **z** ye shal do: The thirde parte of you that entre on the Sabbath, shalbe amonge the prestes **z** Levites, which are doctepers at the chiese holdes: **z** one thirde parte in the kynges house, and one thirde parte at the grounde porte. But all the people shalbe in the courtes of the house of the **LORDE**, and that no man go in to the house of the **LORDE**, excepte the prestes and Levites that mynister there, they shal go in: for they are halowed. And let all **z** people wayte vpon the **LORDE**. And the Levites shal get them rounde aboute **z** kyng, every

with his weapen in his hande. And who so els goeth in to **z** house, let him dye. And they shal be **z** the kyng whā he goeth out **z** in.

And the Levites **z** all Juda dyd as Joia da **z** prest had commaunded, and every one toke his men that entred on the Sabbath, **z** those **z** wente of on the Sabbath: for Joia da **z** prest suffred not those two companies to parte asunder. And Joiada **z** prest gaue the captaynes ouer hundreds speares **z** shyl des, and kynges Dauids weapens, which were in the house of God, and set all the people every one w his weapen in his hande, from the righte corner of the house, vnto the lefte corner of the altare, and to the house warde aboute the kyng. And they broughte forth the kynges sonne, **z** set the crowne vpon his heade, and gaue them the **z** wyneesse, **z** made him kyng. And Joiada **z** his sonnes anoynted him, **z** sayde: God saue the kyng.

**D** But whan Athalia herde the noyse of **z** people **z** ranne together and praysed **z** kyng, she wente forth to the people in to **z** house of the **LORDE**, and looked: and beholde, **z** kyng stode in his place at **z** intraunce, and the rulers and trompettes aboute **z** kyng: and all the people of the londe were glad, **z** blew the trompes, and there were syngers **z** coulde playe w all maner of muscalle instruments. But she rete hir clothes, **z** sayde: Sedicion, sedicion. Neuertheles Joiada **z** prest gat him forth with the captaynes ouer hundreds and rulers of the hoost, and sayde vnto them: Brynge her forth betwene **z** walles, **z** who so euer foloweth her, shal be slayne with **z** swerde: for the prest had commaunded, that she shulde not be slayne in **z** house of the **LORDE**. And they layed handes on her. And whan she came at the intraunce of the hoist gate of the kynges house, they put her to death there.

And Joiada made a covenant betwene him and all the people, and the kyng, **z** they shulde be the people of the **LORDE**. The wēte all the people in to the house of Baal and destroyed it, **z** brake downe his altares **z** ymagēs, **z** slewe Mathan the prest of Baal besore the altare. And Joiada appoynted **z** officers in the house of the **LORDE** amōge the prestes **z** Levites **z** whom Dauid had ordeyned for **z** house of the **LORDE**, to offre burnt sacrifices vnto **z** **LORDE**, as it is wrytten in the **z** lawe of Moyses: w ioye **z** songes made by Dauid. And **z** porters set he at **z** gates of **z** house of **z** **LORDE**, **z** none shulde entre, which were defiled w eny maner of thinge.

And he toke the captaynes ouer hundreds

and the mightie men and lordes of **z** people, and all the people of the londe, and brought the kyng downe from the house of the **LORDE**, and broughte him thorow the hye porte of the kynges house, and caused the kyng sit vpon the seate royall. And all the people of the londe were glad, and the cite was at rest. But Athalia was slayne with the swerde.

## The XXIII. Chapter.

**J**oas was seuen yeare olde whan he was made kyng, and reigned fortie yeare at Ierusalem. His mothers name was Zibea of Beiseba. And Joas dyd that which was right in the sight of the **LORDE**, as longe as Joiada the prest lyued. And Joiada gaue him two wiues, **z** he begat sonnes **z** daughters. Afterwarde deuysed Joas to renne the house of the **LORDE**, **z** gathered together the prestes and Levites, **z** sayde vnto the: Go forth vnto all the cities of Juda, **z** gather the money of all Israel, to repayre **z** house of God yearly, and do it righte soone: but the Levites made no haist.

Then the kyng called Joiada the pryncipall, and sayde vnto him: Why lokest thou not vnto the Levites, **z** they brynge in from Juda and Ierusalem, the colleccion which Moyses the seruaunt of the **LORDE** appoynted to be gathered amōge Israel for the Tabernacle of witnes: for **z** vngodly Athalia **z** hir sonnes haue waisted the house of God: and all that was halowed for the house of the **LORDE**, haue they bestowed on Baalim.

Then commaunded the kyng to make a chest, and to set it without at the intraunce of the house of the **LORDE**: **z** caused it to be proclaimed in Juda and Ierusalem, that they shulde brynge in to the **LORDE**, the colleccō, which Moyses the seruaunt of God appointed vnto Israel in **z** wilderness. The were all **z** rulers glad, **z** so were all **z** people, **z** broughte it, and cast it in to the chest, tyll it was full.

And whan the tyme was **z** the Levites shulde brynge the Arke at **z** kynges cōmāndement (whan they sawe **z** there was moch money therein) then came the kynges scribe, **z** he **z** was appoynted of the chiese prest, and emptyed the chest, and caried it againe in to his place. Thus dyd they every daye, so that they gathered moch money together. And **z** kyng **z** Joiada gaue it vnto **z** workmasters of **z** house of the **LORDE**, and they hired masons **z** carpenters to repayre the house of **z** **LORDE**, and men that coulde worke in yron and brasse, to repayre the house of **z** **LORDE**.

And the labouers wrought, so that **z** repairinge in **z** worke wente forwarde thorow



their hande, and they set the house of God in his bewtye, and made it stronge. And whan they had perfourmed this, they brought the resydue of the money before the kynge and Joiada, wherof there were made vessels for the house of the LORDE, vessels for the ministration and burnt offeringe, spones and ornaments of golde and silver. And they offred burnt offeringes allwaye in the house of the LORDE, as longe as Joiada lyued.

And Joiada waxed olde, and had lyued longe ynough, and dyed, and was an hundred and thirtie yeare olde whan he dyed: and they buried him in the cite of David, amonge the kynge, because he had done good vnto Israel, and towarde God and his house. And after the death of Joiada, came the rulers in Juda, and worshipped the kynge.

Then consented the kynge vnto the. And they forsoke the house of the LORDE God of their fathers, and serued y groves and ymagges. Then came y wrath of the LORDE vpo Juda and Jerusalem because of this trespass of theirs. Yet sent he prophetes vnto the, y they shulde turne vnto the LORDE, and they testified vnto the: but they wolde not heare.

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And the spiete of God came vpon Zachary the sonne of Joiada the prest, which stode ouer y people, and sayde vnto the: Thus sayeth God: Wherfore do ye transgresse the comaundementes of the LORDE, which shall not be to y prosperite: for ye haue forsaken y LORDE, therfore shal he forsake you. Neuer theles they conspyred agaynst him, and stoned him at y kynge's comaundement in y courte of the house of the LORDE. And Joas y kynge thought not on the mercy y Joiada his father had done for him, but slewe his sonne. Notwithstandinge whan he dyed, he sayde: The LORDE shal loke vpon it, and requyre it.

And whan the yeare was gone aboute, y power of the Syrians wente vp, and came to Juda and Jerusalem, and destroyed the rulers in the people, and sent all the spoiles of them vnto Damascon. For the power of the Syrians came but with a few men, yet gane y LORDE a very greate power in to their hande: because they had forsaken y LORDE God of their fathers. They executed iudgment also vpon Joas. And whan they departed fro him, they lefte him in greate sicknesses.

Neuertheles his seruantes conspyred agaynst him (because of the bloude of the childre of Joiada the prest) and slewe him vpo his bed, and he dyed, and they buried him in the cite of David, but not amonge the sepulchres of the kynge. They that conspyred agaynst

him, were these: Sabad y sonne of Simeath the Ammonitisse, and Josabad the sonne of Simrith the Moabitisse. As for his sonnes, and the summe that was gathered vnder him, and the buyldinge of the house of God beholde, they are wrytten in the storie in the boke of the kynge. And Amasias his sonne was kynge in his steade.

## The XXV. Chapter.

Yne and twentye yeare olde was Amasias whan he was made kynge, and reigned nyne and twentye yeare at Jerusalem. His mothers name was Joazan of Jerusalem. And he dyd y which was right in the sighte of the LORDE, but not w a whole her. Now whan his kingdome was in strenght, he slewe his seruantes which had slayne the kynge his father. But their childre slewe he not, for so is it wrytten in the boke of the lawe of Moses, where the LORDE comaundeth, and sayeth: The fathers shal not dye for the children, nether shal the children dye for the fathers: but every one shal die for his awne synne.

And Amasias broughte Juda together, and set them after the fathers houses, after the rulers ouer thousandes and ouer hundredes amonge all Juda and Ben Jamin, and nombred them from twentye yeare olde and aboue, and founde of the thre hundred thousande chosen men, which were able to go forth to the warre, and caryed speares and shyldes. And out of Israel appoynted he an hundred thousande stronge men of warre for an hundred talentes of silver.

But there came a man of God vnto him, and sayde: O kynge, let not the hoost of Israel come w the: for the LORDE is not with Israel, nether with all the childre of Ephraim. For yf thou comest to shewe y boldnes in the battail, God shal make the fall before thine enemies. For God hath power to helpe, and to cause for to fall. Amasias sayde vnto the man of God: What shal be done then with y hundred talentes y I haue geue y souldyers of Israel? The ma of God sayde: The LORDE hath yet more the this to geue the. So Amasias separated out the men of warre which were come to him out of Ephraim, y they shulde departed vnto their place. Then waxed their wrath very whor agaynst Juda, and they wente agayne vnto their place in wrothfull displeasure. And Amasias strenghted himselfe, and caryed out his people, and wente forth in to the Salt valley, and smote ten thousande of the childre of Seir.

And the childre of Juda toke ten thousande of the alnye, whom they broughte vp to the toppe of a mountayne, and cast the downe headlinges from the toppe of the mount, so that they all to barst in sunder. But y childre of the men of warre whom Amasias had sent awaye agayne (that they shulde not go to the battayll with his people) fell in to the cities of Juda, from Samaria vnto Beth Horon, and smote thre thousande of me, and toke moch spoyle.

And whan Amasias came agayne from the slaughter of the Edomites, he broughte the goddes of the children of Seir, and made them his goddes, and worshipped before them, and brent incense vnto them. Then was the LORDE very wroth at Amasias, and sent vnto him a prophet, which sayde vnto him: Why sekest thou the goddes of the people, which coulde not deliuer their folke from y hande? And whan he talked with him, the kynge sayde vnto him: Haue they made y of the kynge's counsell? Ceasse, why wilt thou be smytten? Then the prophet ceased, and sayde: I perceaue, that the LORDE is mynded to destroye y, because thou hast done this, and hertenest not vnto my counsell.

And Amasias y kynge of Juda toke counsell, and sent vnto Joas the sonne of Joahas y sonne of Jehu, kynge of Israel, sayenge: Come, let vs se one another. But Joas the kynge of Israel sent vnto Amasias y kynge of Juda, sayenge: The hawthorne in Libanus sent vnto y Cedre tre in Libanus, sayenge: Get thy daughter vnto my sonne to wife. But a wyld beast in Libanus ranne ouer y hawthorne, and trode it downe. Thou thinkest: Beholde, I haue smytten the Edomites, therfore is thine hert proude to boaste. Now byde at home: why stryuest thou after my fortune, that thou mayest fall? And Juda w the?

Neuertheles Amasias consented not: for so was it broughte to passe of God, y they mighte be geuen in to the handes of the enemies, because they soughte the goddes of y Edomites. Then wente Joas the kynge of Israel vp, and they sawe one another, he and Amasias the kynge of Juda, at Beth Semes which lyeth in Juda. But Juda was smytte before Israel, and they fled euery one vnto his tent.

And Joas the kynge of Israel toke Amasias y kynge of Juda, the sonne of Joas y sonne of Joahas, at Beth Semes, and broughte him to Jerusalem, and brake downe the wall of Jerusalem, from y porte of Ephraim vnto the corner porte, euere foure hundred cubites

longe: and toke with him all the golde, and silver, and all the ornaments that were founde in y house of God with Obed EDOM, and in the treasures in the kynge's house, and the childre to pledge vnto Samaria. And Amasias the sonne of Joas kynge of Juda, liued after the death of Joas the sonne of Joahas kynge of Israel fiftene yeare.

What more there is to saye of Amasias (both the first and last) beholde, it is wrytten in y boke of the kynge of Juda and Israel. And fro the tyme forth that Amasias departed from the LORDE, they conspyred agaynst him at Jerusalem. But he fled vnto Lachis. The sent they after him vnto Lachis, and slewe him there. And they brought him vpo horses and buried him beside his fathers in the cite of Juda.

## The XXVI. Chapter.

Then all the people of Juda toke Osias, which was syxtene yeare olde, and made him kynge in steade of his father Amasias. He builded the wall, and broughte it agayne vnto Juda, after that the kynge was fallen on slepe with his fathers. Sixtene yeare olde was Osias whan he was made kynge, and reigned two and fiftie yeare at Jerusalem. His mothers name was Jehalia of Jerusalem. And he did right in the sighte of the LORDE, as his father Amasias had done, and soughte God as longe as Zacharias lyued, which taughte in the visions of God: and as longe as he sought the LORDE, God made him to prospere.

For he wente forth, and soughte agaynst the philistynes, and brake downe y walles of Gath, and the walles of Jabne, and the walles of Asdod, and buylded cities aboute Asdod, and amonge the philistynes. For God helped him agaynst the philistines, agaynst the Arabians, agaynst them of Gur Baal, and agaynst the Meunites. And y Ammonites gaue Osias presentes, and his name came in to Egypte: for he was excedinge stronge. And Osias buylded towres at Jerusalem vpon the corner porte, and on the valley gate, and on other corners, and made them stronge. He buylded castles also in the wyldernes, and dygged many welles: for he had many catell, both in the medewes and in the playnes, husbandmen also and wynegardeners on the mountaynes and on Carmel: for he deliued in husbandrye.

And Osias had an hoost of men of warre goynge forth to the battail, which were nombred vnder the hande of Jeiel the scribe and of Maasa the offycer, vnder the hande of Hanania of the kynge's rulers. And the nombres

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of the chiefe fathers amonge the stronge me of warre, was two thousande and fyve hundred. And vnder the hande of the hoost thre hundred thousande, and seven thousande and fyve hundred mete for the battayll, in the strength of an armie to helpe the kinge agaynst the enemies. And Osiat prepared for all the hoost, shylde, speares, helmettes, brest plates, bowes and slyngstones. And at Jerusalem he made ordinaunce conyngly, to be vpon the towres and in the pynacles, to shute arrowes and greates stones. And the fame of him came farre abroad, because he was specially helped, tyll he became mightie.

And whan his power was greates, his hert arose to his awne destruccion: for he trespassed agaynst the LORDE his God, and wente in to the temple of the LORDE, to burne incense vpon the altare of incense. But Asarias the prest wente after him, and soure score prestes with him, valeaunt men, and withstode kynge Osiat, and saide vnto him: *It belongeth not vnto thy office (Osiat) to burne incense vnto the LORDE, but vnto the prestes belongeth it, enen vnto the children of Aaron, which are halowed to burne incense. Go forth out of the Sanctuary: for thou offendest, and it shall be no worshippe vnto the before God the LORDE.*

And Osiat was wroth, and had a censoure in his hande. And whyle he murmured with the prestes, the leprosy spronge out of his foreheade in the presence of the prestes in the house of the LORDE before the altare of incense. And Asarias the chiefe prest turned his heade towarde him, and so dyd all the prestes, and beholde, he was leper in his foreheade. And they put him out from thence. Yee he made haist himselfe to go forth, for his plage came of the LORDE. Thus became Osiat kynge a leper vnto his death, and dwelt full of leprosy in a fire house: for he was put out of the house of the LORDE. But Joram his sonne had the ouersight of the kynges house, and iudged the people in the londe.

What more there is to saie of Osiat (both first and last) I say the sonne of Amos hath wrytten it. And Osiat fell on slepe with his fathers, and they buried him with his fathers in the pece of grounde beside kynge Joram's sepulchres: for they sayde: he is leprous. And Joram his sonne was kynge in his steade.

The XXVII. Chapter.

**J**oram was fyve and twentye yeare olde whan he was made kynge, and reigned sixtene yeare at Jerusalem.

His mothers name was Iersa the daughter of Sadoc: he dyd righte in the sighte of the LORDE as did Osiat his father: I saynge he wente not in to the temple of the LORDE, and the people yet married them selues. He buylded the hye porte of the house of the LORDE, and on the wall of Ophel buylded he moche, and buylded the cities vpon the mountaynes of Iuda, and in the woddes buylded he castels and towres.

And he fought with the kinge of the children of Ammon, and ouer came them, so that the childre of Ammon gaue him the same yeare an hundred talentes of siluer, ten thousande quarters of wheate, and ten thousande of barley. So moche dyd the children of Ammon geue him also in the seconde and thirde yeare. Thus became Joram mightie, for he gyded his wayes before the LORDE his God.

What more there is to saie of Joram, and all his warres, vnd his waies, beholde, it is wrytten in the boke of the kynges of Israel and Iuda. Fyne and twentye yeare olde was he whan he was made kynge, and reigned sixtene yeare at Jerusalem. And Joram fell on slepe with his fathers, and they buried him in the cite of David, and Achaz his sonne was kynge in his steade. The XXVIII. Chapter.

**A**chaz was twentye yeare olde whan he was made kynge, and reigned sixtene yeare at Jerusalem, and dyd not that which was righte in the sighte of the LORDE, as did David his father, but walked in the wayes of the kynges of Israel, and made molten ymages vnto Baalim, and burnt incense in the valley of the children of Hennon, and breth his awne sonnes in the fire, after the abominacions of the heithen, whiche the LORDE expelled before the childre of Israel. And he dyd sacrifice and burnt incense vpon the hye places and vpon the hilles, and amonge all grene trees.

Therefore dyd the LORDE his God deliuer him in to the hande of the kynge of Syria, so that they smote him, and caryed awaye a greates multitude of his men prisoners, and broughte them to Damascon. He was geuen also vnder the hande of the kynge of Israel, so that he dyd a greates slaughter vpon him. For Peacah the sonne of Remaliah smote in Iuda an hundred and twentye thousande in one daye (which all were valeaunt men) enen because they had forsaken the LORDE God of their fathers. And Sichri a mightie man of Ephraim slewe Maaseia the kinges sonne, and Asikam the pryncce of the house, and Elitana the nexte vnto the kynge. And the childre

dyd of Israel caryed of their brethren prisoners two hundred thousande, women, sonnes and daughters, and toke a greates spoyle from them, and broughte the spoyle vnto Samaria.

But enen there was there a prophet of the LORDE, whose name was Obed, which wente out to mete the hoost that came to Samaria, and sayde vnto them: Beholde, because the LORDE God of youre fathers is wroth at Iuda, therefore hath he geuen them ouer in to youre handes: but ye haue slayne them so abhominably, that it is come vnto heauē. Now thinke ye to subdue the children of Iuda and Jerusalem, to be bondmen and bond maydens vnto you. Is not this a trespase then to you agaynst the LORDE your God? Herken now vnto me, and sende the prisoners hence agayne, whom ye haue caryed awaye from youre brethren: for the wraith of the LORDE is scarce ouer you.

Then gat vp certayne of the chiefe of the children of Ephraim, Asarias the sonne of Johanan, Barachias the sonne of Mesillemoth, Ezechias the sonne of Sallum, and Amasa the sonne of Hadlai, agaynst them, and came from the battayll, and sayde vnto them: We shal not brynge the prisoners in hither, for youre mynde is but to make vs trespase before the LORDE, to make oure synnes and offences the greater: for the trespase is to moche allready, and the wraith is scarce ouer Israel. So the hoost lefte the prisoners and the spoyle before the rulers and before the whole congregacion.

Then stode vp the men (which now were rehersed by name) and toke the prisoners, and as many as were naked amonge them, clothed they with felle, and decked them, and put shues vpon their fete, and gaue them to eate and drynke, and anoynted them, and caryed them vpon asses (as many as were felle) and broughte them to Jericho to the palme cite vnto their brethren, and came agayne to Samaria. At the same tyme sent kynge Achaz vnto the kynges of Assur, and they shulde helpe him. And the Edomites came agayne, and smote Iuda, and caryed some awaye captiue. The philistynes also fell in to the cities in the playne, and towarde the south parte of Iuda, and wanne Beth Semes, Aialon, Gederoth, and Socho with the villages therof, Timna with the villages therof, and Gimzi with the villages therof, and dwelt therein. For the LORDE subdued Iuda for Achaz sake, the kynge of Iuda, because he made Iuda naked, and rebelled agaynst the LORDE. And Teglatpineser the kynge of Assur came

me agaynst him, and beseged him, and he was not mightie ynough for him.

For Achaz spoyled the house of the LORDE, and the kynges house, and of the rulers, to geue vnto the kynge of Assur, but it helped him not. Moreover kynge Achaz trespassed yet more agaynst the LORDE enen in his trouble, and dyd sacrifice vnto the goddes of them of Damascon, which had smitten him, and sayde: The goddes of the kynges of Syria helpe them, therefore wil I offre vnto them, that they maye helpe me also, where as the same yet were a fall vnto him and to all Israel.

And Achaz gathered the vessels of the house of God together, and brake the vessels in the house of God, and shut the doores of the house of the LORDE, and made him altares in all corners at Jerusalem, and euery where in the cyties of Iuda made he hye places to burne incense vnto other goddes, and provoked the LORDE God of his fathers vnto wraith.

What more there is to saie of him and of all his wayes (both first and last) beholde, it is wrytten in the boke of the kynges of Iuda and Israel. And Achaz fell on slepe with his fathers, and they buried him in the cite of Jerusalem: for they brought him not amonge the sepulchres of the kynges of Israel. And Ezechias his sonne was kynge in his steade.

The XXIX. Chapter.

**E**zechias was fyne and twentye yeare olde whan he was made kynge, and reigned nyne and twentye yeares at Jerusalem. His mothers name was Abia the daughter of Zachary. And he dyd that which was righte in the sighte of the LORDE, as did his father David. He opened the doores of the house of the LORDE in the first moneth of the first yeare of his raigne, and made them stronge, and brought in the prestes and Levites, and gathered them together vnto the East streete and sayde vnto them: Herken vnto me ye Levites, sanctifye youre selues now, for ye maye halowe the house of the LORDE God of youre fathers, and put fylchines out of the Sanctuary: for oure fathers haue trespassed, and done that which was euell in the sighte of the LORDE our God, and haue forsaken him. For they turned their faces from the habitacion of the LORDE our God, and turned their backs on it, and shut the doores of the porche, and put out the lampes, and burnt no incense, and offered no burnt sacrifices in the Sanctuary vnto the God of Israel.

Therefore is the wraith of the LORDE come ouer Iuda and Jerusalem, and he



hath geuen them ouer to be scatred abroad, desolate and to be hyssed at, as yese with yō eies. For beholde, euen for the same cause sell oure fathers thorow the swerde, oure sonnes daughters and wyues were caryed awaye captyue. Now am I mynded to make a cōuenant with the LORDE God of Israel, & he maye turne awaie from vs his wrath & indignacion. Now my sonnes, be not ye negligent: for the LORDE hath chesen you to stōde before him, and to be his mynisters and to burne incense vnto him.

Then rose the Leuites: Mahath the sonne of Amasai, and Joel the sonne of Asaria of the children of the Ahathites: Of the children of Merari: Cis the sonne of Abdi, & Asaria the sonne of Jehaleleel. Of the children of the Gersonites: Joab the sonne of Simma, and Eden the sonne of Joab. And of the childrē of Elizaphan: Simri & Zeiel. And of the childrē of Assaph: Sachary and Nathania. And of the children of Seman: Jehiel and Simei. And of the children of Jedihun: Semaia and Usiel.

And they gathered their brethren together, and were sanctified, and wente in accordinge to the Kynges commaundement at the worde of the LORDE, to clesse the house of & LORDE. And the prestes entred within in the house of the LORDE to purifye, and put out all the vnclennes that was founde in the temple of the LORDE, in the courte of the LORDES house: and the prestes toke it vp, and a ryed it out in to the broke Cedron. The first daye of the first moneth beganne they to sanctifye them selues, and on the eight daye of the moneth wente they in to the porche of the LORDE, and halowed the house of & LORDE eight dayes, and fynished it on the sixteenth daye of the first moneth.

And they wete in to the Kynges Ezechias, and sayde: We haue clesed all the house of the LORDE, the altare of burntofferings, and all his vessels, the table of the shewbread and all the apparell therof: and all the ornamentes that Kyng Achas cast awaye whā he was Kyng, what tyme as he transgressed, those haue we prepared: and halowed. Beholde, they are before the altare of the LORDE.

Then the Kyng Ezechias gat him vpe early, and gathered together the Elders of the cite, and wete vp vnto the house of the LORDE, and they broughte seven bullockes, seven rammes, seven lambes, and seven he goates to be the synofferynge, for the Sanctuary, & for Juda. And he spake vnto the prestes the

children of Aaron, that they shulde offer vpon the altare of the LORDE.

So they slewe the bullockes, and the prestes toke the bloude, and sprentled it vpon the altare: and slewe the rammes, and sprentled the bloude vpon the altare: and slewe the lambes, and sprentled the bloude vpon the altare. And y goates to & synofferynge brought they before the Kyng and the congregacion, and layed their handes vpon them: and the prestes slewe them, and sprentled their bloude vpon the altare to make attonement for all Israel: for the Kyng commaunded to offre burnt sacrifices and synofferynges for all Israel.

And he set the Leuites in the house of the LORDE with Cymbales, psalteries and harpes, as Dauid had commaunded, and Gad the Kynges Seer, and the prophet Nathan: for it was the commaundement of the LORDE by his prophetes. And the Leuites stode with the muscalle instrumentes of Dauid, & the prestes with the trompettes. And Ezechias commaunded them to offre burnt sacrifices vpon the altare. And aboute the tyme that the burnt sacrifice begane to be offered the songe of the LORDE beganne also, and & trompettes, and dyuerse instrumentes of Dauid the Kyng of Israel and all the congregacion gaue praise & thankes: and the songe of the Musicians, and & blowinges of the trompetters, endured all tyll the burnt offeringe was fynished.

Now whan the burnt offeringe was perfourmed, the Kyng and all they that were with him, bowed them selues, and gaue praise and thankes. And Ezechias the Kyng & the rulers commaunded the Leuites to prayse the LORDE with the songes of Dauid and Assaph the Seer. And they gaue prayse tyll they were ioyfull, and they bowed them selues, and worshipped.

And Ezechias answered and saide: Now haue ye fylled youre hādes vnto the LORDE: steppe forth, and brynge hither & sacrifices and thankofferynges vnto the house of the LORDE. And the congregacion broughte sacrifices and thankofferynges, and euery mā of a fre wyllinge hert brought burnt offerings. And the nombre of the burnt offerings that the congregacion broughte, was thre score bullockes and ten, an hundred rammes, and two hundred lambes, and all the synofferynges vnto the LORDE, and they sanctified six hundred bullockes, and thre thousand shepe.

But the prestes were to fewe, and coulde

not plynck of the skynnes of all the burnt offerings, therfore toke they their brethren the Leuites, tyll the worke was fynished, and tyll the prestes were halowed (for the Leuites are easier to be halowed then the prestes) and many of the burnt offerings were with the fat of the thankofferynges and drynt offerings to the burnt sacrifices. Thus was the ministracion of the house of the LORDE prepared. And Ezechias reioysed with all the people, that they were prepared with God: for it was done righte hastily.

## The XXX. Chapter.

And Ezechias sent in to all Israel and Juda, and wrote letters vnto Ephraim and Manasses, that they shulde come to the house of the LORDE at Jerusalem, to kepe easter vnto the LORDE God of Israel. And the Kyng helde a counsell with his rulers, and all the cōgregacion at Jerusalem, to kepe passeouer in the seconde moneth: for at that tyme they coulde not kepe it, because the prestes were not sanctified ynough, and the people were not yet come together vnto Jerusalem. And it pleased the Kyng well and all the cōgregacion. And they appointed it to be proclaimed thorow out all Israel from Berseba vnto Dan, that they shulde come to kepe passeouer vnto the LORDE God of Israel: for they were not many to kepe it as it is wrytten.

And the postes wente with the letters from the hande of the Kyng and of his rulers thorow out all Israel and Juda, at y Kynges commaundement, and sayde: Ye children of Israel, turne you vnto the LORDE God of Abraham, Isaac and Jacob, and he shal turne to y escaped, which are lefte ouer amonge you from the hande of the Kyng of Assur: and be not ye as youre fathers and brethren, which rebelled agaynst the LORDE God of their fathers, and he gaue the ouer in to desolacion as ye se youre selues. Be not ye hardned now as were youre fathers, but offre youre hāde vnto the LORDE, and come to his sanctuary, which he hath sanctified for ener, and serue the LORDE youre God, & so shal the indignacion of his wrath turne awaie from you. For yf ye turne vnto the LORDE, then shal youre brethren and children haue mercy in the sighte of them which holde them in captiuyte, that they maye come agayne in to this londe: for the LORDE youre God is gracious and mercifull, and shal not turne awaie his face from you, yf ye conuerte vnto him.

And the postes wente from one cite to another in the londe of Ephraim and Manasses, and vnto Zabulon. But they mocked them and laughed them to scorne. Yet were there some of Asser and Manasses, and of Zabulon, that submytted them selues, and came to Jerusalem. And the hande of God came in to Juda, so that he gaue the one here to do after the commaundement of the Kyng and the rulers at the worde of the LORDE. And there came together vnto Jerusalem a greate people, to kepe the feast of vnleued bried in the seconde moneth, a very greate congregacion.

And they gat them vp, and put downe y altars that were at Jerusalem, and all the incense put they awaye, and cast it in to the broke Cedron, and slewe the passeouer on the fourteenth daye of the seconde moneth. And y prestes and Leuites were ashamed, and halowed them selues, and broughte the burnt offerings to the house of the LORDE, and stode in their ordinaunce, as it was acordinge, after the lawe off Moses the man of God. And the prestes sprentled the bloude from the hande of the Leuites: for there were many in the cōgregacion which were not sanctified, therfore dyd the Leuites kyll passeouer for them which were not clesed, that they mighte be sanctified vnto the LORDE.

There were many people also of Ephraim, Manasses, Issachar and Zabulon, which were not cleane, but ate the Easter lambe not as it is wrytten: for Ezechias prayed for them, and sayde: The LORDE, which is gracious, shalbe mercifull vnto all them that prepare their hertes vnto God, to seke the LORDE God of their fathers, though they be not clesed after the holy purification. And the LORDE herde Ezechias, and healed the people. Thus the children of Israel that were founde at Jerusalem, helde y feast of vnleued bried seven dayes with greate ioye. And the Leuites and prestes prayed the LORDE euery daye with the loude instrumentes of the LORDE. And Ezechias spake hertely vnto all y Leuites, which had good vnderstandinge in the LORDE, and they ate the feast seven dayes, and offered thankofferynges, and gaue thankes vnto y LORDE God of their fathers.

And all the congregacion deuysed to kepe the feast yet other seven dayes, and so they helde it those seven dayes also with ioye: for Ezechias the Kyng of Juda gaue an heue-offerynge for the cōgregacion, euen a thou-



lande bullockes, and seven thousande shepe. But the rulers gaue an heueofferinge for y congregacion, euen a thousande bullockes, and ten thousande shepe. And many of the prestes sanctified them selues.

And the whole congregacion of Juda reioysed, the prestes and Levites, and all the congregacion that came out of Israel, and the straungers that were come out of the londe of Israel, and they that dwelt in Juda, and greate ioye was there at Jerusalem: for sence the tyme of Salomon the sonne of Dauid the kynge of Israel, was there no soch (ioye) at Jerusalem. And the prestes and Levites stode vp and blessed the people, and their voyce was herde, and their prayer came in to his holy habitacion in heauen.

## The XXXI. Chapter.

**A**nd whan all this was fynished, all the Israelites that were founde in y cities of Juda, wente out, and brake the pilers, and hewed downe the groues, and brake downe the hye places and altars out of all Juda, Ben Iamin, Ephraim and Manasses, tyll they had destroyed the. And all the children of Israel wente agayne every one to his possession vnto their cities.

But Ezechias set the prestes and Levites in their ordinaunces, eury one after his office, both the prestes and Levites, for the burnt sacrifices and thankeofferynges, to my nister, to geue thankes and prayse in the gates of the hoost of the LORDE. And the kynge gaue his porcion of his substance for the burnt offerynges in the moynynge and euenynge, and for the burnt offerynges of the Sabbath, and of the new mone and of the feastes, as it is wyrtten in the lawe of the LORDE.

**B**ut he spake vnto y people which dwelt at Jerusalem, that they shulde geue porcions vnto the prestes and Levites, y they mighte the more stedfastly endure in the lawe of the LORDE. And whā y worde came forth, the childre of Israel gaue many fyist frutes of come, wyne, oyle, hony, and all maner increace of the felde, and broughte in moch of all maner tithes. And the children of Israel and Juda which dwelt in the cities of Juda, broughte the tithes also of oxen and shepe, and the tithes of soch thinges as were sanctified, which they had halowed vnto the LORDE their God, and made here an heape, and there an heape. In the thirde moneth begane they to laye vpon heapes, and

in the seventh moneth dyd they fynishen.

And whā Ezechias with the rulers wente in, and sawe the heapes, they prayed the LORDE, and his people of Israel. And Ezechias axed the prestes and Levites concerninge the heapes. And Asaria the prest the chiefe in the house of Sadoc, sayde vnto him: Sence the tyme that they beganne to brynge the heueofferynges in to y house of the LORDE, we haue eaten, and are satisfied, and yet is there leste ouer: for the LORDE hath blessed his people, therfore is this heape leste ouer. Then commaunded the kynge, that they shulde prepare chestes in the house of the LORDE. And they prepared them, and put in the heueofferynges, and tithes, and that which was halowed, faithfully.

And the ouersight of the same had Chanania the Leuite, and Simei his brother the seconde, and Jehiel, Asasia, Haglath, Asahel, Jerimoth, Josabad, Eliel, Jesmachia, Mahath and Benaia, ordeyned of the hande off Chanania and Simei his brother, accordinge to the commaundement of Ezechias. But Asaria was pryncer in the house of God. And Coze y sonne of Iemua the Leuite the porter of the Eastgate was ouer the frewyllinge giftes of God (which were geuen for heueofferynges vnto the LORDE) and ouer the Most holy. And vnder his hande were, Eden, Miniamin, Jesua, Semai, Amaria, and Sachania in the cities of the prestes vpon credence, that they shulde geue vnto their brethren accordinge to their courses, to the leest as to the greatest.

And vnto them that were counted for men childre from thre yeare olde and aboue, amonge all the that wete in to the house of the LORDE, eury one vpo his daye to their office in their attendaunces after their courses. And they that were rekened for prestes in the house of their fathers, and the Levites from twentye yeare and aboue, in their attendaunces after their courses. And they that were rekened amonge their children, wyues, sonnes and daughters amonge the whole congregacion: for that which was halowed, sanctified they vpon credence. There were men also named by name amonge Aarons children the prestes vpon the feldes of the suburbs in all y cities, that they shulde geue porcions vnto all the men children amonge the prestes, and to all them that were renombred amonge the Levites.

Thus dyd Ezechias in all Juda, and dyd that which was good, righte and true in

the sighte of the LORDE his God. And in all the busynes that he toke in hade concerninge the seruyce of the house of God, accordinge to the lawe and commaundement, to seke his God, that dyd he with all his hert, and therfore prospered he well.

## The XXXII. Chapter.

**A**fter these actes and faithfulness came Sennacherib the kynge of Assur, and wente in to Juda, and pitched before the stronge cities, and thoughte to plucke them vnto him. And whan Ezechias sawe that Sennacherib came, and that his face stode to fighte agaynst Jerusalem, he deuysed with his rulers and mightie men, to couer the waters of the welles that were without the cite, and they helped him: and there gathered together a greate people, and couered all y welles and water brokes in the myddes of the londe, and sayde: Lest the kynge of Assur fynde moch water whā they come. And he toke a courage vnto him, and buylded all the walles where they were in decaye, and made towres thereon, and buylded yet another wall without, and strengthened Millo in the cite of Dauid. And made moch ordinaunce and shyldes, and set captaynes of warre ouer the people.

**A**nd gathered them vnto him vpon the biode strete by the gate of the cite, and spake hertely vnto them, and sayde: Be stronge and bolde, feare not, and be not afrayed for the kynge of Assur, ner all y multitude that is with him: for there is one greater with vs then with him. With him is a fleschly arme, but with vs is the LORDE oure God, to helpe vs and to fighte for vs. And y people trusted vnto the wordes of Ezechias kynge of Juda.

Afterwarde sent Sennacherib the kynge of Assur his seruantes vnto Jerusalem (for he laye before Lachis, z all his hoost w him) to Ezechias y kynge of Juda, z to all Juda that was at Jerusalem, sayenge: Thus sayeth Sennacherib y kynge of Assur: Wherin put ye youre trust ye that dwell in the beseged Jerusalem? Ezechias disceaueth you, that he maye deliuer you vnto death, honger and thurst, and sayeth: The LORDE oure God shal deliuer vs from the hande of the kynge of Assur. Is it not Ezechias, that hath put awaye his hye places and altars, and sayde vnto Juda and Jerusalem: Before one altare shal ye worshippe, and burne incense thereon?

**C** And we ye not what I and my fathers

haue doneto all y people in the londes: haue the goddes of the heythen in the londes bene able to deliuer their countrees fro my hande? What is he amonge all the goddes of these heythen (whom my sather dammed) that was able to deliuer his people fro my hande? y youre God shulde be able to deliuer from my hande. Therfore let not Ezechias now disceauye you, and let him not persuaue you eny soch thinge, and beleue him not. For yf no god of all the heythe and kyngdomes might deliuer his people fro my hande and from the hande of my progenitours, then shal not youre goddes be able to deliuer you fro my hande.

His seruantes also spake yet more against the LORDE God, and agaynst his seruant Ezechias. And he wrote a letter to blasphemethe LORDE God of Israel, and spake of him, and sayde: Like as the goddes of the heythen in their londes haue not bene able to deliuer their people from my hande, euen so shal not the God of Ezechias deliuer his people fro my hande.

**A**nd the cryed with loude voyce in the Jewish langage vnto the people of Jerusalem that were vpon the wall, to make them fearfull and to be sayntharted, that they mighte wyne the cite. And they spake agaynst the God off Jerusalem, euen as agaynst the goddes off the nacions vpon earth, which were but the workes of mens hondes.

But contrary wyse the kynge Ezechias and the prophet Eay the sonne of Amos prayed, and cryed vnto heauē. And the LORDE sent an angell, which destroyed all the mightie men of the hoost, and the prynces and rulers in y tentes of the kynge of Assur, so that he departed agayne with shame in to his owne londe. And whan he wente in to his gods house, they y came of his owne body, slew him there with the swerde. Thus the LORDE helped Ezechias and them at Jerusalem, out of the hade of Sennacherib y kynge of Assur, and of all other, and mayn tained the frō all on eury syde, so y many broughte presentes vnto the LORDE to Jerusalem, and Jewels vnto Ezechias the kynge of Juda. And afterwarde was he exalted in the sighte of all heythen.

At y same tyme was Ezechias deediscke, and he prayed vnto the LORDE, which made him promes, and gaue him a wonder to ken. But Ezechias recōpensed not accordinge as was geuen vnto him, for his hert was lifted vp: therfore came the wrath vpon him,



and vpon Juda and Jerusalem. Nevertheless Ezechias humbled him selfe because his hert had bene exalted, with them at Jerusalem: therefore came not the wrath of the LORD vpon them, whyle Ezechias lyued.

And Ezechias had very greater riches and worshippe, and made him treasures of syluer, golde, precious stones, spices, shyldes, and all maner costely vessell, and corne houses for the increace of corne, wyne and oyle, and stalles for all maner catell, and foldes for the shepe, and buylded him cities, and had many catell of shepe and oxen: for God gaue him very moch good.

**S** It is the same Ezechias that covered the hye water condyte in Gihon, and conveyed it vnder on the west syde of y<sup>e</sup> cite of David: for Ezechias prospered in all his workes. But whan the interpreters the chiefe of Babilon were sent vnto him, to aske question at him (concernynge the wonder toke that had happened in the londe) God leste him: to be tempted, that it mighte be knowne what soener was in his hert.

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What more there is to saye of Ezechias, and of his mercifulnes, beholde, it is wyrtte in the vision of the prophet Esay the sonne of Amos, and in the boke of the Kynges of Juda and Israel. And Ezechias fell on slepe with his fathers, and they buried him ouer the sepulchres of the children of David, and all Juda and they of Jerusalem dyd him worshippe in his death: and Manasses his sonne was kynge in his steade.

## The XXXIII. Chapter.

**A** Manasses was twolue yeare olde whā he was made kynge, and reigned fyue and fiftye yeare at Jerusalem, and dyd that which was euell in the sighte of the LORD (euē after the abominacions of the heythen, whom the LORD expelled before the children of Israel) and turned backe, and buylded the hye places, (which his father Ezechias had broken downe) and set vp altares vnto Baalim, and made groues, and worshipped all the hoost of heauen, and serued them. He buylded altares also in y<sup>e</sup> LORDES house, wherof the LORD had sayde: At Jerusalem shal my name be for ever. And vnto all the hoost of heauen buylded he altares in both the courtes of y<sup>e</sup> house of the LORD. And in the valley of the sonne of Zennon caused he his arrene sonnes to go thorow the fyre, and chosed dayes, & regarded bydes cryenge, and wittches, and founded soyth sayers

4. Re. 21. a

4. Re. 18. a

2. Par. 7. c

and expounders of tokens, and dyd moch that was euell in the sighte of the LORD to prouoke him vnto wrath.

Earned ymages also and Idols (which he caused to make) set he vp in Gods house, wherof the LORD said vnto David and to Salomon his sonne: In this house at Jerusalem which I haue chosen out of all the trybes of Israel, wyl I set my name for ever, and wyl nomore let the fore of Israel rane ne fro the londe that I appoynted for their fathers, so farre as they obserue to do all I haue commaunded them, in all the lawe, statutes and ordinaunces by Moyses. But Manasses disceined Juda and them of Jerusalem, so that they dyd worse then the heythen, whom the LORD destroyed before the children of Israel. And the LORD espate vnto Manasses and his people, and they regarded it not.

Therefore dyd the LORD cause the rulers of the hoost of the kynge of Assur to come vpo the, which toke Manasses prisoner with bodes, and bounde him with cheynes, & broughte him vnto Babilon. And whan he was in trouble, he made intercession before the LORD his God, and humbled him selfe greatly before the God of his fathers, and prayed and besoughte him. Then he he his prayer, and broughte him agayne to Jerusalem to his kyngdome. And Manasses knewe that the LORD is God.

Afterwarde buylded he y<sup>e</sup> vttemost wall of the cite of David, on the west syde of Gihon by the broke, and at the entraunce of the Jyshgate, and rounde aboute. Ophel, and made it very hye. And layed captaynes in y<sup>e</sup> stronge cities of Juda, & put awaye y<sup>e</sup> strange goddesses & Idols out of y<sup>e</sup> house of y<sup>e</sup> LORD, and all the altares which he had buylded vpo the mount of the house of the LORD, and in Jerusalem, and cast them out of the cite, and buylded the altare of the LORD, and offred slayn offer ynges and thank offer ynges thereon, and commaunded Juda, that they shulde serue the LORD God of Israel. Nevertheless though the people offred vnto the LORD their God, yet offred they vpon the hye places.

What more there is to saye of Manasses, and of his prayer to his God, and the wordes of the Seers that spake vnto him in the name of the LORD God of Israel, beholde, they are amonge the actes of the Kynges of Israel. And his prayer and intercession, and all his synne and offence, & the rowmes wherin he buylded the hye places & groues

and founded ydols, afore he humbled himselfe, beholde, they are wyrtten amonge the actes of the Seers. And Manasses fell on slepe with his fathers, and they buried him in his house, and Amon his sonne was kynge in his steade.

Two and twetye yeare olde was Amon whā he was made kynge, and reigned two yeare at Jerusalem, and dyd euell in the sighte of the LORD, as Manasses his father had done. And Amon offred vnto all the Idols that his father Manasses had made and serued the. Yet dyd not he humble himselfe before the LORD, as Manasse his father had submitted himselfe: but Amon trespassed euē more and more. And his seruantes conspyred agaynst him, and slewe him in his house. Then smote the people in the londe all them that had conspyred agaynst kynge Amon. And the people in the londe made Josias his sonne kynge in his steade.

## The XXXIII. Chapter.

**J** Josias was eight yeare olde whan he was made kynge, and reigned one and thirtye yeare at Jerusalem, and dyd that which was righte in the sighte of the LORD, and walked in the wayes of David his father, and turned not asyde, ne ther to the righte hande ner to the lefte. For in the eight yeare of his reigne whā he was yet but a childe, he beganne to seke the God of his father David: and in the twolue thre yeare beganne he to clense Juda and Jerusalem from the hye places and groues, and carued Idols, and molten ymages: and caused the altares of Baalim to be broken downe before him, and the ymages that were thereon, hewed he downe. And y<sup>e</sup> groues and carued Idols and molten ymages brake he in peces, and made them to dust, and scatred it vpon the graves of them that had offred vnto them. And the bones of the prestes brent he vpo the altares, and so clesed he Juda & Jerusalem, & in y<sup>e</sup> cities of Manasses, Ephraim, Simeon, and vnto Nephtali in their wyldernes on euery syde. And whā he had broken downe the altares and groues, and smyt ten the Idols in peces, and hewed downe all the ymages in all the londe of Israel, he came agayne to Jerusalem.

In the eighteth yeare of his reigne whā he had clesed the londe and the house, he sent Saphan the sonne of Asalia and Maaseia the Shreue of the cite, and Joath the sonne of Joahas the Chaunceler, to repayre the house of the LORD his God. And they

came to Zechias y<sup>e</sup> hye prest, and there was deliuered vnto them the money that was broughte vnto the house of God, which the Leuites (that kepte the thresholdes) had gathered, of Manasses, Ephraim, and of all the residue in Israel, and of all Juda & Ben Jamin, and of them that dwelt at Jerusalem, and they deliuered it vnto the hādes of the worke men in the house of the LORD, and gaue it vnto those that wrought in the house of the LORD, where it was in decaye, & they shulde repayre it. And the same gaue it forth vnto the carpenters and buylders, to bye fre stone and hewen tymber for the balikes in the houses, which the Kynges had destroyed. And the men laboured faithfully in the worke.

And ouer them were ordeyned, Jathath and Obadia the Leuites of the children of Merari: Zachary and Mesullam of the children of the Kahathites, to further the worke, and they were all Leuites that coulde playe vpon instrumentes. But ouer them that bare burthens and furthured all manner of worke in all the offices, there were scribes, officers and dore keepers of the Leuites. And whā they toke out the money that was broughte vnto y<sup>e</sup> house of the LORD, Zechias the prest founde the boke of the lawe of the LORD geuen by Moyses. And Zechias answered, and saide vnto Saphan the Scribe: I haue founde the boke of the lawe in y<sup>e</sup> house of y<sup>e</sup> LORD. And Zechias deliuered the boke vnto Saphan. And Saphan bare it vnto the kynge, and broughte y<sup>e</sup> kynge worde agayne, and sayde: All that was geuen vnder the handes of thy seruantes, that make they: and y<sup>e</sup> money that was founde in y<sup>e</sup> house of the LORD, haue they gathered together, and deliuered it vnto y<sup>e</sup> officers, and to the workmen. And Saphan the Scribe tolde the kynge, and sayde: Zechias the prest hath deliuered me a boke.

4. Re. 22. b

And Saphan red therein before the kynge. And whan the kynge herde the wordes of the lawe, he rente his clothes. And the kynge commaunded Zechias and Ahicam the sonne of Saphan, and Abdon the sonne of Micha, and Saphan the Scribe, and Asaia the kynges seruante, and sayde: Go youre waye, &e counsell at the LORD for me and for the remnaunt in Israel, and for Juda, concernynge these wordes of the booke that is founde. For greate is the indignacion of the LORD that is gone forth ouer vs, because oure fathers haue not kepte the worde of the LORD, to do acordinge as it



is wrytten in this boke. Then wete helchias (with the other that were sent from the kynge) vnto the prophetisse Hulda the wife of Sallum the Sonne of Thecoath the sonne of Hasra the keeper of the clothes, which dwelt at Jerusalem in the secōde parte, and they spake this vnto her.

**E** And she sayde vnto them: Thus sayeth the LORDE God of Israel: Tell the man I sent you vnto me: Thus sayeth I LORDE: Beholde, I wil brynge plagues vpon this place and the inhabitants thereof, all the curses which are wrytten in the boke, that was red before the kynge of Iuda: because they haue forsake me, and brete incense vnto other goddes, to prouoke me with all the workes of their handes. And my indignacion shal go forth vpon this cite, and shal not be quenched.

And after this maner shal ye saye vnto the kynge of Iuda, that sent you to a counsell at the LORDE: Thus sayeth I LORDE God of Israel concernynge the wordes that thou hast herde: Because thine hert is moued, and because thou hast humbled thy selfe in the sighte of God, whan thou herdest his wordes agaynst this place and the inhabitants thereof, and hast submytted thy selfe before me, and rent thy clothes, and wepte before me, therefore haue I herde the, sayeth I LORDE. Beholde, I wil gather the vnto thy fathers, and thou shalt be layed in thy graue with peace, so I thine eyes shal not se all the euell that I wil brynge ouer this place, and the indwellers thereof. And they broughte the kynge worde agayne.

**S** Then sent I kynge, and caused all the elders in Iuda and Jerusalem to come together. And the kynge wente vp into the house of the LORDE, and all the men of Iuda and inhabitants of Ierusalem, the prestes, the Levites, and all the people both small and greete: and all the wordes in the boke of the couenaut that was founde in the house of the LORDE, were red in their eares. And I kynge stode in his place, and made a couenaut before the LORDE, that they shulde walke after the LORDE, to kepe his commaundementes, his testimonies, and his statutes with all their hert and with all their soule, to do accordinge vnto all the wordes of the couenaut that are wrytten in this boke.

And there stode all they that were founde at Jerusalem and in Ben Jamin. And I inhabitants of Jerusalem dyd accordinge to the couenaut of God the God of their fathers. And Josias put away all abhomi-

nacions out of all the londes that were the children of Israels, and caused all them that were founde in Israel, to serue the LORDE their God. As longe as Josias lyued, departed they not from the LORDE the God of their fathers.

The XXXV. Chapter.

**A**nd Josias kepte Passeouer vnto the LORDE at Jerusalem, and slewe the Passeouer on the fourtenth daye of the first moneth, and set the prestes in their offices, and strenghted them to their ministracion in the house of the LORDE, and sayde vnto the Levites that taught in all Israel, and were sanctified vnto I LORDE: Put the holy Arke in the house that Salomon I sonne of David kynge of Israel dyd buylde. Ye shal beare it nomore vpon your shulders. Se that ye serue now the LORDE your God, and his people of Israel, and prepare the house of your fathers in your courses, as it was appoynted by David the kynge of Israel, and by Salomon his sonne: and stonde in the Sanctuary after I course of the fathers houses amonge your brethren the children of the people. And after the course of the fathers houses amonge the Levites, and kyll Passeouer, sanctifie and prepare your brethren, that they maye do accordinge to the worde of the LORDE by Moses.

And Josias gaue lambes and yongelodes which were males, to the Zeneofferynge for the comontye (all to the Passeouer for euery one that was founde) in the nombre thirtie thousande, and thre thousande oxen, all of the kynges good. And his prynces of their awne good wyl gave to the Zeneofferynge for the people, and for the prestes and Levites (namely, helchias, Zachary and Jehiel the prynces in I house of God amonge the prestes) for the Passeouer, two thousande and sixe hundred. And thre hundred oxen. But Chania, Semaia, Nathanel and his brethren, Gasabia, Jeiel and Josabab the chiefe of the Levites gaue the Levites to the Zeneofferynge for the Passeouer, fyue thousande shepes, and fyue hundred oxen.

Thus was the Gods seruyce prepared, and the prestes stode in their place, and the Levites in their courses accordinge to the kynges commaundement. And they kyll the Passeouer, and the prestes toke it off their handes, and sprentled it: and the Levites toke the synnes off them, and remoued the burnt offerynge there from, to geue

it amonge the porcions of the fathers houses in the multitudes of their congregacion to offere vnto the LORDE, as it is wrytten in I boke of Moses. Euen so dyd they with the oxen also. And they dighte the Passeouer at the fyre accordinge to the lawe. And that which was halowed, dighte they in pottes, kettels, and pannes, and made haist for the comon people. Afterwarde prepared they for them selues also and for I prestes: for the prestes the children of Aaron were occupied in the burneofferynges and sat vntill the nyghte. Therefore must the Levites prepare for them selues and for the prestes the children of Aaron.

And the syngers the children of Asaph stode in their place (accordinge to I Dauids commaundement) and Asaph and Zeman, and Jedithim the kynges seer, and the porters at all the gates. And they departed not from their office. For the Levites their brethren prepared for them. Thus was all the Gods seruyce prepared the same daye, that the Passeouer mighte be kepte, and the burnt sacrifices offred vpon the altare off the LORDE accordinge to the commaundement of kynge Josias.

So the children of Israel that were at hande, helde Passeouer at that tyme, and the feast of vnleuened bred, seven dayes. Sence I tyme of Samuel the prophet, was no Passeouer kepte in Israel like this: and no kynge of Israel had holde soch a Passeouer as Josias dyd, and the prestes, Levites, all Iuda, and soch as were founde of Israel, and the inhabitants of Jerusalem. In the eighteth yere of the reigne of Josias was this Passeouer kepte.

**A**fter this, whan Josias had prepared the house, Necho the kynge of Egypte wente vp to fighte agaynst Carcamis besyde Euphrates. And Josias wete forth agaynst him. But he sent messaungers vnto him, sayenge: What haue I to do with the kynge off Iuda? I am not come now agaynst the, but I fighte agaynst another house: and God hath sayde, that I shal make haist. Ceasse from God which is with me, that he destroye the not. Neuertheles Josias turned not his face from him, but prepared himselfe to fighte with him, and herkened not vnto the wordes of Necho out of the mouth of God, and came to fighte with him vpon the playne besyde Mageddo. But the Archers shot at kynge Josias. And the kynge sayde vnto his seruantes: Cary me awaye, for I am sore wounded. And his ser-

uantes toke him from the charet, and caried him vpon his seconde charet, and broughte him to Jerusalem. And he dyed, and was buried amonge the sepulchres off his fathers.

And All Iuda and Jerusalem mourned for Josias, and Jeremy bewayled Josias, and all the synginge men and women, spake their lamentacions ouer Josias vnto this daye, and made a custome therof vnto this daye. Beholde, it is wrytten also amonge the Lamentacions. What more there is to saye of Josias, and his mercy accordinge to the scripture in the lawe of the LORDE, and of his actes (both first and last) beholde, it is wrytten in the boke of the kynges of Israel and Iuda.

The XXXVI. Chapter.

**A**nd the people of the londe toke Joahas the sonne of Josias, and made him kynge in his fathers steade at Jerusalem. Thre and twenty yere olde was Joahas whan he was made kynge, and reigned thre monethes at Jerusalem. For the kynge of Egypte deposed him at Jerusalem, and condemned the londe in an hundred talentes of syluer, and one talent off golde. And the kynge of Egypte made Eliahim his brother kynge ouer Iuda and Jerusalem, and turned his name Joachim. But Necho toke his brother Joahas, and caried him in to Egypte.

Syne and twenty yere olde was Joachim whan he was made kynge, and reigned cleue yere at Jerusalem, and dyd that which was euell in the sighte of the LORDE his God. And Nabuchodonosor the kynge of Babilon wente vp agaynst him, and bounde him with cheynes, to cary him vnto Babilon. And Nabuchodonosor broughte certayne vessels of I house of the LORDE vnto Babilon, and put them in his temple at Babilon. What more there is to saye of Joachim, and off his abhominacions which he dyd, and that were founde in him, beholde, they are wrytten in the boke of the kynges of Israel and Iuda. And Joachim his sonne was kynge in his steade.

Eight yere olde was Joachim whan he was made kynge, and reigned thre monethes and ten dayes at Jerusalem, and dyd I which was euell in the sighte of I LORDE. But whan the yere came aboute, Nabuchodonosor sent thither, and caused him be fetched vnto Babilon with the costly vessels and Jewels of the house of the LORDE, and



made Sedechias his brother kyng over Iu-  
da and Jerusalem.

One and twentye yere olde was Sede-  
chias whan he was made kyng, & reigned  
eleuen yere at Jerusalem, and dyd that  
which was euell in the sighte of the LORDE  
his God, and submytted not himselfe before  
the face of the prophet Jeremy, which spa-  
ke out of the mouth of the LORDE. He fell  
awaye also from Nabuchodonosor the kyng  
of Babilon (which had taken an oath of  
him by God) and was styfnecked, and har-  
dened his hert, that he shulde not conuerte  
vnto the LORDE God of Israel. And all y  
chefe amonge the prestes, and the people,  
multiplied their synnes, acordinge to all the  
abominacions of the Zeythen, and dys-  
led the house of the LORDE, which he had  
sanctified at Jerusalem.

And the LORDE God of their fathers  
sent vnto them early by his messauingers (for  
he spared his people and his habitacion)  
but they laughed the messauingers of God  
to scorne, and despyed his wordes, and had  
his prophetes in derision, so longe tyll the in-  
dignacion of the LORDE increased ouer his  
people, and there was no remedye of healin-  
ge. For he broughte the kyng of the Cal-  
dees vpon them, and caused for to slaye all  
their yonge men with the swerde in the hou-  
se of their Sanctuary, and spared nether  
yongemāner virgin, nether aged ner graūd  
father, but gaue them all in to his hande.  
And all the vessels in the house of God, grea-  
te and small, the treasures in the house of y  
LORDE, and the treasures of the kyng and  
of his prynces, all this caused he to be caried  
vnto Babilon. And they brent the house of  
God, and brake downe the wall of Jerusale,  
and all the palaces therof brent they with  
fyre, so that all the costly ornaments of it  
were destroyed.

And loke who escaped y swerde, hi caried  
he awaye vnto Babilon, & they became his  
seruautes, & the seruautes of his sonnes, tyll  
the persians had the empyre: that y wor-  
de of the LORDE by the mouth of Jeremy  
myghte be perfourmed, euen vntyll the londe  
had ynough of hir Sabbathes: for all the  
tyme of the desolacion was it Sabbath, vnt-  
tyll the seuentye yeres were fulfilled.

But in the first yere of Cyus the kyng  
of Persia (that the worde of the LORDE  
spoken by the mouth of Jeremy myghte be  
fulfylled) the LORDE raysed vp the spiete  
of Cyus the kyng of Persia, that he caused  
it be proclaimed thorow out all his empyre,

ye and by wytyng also, sayenge: Thus  
sayeth Cyus the kyng of Persia: The LOR-  
DE God of heauen hath geuen me all the  
kyngdomes in the londe, and hath com-  
maunded me to buylde him an house at Je-  
rusalem in Iuda. Who soeuer now  
amonge you is of his people, the  
LORDE his God be with  
him, and let him  
go vp.

The ende of the seconde boke  
of the Cronicles.

## The first boke of Esdras.

What this boke conteyneth.

- Chap. I. Cyrus (otherwyse called Cores)  
the kyng of Persia, geueth the Jewes lycēce  
to go agayne to Jerusalem, and to buylde it.
- Chap. II. The nombre of them that went  
vp from Babilon vnto Jerusalem.
- Chap. III. The people resorte to Jerusalem,  
the prestes buylde the altare, kepe the feastes  
and sacrifices, and prepare to buylde the tem-  
ple.
- Chap. IIII. The Zeythen wolde buylde with  
them: and because they are not suffred, therfo-  
re labour they (with their counsell and let-  
ters) to hynder the buyldinge of the tem-  
ple.
- Chap. V. In this tyme propheted Aggeus  
and Zachary. The officers of the Zeythen for-  
byd the buyldinge, and hynder it.
- Chap. VI. Darius renueth the commande-  
ment of Cyrus, and geueth the Jewes lycēce  
to buylde the temple.
- Chap. VII. Artaseres sendeth Esdras vnto  
Jerusalem with a charge vnto the officers  
beyond the water.
- Chap. VIII. The nombre of them that went vp  
with Esdras vnto Jerusalem.
- Chap. IX. Esdras is sory that the people ha-  
ue myrte themselves with the Zeythenish wy-  
men.
- Chap. X. They make a couenaunt to put  
awaye their Zeythenish wyues.



The first Chapter.

In the first yere of Cy-  
rus kyng of Persia  
(that the worde of the  
LORDE spoken by  
the mouth of Jeremy  
myghte be fulfilled) the  
LORDE stered vp the  
spiete of Cyus kyng  
of Persia, & he caused it be proclaimed tho-  
row out all his empyre, ye and by wytyng  
also, sayenge: Thus sayeth Cyus the kyng  
of Persia: The LORDE God of heauen hath  
geuen me all the kyngdomes in the londe  
& hath commaunded me to buylde him  
an house at Jerusalem in Iuda. Who soeuer  
now amonge you is of his people, the LOR-  
DE his God be with him, and let him go vp  
to Jerusalem in Iuda, and buylde the house  
of the LORDE God of Israel. He is y God  
that is at Jerusale. And whoso euer remay-  
neth yet in eny maner of place (where he is a  
straunger) let the mē of his place helpe him  
with syluer and golde, with good and catell  
of a good frewill, for the house of God at  
Jerusalem.

Then gat vp the pryncipall fathers of  
Iuda and Ben Jamin, and the prestes and  
Leuites, and all they whose spiete God had  
raysed to go vp, and to buylde the house of  
the LORDE at Jerusale. And all they that  
were aboute them, strenghted their hande  
with vessels of syluer and golde, with good  
and catell, and Jewels, besydes that which  
they gaue of their awne frewill. And kyng  
Cyus brought forth the vessels of the LOR-  
DE house, which Nabuchodonosor had  
take out of Jerusalem, and put in his gods  
house. But Cyus y kyng of Persia brought  
the forth by Michiedath the treasurer, and  
nombred the vnto Sessbazar the prynce of  
Iuda. And this is the nombre of them:  
thirtye basens of golde, and a thousande ba-  
sens of syluer, and nyne and twentye knyues,

thirtye cuppes of golde, and of other syluer  
cuppes foure hundred and ten, and of other  
vessels a thousande. So that all the vessels  
both of golde and syluer, were fyue thousan-  
de and foure hundred. Sessbazar broughte  
them all vp, with them that came vp out  
of the captiuyte off Babilon vnto Jeru-  
salem.

The II. Chapter.

These are the childre of the londe that  
wente vp out of the captiuyte (who  
Nabuchodonosor the kyng of Ba-  
bilon had caried awaye vnto Babilon) and  
came agayne to Jerusalem and into Iuda,  
euery one vnto his cite, and came with Zoro-  
babel, Jesua, Nehemias, Seraia, Reeleia,  
Mardachai, Bilsan, Mispar, Begeuai, Re-  
hum and Baena. This is now the nombre  
of the men of the people of Israel: The chil-  
dren of Phares, two thousande, an hundred,  
and two and seuentye: the children of Se-  
phatia, thre hundred and two and seuen-  
tye: the children of Arath, seuen hundred  
and fyue and seuentye: the children of Pa-  
bath Moab amonge the children of Jesua  
Joab, two thousande, eight hundred and  
twelue: the children of Lam, a thousande,  
two hundred and foure and fiftye: the chil-  
dren of Sathu, nyne hundred and fyue and  
fortye: the children of Sacai, seue hundred  
and thre score: the children of Bani, sixe hun-  
dred and two and fortye: the children of  
Bebai, sixe hundred and thre and twentye:  
the children of Bishai, a thousande two hun-  
dred and two and twentye: the children of  
Abdoniam, sixe hundred and sixe and sixtye:  
the children of Bigenai, two thousande and  
sixe and fiftye: the children of Adin, foure  
hundred and foure and fiftye: the children  
of Ater of Eschias, eight and nynty: the  
children of Bezai, thre hundred and thre  
and twentye: the children of Jorath, an  
hundred and twelue: the children of Sa-  
sum, two hundred and thre and twentye:  
the children of Gibbar, fyue and nynty:  
the children off Bethleem, an hundred  
and thre and twentye: the men off Ne-  
topha sixe and fiftye: the men off Anathot,  
an hundred and eight and twentye: the  
children off Alimath, two and fortye:  
the children off Ririath Arim, Caphira  
and Beeroth, seuen hundred and thre and  
fortye: the children off Rama and Gaba,  
sixe hundred and one and twentye: the men  
off Michmas, an hundred and two and



twentye: the men of Bethel and Ai, two hundred and thre and twentye: the childre of Nebo, two and fiftye: the children of Magbis, an hundred and fife and fiftye: the childre of the other Elam a thousande, two hundred and foure and fiftye: the children of Harim, thre hundred and twentye: the childre of Lodhadid and Ono, seue hundred and fyue and twetye: the childre of Jericho, thre hundred and fyue and fortye: the children of Senaa, thre thousande, fife, hundred and thirtye.

The prestes. The children of Jedaia of the house of Jesua, nyne hundred and thre and seuentye: the childre of Jemmer, a thousande and two and fiftye: the children of Pasur, a thousande and two hundred, and seuen and fortye: the childre of Harim, a thousande and seuentene.

The Levites. The children of Jesua and Cadmiel of the children of Hodavia, foure and seuentye. The syngers, the children of Asaph, an hundred and eight and twentye. The children of the doorekeepers. The children of Sallum, the children of Ater, the childre off Talmon, the children off Acub, the children off Hatita, and the children off Sobai: altogether an hundred and nyne and thirtye.

The Nethinims. the children of Ziba, the children of Hasupha, the children of Tabaoth, the children of Ceros, the children of Sieha, the children of Padon, the children of Lebana, the children of Hagaba, the children of Acub, the childre of Hagab, the children of Samlai, the children of Hanan, the children of Giddel, the children of Gabar, the childre of Reaia, the children of Rezin, the children of Necuba, the children of Gasan, the children of Usa, the children of Pasfeah, the children of Bessai, the children of Mina, the children of Meunim, the children of Nephussim, the children of Bacbuc, the childre of Zacupha, the children of Harhur, y childre of Hazeluth, y childre of Mehira, the children of Barsa, the children of Barcom, the children of Sissera, the children of Thamab, the children of Neziab, the children of Hacipha.

The children of Salomons seruantes. The children of Sotai, the children of Sophereth, the children of Pruda, the children of Jacla, the childre of Darcon, the childre of Giddell, the childre of Sepharita, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. All the Nethinims and the children off Salomons

seruantes were altogether, thre hundred and two and nyentye.

And these were vp also, Michel, Melach, Thel, Harso, Cherub, Addon and Immer. But they coude not shewe their fathers house nor their sede, whether they were of Israel. The children of Delaia, the children of Tobias, the children of Necoda, fife hundred and two and fiftye.

And of the children of the prestes. The children of Habaia, the children of Hacom, the children of Barfillai, which toke one of the daughters of Barfillai the Gileadite to wife, and was counted amonge the same names: these soughte the register of their byrth, and founde none, therefore were they put from the presthode. And Hathiratha sayde vnto them, that they shulde not care of the most holy, tyll thererose vp a prest with the lighte and perfectnesse.

The whole congregacion as one man, was two and fortye thousande, thre hundred and thre score: besyde their seruantes and maydes, of whom there were seue thousande, thre hundred and seuen and thirtye. And they had two hundred singinge men and women, seue hundred and fife and thirtye horses, two hundred and fyue and fortye mules, foure hundred and fyue and thirtye camels, and sixethousand, seuen hundred and twentye asses.

And certayne of these fathers, whan they came to the house of the LORDE at Jerusalem, they were well mynded vnto the house of God, that it shulde be set in his place, and gave after their abylte vnto the treasure of the worke, one and thre score thousande guldens, and fyue thousande pounde of syluer, and an hundred prestes garments. So the prestes and the Levites, and certayne of y people, and the syngers, and the porters, and y Nethinims dwelt in their cities, and all Israel in their cities.

## The III. Chapter.

**W**hen the seuenth moneth came, and the children of Israel were now in their cities, the people came together euen as one man, vnto Jerusalem. And there stode vp Jesua the sonne of Josede and his brethren the prestes, and Zorobabel the sonne of Saathiel and his brethren, and buylded the altare of the God of Israel, to offre burnt offeringes thereon, as it is wrytten in the lawe of Moses the man of God, and the altare set they vpon his footes: for there was a fearfulness amonge

them because of the nations and lodes) and offered burnt offeringes thereon vnto y LORDE. In the mornynge and at euen. And helde the feast of Tabernacles: as it is wrytten, and offered burnt sacrifices daylie after the nombre as acordinge was, every daye his sacrifice. Afterwarde the daylie burnt offeringes also, and of the new Mones and of all the feast dayes of the LORDE that were halowed, and allmaner of fre wyllinge offeringes, which they did of their awne fre wyl vnto the LORDE.

Upon the first daye of the seuenth moneth beganne they to offre burnt sacrifices vnto the LORDE. But the foundation of the temple of the LORDE was not yet layed. Nevertheless they gaue money vnto y masons and carpenters, and meate and drynke and oyle vnto them of Zidon and of Tyre, to buyng the Cedre tymbre from Libanus by See vnto. Joppa, acordinge to the commandement of Cyrus the kynge of persia.

In the seconde yeare of their commynge vnto the house of God at Jerusalem in the seconde moneth, beganne Zorobabel the sonne of Salathiel, and Jesua the sonne of Josede, and the remnaunt of their brethren the prestes and Levites, and all they that were come out of the captiuyte vnto Jerusalem, and appoynted the Levites fro twentye yeare olde and aboue, to se that the worke of the house of the LORDE were forward. And Jesua stode with his sonnes and brethren, and Cadmiel with his sonnes, and the children of Juda, to furthur the workmen of the house of God, namely the childre of Zenadad with their children and their brethren the Levites.

And whan the buylders layed the foundation of the temple of the LORDE, the prestes stode in their aray, with trompettes. And the Levites the children of Maph with Cantables, to prayse y LORDE with the Dyrie of David kynge of Israel. And they singe together, geuyng prayse z thankes vnto y LORDE, because he is gracious, and because his mercy endureth for euer vpon Israell. And all the people shouted loude in praylinge the LORDE, because the foundation of y house of the LORDE was layed. Nevertheless many of the olde prestes and Levites and awncient fathers, which hadsene the house afore in his foundation, and this was now before their eyes, wepte loude. But many shouted with ioye, so that the noyse gaue a greatesounde, in so moch that the people coude not knowe y ioyfull

sounde for the noyse of the wepinge in the people: for the people shouted loude, so that the noyse was herde farre of.

## The III. Chapter.

**W**hen the aduersaries of Juda and Ben Jamin herde, that the children of the captiuyte buylded the temple vnto the LORDE God of Israel, they came to Zorobabel z to the principall fathers, and sayde vnto them: We wyl buylde with you: for we seke the LORDE youre God like as ye do. And we haue done sacrifice vnto him, sence the tyme that Assar Hadon the kynge of Assur broughte vs vp hither. But Zorobabel and Jesua and the other awncient fathers of Israel, answered them: It is not mete for vs and you to buylde the house of oure God, but we wyl buylde alone vnto the LORDE God of Israel, as Cyrus the kynge of persia hath commaunded vs.

Then the folke of the londe hyndered the people of Juda, and made them afrayed to buylde, and hyred councelers aganst them and hyndered their deuyce, as longe as Cyrus the kynge of persia lyued, vntill the reigne off Darius kynge off persia. But whan Abasuerus was kynge, in the begynnyng off his reigne wrote they vnto him a complaynte agaynst them of Juda and Jerusalem.

And in the tyme of Artaxerxes, wrote Bithellam, Mithradath, Tabeel and the other of their counsell vnto Artaxerxes the kynge of persia. But the scripture of y letter was wrytten in the Syrianspeach, and was interpreted in the langage of the Syrians. Rehum y chaunceler, and Simsai the scribe, wrote this letter agaynst Jerusalem to Artaxerxes the kynge.

We Rehum the chaunceler, and Simsai the scribe, and other of the counsell of Dina, off Arphasath, off Tarplat, off persia, off Arach, of Babilon, of Susa, of Deba, and of Elam, and other of the people whom the greates and noble Asinaphar broughte ouer, and set in the cities of Samaria, and other on this syde the water, and in Canaan. And this is y summe of the letter that they sent vnto kynge Artaxerxes:

Thy seruantes the men on this syde the water and in Canaan. Be it knowne vnto y kynge, that the Jewes which are come vp from the to vs vnto Jerusalem in to that sedicious z wicked cite, buylde the same, and make vp y walles of it, z buyng it out of y foundation. Be it knowne now therefore vnto y kynge, y yf this cite be buylded z the walles



made up agayne, the shal not they geue tribute, toll, and yearly custome, and their deuyc shal do y<sup>e</sup> kynge harme. But now that we all are therby which destroyed the temple, we wolde no longer se the kynges dishonoure. Therfore sent we out, and caused the kynge to be certified therof: That it maye be soughte in y<sup>e</sup> Cronicles of thy progenitours, and so shalt thou fynde in the same Cronicles, and perceaue, that this cite is sedicious and noysome vnto kynges and londes, and that they cause other also to rebell of olde, and for the same cause was this cite destroyed. Therfore do we certifie the kynge, that yf this cite be buylded, and the walles therof made up, thou shalt kepe nothinge on this syde the water by the reason of it.

**D** Then sent y<sup>e</sup> kynge an answer vnto Rehūm the chaunceler, and Simsai the Scribe, and to the other of their counsell that dwelt in Samaria, and vnto the other beyonde y<sup>e</sup> water. Peace and salutation. The letter which ye sent vnto vs, hath bene openly red before me, and I haue commaunded to make search: and it is founde, that this cite of olde hath made insurreccion agaynst, kynges, & how y<sup>e</sup> vpr<sup>is</sup> and rebellion hath bene committed therein. There haue bene mightie kynges also at Ierusalem, which haue reigned ouer all that is beyonde the water, and toll, tribute and yearly custome was geuen vnto them. Do ye now after this commaundement, forbyd the same men, that the cite be not builded, tyll I haue geue commaundement. Take hede now that ye be not negligent here in, lest the kynge haue harme there thorow.

Now whā kynge Artaxerxes letter was red before Rehūm the chaunceler and Simsai the Scribe and their counsell, they wente up in all the haist to Ierusalem vnto the Jewes, and forbade them with the arme and anctouite. Then ceased the worke of the house of God at Ierusalem, and continued so vnto the seconde yeare of Darius kynge of Persia.

The V. Chapter.

**A**ggs. i. c. **T**he prophetes, Aggeus and Zachary y<sup>e</sup> sonne of Iddo, prophesied vnto y<sup>e</sup> Jewes that were in Iuda and Ierusalem, in the name of the God of Israel. Then gat vp Zorobabel the sonne of Salathiel, and Iesua the sonne of Iosedec, and begann to buylde the house of God at Ierusalem, and with them the prophetes of God which strenghted thē. At the same tyme came to thē Thathnai the debite on this syde

the water, and Sethar of Bosen, and their councelers, and saydethus vnto them: Whā hath commaunded you to buylde this house, and to make up the walles therof? Then tolde we them the names of the men, that made this buyldinge. But the eye of the Lord God came vpon the Elders of the Jewes, that they were not inhibyte, tyll the matter was brought before Darius, and tyll then came a wytyng therof agayne.

This is the summe of the letter y<sup>e</sup> Thathnai the Debyte on this syde the water, and Sethar of Bosen, and their councelers of Apharsach (which were on this syde the water) sent vnto kynge Darius. And these are the wordes that they sent vnto him: Vnto Darius the kynge, all peace. We it knowe vnto the kynge, that we came in to Jewry to the house of y<sup>e</sup> greate God, which is buylded with all maner of stone, and balckes are layed in the walles, and y<sup>e</sup> worke goeth fast forth, and prospereth in their handes. Neuertheles we axed the Elders and sayde vnto them: Who hath commaunded you to buylde this house, and to make up the walles therof? We axed their names also, that we might certifie the, and haue wyrtten the names of the men that were their rulers.

But they answered vs w<sup>th</sup> these wordes, and sayde: We are the seruantes of the God of heauen and earth, and buylde the house y<sup>e</sup> was buylded many yeares ago, which a greate kynge of Israel buylded and set up. Howbeit whan oure fathers prouoked the God of heauen vnto wrath, he gaue them ouer in the hande of Nabuchodonosor the kynge of Babilon the Caldee, which brake downe this house, & caried y<sup>e</sup> people away vnto Babilon.

Neuertheles in the first yeare of Cyrus the kynge of Babilon, y<sup>e</sup> same kynge Cyrus commaunded to buylde this house of God: for the vessels of golde and siluer in the house of God, which Nabuchodonosor toke out of the temple at Ierusalem, and broughte them in to y<sup>e</sup> temple at Babilon, those dyd Cyrus the kynge take out of y<sup>e</sup> temple at Babilon, and deliuered them vnto Seshbazer by name, whom he made Debyte, and sayde vnto him: Take these vessels, go thy waye and bringe them vnto the temple at Ierusalem, and let the house of God be buylded in his place. Then came the same Seshbazer, and layed y<sup>e</sup> foundation of the house of God at Ierusalem. Sence that tyme hath it bene in buyldinge, and yet is it not fynished. If it please y<sup>e</sup> kynge now, let there be search made

in y<sup>e</sup> kynges treasure house which is at Babilon, whether it haue bene kynge Cyrus commaundment, that the house of God at Ierusalem shulde be buylded: & sende vs y<sup>e</sup> kynges mynde concernynge the same.

The VI. Chapter.

**T**hen commaunded kynge Darius, that search shulde be made in y<sup>e</sup> library of y<sup>e</sup> kynges treasure house, which laye at Babilon. So at Egbathanis in a castell that lyeth in the londe of the Medes, there was founde a boke, & in it was there an acte wyrtten after this maner: In the first yeare of kynge Cyrus, commaunded the same kynge Cyrus to buylde y<sup>e</sup> house of God at Ierusalem, in the place where the sacrifice is made, & to laye the foundation to beare thre score cubites heygth, & thre score cubites bredth, & the walles of all maner of stones, and one wall of tymber, & the expences shalbe geuen of the kynges house. And the golde and siluer vessell of y<sup>e</sup> house of God (which Nabuchodonosor toke out of the temple at Ierusalem, and broughte vnto Babilon) shalbe restored agayne, y<sup>e</sup> they maye be broughte vnto the temple at Ierusalem to their place into the house of God.

Get you farre from them therfore, thou Thathnai Debyte beyonde the water, and Sethar of Bosen, & youre councelers which are beyonde the water. Let them worke in y<sup>e</sup> house of God, that the Debyte of y<sup>e</sup> Jewes and their Elders maye buylde the house of God in his place. I haue commaunded also, what shalbe done to y<sup>e</sup> Elders of Iuda for the buyldinge of the house of God, that they shal diligently be take of the kynges goodes, euen of the rentes beyonde the water, & geuen vnto the men, and that they be not hyndered.

And yf they haue nede of calues, lambes, or goates for the burnt offryng vnto y<sup>e</sup> God of heauen, wheate, salt, wyne and oyle, after the custome of the prestes at Ierusalem, they shalbe geuen them daylie as is acordinge: and se that this be not done negligently, that they maye offre swete sanoures vnto y<sup>e</sup> God of heauen, and praye for the kynges lyfe, and for his children. This commaundement haue I geue. And what man so euer he be that altereth these wordes, there shal a balke be taken from his house, and set up, and he shal be hanged thereon, and his house shalbe pryed for the dede.

But the God that dwelleth in heauen, destroye all kynges and people, that put to their hande to alter and to breake downe the

house of God at Ierusalem. I Darius haue commaunded, that this be diligently done.

Then Thathnai y<sup>e</sup> Debyte beyonde y<sup>e</sup> water, and Sethar of Bosen with their councelers (to whom kynge Darius had sent) dyd their diligence. And y<sup>e</sup> Elders of the Jewes buylded, and they prospered thorow the prophecieng of Aggeus the prophet and Zachary the sonne of Iddo: and they buylded, and set up the worke, acordinge to the commaundement of the God of Israel, and after the commaundement of Cyrus, Darius and Artaxerxes kynges of Persia. And they perfourmed the house vnto the thirde daye of the moneth Adar, that was the sixte yeare of the reigne of kynge Darius.

And the children of Israel, the prestes, the Levites, and the other children of y<sup>e</sup> captynite helde the dedicacion of the house of God with ioye, and offred at the dedicacion of the house of God, an hundreth calues, two hundreth lambes, foure hundreth goates: and for the synofferyng for all Israel, twolue he goates, acordinge to the nombie of the trybes of Israel, and set the prestes in their courses, and y<sup>e</sup> Levites in their offices, to mynister vnto God which is at Ierusalem, as it is wyrtten in the boke of Moses.

And the children of the captynite helde Passouer vpon the fourtenth daye of the first moneth: for y<sup>e</sup> prestes and Levites had purified them selues, so y<sup>e</sup> they were all cleane as one man, and kyled Passouer for all the children of the captynite, and for their brethren the prestes, and for them selues. And the childre of Israel which were come agayne out of captynite, and all soch as had separated them selues vnto them from the fylthynesse of the heythens in the londe, to seke the LORDE God of Israel, ate & helde the feast of vnleued bred seven dayes with ioye: for the LORDE had made them glad, and turned the hert of the kynge of Assur vnto thē, so that their handes were strenghted in the worke of the house of God, which is y<sup>e</sup> God of Israel.

The VII. Chapter.

**A**fter these actes in the reigne of Artaxerxes kynge of Persia, there wente up from Babilon, Esdras the sonne of Seraia, the sonne of Asaria, the sonne of Helchias, the sonne of Sallum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amaria, the sonne of Asaria, the sonne of Meraioth, the sonne of Serahia, y<sup>e</sup> sonne of Vsi, the sonne of Buti, the sonne of Abisua, the sonne of Phineas, the sonne of Eleasar, the



sonne of Aaron the chiefe prest, which was a quicke scribe in the lawe of Moyses, which the **LORDE** God of Israel dyd geue. And the kynge gaue him all that he requyred, accordyng to the hande of the **LORDE** his God vpon him.

And there wente vp certayne of the children of Israel, and of the prestes, and of the Leuites, of the syngers, of the porters, and of the **Nethinims** vnto Jerusalem, in the seventh year of kynge Artaxerxes. And they came to Jerusalem in the fift moneth, that is the seventh year of the kynge. For vpon the first daye of the first moneth, denyed he to go vp from Babilon: and on the first daye of the fift moneth came he to Jerusalem, accordyng to the good hande of God vpon him: For Esdras prepared his hert to seke the lawe of the **LORDE**, and to do it, and to teach the precepte and iudgment in Israel.

And this is the summe of the letter, that kynge Artaxerxes gaue vnto Esdras the prest, the scribe, which was a teacher in the wordes of the **LORDE** and of his statutes ouer Israel. Vnto Esdras the prest and scribe in the lawe of the God of heauen, peace and salutacion. I haue commaunded, that all they of the people of Israel, and of the prestes and Leuites in my realme, which are mynded of their awne good wyll to go vp to Jerusalem, that they go with the beyng sent of the kynge and of the seven lordes of the counsell, to vyset Juda and Jerusalem, accordyng to the lawe of God, which is in thy harte: And that thou shuldest take with the, syluer and golde, which the kynge and the lordes of his counsell geue of their awne good wyll vnto the God of Israel (whose habitation is at Jerusalem) and all the syluer and golde that thou canst fynde in all countre of Babilon: with it that the people and prestes geue of their awne good wil vnto the house of God at Jerusalem.

Take thou the same, and bye diligently with the same money, calues, lambes, goates, and meat offeringes and drynke offeringes, to be offred vpon the altare of the house of youre God at Jerusalem. And loke what it lyketh the and thy brethren to do with the remnant of the money, that do after the wyll of youre God. And the vessels that are geuen the for the mynistracion in the house of thy God, those deliuer thou before God at Jerusalem.

And what so ever thinge more shal be necessary for the house of thy God, which is necessary for the to spende, let the same be geue

out of the kynges chamber. I kynge Artaxerxes haue commaunded all the treasures beyonde the water, that loke what so euer Esdras the prest and scribe in the lawe of the God of heauen, requyeth of you, that ye fulfill the same diligently, vntyll an hundred talentes of syluer, and tyll an hundred quarters of wheate, and tyll an hundred bathe of wyne, and tyll an hundred bathe of oyle, and salt without measure. What so euer belongeth to the lawe of the God of heauen, let the same be done with diligence for the house of the God of heauen, that there come no wrath vpon the kynges realme and children.

And knowe be it vnto you, that ye shall haue no auctorite to requyre taryng and custome, and yearly rentes vpon any of the prestes, Leuites, syngers, porters, **Nethinims** and mynisters in the house of this God. But thou Esdras (after the wysdome of the God that is in thy hande) set thou iudges and arbiters, to iudge all the people that is beyonde Jordan, euen all soch as knowe the lawe of thy God: and them that knowe it not, they se that ye teache. And who so euer wyll diligently fulfill the lawe of thy God, and the kynges lawe, shall haue his iudgment in the dede, whether it be vnto death, or to be banysched, or to be condemned in good, or to be put in prison.

Praised be the **LORDE** God of oure fathers, which so hath inspyred the kynges hert to garnyshe the house of God at Jerusalem: and hath enclyned his mercy vnto me in the presence of the kynge, and his counsell, and before all the kynges hye estates. And I was comforted (accordyng to the harte of the **LORDE** my God ouer me) and so gathered I the heades of Israel together, and they might go vp with me.

## The VIII. Chapter.

These are the heades of their fathers that were named, which wente vp with me from Babilon, what tyme as kynge Artaxerxes reigned. Of the children of Phineas, Gerson: of the children of Jehonatan, Daniel: of the children of David, Hattai: of the children of Pareos, Zachary, and the men childred nombred with him, an hundred and fiftye. Of the children of Pahath Moab, Eleonai the sonne of Serabia, and with him two hundred males.

Of the children of Sechania, the sonne of Jehasiel, and with him thre hundred males. Of the children of Adin Ebed, the sonne of Jonathan, and with him fiftie males.

Of the children of Elam, Jesaia the sonne of Achalia, and with him seventie males. Of the children of Sepharai, Sebadia the sonne of Michael, and with him foure score males.

Of the children of Joab, Obadia the sonne of Jehiel, and with him two hundred and eightene men children. Of the children of Selomith, the sonne of Josiphia, and with him an hundred and thre score males.

Of the children of Bebai, Zachary the sonne of Bebai, and with him eight and twenty males. Of the children of Bigvai, Uthai and Sabud, and with them senen males. And I gathered them together by the water that remneth towarde Athena, and there abode we thre dayes.

And whan I looked amonge the people and the prestes, I founde no Leuites there. The sent I Eliezer, Ariel, Semaia, Elathan, Jarib, Elathan, Natha, Zachary and Meshulam the rulers, and Joiarib and Elathan the teachers, and those sent I vnto Iddo the chiefe at Casiphia, that they shulde fetch us mynisters for the house of oure God, and tolde them what they shulde saye vnto Iddo and to his brethren the **Nethinims** at Casiphia.

And (accordyng to the good hande of oure God vpon us) they broughte us a wyseman from amonge the children of Maheli the sonne of Leni the sonne of Israel, euen Serebia with his sonnes and brethren, eighte. And Hasabia, and with him Jesaia of the children of Merari, with his brethren and their sonnes, twentye. And of the **Nethinims**, whom David and the princes gaue to mynister vnto the Leuites, two hundred and twentye, all named by name.

And euen there at the water besyde Athena, caused I a fastinge to be proclaimed, that we might humble oure selues before oure God, to seke of him a righte waye for us, and oure children and all oure substance. For I was ashamed to require of the kynge, sonners and horsmen, to helpe us agaynst the enemye in the waye. For we had sayde vnto the kynge: The hande of oure God is for the best vpon all them that seke him, and his violence and wrath vpon all them that forsake him. So we fasted, and soughte this at oure God, and he herde us.

And I toke out twelue of the chiefe pres-

tes, Serebia and Hasabia, and ten of their brethren with them, and weyed them there the syluer and golde and vessels for the heue offeringe vnto the house of oure God, which the kynge, and the lordes of his counsell and prynces, and all Israel that were at hande, had geuen to the heue offeringe: and there weyed I them vnder their hande sixe hundred and fiftye talentes of syluer, and in syluer vessell an hundred talentes, and in golde an hundred talentes, twentye cuppes of golde of a thousande guldens, and two costly ornamentes of good brasse, as cleare as golde, and sayde vnto them: Ye are holy vnto the **LORDE**, therfore are the vessels holy also, and so is the syluer and golde that is geuen of a good wyll vnto the **LORDE** God of youre fathers: Watch ye therfore and kepe it, tyll ye weye it downe before the chiefe prestes and Leuites, and auncient fathers of Israel at Jerusalem in the chestes of the house of the **LORDE**. Then toke the prestes and Leuites that weyed syluer and golde and vessell, to bryng it to Jerusalem vnto the house of oure God.

So we brake vp, from the water of Athena on the twelveth daye of the first moneth, to go vnto Jerusalem: and the hande of oure God was vpon us, and deliuered us fro the hande of the enemies and preuy waytinges by the waye. And we came to Jerusalem, and abode there thre dayes. But on the fourth daye was the syluer and golde, and vessell weyed in the house of oure God vnder the hande of Meremoth the sonne of Urias the prest, and with him Eleasar the sonne of Phineas, and with them Josabad the sonne of Jesua, and Noabia the sonne of Benai the Leuites, accordyng to the nombre and weight of every one. And the weight was all wrytten vp at the sametyme.

And the children of the captiuyte, which were come out of prison, offred burnt offeringes vnto the God of Israel: twelue bullockes for all Israel, sixe and nyntye rammes, seven and seventye lambes, and twelue goates for a synofferinge, all to the burnt offeringe of the **LORDE**. And they deliuered the kynges commysion vnto the kynges officers, and to the Debytes on this syde the water. And they promoted the people and the house of God.

## The IX. Chapter.

Whan all this was performed, the rulers came to me, and sayde: The people of Israel, and the prestes, and Leuites are not separated from the nations.



in the londes as touching their abhominacions, namely of the Cananites, Hethites, Pherefites, Jebusites, Ammonites, Moabites, Egipcians, and Amorites. For they haue taken the daughters of the same, & their sonnes, and haue myrte the holy sede with synacions in the londes: and the hande of the rulers and lordes of counsell hath bene prin cipall in this trespase.

Whan I herde this, I rente my clothes and my rayment, and plucked out the heer of my heade and of my beard, and sat mournynge. And there resorted vnto me all such as feared the worde of the LORDE God of Israel because of the greate transgression. And I sat mournynge vntill the eueninge sacrifice. And aboute the eueninge sacrifice I rose vp fro my heuyenes, and rente my clothes and my raiment, and fell vpon my knees, and spred out my handes vnto the LORDE my God, and sayde:

My God, I am ashamed, and darre not lifte vp mine eyes vnto the my God: for oure wickednesses are growne ouer oure heade, & oure trespases are woren greate vnto y heaue. Sence the tyme of oure fathers haue we bene in greate trespase vnto this daie, and because of oure wickednesses haue we and kynges bene deliuered in to the hande of kynges of the nacions, in to the swerde, in to captiuitie, in to spoyle, and in to confusion of face, as it is come to passe this daie.

But now is there a litle and sodane graciousnes come from the LORDE oure God, so that some of vs are escaped, that he maie geue vs a nayle in his holy place, that oure God maye lighte oure eyes, and geue vs a litle lyfe in oure bondage. For we are bondmen, and God hath not forsake vs though we be bondmen, and hath enclined mercy vnto vs in the sighte of the kynges of Persia, that they shulde geue vs lyfe, and promote the house of oure God, and to sett vp the desolacion therof, and to geue vs an hed ge in Juda and Jerusalem.

O oure God, what shal we saye now after this? that we haue forsaken thy commandementes, which thou hast commaunded by thy seruantes the prophetes, and saide: The londe wherin ye shal come to possesse it, is an vnclane londe thorow the fylthines of the people of the londes, in their abhominacions wherwith they haue made it full of vnclannes on every syde. Therefore shal ye not geue youre daughters vnto their sonnes, and their daughters shal ye not take vnto youre sonnes, and sette not their pea

ce and welch for ever, that ye maye be stronge, and enioye the good in the londe, and ye and youre children maye haue the inheritance of it for evermore.

And after all this that is come vpon vs (because of oure euell dedes and greate trespase) thou oure God hast spared oure wickednesses, and hast genen vs a deliuerance as it is come to passe.

As for vs, we haue turned backe, & haue let go thy commandementes, to make contracte with the people of these abhominacions. Wilt thou then be wroth at vs, till we be utterly consumed, so that nothyng remaine, and till there be no deliuerance? O LORDE God of Israel, thou art righteous, for we remaine yet escaped, as it is this daie. Beholde, in thy presence are we in oure trespase, for because of it is there no standinge before the.

The X. Chapter.

Whan Esdras prayed after this maner and knowleged, wepte, and laie before the house of God, there resorted vnto him out of Israel a very greate congregacion of men and women, and children: the people wepte very sore. And Sachania the sonne of Jehiel one of the children of Elam, answered, and sayde vnto Esdras: We haue trespassed agaynst the LORDE oure God, in that we haue taken straunge wyues of all the people of the londe. Now there is hope yet in Israel concerninge this, therefore let vs make a couenaunt now with oure God, that we shal put awaye all the wyues (and such as are borne of them) acordinge to the counsell of y LORDE, and of them that feare the commandement of oure God, y we maye do acordinge to the lawe. Get the vp therfore, for the matter belongeth vnto the. We wyll be with the, be of good comfort, and do it.

Then rose Esdras, and toke an ooth of the rulers, prestes and Leuites, and of all Israel, that they shulde do acordinge to this worde: and they swore. And Esdras stode vp before the house of God, and wente in to the chamber of Johanan the sonne of Elisab. And whan he came thither, he akened a brylliant, and dranke no water: for he mourned because of the transgression of them that had bene in captiuitie.

And they caused a proclamacion be made thorow out Juda and Jerusalem, vnto all the children which had bene in captiuitie, that they shulde gather them selues together vnto Jerusalem: And that who soeuer came out

within thre dayes acordinge to the denyce of the rulers and Elders, all his substance shulde be forfett, and he put out from the congregacion of the captiue.

Then all the men of Juda and Ben Jamin gathered them selues together vnto Jerusalem in thre dayes, & is on the twentieth daie of the nyenth moneth: and all the people sat in the strete before the house of God, and trembled because of the matter, and for the rayne. And Esdras & prest stode vp, and sayde vnto them: Ye haue transgressed, & ye haue taken straunge wyues, to make the trespase of Israel yet more: confesse now therfore vnto y LORDE God of youre fathers, & do his pleasure, and separate youre selues from the people of the londe, & from y straunge wyues. The answered all the congregacion, & sayde with loude voyce: Let it be done as thou hast sayde. But the people are many, & it is a raynye wether, & they can not stode here without, nether is this a worke of one daie or two, for we are many & haue offended in this transgression. Let vs appoynte oure rulers therfore in all the congregacion, & all they which haue taken straunge wyues in oure cities, maye come at the tyme appoynted, and the Elders of every cite and their Judges with them, till the wrath of oure God because of this matter be turned awaye from vs.

Then were appoynted Jonathan the sonne of Asahel & Jehasia the sonne of Thecua ouer this matter. And Nesullam and Sabai the Leuites helped them. And the children of the captiuitie dyd even so. And Esdras the prest, and y auuncient fathers thorow the house of their fathers, and all that were now rehearsed by name, separated the selues, and sat them downe on the first daie of the tenth moneth, to examine this matter. And on y first daie of y first moneth broughte they the matter to a conclusion, concernynge all the men & had take straunge wyues.

And amonge the childre of the prestes there were men founde & had take straunge wyues, namely amonge the children of Jesua the sonne of Josede & of his brethren, Maeseia, Elieser, Jarib and Godolia. And they gaue their handes there vpon, that they wolde put awaye their wyues: & for their trespase offerynge to geue a rāme for their trespase. Amonge the children of Immer, Janani & Sabadia, amonge the childre of Harim, Maeseia, Elia, Semaia, Jehiel, and Ofia. Amonge y children of Paslur, Elioenai, Maeseia, Ismael, Methaneel, Josabad & Eleasa. Amonge

ge the Leuites, Josabad, Simeel and Celaia, he is that Celita, Perhabia, Juda & Eleasar. Amonge the syngers, Elyasib. Amonge the porters, Sallum, Telm and Uri.

Of Israel. Amonge the children of Pareos, Ramia, Jesia, Malchia, Metamin, Eleasar, Malchia & Benai. Amonge y children of Elam, Mathania, Zachary, Jehiel, Abdy, Jeremoth & Elia. Amonge the children of Sathu, Elioenai, Eliaf, Mathania, Jeremoth, Sabad & Asifa. Amonge the children of Debai, Johanan, Janania, Sabai & Achlai. Amonge the children of Bani, Nesullam, Mailuch, Adaia, Jasub, Seal and Jeremoth. Amonge the children of Parbath Moab, Adna, Chelal, Benai, Maesea, Mathania, Bezaleel, Benui and Manasse. Amonge the children of Harim, Elieser, Jesia, Malchia, Semaia, Simeon, Be Jamin, Mailuch & Samaria. Amonge the childre of Hasum, Mathnai, Mathatha, Sabad, Eliphelet, Jeremai, Manasse & Simeel. Amonge the childre of Bani, Maedai, Amram, Zuel, Benai, Bedia, Chelui, Naia, Jeremoth, Eliaf, Mathania, Mathnai, Jaesau, Bani, Benui, Simeel, Selemia, Nathan, Adaia, Machnadbai, Sasai, Sarai, Asareel, Selemia, Samaria, Sallum, Amaria, & Joseph. Amonge the childre of Nebo, Zeiel, Mathithia, Sabad, Sebina, Jeddai, Joel, and Benai. All these had taken straunge wyues. And amonge the same wyues there were some, that had borne children.

The ende of the first boke of Esdras.

The seconde boke of Esdras, otherwyse called the boke of Nehemias.

What this boke conteyneth.

- Chap. I. Nehemias mourneth for the captiuitie of the people.
- Chap. II. Nehemias obtayneth licence of the kyng Artaxerxes (otherwyse called Artahastha) to go vnto Jerusalem.
- Chap. III. Of buyldinge the cite.
- Chap. IV. The officers go aboute to hynder the buyldinge. The Jewes watch, & prepayre the selues to buylde and to fighte.
- Chap. V. Nehemias reproveth vsury.
- Chap. VI. The officers go aboute to fyll Nehemias.
- Chap. VII. The nombre of them that departed from Babilon.
- Chap. VIII. In the feast of the Tabernacles readeyth Esdras the boke of the lawe.



Chap. IX. The lawe is red before the people, which are exhorted vnto godlynesse.  
 Chap. X. They renewe the covenant with the LORD, and seale it.  
 Chap. XI. How the people are sundred out, some to dwell at Jerusalem, and some in the cities without.  
 Chap. XII. The names of the prestes and Leuites that wente up with Zorobabel. Of the dedication of the wall at Jerusalem.  
 Chap. XIII. They separate the straungers from amonge the people of God. The porcion of the Leuites is appoynted, and the Sabbath renewed.

The first Chapter.



These are the actes of Nehemias the sonne of Achabiah. It fortuned in the moneth Chisleu in the twetieth yere, that I was in the castell at Susa: and Hanani one of my bre-

thren came with certayne me of Juda, and I axed them how the Jewes dyd that were deliuered and escaped from the captivite, and how it wente at Jerusalem. And they sayde vnto me: The remnant of the captivite are there in the londe in greate myffortune and rebuke. The walles of Jerusalem are broken downe, and the portes therof are brent with fyre.

Whan I herde these wordes, I sat me downe and wepte, and mourned two dayes, and fasted and prayed before the God of heauen, and sayde: O LORD God of heauen, thou greete and terri-  
 Re. 15. b  
 20. 20. a  
 nd 14. a  
 12. 7. b

le God, \* thou hast kept covenant and mercy for them that loue thee, and obserue thy commaundementes: let thine eares marke, and let thine eyes be open, and thou mayest heare the prayer of thy seruauant, which I praye now before thy face and nighte for the children of Israel thy seruantes, and knowlege the synnes of the children of Israel, which we haue commytted agaynst thee.  
 And I and my fathers house haue sinned also. We haue bene corrupte vnto thee, in that we haue not kepte the commaundementes, statutes and lawes, which thou commaundedst thy seruauant Moses. Yet call to remembraunce thy worde that thou commaundedst thy seruauant Moses, and saydest: \* If ye transgresse, then wil I scatter you abroad amonge the nacions. But if ye turne vnto me, and kepe my commaundementes and do them: though ye were cast out vnto the vttermost parte of heauen yet wil I gather you from thence, and wil bringe you from thence, euē vnto the place, that I haue chosen for my name to dwell there. They are thy seruantes, and thy people,

whom thou hast deliuered thowm thy greate power and mightie hande. O LORD, let thine eares marke the prayer of thy seruauant, and the prayer of thy seruantes, whose desire is to feare thy name, and let thy seruauant prosper this daye, and graunte him mercy in the sight of this man: for I was the kynge's butler.

The II. Chapter.

In the moneth Nisan of the twetieth yere of kynge Artaxerxes, whan the wyne stode before him, I toke up the wyne, and gaue it vnto the kynge, and I was heny in his presence. Then sayde the kynge vnto me: Why lokest thou so sadly? Thou art not sicke, that is not thy matter, but thou art heny harted. Neuertheles I was sorrowed, and sayde vnto the kynge: God sanctifie thynges life for euer, shulde I not loke sadly: the cite of my fathers buryall lyeth wayest, and the portes therof are consumed with the fyre. Then sayde the kynge vnto me: What is thy request? Then made I my prayer to the God of heauen, and sayde vnto the kynge: If it please the kynge, and if thy seruauant be fauoured in thy sighte, I beseeke thee sende me in to Juda vnto the cite of my fathers buryall, that I maye buylde it.

And the kynge sayde vnto me, and so dyd the quene, and sat by him: How longe shal thy iourney continue, and whan wilt thou come agayne? And it pleased the kynge to sende me, and I set him a tyme, and sayde vnto the kynge: If it please the kynge, let him geue me letters to the Debites beyonde the water, and they maye conueye me ouer, tyll I come in to Juda: and letters vnto Assaph the lord of the kynge's wood, and he maye geue me wood for baltes to the gates of the palace, which are harden the house and harde on the walles of the cite, and for the house that I shal entre in to. And the kynge gaue me accordinge to the good hande of God vpon me. And whan I came to the Debites beyonde the water, I gaue them the kynge's letters. And the kynge sent captaynes and hoysmen with me.

But whan Sanballath the Horonite, and Tobias the seruauant of the Ammonites heard of this, they greued them sore, and there was come a man which soughte the welch of the children of Israel. And whan I came to Jerusalem, and had bene there thre daies, I gat me up in the night season, and a fewe men with me for I tolde no man what God had geue me in my hert to do at Jerusalem: and there was not one beest with me, save it that I rode vpon. And I rode by nighte vnto the valley porte

before the Dragon well, and to the Dongporte, and considered the walles of Jerusalem that were broken downe, and the portes therof consumed with the fyre. And I wente ouer vnto the wall porte, and to the kynge's condyte, and there was no rowme for my beest, and it coulde go vnder me. Then wote I on in the nighte by the brokesyde, and considered the wall, and turned back, and came home agayne to the valley porte.

And the rulers knewe not whither I wote, or what I dyd: for hither to had I not tolde the Jewes and the prestes, the counsellors and the rulers, and the ocher that laboured in the worke, and I saide vnto the: Ye see the myserye that we are in, how Jerusalem lyeth wayest, and how the gates therof are brent with fyre, come, let vs buylde vpon the walles of Jerusalem, and we be nomore a rebuke. And I tolde the of the good hande of my God which was vpon me: And the kynge's wordes that he had spokē vnto me. And they saide: Then let vs get vp. And we buylde, and their handes were strenghted to good.

But whan Sanballath the Horonite, and Tobias the seruauant of the Ammonites, and some of the Arabian herde it, they laughed vs to scorne, and despised vs, and sayde: What is this that ye do? Wyll ye fall awaye agayne from the kynge? Then answered I them, and sayde: The God of heauen shal cause vs to prosper: for we his seruantes are gotten vp, and are buyldinge. As for you, ye haue no porcion nor right, nor remembraunce in Jerusalem.

The III. Chapter.

And Eliasib the hye prest gat him vp with his brethren the prestes, and buylde the Shepegate. They halowed it, and set vpon the doores of it: euen vnto the tower Mea halowed they it, namely vnto the tower of Hananeel. Nexte vnto him buylde the men of Jericho. And besyde him buylde Sachur the sonne of Imri. But the Synagoge dyd the children of Sena buylde, they couered it, and set on the doores, lockes and barres of it. Nexte vnto him buylde Meremoth the sonne of Uriah the sonne of Hacoz. Nexte vnto him buylde Mesullam the sonne of Barachias the sonne of Measebeel. Nexte vnto him buylde Sadoc the sonne of Baena. Nexte vnto him buylde they of Thecoa. But their greate me put not their neckes to the seruyce of their lordes.

The Oldgate buylde Joiada the sonne of Passah, and Mesullam the sonne of Besodia: they couered it, and set on the doores, lockes and barres of it. Nexte vnto them buylde Melachia of Gibeon, and Jadon of Morono, me of Gibeon and of Mispa, for the seate of the

Debyte on this syde the water. Nexte vnto him buylde Ussiel the sonne of Harhaia the goldsmith. Nexte vnto him buylde Hanania the Apotecarys sonne, and they repayed Jerusalem vnto the brode wall. Nexte vnto him buylde Rephaia the sonne of Hur, the ruler of the halfe quarter of Jerusalem. Nexte vnto him buylde Jedaias the sonne of Harumaph, ouer agaynst his house. Nexte vnto him buylde Sattus the sonne of Hasabema. But Malchia the sonne of Harim, and Hasub the sonne of Pahath Moab buylde the other pece, and the tower beside the fornace. Nexte vnto him buylde Sallum the sonne of Halobes the ruler of the halfe quarter of Jerusalem, and his daughters.

The valley gate buylde Hanan, and the cisternes of Sanoah. They buylde it, and set on the doores, lockes and barres therof, and a thousande cubytes on the wall, vnto the Dongeporte. But the Dongeporte buylde Malchia the sonne of Rechab, the ruler of the fourth parte of the vynyardes: he buylde it, and set on the doores, lockes and barres therof. But the Wellgate buylde Sallum the sonne of Chalkose, the ruler of the fourth parte of Mispa: he buylde it, and couered it, and set on the doores, lockes, and barres therof, and the wall vnto the pole of Sybah by the kynge's garden, vnto the steppes that go downe from the cite of David. After him buylde Nehemia the sonne of Asbani, the ruler of the halfe quarter of Bethzur, vntyll the other side ouer agaynst the sepulchres of David, and to the pole Mispa, and vnto the house of the mightie.

After him buylde the Leuites, Rehun the sonne of Bani. Nexte vnto him buylde Hasabiah the ruler of the halfe quarter at Regila in his quarter. After him buylde their brethren, Banai the sonne of Henadab, the ruler of the halfe quarter of Segila. After him buylde Esar the sonne of Iesua the ruler of Mispa, the other pece hard ouer agaynst the Harnesse corner. After him buylde Barna the sonne of Sabai the other pece worshipfully and costly, first the corner vnto the doore of the house of Eliasib the hye prest. After him buylde Meremoth the sonne of Uriah the sonne of Hacoz the other pece, first the doore of Eliasib's house, vnto the ende of the house of Eliasib. After him buylde the prestes, the me of the countre. After him buylde Ben Jamin and Hasub ouer agaynst their house. After the buylde Asaria the sonne of Maaseia the sonne of Anania nexte vnto his house. After him buylde Benui the sonne of Henadab the other pece, from the house of Asaria



unto the turnyng, and unto the corner.

After him buylded Palal the sonne of Vaisai, ouer agaynst the corner & the hye tower, which lieth out ouer fro the kynges house, be syde the court of the prison. After him pe- daia the sonne of Pareos (As for & Methi- nims they dwelt in Ophel, unto & Waterga- te, towarde the east where & tower lieth out) After him buylded they of Thecoa & other pece ouer agaynst & greate tower, & lieth out warde, and unto the wall of Ophel.

But from the Watergate forth buylded & prestes, every one ouer agaynst his house. Af- ter them buylded Sadoc & sonne of Immer ouer agaynst his house. After him buylded Semaia the sonne of Sachania & Keper of the eastgate. After him buylded Hanania the sonne of Selemia, & Hanum the sonne of Salaph & siter, & other pece. After him bul- ded Mesullam the sonne of Berechias ouer a- gainst his chest. After him buylded Malchia the goldsmithes sonne, vntyll & house of the Methinims, and of the marchauntes ouer a- gainst the counsell gate, and to the perler in the corner. And betwene the perler of the corner vnto the Shepegate buylded the gold smithes and the marchauntes.

## The III. Chapter.

¶ **W**hen Saneballat herde that we buylded & wall, he was wroth, & toke greate indignacion & mocked & Jewes & saide before his brethre & the mightie men of Samaria: What do the import Jewes? Shall they be thus suffred? Shall they offer? Shall they perfourme it in one daie? Shall they make & stones whole againe, & are brought to dust, & brient? And Tobias the Ammonite beside him saide: Let the builde on, yf a fore go vp, he shall breake downe their stonye wall. Heare O thou oure God, how we are despysed, turne their shame vpon their awne heade, & thou mayest geue them ouer in to despisinge in the londe of their captiuite. Co- uer not their wickednesse, & put not out their sinne fro & presencc: for they haue prouoked the buylders. Yet buylded we the wall, & ioyned it whole together, vnto & halfe heighth. And the people were well mynded to labo-  
B

But when Saneballat, & Tobias, and & Arabias, & Ammonites, & Asdodites herde, & the walles of Jerusalem were made vp, and that they had begonne to stoppe vp & gappes, they were very wroth, and cōspyred all together, to come and fight agaynst Jeru- salem, & to make an hinderance therein. Ne- uertheles we made o' praiser vnto oure God, & set watchme vpo the wall daye & night ouer agaynst them. And Iuda saide: The strength

of the bearers is to feble, & there is to much dust, we are not able to builde on the wall. And & aduersaries thought: They shall not knowe nether se, tyll we come in the myddes amonge the, and slaye them, & hynder & worke. But when the Jewes that dwelt besyde them, came out of all the places where they dwelt aboute vs, and tolde vs as good as tymes, then set I the people after their kyn- reds with their swordes, speares & bowes be- neth in the lowe places behynde the wall, & looked, and gat me vp, and sayde vnto the se- men and rulers, & to the other people: Be not ye afraied of them, thynke vpon & grea- te LORDE which ought to be feared, & fighte for yō brethrien, sonnes, daughters, wyues, & houses. Neuertheles when & enemies herde & we had gotten worde of it, God broughte their counsell to naughte, and we turned all againe to the wall, every one vnto his labo-  
A

And I sayde vnto the princypall men, & rulers, and to & other people: The worke is greate & large, & we are separated vpon the wall one farre from another. Loke in what place now ye heare the noise of & trompe, so- rre ye thither vnto vs. Oure God shal fight for vs, & we wil be labourige in & worke. And the halfe parte of the helde & speares fro & morninge sprynge, till & starres came forth. And at & same tyme sayde I vnto & people: Every one abyde with his seruaunt at Je- rusalem, & in the night season we maye geue attendaunce to & watch, and to labour on the daye tyme. As for me and my brethren, & my seruauntes, and & men of the watch be- hynde me, we put neuer of oure clothes, so so much as to washe oure selues.

## The V. Chapter.

¶ **W**hen there arose a greate complaynte of & people, & of their wyues agaynst their brethrien the Jewes. And there were some & sayde: oure sonnes and doughters are to many, let vs take come for the, & eate, that we maye lyue. Some saide: Let vs set o' londes, vynyardes & houses to pledge, & take vp come in the deyth. But some saide: Let vs borowe money of the kinge vpo the

ry for oure londes and vynyardes. Now are oure brethriens bodies as oure awne bodies, and their children as oure children: els shul- de we subdue oure sonnes and doughters vn- to bondage, and some of oure doughters are subdued already, and no strength is there in oure handes, and other men shal haue oure londes and vynyardes.

But when I herde their complaynte and soch wordes, it displeased me sore, and I ad- uysed so in my mynde, & I rebuked the coun- cilers, and the rulers, and sayde vnto them: Wyl ye requyre vsury one of another? And I broughte a greate congregacion agaynst them, and sayde vnto them: We (after oure abylte) haue boughte oure brethrien the Jewes, which were solde vnto the heythen. And wyl ye sell youre brethrien, whom we ha- ue boughte vnto vs? Then helde they their peace, & coulde fynde nothinge to answe-  
B

And I sayde: It is not good that ye do. Oughte ye not to walke in the feare of God, because of the rebuke of the heythen oure enemies? I and my brethre, and my seruaun- tes haue lent them money and come; but as for vsury, let vs leaue it. Therfore this same daye se that ye restore the their londes agay- ne, their vynyardes, oyle gardens and hou- ses, and the hundreth parte of the money of the come, wyne and oyle that ye haue won- ne of them. Then sayde they: We wyl restore them agayne, and wyl requyre nothinge of them, and wyl do as thou hast spoken. And I called the prestes, and toke an ooth of the, that they shulde do so. And I shoke my lap- pe, and sayde: God shake out every man af- ter the same maner fro his house and labou- re, that maynteyneth not this worde: enen thus be he shaken out, and voyde. And all & congregacion sayde: Amen, and praysed the LORDE. And the people dyd so.

And from the tyme forth that it was commytted vnto me to be a Debyce in the londe of Juda, namely from the twentieth yeare vnto the two and thirtieth yeare off kyng Artaxerxes (that is twolue yeare) I and my brethre lyued not of soch sustenau- be as was geuen to a Debyce: for the olde Debytes that were before me, had bene char- geable vnto the people, and had take of the bried and wyne, and fortye Sycles of syl- uer: yee and their seruauntes had oppressed the people. But so dyd not I, and that be- cause of the feare of God. I laboured also in the worke vpon the wall, and boughte no lode. And all my seruauntes came thither to- gether vnto & worke. Moreover there were

at my table an hundreth and fiftie of the Je- wes and rulers, which came vnto me, from amonge the heythen, that are aboute vs. And there was prepared me daylie an oxe, and sixe chosen shepe, and byrdes, and euer once in ten dayes a greate summe of wyne. Yet requyred not I the lyuynge of a Debyce for & bondage was greuous vnto & people. Thynke vpo me my God vnto & best, accordi-  
a. Ed. i. 2. 4

## The VI. Chapter.

¶ **W**hen Saneballat, Tobias and Gosem the Arabian, and the other of & oure enemyes herde, that I had buyl- ded the wall, and that there were no mo gap- pes ther in (howbeit at the same tyme had I not hanged the dores vpon the gates) Saneballat and Gosem sent vnto me, sayenge: Come and let vs mete together in the vylla- ges vpon the playne of the cite One. Neuer- theles they thoughte to do me euell. Not- withstondynge I sent messaungers vnto them, sayenge: I haue a greate busynes to do, I can not come downe. The worke shul- de stonde still, yf I were negligent, and came downe to you. Howbeit they sent vnto me as good as foure tymes after the same maner. And I gaue the same answe-  
B

Then sent Saneballat his seruaunt vnto me the fiftch tyme, with an open letter in his hande, wherein was wrytten: It is tolde the heythen, & Gosem hath sayde it, that thou and the Jewes thynke to rebell: for & which cause thou buyldest the wall, and wylt be their kyng in these matters, and hast ordey- ned the prophetes to preach of the at Jeru- salem, and to saye: He is kyng of Juda.

Now shal this come to the kynges ea- res: come now therfore, and let us take oure counsell together. Neuertheles I sent vnto him, sayenge: There is no soch thinge done as thou sayest: thou hast sayned it out of thi- ne owne hert. For they were all mynded to make us afraied, and thoughte: They shal withdraue their handes from the worke, & they shal not labour. Howbeit I strenghted my hande the more.

And I came vnto & house of Semaia & son- ne of Delaia the sonne of Mehetabeel, & he had shut him silse within, & sayde: Let us come together in to & house of God, enē vn- to & myddes of & temple, & sparre & dores of & temple: for they wyl come to slaye & yee enē in the night wyl they come to put the to deathe. But I sayde: Shulde soch a mā flye? Shul- de soch a mā as I am, go in to & temple, to sa- ue his life? I wyl not go in.



For I perceaued, that God had not sent him: Yet spake he prophete vpon me, neuer thelesse Tobias and Saneballat had hired him for money. Therfore toke he the money, that I shulde be afrayed, and so to do and synne, that they might haue an euell reporte of me, to blaspheme me. My God thynke thou vpon Tobias and Saneballat, a cor- dyng vnto these their workes, and of 3 prophete Moadia, and of the other prophetes, 3 wolde haue put me in feare.

And the wall was fynished on the fyne 2 twentyeth daye of the moneth Elul, in two and fiftye dayes. And whan all 6 enemies herde therof, all the heithen 3 were aboute vs, were afrayed, and their corage failed the: for they perceaued, that this worke came of God. And at 3 same tyme were there many of 3 chese of Juda, whose letters were vnto Tobias, 2 from Tobias vnto them: for there were many in Juda that were sworne vnto him: for he was the sonne in lawe of Sachania the sonne of Arah, and his sonne Johanan had the doughter of Mesullam the sonne of Barachia, and they spake good of him before me, and tolde him my wordes. And Tobias sent letters, to put me in feare.

## The VII. Chapter.

Now whan we had buylded the wall I hanged on the doores, and the porters, syngers and Levites were appointed. And I commaunded my brother Hanani, and Hanania the ruler of the palace at Jerusalem: for he was a faithfull man, and feared God more then dyd many other. And I sayde vnto them: Let not the gates of Jerusalem be opened vntyll the Sonne be whote. And whyle they are yet stondinge in the watch, the doores shall be shut and barred. And there were certayne citsyns of Jerusalem appointed to be watchmen, euery one in his watch, and aboute his house. As for 3 cite, it was large of rowme, and greate, but 3 people were fewe therein, and the houses were not buylded.

And my God gaue me in my hert, that I gatherd together the pryncipall men and 3 people, to nombre them, and I founde a register of their nombre, which came vp afore out of the captiuyte (whom Nabuchodonosor 3 kynge of Babilon had caryed awaie) and dwelt at Jerusalem and in Juda, euery one vnto his cite, and were come with Zorobabel, Jesua, Nehemias, Asaria, Raamia, Naheman, Mardachai, Bilsan, Mispereth, Bigenai, Nehum and Baena.

This is the nombre of the men of the peo-

ple of Israel. The children of Pareos were two thousande, an hundred and two and seuentye: The children of Sephatia, thre hundred 2 two and seuentye: the children of Arah, sixe hundred and two and fiftye: 3 children of Pahath Moab amonge the children of Jesua and Joab, two thousande, eight hundred, and eightene: the children of Elam, a thousande, two hundred, and foure and fiftye: the children of Sathu, eight hundred 2 fyne and fortye, the children of Sacai, seven hundred and thre score: the children of Benini, sixe hundred, and eight and fortye: 3 children of Debai, sixe hundred and eight and twentye: the children of Asgad, two thousande, thre hundred and two and twentye: the children of Adoniam, sixe hundred 2 thre score: the children of Bigenai, two thousande, and seven and thre score: the children of Adin, sixe hundred 2 fyne and fiftye: the children of Atter of Ezechias, eight and nyentye.

The children of Hasum, thre hundred 2 eighte and twentye: the children of Bezai, thre hundred and foure and twentye: the children of Hariph, an hundred and twolue: the children of Gibeon, fyne and nyentye the men of Bethleem and Netopha, an hundred and eight and foure score: the men of Anathot, an hundred and eight and twentye: the men of Beth Asmaueth, two and fortye: the men of Riarth Jearim, Caphura and Beeroth, seven hundred and thre and fortye: the men of Rama and Gaba, sixe hundred and one and twentye: the men of Michmas, an hundred and two and twentye: the men of Bethel and Ai, an hundred and thre and twentye: the men of Tebo, an hundred and two and fiftye: the children of the other Elam, a thousande, two hundred and foure and fiftye: the children of Haram, thre hundred and twentye: the children of Jericho: thre hundred and fyne and fortye the children of Lodhadid 2 Ono, seven hundred and one and twentye: the children of Senaa, thre thousande, nyne hundred and thirtye.

The prestes. The children of Jedaia of the house of Jesua, nyne hundred and thre and seuentye: the children of Immer, a thousande and two and fiftye: the children of Pashur, a thousande, two hundred and seue and fortye: the children of Harim, a thousande and seuentene.

The Levites. The children of Jesua of Cadmiel amonge the children of Hodua, foure 2 seuentye. The syngers. The children of Assaph, an hundred and eight and fortye.

The porters were: The children of Sallum, the children of Ater, the children of Talmon, the children of Acub, the children of Sarita, the children of Sobai, altogether an hundred and eight and thirtye.

The Netthinims. The children of Ziba, 3 children of Hasupha, the children of Tabaoth, the children of Ceros, the children of Sia, 3 children of Padon, the children of Libana, the children of Hagaba, the children of Salmai, the children of Hanan, the children of Giddel, the children of Gabar, the children of Reia, the children of Rezin, the children of Necoda, the children of Gasam, the children of Vsa, the children of Passeah, the children of Bessai, the children of Megunim, the children of Nephusim, the children of Bachuc, the children of Hacupha, the children of Harhur, the children of Bazlich, the children of Mehida, the children of Harsa, the children of Barcos, the children of Sissera, the children of Thamah, the children of Neziab, 3 children of Hatipha.

The children of Salomons seruantes were: The children of Sorai, the children of Sophereth, the children of Prida, the children of Jaela, the children of Darcon, the children of Giddel, the children of Sephatia, the children of Hatil, 3 children of Pochereth of Zebaim, the children of Amen. All the Netthinims 2 the children of Salomons seruantes, were thre hundred and two and nyentye.

And these wente vp also: Michel, Mela, Thel, Harsa, Chernb, Addo, Immer: but they coulde not shewe their fathers house ner their sede, whether they were of Israel. The children of Delaia, 3 children of Tobia, 2 the children of Necoda, were sixe hundred 2 two 2 fortye. And of the prestes were, the children of Habai, the children of Haco, the children of Barfillai, which toke one of 3 doughters of Barfillai the Gileadite to wyfe, and was named after their name. These soughte the register of their generacion, and whan they foude it not, they were put from 3 prest hode. And Hathirsatha sayde vnto them, 3 they shulde not eate of 3 most holy, tyll there came up a prest 3 3 light and perfectnesse.

The whole congregacion as one ma, was two and fortye thousande thre hundred, and thre score: besyde their seruantes and maydes, of whom there were seven thousande, thre hundred and seue and thirtye. And they had two hundred and seven and fortye synginge men and women, seven hundred and sixe and thirtie horses, two hundred and fyne and fortye Mules, foure hundred and

fyne and thirtie Camels: sixe thousande, seue hundred and twentye Asses.

And certayne of the awnciet fathers gaue vnto the worke. Hathirsatha gaue to the treasure a thousande guldens, sixe basens, fyne hundred and thirtie prestes garments. And some of the chese fathers gaue vnto 3 treasure of the worke, twentye thousande guldens, two thousande and two hundred pounde of siluer. And the other people gaue twentye thousande guldens, and two thousande pounde of siluer, and seue and thre score prestes garments. And the prestes and Levites, the porters, the syngers, and the other of the people, and the Netthinims, and all Israel, dwelt in their cities.

## The VIII. Chapter.

Now whan the seventh moneth dwe nye, and 3 children of Israel were in their cities, all the people gathered them selues together as one man vpon the strete before the Watergate, and sayde vnto Esdras the scribe, that he shulde fetch the boke of the lawe of Moses, which the LORDE commaunded Israel. And Esdras the prest brought 3 lawe before the congregacion both of men and women, and of all that coulde vnderstonde it, vpon the first daye of the seventh moneth, and red therein in the strete that is before the Watergate, from 3 light morninge vntyll the noone daye before men and women and soch as coulde vnderstonde it: and the eares of all the people were inclyned vnto the boke of the lawe. And Esdras the scribe stode vpon an hye pulpit of wod, which they had made for the preachynge, 2 beside him stode Mathithia, Sema, Anania, Dria, Ezechias, and Maesiea on his righte hand: And on his lefte honde stode Pedai, Misael, Malchia, Hasum, Hasbadana, Zachary and Mesullam.

And Esdras opened 3 boke before all 3 people, for he stode aboue all 3 people. And whan he opened it, all the people stode vp. And Esdras prayesed the LORDE the greates God. And all the people answered Amen, Amen, with their handes vp, and bowed the selues, and worshipped 3 LORDE with their faces to the grounde. And Jesua, Bani, Seribia, Jamin, Acub, Sabthai, Hodai, Maesiea, Celita, Asaria, Josabad, Hanam, plaia, and the Levites, caused 3 people to gene he de vnto the lawe, 2 the people stode in their place. And they red in the boke of the lawe of God distinctly and planely, so that men vnderstode the thinge that was red. And Nehemias (which is Hathirsatha) and Es-



dras the priest and scribe, and the Levites & caused the people to take heed, sayde vnto all the people: This daye is holy vnto the LORD your God: be not ye sorry therfore, & wepe not. For all & people wepte, whā they herde the wordes of the lawe.

**E** Therfore sayde he vnto them: Go youre waye, and eate the fat, and drynke the swete, and sende parte vnto them also that haue not prepared themselves: for this daye is holy vnto our LORD, be not ye sorry therfore: for the ioye of the LORD is your strength. And the Levites stylled all the people, and sayde: Holde youre peace, for the daye is holy, were not ye yourselues. And all the people wente their waye to eate and drinke, and to sende parte vnto oher, and to make greete myrrh, for they had vnderstonde the wordes that were declared vnto them.

**D** And on the nexte daye were gathered together the chiefe fathers amonge all the people, and the prestes and Levites, vnto Esdras the scribe, that he shulde teach them & wordes of the lawe. And they founde written in the lawe, how that the LORD had commaunded by Moses, that the childre of Israel shulde dwell in bothes in the feast of the seventh moneth. And so they caused it be declared and proclaimed in all their cities, & at Jerusalem, sayenge: Go vp vnto & mount and fetch Olyue braunches, Pynebraunches, Myrtbraunches, Palmebraunches, & braunches of thicketrees, to make bothes as it is wrytten.

And & people wente vp, and fetched the, and made them bothes, every one vpon the rofe of his house, and in their courtes, and in the courtes of the house of God, and in the strete by the Watergate, and in the strete by Ephraims porte. And all the congregacion of them that were come agayne out of the captivitye, made bothes, and dwelt therein: for sence the tyme of Josua the sonne of Nū vnto this daye, had not the children of Israel done so, and there was very greete gladnesse. And every daye from the first daie vnto the last, red he in the boke of the lawe of God. And seven dayes helde they the feast, & on the eight daye the gatherynge together, acordynge vnto the maner.

## The IX. Chapter.

**I**n the foure and twentieth daye of this moneth came the children of Israel together with fastinge and sack clothes, and earth vpon them, and separated the sede of Israel from all the straunge children, and stode and knowleged their synnes,

and the wyckednesses of their fathers, and stode vp in their place, and red in the boke of the lawe of the LORD their God foure tymes on the daye, and they knowleged, and worshipped the LORD their God foure tymes on the daye. And the Levites stode on hye, namely Jesua, Bani, Cadmiel, Sebania, Buni, Serebia, Bani, and Chenani, and cryed loude vnto the LORD their God. And the Levites, Jesua, Cadmiel, Bani, Serebia, Serebia, Serebia, Sebania, Pethahia, sayde: Stonde vp, prayse the LORD our God for ever: and let thankes be geue vnto the name of thy glorie, which excelleth all thankesgeuynge and prayse. LORD, thou art alone, thou hast made heauen, and the heauen of all heuens, with all their host, the earth and all that therein is, the See and all that is therein: thou geuest life vnto all, and & host of heauen bewe themselves vnto the. Thou art the LORD God, that hast chosen Abia, and broughte him out of Ur in Chaldea, & called him Abraham, and founde his her faithfull before the, and madeest a conuenant with him, to geue vnto his sede the londe of the Cananites, Hethites, Amorites, Phereites, Jebusites, and Gergosites, and hast made good thy wordes: for thou art righteous. And hast considered the misery of our fathers in Egipte, and herde their complainte by the reed See, and shewed tokes and wonders vnto Pharaο, and on all his seruantes, and on all his people of his londe: for thou knewest & they were presumptuous & cruell against them, & so madeest thou a name as it is this daie. And the reed See partedst thou in sunder before them, so that they were thorow the myddes of the See drye shod: & their persecuters threwest thou in to the depe as a stone, in the mightie waters, and leddest them on the daye tyme in a cloudy pyler, and on the night season in a piler of fyre, to shewe them lighte in the waye & they wente.

Thou cameest downe also vnto mount Sinai, and spakest vnto them from heauen, and gauest them righte indgements, true lawes, good commaundementes and statutes, and declared vnto them thy holy Sabbath, and commaunded them preceptes, ordinaunces, and lawes, by Moses thy seruant: and gauest them bried from heauen whan they were hongrye, and broughte forth water for them out of the rock whan they were thirsty: and promysed them, that they shulde go in, and take possession of the londe, where ouer thou haddeest lyst vnto thine hande for

to geue them.

Nevertheless oure fathers were proude and hardnecked, so that they folowed not & commaundementes, and refused to heare, and were not mynde full of the wonders & thou dydest for them: but became obstynate and heady, in so moch that they turned back to their bondage in their dishobedience. But thou my God forgauest, and wast gracious, mercifull, pacient, and of greate goodnesse, and forsokest them not. And though they made a molten calfe (and sayde: This is thy God, that broughte the out of the londe of Egipte) and dyd greate blasphemies, yet forsokest thou them not in the wyldernes, acordynge to thy greate mercy. And & cloudy piler departed not from them on & daye tyme to lede them the waye, nether the piler of fyre in the night season, to shewe them lighte in the waye that they wente.

And thou gauest them thy good spire to enforme them, and withheldest not thy Manna from their mouth, and gauest the water whā they were thirstie. Forty yeaeres longe madeest thou prouision for them in the wyldernes, so that they wanted nothinge: their clothes waxed not olde, and their fete swelled not. And thou gauest the Egiptomes & nacions, & partedst the acordynge to their porcions, so that they possessed the londe of Sihon kynge of Hesbon, & the londe of Og & kynge of Basan. And their childre multipliedst thou as the starres of heauen, and broughtest the in to the londe wherof thou haddeest spoken vnto their fathers, that they shulde go in to it, and haue it in possession.

And & children wente in, and possessed the londe, and thou subdudest before the inhabiters of the londe, euen the Cananites, & gauest them in to their hande, and their kynnes and & people of the londe, & they might do with them what they wolde. And they wanne their stronge cities, & a fat londe, and take possession of houses & were full of all maner goodes, welles dygged out, vynyards, oylgardens, & many frute full trees: and they ate & were fylled, & became fat, & lyued in welch thorow thy greate goodnes. Nevertheless they were disobedient, and rebelled agaynst the, and cast thy lawe behynde their backs, and slewe thy prophetes (which exhorted them so earnestly, that they shulde conuerte vnto the) and dyd greate blasphemies. Therfore gauest thou them ouer in to the hande of their enemies that vexed them.

And in & tyme of their trouble they cried vnto the, and thou hardest them from hea-

uen: and thorow thy greate mercychou gauest them sauicurs, which helped the out of the hande of their enemies. But whan they came to rest, they turned back agayne to do euell before the: therfore ledest thou them in the hande of their enemies, so & they had & deminion ouer them. So they conuerted, and cryed vnto the, and thou herdest them from heauen, and many a tyme hast thou deliuered them acordynge to & greate mercy, and testified vnto them, that they shulde turne agayne vnto thy lawe.

Notwithstandynge they were proude, and herkened not vnto thy commaundementes, but synned in thy lawes (which a man shulde do, & lyue in them) & turned their shulder awaye, & were styffnecked, & wolde not heare. And many yeaeres dydest thou forbear them, & testified vnto them thorow & spire, euen by the office of & prophetes, & yet wolde they not heare. Therfore gauest thou the in to & hande of & nacions in the londes. But for thy greate mercies sake thou hast not utterly consumed them, nether forsaken them: for thou art a gracious and mercifull God.

Now oure God, thou greate God, mightie and terrible, thou that kepest couenant and mercy, regarde not a litle all the trauayle & hath happened vnto vs, & oure kynnes, prynces, prestes, prophetes, fathers & all thy people, sence the tyme of the kynnes of Assur vnto this daie. Thou art righteous in all & thou hast broughte vnto vs: for thou hast done righte. As for vs, we haue bene vngodly, and of kynnes, prynces, prestes & fathers haue not done after & lawe, ner regarded & commaundementes, & thy earnest exhortacions wherwith thou hast exhorted them, & haue not serued & in their kynngdome, and in thy greate goodes & thou gauest them, and in the large and plenteous lode which thou gauest them to good, and haue not conuerted from their wicked workes. Beholde, therfore are we in bondage this daye: yee euen in the lode that thou gauest vnto oure fathers, to enioye the frutes and goodes therof, beholde, there are we bondmen. And greate is the increase of it vnto the kynnes, whom thou hast set ouer vs because of oure synnes, and they haue dominion ouer oure bodies and call, and we are in greate trouble.

And in all this made we a sure couenant, & wrote it, & let of prynces, Levites & prestes seale it.

## The X. Chapter.

The sealers were: Nehemias (that is) Bathisatha the sonne of Zacharia, and Sedechias, Seraia, Asaria, Je-



## The ii. boke of Esdras.

remy, Pashur, Amaria, Malchia, Sattus, Sebania, Malluch, Harim, Meremoth, Obadiah, Daniel, Sinthun, Baruch, Mesullam, Abia, Meiamin, Maasga, Bilgai and Se-maia: these were prestes.

The Levites were: Jesua & sonne of Asa-nia, Binnai amonge the childre of Zenadad, Cadmiel. And their brethren: Sechania, So-dia, Celita, Plaia, Zanan, Micha, Rehob, Hasabia, Sachur, Serebia, Sebania, Hodia, Bani and Beninu. The heades of the peo-ple were: Pareos, Pahath Moab, Elam, Sa-thu, Bani, Buni, Asgad, Sebai, Adonia, Bi-genai, Adin, Ater, Hezechias, Asur, Hodia, Hasum, Bezai, Hariph, Anathot, Neubai, Magpias, Mesullam, Hesir, Mesefabeel, Sa-doc, Jaddua, Platia, Zanan, Anaia, Hoseia, Hanania, Hasub, Halohes, Pilha, Sobek, Rehum, Hasabna, Maeseia, Abia, Zanan, Anan, Malluch, Harim and Baena.

And the other people, the prestes, Levi-tes, Porters, Syngers, Nethinims, & all they that had separated them selves from & peo-ple in the lodes vnto the lawe of God, with their wyues, sonnes and daughters, as many as coulde vnderstande it, and their lordes that had rule of them, receaued it for their brethren.

**B** \* And they came to sweare, and to bynde them selves with an oath to walke in Gods lawe, which was geuen by Moses the ser-uant of God, that they wolde obserue and do acordinge vnto all the commaundemen-tes, iudgements and statutes of the LORDE our God: \* and that we wolde not geue ou-re daughters vnto the people in the lode, ne-ther to take their daughters for oure sonnes. \* And yf & people of the lode broughte wa-re on the Sabbath, and all maner of vytay-les to sell, that we wolde not take it of them on the Sabbath and on the holy dayes. \* And that we wolde let the seventh yeare be fre concernynge all maner of charge.

**C** And we layed a statute vpon oure selves, to geue yearly & thirde parte of a Sytle to the mynistracion in the house of oure God, namely to the shewbied, to the daylie meat-offerynge, to the daylie burnt-offerynge of & Sabbathes, of the new mones and feast dayes, and to the thinges that were sancti-fied, and to the synofferynges, to reconcyle Israel with all, and to all the busynes in & house of oure God.

And we cast the lot amonge the prestes, Levites and the people, for offerynge of & wod, to be brought vnto & house of & God from yeare to yeare, after the houses of oure

## The xi. Chap.

fathers, that it might be brient at tymes ap-oynted, vpon the altare of the LORDE ou-re God, as it is wrytten in the lawe: and year-ly to brynge the firstlinges of & londe, & the firstlinges of oure frutes of all trees, yeare by yeare, vnto & house of the LORDE: and the firstlinges of oure sonnes, and of oure ca-tell, as it is wrytten in the lawe: and the first-linges of oure oxen and of oure shepe, that we shulde brynge all this to the house of ou-re God vnto the prestes that mynister in the house of oure God: and that we shulde bryn-ge the firstlinges of oure dowe, and of oure shee-offerynges, and the frutes of all maner trees, of wyne also and of oyle, vnto the pres-tes to the chestes of the house of oure God. And the tithes of & lode vnto the Levites, & the Levites might haue the tithes in all the cities of oure mynistracion.

And the prest the sonne of Aaron shal & the Levites haue also of the tithes of & Le-uites, so that the Levites shal brynge vnto the tithes of their tithes vnto the house of oure God to the chest in & treasure house. For the children of Israel and the children of Leui shal brynge vnto the shee-offerynges of the come, wyne and oyle vnto the chestes, there are the vessels of the Sanctuary, & the pres-tes & mynister, and the porters & syngers, & we forsake not the house of oure God.

### The XI. Chapter.

**A**nd the rulers of the people dwelt at Jerusalem. But the other people cast lottes therfore, so that amonge ten one parte wente to Jerusalem in to the holy cite to dwell, and nyne partes in the cities. And & people thanked all the men that were wil-linge to dwell at Jerusalem.

These are the heades of the londe that dwelt at Jerusalem. In the cities dwelt Ju-da every one in his possession & was in their cities, namely Israel, the prestes, Levites, & Nethinims, and the children of Salomons seruautes. And at Jerusalem dwelt certayne of the children of Juda & of Ben Jamin.

Of the children of Juda: Athaia the son-ne of Usia & sonne of Zachary, the sonne of Amaria, the sonne of Sepharia, the sonne of Mabelaleel, of the children of Phares. And Maeseia the sonne of Baruch, the sonne of Chal Hose, the sonne of Hasaia, the sonne of A-daia, the sonne of Joiarib, the sonne of Za-chary, the sonne of Siloni. All the childre of Phares that dwelt at Jerusalem, were fou-re C. and eight & thre score valeaunt men.

These are the childre of Ben Jamin: Sal-lu the sonne of Mesullam, & sonne of Joab,

## The ii. boke of Esdras.

the sonne of Pedaia, the sonne of Colaia, & sonne of Maeseia, the sonne of Ichiel, & son-ne of Jesaia. And after him Sabai, Sallai: nyne hundred and eight and twenty. And Joel the sonne of Sichri had the ouersight of them: and Juda & sonne of Hasnua ouer the seconde parte of the cite.

Of the prestes there dwelt: Jedaia & son-ne of Joiarib, Jachin. Seraia the sonne of Helchias & sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob, was prynce in the house of God: & his brethren that perfourmed the worke in & house: of whom there were viij. C. and xxiij. And A-daia the sonne of Jeroham, the son-ne of Plalia, the sonne of Amzi, the sonne of Zachary, the sonne of Pashur & his brethren, these amonge the fathers: of whom there we-re two hundred and two and forty. And Amassai the sonne of Asariel the sonne of Ahisai, the sonne of Mesilemoth, the sonne of Immer: and his brethren were valeaunt men, of whom there were an hundred and eight and twenty. And their ouerseer was Sabdaiel the sonne of Gedolim.

**C** Of the Levites: Semaia the sonne of Za-sab, the sonne of Asitram, the sonne of Hasa-bia, the sonne of Bunni: And Sabthai and Josabad of the chiefe of the Levites, in the outwarde busynes of & house of God. And Mathania the sonne of Micha, the sonne of Sabdi, the sonne of Assaph, which was the pryncipall to begynne the thankefgeuyng-e vnto prayer. And bacbuchia & seconde amo-ge his brethren, and Abda the sonne of Sam-mua, the sonne of Galal, the sonne of Jeda-thun. All the Levites in the holy cite were two hundred and foure & foure score. \* And & porters Acub and Talman, and their bre-then & kepte the portes, were an hundred and two and senentye. As for the residue of Israel, the prestes and Levites, they were in all the cities of Juda, every one in his inhe-ritance.

And the Nethinims dwelt in Ophel: and Bepha and Gissa belonged vnto the Nethi-nims. The ouerseer of the Levites at Jeru-salem, was Vsi the sonne of Bani, the sonne of Hasabia, the sonne of Mathania, the son-ne of Micha.

**D** Of the children of Assaph there were syn-gers aboute & busynes in the house of God: for it was the Kynges commaundement co-cernynge them, that & syngers shulde deale faithfully, every daye as acordinge was.

And perhaia the sonne of Mesefabeel of the childre of Serah the sonne of Juda nex-

## The xii. Chap. Ho. cxi.

te the Kyng in all matters concernynge the people. And the children of Juda that were without in the towne of their londe, dwelt some at Kiriath Arba, and in the villages therof, & at Dibon, and in the villages therof: and at Cabzeel, and in & villages therof: and at Jesua, Melada, Berthphalet, Haza-r-sual, Berseba and in their villages: & at Si-clag and Mochoia, and in their villages: And at Enrimmon, Zarega, Jeremuch, Sa-noah, Abdullam and in their villages: At La-chis, and in the feldes therof: At Aseta, and in the villages therof: and dwelt from Ber-seba vnto the valley of Zinnon.

The children of Ben Jamin of Gaba, dwelt at Michmas, Aia, Bethel and in their villages. And at Anathoth, Tob, Anania, Hazor, Rama, Githaim, Hadid, Ziboin, Neballat, Lod, Ono & in the Carpenters val-ley. And certayne of the Levites & had por-cions in Juda, dwelt in Ben Jamin.

### The XII. Chapter.

**T**hese are & prestes and Levites that A-wente vp with Zorobabel & sonne of Saal-thiel and with Jesua: Seraia, Jeremy, Esdras, Amaria, Malluch, Sattus, Sechania, Rehum, Meremoth, Jddo, Gin-choi, Abia, Meiamin, Maadia, Bilga, Se-maia, Joiarib, Jedaia, Sallu, Amot, Hel-chias & Jedaia. These were the heades amo-ge the prestes and their brethren in the tyme of Jesua. The Levites were these: Jesua, Be-nui, Cadmiel, Serebia, Juda and Matha-nia, ouer the office of thankefgeuyng-e, they & their brethren: Bacbuchia & Vmni and their brethren, were aboute them in the watches.

Jesua begat Joachim. Joachim begat Eliasib. Eliasib begat Joiada. Joiada be-gat Jonathan. Jonathan begat Jaddua. And in the tyme of Joachim were these the chiefe fathers amonge the prestes: namely of Seraia was Merai, of Jeremy was Ha-nania, of Esdras was Mesullam, of Ama-ria was Johanan, of Malluch was Jona-than, of Sebania was Joseph, of Harim was Adna, of Meraioth was Helcai, of Jd-do was Zachary, of Sinchon was Mesullā, of Abia was Sichri, of Miniamin Moa-dia was Piltai, of Bilga was Sammua, of Semaia was Jonathan, of Joiarib was Mathnai, of Jedaia was Vsi, of Sallai was Callai, of Amot was Eber, of Helchi-as was Hasabia, of Gedai, was Nethaneel.

And in the tyme of Eliasib. Joiada, Jo-hanan and Jaddua, were the chiefe fathers amonge the Levites, and the prestes wrytē vnder the reigne of Darus & Persian. The



children of Levi the principall fathers were wrytten in the Cronicles, vntyll the tyme of Johanan the sonne of Eliasib. And these were the chiefe amonge the Levites, Hasabia, Serebia and Jesua the sonne of Cadmiel, and their brethren ouer agaynst them, to geue prayse and thankes, accordinge as Dauid & mā of God had ordeyned it, one watch ouer agaynst another. Nathania, Baccuchia, Obadia, Mesullam, Talmon and Acub were porters in the watch at the thresholdes of the gates. These were in the tyme of Joiachim the sonne of Jesua the sonne of Josedec, and in the tyme of Nehemias the Debyce, and of the priest Esdras the scribe.

**C** And in the dedicacion of the wall at Jerusalem, were the Levites soughte out of all their places, that they mighte be broughte to Jerusalem, to kepe & dedicacion in gladnesse, with thankesguynges, with synge, with Cymbales, psalteries and harpes. And the children of the syngers gathered the selues together from th: playne countre aboute Jerusalem, and from the villages of Bethphathi, and from the house of Gilgal, and out of the felde of Gibeon & Asmaveth: for & syngers had buylded them villages aboute Jerusalem. And & prestes and Levites purified them selues, and clensed the people, the gates and the wall.

And I caused the prynces to go vp vpon the wall, and appoynted two greates queres of thankesguynges, which wete on the righte hande of the wall toward the Donggate, and after them wete Hosai, and halfe of the prynces of Juda, & Asaria, Esdras, Mesullam, Juda, Ben Jamin, Semaia and Jeremy: and certayne of the prestes childre with trompettes, namely Zachary & sonne of Joathan, the sonne of Semaia, the sonne of Nathania, the sonne of Michaia, the sonne of Sachur, the sonne of Assaph, and his brethren, Semaia, Asareel, Misilai, Gilalai, Maai, Nathaneel and Juda and Hanani, with the muscical instrumentes of Dauid & man of God.

**D** And Esdras & scribe before the towarde the Wellgate, and they wente vp ouer agaynst them vpon the steppes of the cite of Dauid at the goynge vp of the wall to the house of Dauid, vnto the Watergate Eastwarde.

The other quere of thankesguynges wente ouer agaynst them, and I after them, and the halfe parte of the people vpon & wall, toward & Gomacegate vwarde, vntyll & brode wall, and to & porte of Ephraim, and

to the Oldgate, and to & Sythgate, and to the tower of Hananeel, and to the tower of Meah, vntyll the Shepegate. And in & songate stode they still, and so stode the two queres of thankesguynges of the house of God, and I and the halfe of the rulers with me, and the prestes, namely Eliachim, Maaseia, Miniamin, Michaia, Elioenai, Zachary, Hanania, with trompettes, and Maaseia, Semaia, Eleasar, Vsi, Johanan, Malchia, Elam and Aser. And the syngers songe loude, and Jesrahia was the ouersee.

And the same daye were there greates sacrifices offred, & they reioysed: for God had geue them greates gladnesse, so that both the wyues and children were ioyfull, & the myght of Jerusalem was herde farre of.

At the same tyme were there men appoynted ouer the treasure chestes (wherin were & heue offerynges, the firstlinges and the tithes) that they shulde gather them out of felde aboute the cities, to distribute the same to the prestes and Levites accordinge to the lawe: for Juda was glad of the prestes, and Levites, that they stode and wayted vpon the office of their God, and the office of the purification. And the syngers & porters stode after the commaundement of Dauid & of Salomon his sonne: for in the tyme of Dauid and Assaph, were the chiefe syngers sonned, and the songes of prayse and thankesguynges vnto God. In the tyme of Zorobabel and Nehemias, dyd all Israel geue porcions vnto the syngers and porters, euery daye his porcion, and they gaue thinges halowed vnto the Levites, and the Levites gaue thinges that were sanctified, vnto the childre of Aaron.

## The XIII. Chapter.

**W**hat tyme as the boke of Moses was red in & eares of the people, there was founde wrytten therein, & the Ammonites and Moabites shulde neuer come in to the congregacion of God, because they mett not the children of Israel with bread and water, & byred Balaam against them, that he shulde curse them: neuertheles oure God turned & curse in to a blessinge. Now whan they herde the lawe, they separated from Israel euery one that had myxt himselfe therein. And before this had the priest Eliasib delyned the chest of & house of oure God vnto his kynsman Tobia: for he had made him a greates chest, and there had they aforetyme layed the meate offerynges, frankincense, vssell, and the tithes of come, wyne and oyle (accordinge to the commaundement

geuen to the Levites, syngers and porters) and the heue offerynges of the prestes.

**B**ut in all this was not I at Jerusalem: for in & two and thirtieth yere of Artaxerxes kynge of Babilon, came I vnto the kynge, and after certayne dayes opraigned I licence of the kynge to come to Jerusalem. And I gat knowlege of & euell that Eliasib dyd vnto Tobia, in that he had made him a chest in the courte of the house of God, and it greued me sore, and I cast forth all the vessels of Tobias house out of the chest, and commaunded them to clense the chest. And thither broughte I agayne the vessels of the house of God, the meate offerynges and the incense.

And I perceaued, that the porcions of & Levites were not geuen them, for the which cause the Levites and syngers were fled, euery one to his londe for to worke. Then reproved I the rulers, and sayde: Why forsake ye the house of God? But I gathered them together, and set them in their place. Then brought all Juda the tithes of corne, wyne and oyle vnto the treasure. And I made treasurers ouer & treasure, euen Selema & prest, and Saboc the scribe, & of the Levites Pedabai, and vnder their hande Hanan the sonne of Sachur the sonne of Nathania: for they were connted faithfull, and their office was, to distribute vnto their brethren.

Thynke vpon me O my God here in, & wyne not out my mercy, that I haue shewed on & house of my God, & on the offices thereof.

At the same tyme sawe I some tredinge wyne prestes on the Sabbath, and brynginge in clusters, and asses laden with wyne, grapes, fygges, and brynginge all maner of burthens vnto Jerusalem, vpon the Sabbath daye. And I rebuked them earnestly & same daye that they solde & vytayles. There dwelt me of Tyre also therein, which broughte fish and all maner of ware, and solde on the Sabbath vnto the childre of Juda and Jerusalem. Then reproved I the rulers in Juda, and saide vnto them: What euell thinge is this that ye do, and breake the Sabbath daye? Dyd not oure fathers euen thus, and oure God broughte all this plage vpon vs & vpon this cite? And ye make the wrath more yet vpon Israel, in that ye breake the Sabbath.

**D** And whan the portes of Jerusalem were shuten vp before the Sabbath, I commaunded to shute the gates, and charged that they shulde not be opened tyll after the Sabbath: and some of my seruantes set I at the gates, & there shulde no burthe be broughte

in on the Sabbath daye. Then remayned the chapmen and marchauntes once or twice ouer night without Jerusalem with all maner of wares. Then reproved I them sore, & sayde vnto them: Why tary ye all night aboute the wall? If ye do it once agayne, I wil laye handes vpon you. From that tyme forth came they nomore on the Sabbath. And I sayde vnto the Levites which were cleane, that they shulde come and kepe the gates, to halowe the Sabbath daye. Thynke vpon me (O my God) concerninge this also, & spare me accordinge to thy greates mercy.

And at the same tyme sawe I Jewes, that married wyues of Moab, Ammon and of Meab, and their children spake halfe in the speache of Moab, and coude not speake in & Jewish language, but by & tonge mighte a mā perceauie euery people. And I reproved them, and cursed them, & smote certayne men of the, and plucked them vp, and toke an oath of them by God: Ye shal not geue your daughters vnto their sonnes, nether shal ye take their daughters vnto your sonnes, or for your selues. Dyd not Salomon & kynge of Israel synne therin? yet amonge many heythen was there no kynge like him, & he was deare vnto his God, and God made him kynge ouer all Israel, and the outlandish women.

And one of the children of Joiada the sonne of Eliasib & hye prest, had made a contracte with Sanballath the Horonite: but I chased him from me. O my God, thynke thou vpon them that are quyte of the presthode, and haue desyled the couenaunt of the presthode and of the Levites. Thus clensed I them from all such as were outlandish, and appoynted the courses of the prestes and Levites, euery one to his

office, and to offere the wood at tymes appoynted, and the first frutes. Thynke thou vpon me (O my God) for the best.

The ende of the seconde boke of Esdras, otherwyse called the boke of Nehemias.



# The boke of Hester.

What this boke conteyneth.

- Chap. I. Ahasuerus maketh a greete feast to his lordes and prynces, calleth for Vasthi the quene, she cometh not, therefore is she deposed from the kyngdome.
- Chap. II. Amonge the daughters, Hester pleaseth the kyng. Mardocheus geueth the kyng warnynge of his harme.
- Chap. III. Amas is greete with the kyng, hateth Mardocheus that wil not worshippe him, and commaundeth to slaye all the Jewes.
- Chap. IV. Greete heynnes amonge the Jewes.
- Chap. V. Hester cometh before the kyng, and byddeth him and Aman to a feast. Aman maketh a galowe for Mardocheus.
- Chap. VI. Mardocheus is recompensed for his frendshipp shewed vnto the kyng.
- Chap. VII. Hester prayeth for hir people, Aman is hanged on the galowe that he had prepared for Mardocheus.
- Chap. VIII. The kyng geueth Amas house vnto the quene, and at hir request he causeth Amas wytynges to be called agayne.
- Chap. IX. Amans sonnes are hanged also, and many enemyes slayne. The Jewes kepe a ioyfull feast.
- Chap. X. Of the auctorite of Mardocheus vnder the kyng.

## The first Chapter.



**A**t the tyme of Ahasuerus, which reigned from India vnto Ethiopia, ouer an hundred and seven and twentye lordes, what tyme as he sat on his seate roiall in the castell of Susan in the thirde yere of his reigne, he made a feast vnto all his prynces and seruantes, namely vnto the myghtie men of Persia and Media, to the Debities and rulers of his countrees, that he might shewe the noble riches of his kingdome, and the glorious worshippe of his greatnesse, many dayes longe, euen an hundred and foure score dayes.

And whan these dayes were expyred, the kyng made a feast vnto all the people that were in the castell of Susan, both vnto greete and small, seven dayes longe in the court of the garden by the kynges palace: where there hanged whyte, reed & yalow clothes, fastened with coardes of linnen and scarlet in siluer rynges, vpon pylers of Marble stone.

The benches were of golde and siluer ma

de vpon a pavement of grene, white, yalow and black Marble. And a drinke was caried in vessels of golde, and there was euery change of vessell. And the kynges wine was moche accordynge to the power of the kyng. And noman was appoynted what he shulde drinke: for the kyng had commaunded all the officers of his house, that euery one shulde do as it lyked him. And the quene Vasthi made a feast also for the women in the palace of Ahasuerus. And on the seventh daye whan the kyng was mery of the wine, he commaunded Methuman, Bistha, Harbona, Bigtha, Abagtha, Sether and Charcas, the seven chamberlaynes (that dyd seruyce in the presence of kyng Ahasuerus) to fetch the quene Vasthi with the crowne regall, that he might shewe a people and prynces hir fairness: for she was bewtifull. But the quene Vasthi wolde not come at the kynges worde by his chamberlaynes. Then was the kyng very wroth, and his indignaciō kyndled in him.

And the kyng spake to a wyse man that had vnderstandynge in the ordinaunces of the londe: for the kynges matters must be handled before all such as haue knowlege of the lawe and iudgment. And the nexte vnto him were, Charfena, Sether, Admatha, Tharsis, Meres, Marsena and Memuchan, the seven prynces of the Persians, and Micedes, which sawe the kynges face, and sat aboue in the kyngdome. What lawe shulde be executed vpon the quene Vasthi, because she dyd not accordynge to the worde of the kyng by his chamberlaynes. The saide Memuchan before the kyng & the prynces: The quene Vasthi hath not onely done euell agaynst the kyng but also agaynst all the prynces and all the people in all the lordes of kyng Ahasuerus for this dede of the quene shall come abrode vnto all women, so that they shall despyse their husbundes before their eyes, and shall saye: The kyng Ahasuers commaunded Vasthi & quene to come before him, but she wolde not. And so shall the pryncesses in Persia and Media saye lykewyse vnto all the kynges prynces, whan they heare of this dede of the quene, thus shall there aryse despytefulness and wrath ynough. If it please the kyng, let there go a kyngly commaundment from him, and let it be wyrtten accordynge to the lawe of the Persians and Medians (and not to be transgressed) that Vasthi come nomore before kyng Ahasuerus, and let the kyng geue the kyngdome vnto another that is better then she.

And this wytyng of the kyng which shalbe made, be published thorow out all his empyre (which is greete) that all wyues maye holde their husbundes in honoure, both amonge greete and smal.

This pleased the kyng and the prynces, and the kyng dyd accordynge to the worde of Memuchan. Then were there letters sent forth in to all the kynges lordes, in to euery londe accordynge to the wytyng ther of, and to euery people after their langage, & euery man shulde be lord in his awne house. And this caused he be spoken after the language of his people.

## The II Chapter.

**A**fter these actes whan the displeasure of kyng Ahasuerus was layed, he thoughte vpon Vasthi, what she had done, and what was concluded concernynge her. Then sayde the kynges seruantes: Let there be sayre yonge virgins soughte for the kyng, and let the kyng appoynte ouerseers in all a lordes of his empyre, that they maye brynge together all sayre yonge virgins vnto the castell of Susan to the Womens buyldinge, vnder the hande of Hegai the kynges chamberlayne, that kepeth the women, and let him geue them their apparell. And loke which damsell pleaseth the kyng, let her be quene in Vasthis steade. This pleased the kyng, and he dyd so.

In the castell of Susan there was a Jewe, whose name was Mardocheus, the sonne of Jair, the sonne of Simei, the sonne of Cis, the sonne of Jemini, which was caried awaye from Jerusalem, whan Jechonias the kyng of Iuda was led awaye, (whom Nabuchodonosor the kyng of Babilon caried awaye) and he nourished Zedassia (that is Hester) his vnckles doughter: for she had nether father nor mother, and she was a fayre and beutyfull damsell. And whan hir father and mother dyed, Mardocheus receaued her as his awne daughter.

Now whan a kynges commaundment and comysion was published, & many dāfels were broughte together vnto the castell of Susan vnder a hande of Hegai, Hester was take also vnto a kynges house vnder a hande of Hegai & keper of a womē, & the damsell pleased him, & she founde grace in his sighte. And he put her & hir maydes in a best place of a Womens buildige. And Hester shewed it not vnto hir people & hir kynred: for Mardocheus had charged her, & she shulde not tell it. And Mardocheus walked euery daye before a court of a Womens buyldinge, & he might

knowe how Hester dyd, and what shulde be come of her.

And whan the appoynted tyme of euery damsell came that she shulde come to a kyng Ahasuerus, after that she had bene twelue monethes in the deckynge of the women (for their deckynge must haue so moche tyme, namely sixe monethes with Balme & Myrrour, & sixe monethes with good spyces, so werethe women beutyfied) then wente there one damsell vnto a kyng, and what so euer she requyred, & must be geue her to go with her out of the Womens buyldinge vnto a kynges palace. And whan one came in the chennynge, & same were fro him on a morow in to a seconde house of women, vnder the hande of Saasgas the kynges chamberlayne, which kepte a concubines. And she must come vnto the kyng nomore, excepte it pleased the kyng, and that he caused her to be called by name.

Now whan the tyme came of Hester the daughter of Abihail Mardocheus vnckle (whom he had receaued as his awne daughter) & she shulde come to the kyng, she desired nothynge but what Hegai the kynges chamberlayne the keper of the women sayde.

And Hester founde fauoure in the sighte of all them that looked vpon her. And Hester was taken vnto kyng Ahasuerus in to the house royall, in the tenth moneth which is called Tebeth, in the seventh yere of his reigne.

And the kyng loued Hester aboue all the women, and she founde grace and mercy in his sighte before all the virgins: and he set the quenes crowne vpon hir heade, and made her quene in steade of Vasthi. And the kyng made a greete feast vnto all his prynces and seruantes, which feast was because of Hester) and let the lordes be in quyetnes, & gaue royall giftes.

And whan the virgins were gathered together the seconde tyme, Mardocheus sat in the kynges gate. And as yet had not Hester shewed hir kynged and hir people, accordynge as Mardocheus had bydden her: for Hester dyd after the worde of Mardocheus, like as whan he was hir tūtoure. At the same tyme whyle Mardocheus sat in the kynges gate, two of the kynges chamberlaynes, Bigthan and Theris which kepte the doore, were wroth, and sought to laye their handes on the kyng Ahasuerus: Wherof Mardocheus gat knowlege, and tolde it vnto quene Hester, and Hester certified the kyng ther of in Mardocheus name. And whan inquis



cion was made, it was founde so. And they were both hanged on tre: and it was wrytten in the Cronicles before the Kyng.

The III. Chapter.

**A**fter these actes dyd the Kyng promote Aman the sonne of Amadathi the Agagite, vnd set him hye, & set his seate aboue all & prynces that were with him. And all the Kynges seruantes that were in the gate, bowed their knees, and dyd reuerence vnto Aman: for the kyng had so commaunded. But Mardocheus bowed not the knee, and worshipped him not. Then the Kynges seruantes which were in the Kynges gate, sayde vnto Mardocheus: Why transgressest thou the Kynges commaundement? And whan they spake this daylie vnto him; and he folowed them not, they tolde Aman, that they mighte se whether Mardocheus matters wolde endure: for he had tolde them, & he was a Jewe. And whā Aman sawe, that Mardocheus bowed not the knee vnto him, ner worshipped him, he was full of indignacion & despyte, that he shulde laye hondes onely on Mardocheus: for they had shewed him & people of Mardocheus, but he sought to destroye the people of Mardocheus, and all the people that were in the whole empyre of Abasuerus.

**I**n the first moneth that is the moneth Nisan, in y twolueh yere of Kyng Abasuerus, was there occasion and oportunitie sought by Aman, from one daye to another, and from the same moneth vnto the twolueh moneth, that is the moneth Adar. And Amā sayde vnto Kyng Abasuerus: There is a people scattered abroad and dispersed amonge all people in all the londes of thine empire, and their lawe is contrary vnto all people, and they do not after the Kynges lawes, neither is it the Kynges profit to suffre the after this maner. If it please the Kyng, let him wryte, that they maye be destroyed, & so wil I weye downe ten thousande talentes of silver, vnder the handes of the workmen, to be brought in to the Kynges chamber. Then tolde the Kyng his ryng from his hande, and gaue it vnto Aman the sonne of Amadathi the Agagite the Jewes enemye. And the Kyng sayde vnto Aman: Let the silver be geynted, and that people also, to do withall what pleasesthe.

**T**hen were the Kynges serybes called on y thirtenth daye of the first moneth, & there was wrytten (acordyng as Aman commaunded) vnto the Kynges prynces, and to the Debitors euery where in the londes, and to the

captaynes of euery people in the countreys on euery syde, acordyng to the wryttinge of euery nacion, and after their language in the name of Kyng Abasuerus, and sealed with the Kynges ryng. And the wryttinges were sent by postes in to all the Kynges lodes, to rote out, to kyll, and to destroye all Jewes, both yonge and olde, childre and men in one daye (namely vpon the thirtenth daye of the twolueh moneth, which is the moneth Adar) and to spoyle their goodes.

This was the summe of the wryttinge, & there shulde be a commaundement geynted in all londes, to be published vnto all people, & they shulde be ready agaynst the same daye. And the postes wente in all the haist acordyng to the Kynges commaundement. And in the castell of Susan was the commaundement deuysed. And the Kyng & Aman sat & drank. But y cite of Susan was disquieted.

The III. Chapter.

**W**han Mardocheus perceaued all that was done, he rete his clothes, and put on a sack cloth, & asyles, & wente out in to the myddes of the cite, and cried loude and lamentably, and came before the Kynges gate: for there might no man entre within the Kynges gate, that had a sack cloth on. And in all lodes & places, as farre as the Kynges worde and commaundement extended, there was greete lamentacion amonge the Jewes, and many fasted, wept, mourned, & laye in sack clothes & in asyles. So Hesters dāfels, and hir chamberlaines, came and tolde it her. Then was the quene exceedingly astonnyed. And she sent rayment, that Mardocheus shulde put them on, and laye the sack clothe from him. But Mardocheus wolde not take them. The called Hester Hathac one of the Kynges chamberlaines (which stode before her) and gaue him a commaundement vnto Mardocheus, that he might knowe what it were, and wherfore he dyd so. So Hathac wente forth to Mardocheus vnto the strete of the cite, which was before the Kynges gate.

And Mardocheus tolde him of all & had happened vnto him, and of the summe of silver that Amā had promysed to weie downe in the Kynges chamber because of y Jewes for to destroye them, and he gaue him the copye of the commaundement, that was deuysed at Susan to destroye them, that he might shewe it vnto Hester, and to speake to her and charge her, & she shulde go in to the Kyng, and make her prayer and supplication to him for hir people.

And whā Hathac came in, and tolde Hester the wordes of Mardocheus, Hester spake vnto Hathac, and commaunded him to saye vnto Mardocheus: All the Kynges seruantes, and the people in the londes of the Kyng knowe, that who so cuer cometh within the court vnto y Kyng, whether it be man or woman, which is not called, the commaundement is that the same shal dye immediatly, excepte the Kyng holde out the golde cepter vnto him, that he maye lyue. As for me, I haue not bene called to come in to the Kyngenow this thirtie dayes.

**A**nd whā Mardocheus was certified of Hesters wordes, Mardocheus bad saie agayne vnto Hester: Thynke not to saue thine awnelyfe, whyle thou art in y Kynges house befor all Jewes: for yf thou holdest thy peace at this tyme, then shal the Jewes haue helpe and deluyraunce out of another place, & thou & thy fathers house shalbe destroyed. And who knoweth whether thou art come in to the Kyngdome, for this tymes sake? Hester bad geue Mardocheus this answer: Go thou y waye then, & gather together all y Jewes & are founde at Susan, & fast ye for me, & ye eate not & drynke not in thre dayes, nether daye ner night. I & my damself wil fast likewise, & so wil I go in to the Kyng contrary to the commaundement: yf I perishe, I perishe. So Mardocheus wente his waye, & dyd all & Hester had commaunded him.

The V. Chapter.

**A**nd on the thirde daye put Hester on hir royall apparell, and stode in the court of y Kynges palace within ouer agaynst the Kynges house. And y Kyng sat vpon his royall seate in y Kynges palace ouer agaynst y doore of the house. And whan the Kyng sawe Hester the quene stodyng in the court, she founde grace in his sighte. And y Kyng helde out the golde cepter in his hande toward Hester. So Hester stepte forth, and touched the toppe of y cepter. Then sayde y Kyng vnto her: What wilt thou quene Hester? & what requyrest thou? & eue the halfe of y empyre, & it shal be geue the. Hester sayde: If it please y Kyng, let y Kyng & Aman come this daye vnto y bancket & I haue prepared. The Kyng sayde: Cause Aman to make haist, & he maye do as Hester hath saide.

**N**ow whā the Kyng & Aman came to y bancket, & Hester had prepared, the Kyng sayde vnto Hester whan he had dronken wyne: Hester, what is thy petition? it shal be geue the. And what requyrest thou? euen the halfe of the empyre, it shal be done.

Then answered Hester and sayde: My petition and desire is, yf I haue founde grace in y sight of the Kyng, & yf it please the Kyng to geue me my petition, and to fulfill my request, then let the Kyng & Aman come to the bancket & I shal prepare for the, and so wil I do tomorrow as the Kyng hath sayde.

Then wente Aman forth the same daye ioyfull and mery in his mynde. And whan he sawe Mardocheus in the Kynges gate, & he stode not up and kneled before him, he was full of indignacion at Mardocheus. Neuertheles he restrained himselfe: and whā he came home, he sent, and called for his frendes, and Seres his wyfe, and tolde them of the glory of his riches, and the multitude of his children, all together how the Kyng had promoted him so greatly, and how that he was taken aboue the prynces and seruantes of the Kyng. Aman sayde morouer: Res and Hester the quene let no man come with the Kyng vnto the bancket that she had prepared, excepte me, and tomorrow am I bidden vnto her also with the Kyng. But in all this am I not satisfied as longe as I se Mardocheus the Jewe syttinge in y Kynges gate. Then sayde Seres his wife and all his frendes vnto him: Let the make a galowe of fiftie cubites hie, & tomorrow speake thou vnto the Kyng, that Mardocheus maye be hanged thereon, yf thou comest merely with the Kyng vnto the bancket. Aman was well content withall, and caused a galowe to be prepared.

The VI. Chapter.

**T**he same night coulde not the Kyng slepe, and he commaunded to bryng y Cronicles and storyes: which whā they were red before y Kyng, they happened on the place where it was wrytten, how Mardocheus had tolde, that the Kynges two chamberlaines (which kepte y tresholdes) sought to laie hondes on Kyng Abasuerus. And the Kyng saide: What worshippe and good haue we done to Mardocheus therfore? Then sayde the Kynges seruantes that mynistred vnto him. There is nothinge done for him. And the Kyng sayde: Who is in y court? (for Aman was gone in to y court without before y Kynges house, & he might speake vnto y Kyng to hange Mardocheus on y tre, & he had prepared for him.) And the Kynges seruantes saide vnto him: Beholde, Amā stode in the court. The Kyng saide: Let him come in. And whā Amā came in, y Kyng saide vnto him: What shal be done vnto y man, whom the Kyng wolde sayne bryng vnto



worshippe: But Haman thought in his hert: Whom shulde the kynge els be glad to brynge vnto worshippe, but me? And Aman sayde vnto the kynge: Let the man vnto whom the kynge wolde be glad to do worshippe, be broughte hither, that he maye be arayed with the royall garmentes which the kynge vseth to weere: and the horse that the kynge rydeth vpon, and that the crowne royall maye be set vpon his heade. And let this rayment and horse be deliuered vnder the hande of one of the kynges prynces, that he maye araye the man withall (whom the kynge wolde sayne honoure) and cary him vpon the horse thorow the strete of the cite, and cause it to be proclaimed before him: Thus shal it be done to every man, whom the kynge wolde sayne honoure.

**C** The kynge sayde: Make haist, and take (as thou hast sayde) the rayment and the horse, and do even so with Mardocheus y Jewe that sitteth before the kynges gate, and let nothinge sayle of all that thou hast spoken. Then toke Aman the rayment and the horse, and arayed him, and broughte him on horsebacke thorow the strete of the cite, and proclaimed before him: Euen thus shal it be done vnto every man whom the kynge is disposed to honoure. And Mardocheus came agayne to the kynges gate, but Aman gat him home in all the haist, mournynge with bare heade, and tolde Seres his wyfe and all his frendes, every thyng that had happened him. Then sayde his wife men and Seres his wyfe vnto him: If it be Mardocheus of the sede of the Jewes, before whō thou hast begonne to fall, thou canst do nothinge vnto him, but shalt fall before him. Whyle they were yet talkynge with him, came the kynges chamberlaynes, and caused Aman to make haist to come vnto the bancket that Hester had prepared.

The vii. Chapter.

**A**nd whan the kynge and Aman came to the bancket that quene Hester had prepared, the kynge sayde vnto Hester on the seconde daye whan he had dyed wyne: What is thy petition quene Hester, that it maye be geuen the? And what requyrest thou? See are even halfe of the empyre, and it shal be done. Hester y quene answered and sayde: If I haue founde grace in thy sighte (O kynge) and yf it please the kynge, then graunte me my lyfe at my besyie and my people for my petitions sake: for we are solde to be destroyed, to be slayne, and to perishe. And wolde God we were solde to be

bondmen and bondwomen, then wolde I holde my tonge, so shulde not the enemye besy hye to the kynges harme. The kynge Abasuerus spake y sayde vnto quene Hester: What is he that? Or where is he y darre presume in his mynde to do soch a thinge after that maner? Hester sayde: The enemye and aduersary is this wicked Aman.

As for Ama, he was exceedingly afrayed before y kynge y quene. And the kynge arose fro the bancket y fro y wyne in his displeasure, and wente in to the palace garden. And Aman stode vp, and besoughte quene Hester for his life: for he sawe y there was a mischaunce prepared for him of the kynge allready.

And whan the kynge came agayne out of the palace garden in to y parler where they had eaten, Aman had layed him vpon the bed that Hester sat vpon. Then saide the kynge: Wyl he force the quene also besyde me in the house? As soone as that worde wente out of the kynges mouth, they covered Amans face. And Harbona one of the chamberlaynes that stode before the kynge, sayde Beholde, there stondesth a galowe in Amas house fiftie cubytes hye, which he had made for Mardocheus, that spake good for y kynge. The kynge sayde: Hange him thereon. So they hanged Aman on the galowe that he had made for Mardocheus. Then was the kynges wrath styllled.

The viii. Chapter.

**T**he same daye dyd kynge Abasuerus geue the house of Aman the Jewes enemye, vnto quene Hester. And Mardocheus came before y kynge: for Hester tolde how that he beloged vnto her. And the kynge put of his synger rynge, which he had taken from Aman, y gaue it vnto Mardocheus. And Hester set Mardocheus ouer the house of Aman. And Hester spake yet more before the kynge, and fell downe at his feete, y besoughte him, that he wolde put awaye the wickednes of Aman the Agagite, and his deuice that he had ymagined against y Jewes. And the kynge helde out the golden cepter vnto Hester. Then rose Hester, and stode before the kynge, and sayde: If it please the kynge, and yf I haue soude grace in his sighte, yf it be couenyent for the kynge, and yf it be accepted in his sighte, then let it be wyttē, y the letters of the denyce of Ama the sonne of Amadathai the Agagite, make y be called agayne: which letters he wrote, to destroye y Jewes in all y kynges lodes. For how can I se the enell that shal happen vnto

my people: and how can I lōke vpon the destruction of my kynred?

Then sayde y kynge Abasuerus vnto quene Hester, and to Mardocheus the Jewe: Beholde, I haue geuen Hester the house of Aman, y him haue they hanged vpon a tre, because he layed hade vpon y Jewes. Wryte ye now therfore for the Jewes, as it liketh you in the kynges name, and seale it with y kynges rynge (for the wrytinges that were wrytten in y kynges name, and sealed with the kynges rynge, durst no man dysanulle.) Then were the kynges scribes called at the same tyme in the thirde moneth, that is the moneth Siuan, on the thre y twentieth daie.

And it was wrytten (as Mardocheus commaunded) vnto the Jewes and to the prynces, to the Debities and capraynes in the londes from India vntyll Ethiopia, namely, an hundred and seuen and twenty londes, vnto every one acordinge to the wrytinge therof, vnto every people after their speche, and to the Jewes acordinge to their wrytinge and language.

And it was written in the kynge Abasuerus name, and sealed with the kynges rynge. And by postes that rode vpon swyfte yonge Mules, sent he the wrytinges, wher in the kynge graunted the Jewes (in what cities so ever they were) to gather them selues together, and to stonde for their lyfe, and for to rote out, to slaye, and to destroye all the power of the people and londe that wolde trouble them, with children and women, and to spoyle their good vpon one daye in all the londes of kynge Abasuerus, namely vpon the thirtieth daye of the twolueth moneth, which is the moneth Adar.

**D** The summe of the wrytinge was, how there was a commaundement geuen in all londes to be publised vnto all the people, that y Jewes shulde be ready agaynst that daye to avenge them selues on their enemies. And the postes that rode vpon the Mules, made haist with all speede, acordinge to the kynges worde: and the commaundement was deuysed in the castel of Susan.

As for Mardocheus, he wente out from the kynge in royall apparell of yalow and whyte, and wryth a greate crowne of golde, beyng arayed with a garment of linnen and purple, and y cite of Susan reioysed y was glad: but vnto the Jewes there was come light and gladnesse, y ioye y worshippe. And in all londes and cities, in to what places so ever the kynges worde and commaundement reached, there was ioye y myrth, prosperite

and good dayes amonge the Jewes: in so moch that many of the people in the londe became of the Jewes beleue, for the feare of the Jewes came vpon them.

The ix. Chapter.

**I**n the twolueth moneth, that is the moneth Adar, vpon the thirtieth daye, which the kynges worde and commaundement had appoynted, that it shulde be done, euē vpon y same daie y the enemies shulde haue destroyed the Jewes to haue oppressed them, it turned contrary wise, euen y the Jewes shulde subdne their enemies. Then gathered the Jewes together in their cities within all y londes of kynge Abasuerus, to laye honde on soch as wolde do the enell, y no man coulde withstonde them: for y feare of the was come ouer all people. And all the rulers in the londes, and prynces and Debities, and officers of the kynge promoted the Jewes: for the feare of Mardocheus came vnto the. For Mardocheus was greate in the kynges house, y the reporte of him was noised in all lodes, how he increased y grewe.

Thus the Jewes smote all their enemies with a sore slaughter, and slewe and destroyed, y dyd after their wyll vnto soch as were their aduersaries. And at y castell of Susan slewe the Jewes and destroyed fyue hundred men: y slewe Parsandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmashta, Arissai, Aridai, Vatesatha, the ten sonnes of Aman y sonne of Amadathi y enemye of the Jewes: but on his goodes they layed no handes. At the same tyme was the kynge certified of the nombre of those that were slaine at the castell of Susan. And the kynge sayde vnto quene Hester: The Jewes haue slayne and destroyed fyue hundred men at y castell of Susan, and the ten sonnes of Ama: What shal they do in the other londes of y kynge? What is thy petition, that it maye be geuen the? y what requyrest thou more to be done? Hester sayde: If it please the kynge, let him suffre the Jewes tomorrow also to do acordinge vnto this dayes commaundement, that they maye hange Amans ten sonnes vnto y tre. And the kynge charged to do so, and the commaundement was deuysed at Susan, y Amans ten sonnes were hanged. And the Jewes gathered the selues together at Susan, vpon the fourtenth daye of the moneth Adar, and slewe thre hundred men at Susan, but on their goodes they laied no handes.

As for the other Jewes in the kynges lodes, they came together, y stode for their lyues, y gatt rest fro their enemies: and slewe



## The booke of Hester.

of their enemies fyue and seventye thousande, howbeit they layed no hondes on their goodes. This was done on the thirteth daie of the moneth Adar, and on the fourtenth daie of the same moneth rested they, which (daie) they ordeyned to be a daie of feasting and gladnesse. But the Jewes at Susa were come together both on the thirtenth daie and on the fourtenth, and on the fiftenth daie they rested, and the same daie ordeyned they to be a daie of feasting and gladnes. Therefore the Jewes that dwelt in the villages and unwalled townes, ordeyned the fourtenth daie of the moneth Adar, to be a daie of feasting and gladnes, and one sent giftes vnto another.

And Mardocheus wrote these actes, and sent the writings vnto all the Jewes that were in all the landes of Kyng Ahasuerus, both nye and farre, that they shulde yearly receaue and holde the fourtenth and fiftenth daie of the moneth Adar, as the daies wherein the Jewes came to rest from their enemies, and as a moneth wherein their payne was turned to ioye, and their sorowe in to prosperite: that they shulde obserue the same as dayes of wealth and gladnes, and one to sende giftes vnto another, and to distribute vnto the poore.

And the Jewes receaued it that they had begonne to do, and that Mardocheus wrote vnto them: how that Aman the sonne of Amadathai all the Jewes enemye, had deuysed to destroye all the Jewes, and caused the lot to be cast for to put them in feare, and to brynge them to naught: and how Hester wente and spake to the Kyng, that thorow letters his wicked deuyce (which he ymagined agaynst the Jewes) might be turned vpon his awne heade, and how he and his sonnes were hanged on the tre. For the which cause they called this daie Purim after the name of the lot, acordyng to all the wordes of this wrytinge: and what they themselves had sene, and what had happened vnto them.

And the Jewes set it vp, and toke it vpon

## The x. Chap.

them and their sede, and vpon all such as loved themselves vnto them, that they wolde not myseto obserue these two dayes yearly, acordyng as they were wrytte and appoynted, how the dayes are not to be forgotten, but to be kepte of childers children amonge all kynreds in all landes and cities. They are the dayes of Purim, which are not to be ouerslypte amonge the Jewes, and the memoriall of them oughte not to perishe from their sede.

And quene Hester the daughter of Abihail and Mardocheus the Jewe, wrote with all auctorite, to confirme this seconde wrytinge of Purim, and sent the letters vnto all the Jewes in the hundred and seven and twentye landes of the empyre of Ahasuerus, with frendly and faithfull wordes, to confirme these dayes of Purim, in their tyme appoynted, acordyng as Mardocheus the Jewe and Hester the quene had ordeined concerninge them: lyke as they vpon their soule and vpon their sede had confirmed the actes of the fastinges and of hir complainte. And Hester comaunded to stablish these actes of this Purim, and to wryte them in a boke.

### The X. Chapter.

**U**nd the Kyng Ahasuerus layed tribute vpon the lande, and vpon the Isles of the See. As for all the worke of his power and auctorite, and the greate worshippe of Mardocheus, which the Kyng gave him, beholde, it is wrytten in the Cronicles of the Kynges of Media and Persia. For Mardocheus the Jewe was the seconde next vnto the Kyng Ahasuerus, and greate amonge the Jewes, and accepted amonge the multitude of his brethren, as one that seeketh the welch of his people, and speaketh the best for all his sede.

The ende of the seconde parte of the Olde Testament.

## The booke of Job.

What this booke conteyneth.

- Chap. I. II. The prosperite of Job, and how God giveth Satan power ouer his body and goodes, which he is content withall.
- Chap. III. The flesh can not suffre: and here is described the vnpacient man, that grudgeth agaynst the iudgment of God.
- Chap. IIII. Jobs frendes comforte him, and geue his synnes the blame of his punysshment.
- Chap. V. That no man is without synne. Spraye off the allmyghtynesse and louynge kyndnesse of God.
- Chap. VI. Job excuseth his owne vnpacience, sayeth hypocrysie to his frendes charge, and sayeth they are but dyssemblers.
- Chap. VII. A frendly contencion that Job maketh with God, shewing the myserable life and trauayle of man.
- Chap. VIII. Baldad reproveth Job. The nature of hypocrytes.
- Chap. IX. All men are synners in the sight of God, and righteousnesse commeth only of him. He punyssheth also whom he will.
- Chap. X. No man is without synne, nether maye any man escape the honde of God.
- Chap. XI. Sophar reproveth Job of synne: and for so moch as no man maye withstonde God, he byddeth him be paciet.
- Chap. XII. All thinges come off the mightie ordinaunce of God. The wicked haue better dayes then the godly.
- Chap. XIII. Job speaketh as he thinketh, reproveth the hypocrysy of his frendes, and comendeth the wisdom of God.
- Chap. XIII. The miserable life off man.
- Chap. XV. XVI. No man is innocent before God. The conuersacion of the vngodly.
- Chap. XVII. Job declareth his misery.
- Chap. XVIII. Baldad reproveth Job as vngodly, and sheweth the punysshment off the wicked.
- Chap. XIX. Job sheweth his miserable estate, and reproveth his frendes, in that they increace his payne.
- Chap. XX. Punysshment off the proude, vngodly and hypocrytes.
- Chap. XXI. Wicked men haue prosperite in this worlde. God punyssheth acordyng to his owne will.
- Chap. XXII. They tell Job, that is punysshment commeth for his synnes.
- Chap. XXIII. XXIII. Job defendeth his innocency.
- Chap. XXV. No man is innocent before God.
- Chap. XXVI. Job mocketh his frendes, because they go aboute to proue the thynge, that he denieth not. The power of God.
- Chap. XXVII. God punyssheth vs not acordyng to oure merites, but is mercifull and spareth euen the vngodly. Agayne, he chasteneth the most righteous (as Job was) with aduersite.
- Chap. XXVIII. The wisdom and foreknowledge of God.
- Chap. XXIX. The prosperite that Job was in afore his innocency and good dedes.

## The first. Chap. Fo. i.

- Chap. XXX. He complayneth of his misery: how the ignorant and symple people laugh him to scoorne.
- Chap. XXXI. He rehearseth his innocent life.
- Chap. XXXII. Jobs frendes are angrie, and forsake him.
- Chap. XXXIII. God punyssheth for synne, yet heareth he a meke prayer.
- Chap. XXXIII. Job withstodeth the wordes of them, which saye, that the wicked only are punyshed.
- Chap. XXXV. Job is reproveth, for holdinge himselfe righteous.
- Chap. XXXVI. An argument, that God punyssheth no man, excepte he haue deserved it.
- Chap. XXXVII. The power of God is here described. Job is reproveth.
- Chap. XXXVIII. XXXIX. XL. XLI. The foreknowledge and wisdom of God.
- Chap. XLII. Jobs frendes are reproveth, and he himselfe is restored to his prosperite againe.



The first Chapter.



**I**n the lode of Ihus there was a man called Job: an innocent and vertuous man, soch one as feared God, and eschued euell. This man had viij. sonnes, and iij. daughters. His substance was vij. M. shepe, iij. M. camels, v. C. yock of oxen, v. C. she asses, and a very greate housholde: so y he was one of the most principall men amonge all them of the east countre. His sonnes now wente on euery man, and made banckettes: one daie in one house, another daie in another, and sent for their iij. sisters, to eate and drinke with them. So when they had passed ouer the tyme of their banckettinge rounde aboute, Job sent for them, and clensted them agayne, stode vpearly, and offred for euery one a brett offeringe. For Job thought thus: peradventure my sonnes haue done some offence, and haue bene vnthantfull to God in their hertes. And thus dyd Job euery daie.



## The boke of Job.

**B** Now upon a tyme, when the seruantes of God came and stode before the LORDE, Sathan came also amonger them. And the LORDE sayde vnto Sathan: From whence comest thou? Sathan answered the LORDE, and sayde: I haue gone aboute the lode, and walked thorow it.

**1. Pe. 5. b** Then sayde the LORDE vnto Sathan: hast thou not considered my seruant Job, how that he is an innocent and vertuous man: soch one as feareth God, and eschuech euill, and that there is none like him in the londe: Sathan answered, and sayde vnto the LORDE: Dost thou feare God for naught? hast thou not perserued him, his house, and all his substance on euery syde: hast thou not blessed the workes of his handes? Is not his possession encreased in the londe? But laye thine honde vpon him a litle, touch once all that he hath, and (I holde) he shall curse the to thy face. And the LORDE sayde vnto Sathan: lo all that he hath, be in thy power: only vpon him self se that thou laye not thine honde.

**C** Then wente Sathan forth from the LORDE. Now upon a certayne daye when his sonnes and daughters were eatinge, and drynkinge wyne in their eldest brothers house, there came a messaunger vnto Job, and sayde: Whyle the oxen were a plowinge, and the asses goinge in the pasture besyde them: the Sabees came in violently, and toke them all awaye: yee they haue slayne the seruantes with the swerde, and I only ranne my waye, to tell the.

And whyle he was yet speakinge, there came another, and sayde: The fyre of God is fallen from heauen, it hath consumed 7 brēt vp all the shepe and seruantes: and I only ranne my waye, to tell the. In the meane season whyle he was yet speakinge, there came another, and sayde: The Caldees made thre armies, and fell in vpon the camels, which they haue caried awaye, yee and slayne the seruantes with the swerde: and I only am gotten awaye, to tell the. Whyle he was speakinge, there came yet another, and sayde: Thy sonnes and daughters were eatinge and drynkinge wyne in their eldest brothers house, and sodenly there came a mightie greate wynde out off the South, and smote the iiii. corners of the house: which fell vpon thy children, so that they are deed: and I am gotten awaye alone, to tell the.

**cl. 5. c** Then Job stode vp, and rente his clothes, shaued his heade, fell downe vpon the groun-  
**clm. 6. b** de, worshipped, and sayde: Naked came I out of my mothers wombe, and naked shall

## The ii. Chap.

I tyme thither agayne. The LORDE gaue, and the LORDE hath taken awaye (the LORDE hath done his pleasure) now blessed be y name off the LORDE. In all these thinges dyd Job not offende, ner murmured foolishly agaynst God.

### The II. Chapter.

**I**t happened also upon a tyme, that when the seruantes of God came 7 stode before the LORDE, Sathan came also amonger them, and stode before him. And the LORDE sayde vnto Sathan: From whence comest thou? Sathan answered and sayde: I haue gone aboute the lode, and walked thorow it.

Then sayde the LORDE vnto Sathan: Hast thou not considered my seruant Job, how that he is an innocent 7 vertuous man: soch one as feareth God, and eschuech euill, and that there is none like him in the londe? But thou mouedest me agaynst him, to pnysh him: yet is it in vayne, for he contyneth still in his godlynesse.

Sathan answered the LORDE, and sayde: Skynne for skynne: yee a man will geue all y euer he hath, for his life. But laye thine honde vpon him, touch him once vpon the bone and flesh, and (I holde) he shall curse the to thy face. Then sayde the LORDE vnto Sathan: lo, there hast thou him in thy power, but spare his life.

So wente Sathan forth from the LORDE, and smote Job with maruelous sores by les, from the sole off the fote vnto his crowne: so that he sat vpon the grounde in the ashes, and scraped of the etter off his sores with a porsherde.

Then sayde his wife vnto him: Dost thou yet cotynue in thy perfectnesse? curse God, 7 dye. But Job sayde vnto her: Thou speakest like a foolish woman. Seinge we haue receaued prosperite at the honde of God, wherefore shulde we not be content with aduersitee also? In all these thinges, dyd not Job synne with his lippes.

Now when Jobs frendes herde of all y trouble, that happened vnto him, there came thre off them, euery one from his owne place: namely, Eliphaz the Themanite, Baldad the Suhite, and Sophar the Naamathite.

For they were agreed together to come, to shewe their compassion vpon him, and to comforte him. So when they lifte vp their eyes a farre off, they knewe him not.

## The boke of Job.

Then they cried, and wepte: then euery one off them rente his clothes, and sprynckled dust vpon their heades in the ayre. They sat them downe by him also vpon the grounde, viij. dayes and viij. nightes. Neither was there any of them that spake one worde vnto him, for they sawe that his payne was very greate.

### The III. Chapter.

**A**fter this opened Job his mouth, and cursed his daye, and sayde: lost be that daye, wherein I was borne: and the night, in the which it was sayde: there is a man hidde conceaued. The same daye be turned to darcknesse, and not regarded of God from aboue, neither be shyned vpon w light: but be couered with darcknesse, and the shadowe of death. Let the dymme cloude fall vpon it, and let it be lapped in with sorowe. Let the darcknesse ouercome y night, let it not be reckened amonge the dayes off the yere, ner counted in the monethes. Despyed be that night, and discommended: let them that curse the daye, geue it their curse also, euen those that be ready to rayse vp Leuiathan. Let the starres be dymme thorow darcknesse of it. Let it loke for light, but let it se none, neither the rysynge vp of the sayre moynynge: because it shut not vp the wombe that bare me, ner hyd these sorowes from myne eyes.

**D** Alas, why dyed I not in y byrth? Why dyd not I perysh, as soone as I came out of my mothers wombe? Why set they me vpon y knees? Why gaue they me suck with their breasts? Then shulde I now haue lyen still, I shulde haue slepte, and bene at rest: like as the kynges ad lordes of y earth, which buyldethem selues speciall places: As the prynces that haue greate substance of golde, 7 their houses full of syluer. O that I utterly had no beyng, or were as a thynge borne out of tyme (that is put asyde) ether as yonge children, which neuer sawe the light. There must the wicked ceasse from their tyranny,

**C** there soch as are ouerlaboured, be at rest: there are those letten out fre, which haue bene in prison, so that they heare nomore the voyce of the oppiessoure: There are small and greate: the bonde man, and he that is fre fro his master.

Wherefore is the light geuen, to him that is in mysery? and life vnto them, that haue heuy hertes? (Which longe for death, and it cometh not: for yf they might fynde the graue, they wolde be maruelous glad, as

## The iiij. Chap. Fo. ii.

those that bygge vp treasure) To the man whose waye is hyd, which God kepeth backe from him.

This is the cause, that I syghe before I eate, and my roarynges fall out like a water floude. For the thyng that I feared, is come vpon me: and the thyng that I was afrayed of, is happened vnto me. Was I not happy? Had I not quyetnesse? Was I not in rest? And now cometh soch mysery vpon me.

### The III. Chapter.

**T**hen answered Eliphaz of Theman, and sayde vnto him: If we begynne to comon with the, peradventure thou wilt be myscontene, but who can withholde himself from speakinge? Beholde, thou hast bene a teacher of many, and hast comforted the weery handes.

Thy wordes haue set vp those that were fallen, thou hast refreshed the weake knees. But now that the plague is come vpon the, thou shredest awaye: now that it hath touched thyself, thou art faint harted. Where is now thy feare of God, thy stedfastnesse, thy patience, and the perfectnesse of thy life? Considre (I praye the) who euer peryshed, beynge an innocent? Or, when were the godly destroyed? As for those that plowe wickednesse (as I haue seene myself) and sowe myscheffe, they reape y same. For whis God bloweth vpon them, they perysh, and are destroyed thorow the blast of his wrath. The roaryng of the lyon, the cryenge off the lyoness, 7 y teth off y lyons whelpes are broke. The greate lyon perysheth, because he ca get no praye and the lyons whelpes are scatred abroad.

There is spoken vnto me a thyng in counsell, which hath geuen a terrible sounde in myne eare, with a vision in the night, when men are fallen a slepe. Soch feare and drede came vpon me, that all my bones shoke. And when the wynde passed ouer by me, the hayres of my flesh stode vp.

Then stode there one before me, whose face I knewe not: an ymage there was, and the wether was still, so that I herde this voyce: Maye a man be iustified before God? Maye there eny man be indged to be cleue, by reason of his owne workes? Beholde, he hath founde vn saythfulnesse amonge his owne seruantes, and proude disobedience amonge his angels.

How moch more the shal they (that dwell

As ij



in houses of claye, whose foundation is but earth: hemoth eaten: They shalbe destroyed from the mounyng vnto the euenyng: yee they shall perishe, or euer they be awarre: and betaken awaye so cleue, that none of the shall remayne, but be deed, or euer they be awarre off it.

The V. Chapter.

**A**me me one els, yf thou canst fynde any: yee loke aboute the, vpon any of the holy men. As for the foolish man displeasure kylleth him, and anger slayeth yf ignorant. I haue sene myself, when the foolish was depergred, that his bewty was sodely destroyed: that his children were without prosperite or health: that they were slayne in the doore, and no mā to deliuer them: that his harnest was eaten vp off the hungrie: that the weakened man had spoyled it, and that the thurstie had droncke vp his riches. It is not the earth that bryngeth forth tra- uayle, nether commeth sorow out of yf grou- de: but it is man, that is borne vnto mysery, li- ke as the byrde for to fle.

**B**ut now will I speake off the LORDE, and talke of God: which doth thinges, that are vnsearcheable, and marueles without nō bre: Which geueth rayne vpo the earth, and poureth water vpon all thinges: which set- teth vp them of lowe degre, and sendeth prof- perite, to those that are in heynesse: Which destroyeth the deuycs of the soryll, so that they are not able to perforce the thynges that they take in hōde: which compaseth yf wyse in their owne craftynesse, and ouertro- weth the counsell of the wicked: In so moch that they runne in to darcknesse by fayre da- ye, and grope aboute them at the noone da- ye, like as in the night.

And so he deliuereth the poore from the swearde, from their mouth, and from the hō- de of the cruell: that the poore maye haue ho- pe, & that the mouth of the oppressoure ma- ye be stopped.

**C** Beholde, happie is the man, whom God punyssheth: therefore, despise not thou yf chas- tenyng of the Allmyghty. For though he make a wounde, he geueth a medecyne agay- ne: though he smyte, his bonde maketh who- le agayne.

He deliuereth the out of fire troubles, so that in the seuenth there can no harme touch the. In the myddest of hunger he saureth yf from death: and when it is warre, from the power of the swearde.

He shall kepe the from the perillous tonge, so that when trouble commeth, thou shalt not nedeto feare. In destruction and death thou shalt be mery, and shalt not be afraied for the beastes of the earth: But the castles in the londe shal be confederate with the, & the beastes of the felde shal geue the pea- ce.

Yee thou shalt se, that thy dwellynge pla- ce shalbe in rest: thou shalt beholde thy sub- stance, and be nemoze punysshed for synne. Thou shalt se also, that thy sede shall increa- ce, and that thy posterite shalbe as the gras- se vpon the earth. Thou shalt come to thy graue in a fayre age, like as yf come sheues are brought in to the barne in due season. Lo, this is the matter, as we oure selues ha- ue proued by experience. Therfore now that thou hearest it, take better hede to thyself.

The VI. Chapter.

**J**ob answered, and sayde: O that my misery weere reueyed, and my punyssh- ment layed in the balauces: for then shulde it be henyer, then the sonde of the sea. This is the cause, that my wordes are so so- rowfull.

For the allmyghty hath shott at me with his arrowes, whose indignacion hath dron- ke vp my sprete, and yf terribil feares of God fight agaynst me. Doth the wilde asse reare when he hath grasse? Or crieth the ore, whe- he hath fodder ynough? Maye a thynge be eaten vnseasoned, or without salt? What taist hath yf x hyte within the yoke an egg? The thinges that sometyme I might not a- waye withall, are now my meate for very so- row. O that I might haue my desyre: O yf God wolde graunte me the thyng, that I longe for: That he wolde begynne and smy- tene: that he wolde let his hende go, & heu- me downe. The shulde I haue seme cōfōrt: yee I wolde desyre him in my payne, that he shulde not spare, for I will not be agaynst yf wordes of the holy ene.

What power haue I to endure? Or what is myne ende, that my soule might be paci- ed? Is my strength the strength of stones? Or is my flesh made of brasse? Am I able to hel- pe myself? Is not my strength gone fro me, like as yf one withdrew a good rede from his frende, and forsoke the feare of God? My- ne owne brethren passe euer by me as the wa- ter broke, that hastily runneth thorow yf val- leys. But they that feare the horemost, the snow shal fall vpon them.

When their tyme cometh, they shalbe des- troyed and perishe: and when they be set on fire, they shalbe remoued out of their place. For the pathes yf they go in, are croked: they haist after vayne thinges, and shal perishe. Confide the pathes off them, & the way- es off Saba, wherein they haue put their trust. Confounded are they, that put eny cō- fidence in them: For whe they came to optey- nethe thynges that they lofed for, they we- re brought to confusion.

**E**as so are ye also come vnto me: but now that yese my mysery, ye are afraied. Dyd I desyre you, to come hyther? Or, to geue me eny off youre substance? To deliuer me from the enemies honde, or to saue me from the power off the mightie? Teach me and I will holde my tounge: and yf I do er- re, shew me wherin.

Wherfore blame ye then the wordes, that are well and truly spoken: which of you can reprove them? Saunge only that ye are so- ryll to ched mens sayenges, and can speake many wordes in the wynde. Ye fall vpon the fatherlesse, ad go aboute to ouerthrowe you- re owne frende. Wherfore loke not only v- pon me, but vpon youre selues: whether I ly, or no. Turne into youre owne selues (I praye you) be indifferent iudges, and confi- de myne vngyltynesse: whether there be eny vnrighteousnesse in my tounge, or vayne wor- des in my mouth.

The VII. Chapter.

**I**s not the life off m a vpon earth a very batayll? Are not his dayes, like the dayes of an hyred seruaunte? For like as a bonde seruaunt desyeth the shado- we, and as an hyrelinge wolde fayne haue an ende of his worke: Euen so haue I labou- red whole monethes longe (but in vayne) and many a carefull night haue I tolde. When I layed me downe to slepe, I sayde: O when shal I ryse? Agayne, I longed sore for the night. Thus am I full off sorowe, till it be darcke. My flesh is clothed with wormes, fylthynesse and dust: my slayne is wythered, and crompted together: my dayes passe ouer more spedely, the a weener can weene out his webbe, and are gone, or I am awarre. O re- membre, that my life is but a wynde, ad that myne eye shal nomore se the pleasures therof: yee and that none other mans eye shal se me any more. For yf thou fasten thine eyes vpon me, I come to naught, like as a cloude is cō- sumed and vanyshed awaye, euen so he that

goeth downe to hell, commeth nomore vp, ner turneth agayne in to his house, nether shall his place knowe him any more.

Therfore I will not spare my mouth, but will speake in the trouble of my sprete, in yf byrternesse of my mynde will I talke. Am I a see or a whalsylly, that thou kepest me so in prison? When I thynke: my bedd shal com- forte me, I shall haue some refresching by talkyng with myself vpon my couche: The troublest thou me with dreames, ad makest me so afraied thowow visions, that my soule wyll her rather to be hanged, and my bo- nes to be deed.

I can se no remedy, I shall lyue nomore: O spare methen, for my dayes are but vayne. What is man, that thou hast him in soch re- putacion, and setteest somoch by him? Thou takest diligent care for him, and sodely deest thou trye him.

Why goest thou not fro me, ner lettest me alone, so longe till I swallow downe my spet- le? I haue offended, what shal I do vnto yf, O thou preseruer off men? Why hast thou made me to stonde in thy waye, and am so he- uya burden vnto myself? Why doest thou not forgue me my synne? Wherfore takest thou not awaye my wickednesse? Beholde, now must I slepe in the dust: and yff thou se- test me tomorrow in the mounyng, I shalbe gone.

The VIII. Chapter.

**Z**en answered Baldad the Subti- and sayde: How longe wilt thou tal- ke of soch thinges? How longe shal yf mouth speake so proude wordes? Doth God peruerre the thynge that is lausfull? Or, doth the Allmyghtie destroye the thynge that is right? Whe thy sonnes synned agaynst him, dyd not he punyssh the for their wickednesse? Off thou woldest now resorte vnto God by tymes, and make thine humble prayer to yf Allmyghtie: yf thou woldest lyue a pure and a godly life: shulde he not wake vp vnto the immediately, & geue the the bewtie of righ- tynousnesse agayne? In so moch, that whe- re i so euer thou haddest litle a fore, thou shuldest now haue greate abundaunce. Enquere of them that haue bene before the, search dili- gently amonge thy forefathers: Namely, yf we are but of yesterdage, and confide not, that oure dayes vpon earth are buth a very shadow. They shall shewe the, they shall tell the, yee they will gladly confesse the sa- me.



**B** Maye a reffhe be grene without moyf-  
neffe: maye the grasse growe without wa-  
ter? No: but (or euer it be shot forth, and or  
euer it be gathered) it wythereth, before eny  
other herbe. Euen so goeth it with all them,  
that forget God: and euen thus also shal the  
ypocrytes hope cometo naught. His confi-  
dence shalbe destroyed, for he trusteth in a  
spydres webbe.

He leeneth him vpon his house, but he shal  
not stonde: he holdeth him fast by it, yet shal  
he not endure. Oft tymes a thinge doth  
flourish, and men thynke that it maye abyde  
the Sonnes hyne: it shuterth forth the braun-  
ches in his garden, it takerth many rotes, in  
so moch that it is like an house off stones.

But yf it be taken out off his place, euery  
man denyeth it, sayenge: I knowe the not.  
Lo, thus is it w<sup>th</sup> him, that reioysseth in his  
owne deinges: and as for other, they growe  
out of the earth.

Beholde, God will not cast awaye a ver-  
tuous man, nether wil he helpe the vngodly.  
Thy mouth shal be fyll with laughynge, ad  
thy lippes with gladnesse. They that hate  
the, shalbe confounded, & y<sup>e</sup> dwellinges of y<sup>e</sup>  
vngodly shal cometo naught.

The IX. Chapter.

**J** Ob answered, and sayde: As for y<sup>e</sup>  
I knowe it is so of a treuth, y<sup>e</sup> a man  
compared vnto God, can not be iusti-  
fied. Yf he wil argue with him, he shall not  
be able to answer him vnto one amonge a  
thousande. He is wyse of hert, and mightie in  
strength. Who euer prospered, that toke par-  
te agaynst him? He translaterth the mountay-  
nes, or euer they be awarre, & ouerthroweth  
them in his wrath. He remoueth the earth  
out of hir place, that hir pilers shake with-  
all. He commaundeth the Sone, & it ryseth  
not: he closeth vp the starres, as it were vn-  
der a signet. He himself alone spredeth cut y<sup>e</sup>  
heauens, and goeth vpon the waves of the  
see. He maketh the waynes of heauen, the O-  
rions, the vj. starres and the secrete places  
of the south. He doth greates chinges, soch as  
are vnsearcheable, yee and wonders without  
nombre.

Yf he came by me, I might not loke vpon  
him: yf he wente his waye, I shulde not per-  
ceane it. Yf he be haisty to take eny thinge  
awaye, who wil make him restore it agayne?  
Who wil saye vnto him: what doest thou?  
He is God, whose wrath no man maye with-  
stode: but the proudest of all must stoupe vn-  
der him. How shulde I then answer him? or,

what wordes shulde I fynde out agaynst  
him? Yet though I be righteous, yet will I  
not geue him one worde agayne, but mekely  
submytte my self to my iudge. All be it that  
I call vpon him, and he heare me, yet am I  
not sure, y<sup>e</sup> he hath herde my voyce: he trou-  
bleth me so with the tempest, and woundeth  
me out of measure without a cause. He will  
not let my spiete be in rest, but fylleth me w<sup>th</sup>  
bytternesse.

Yf men will speake of strength, he is the  
strongest of all: yf me will speake of righteouf-  
nes, who darre be my recorder? yf I will ius-  
tifie my self, myne owne mouth shal condemne  
me: yf I will put forth my self for a perfect  
man, he shal proue me a wicked doer: for  
that I shulde be an innocent, my conscience  
knoweth it not, yee I my self am weary off  
my life.

This onethinge wil I saye: He destroyeth  
both the righteous & vngodly. And though  
he slaye sodenly w<sup>th</sup> the scourge, yet laugheth  
he at the punishment of the innocent. As  
for the woulde, he geueth it ouer in to the po-  
wer of the wicked, soch as the rulers be, wher  
of all londes are full. Is it not so? where is  
there eny, but he is soch one?

My dayes haue bene more swifte, then a  
runner: they are gone sodenly, and haue sene  
no good thinge. They are passed awaye, as  
the shippes that be good vnder sale, and as  
the Aegle that hasteth to the pray. When  
I am purposed to forget my complainynges  
to chaunge my countenance, and to cofor-  
te my self: then am I afayed of all my wor-  
kes, for I knowe, thou fauourest not an euil  
doer. Yf I be then a wicked one, why haue I  
laboured in vayne? Though I washed my  
self with snowe water, and made myne hon-  
des nether so cleane, yet shuldest thou dyppe  
me in y<sup>e</sup> myre, & myne owne clothes shulde de-  
fyle me. For he y<sup>e</sup> I must geue answer vnto,  
and with whom I go to lawe, is not a man  
as I am. Nether is there eny dayes man to  
reproue both the partes, or to laye his hode  
betwixte vs. Let him take his rod awaye  
from me, yee let him make me nomore afayed  
of him, and then shal I answer him with-  
out eny feare. For as longe as I am in soch  
fearefulnesse, I can make no answer: And  
why? it greueth my soule to lyue.

The X. Chapter.

**W**herthelesse, now will I put forth  
my wordes: I wil speake out of the  
very heynesse off my soule, and wil

saye vnto God: O do not condemne me, but  
shewe me the cause, wherfore thou iudgest  
me on this maner. Thinkest thou it well do-  
ne, to oppresse me, to cast me off beinge a wor-  
ke of thy hondes? and to manteyne the coun-  
sell of the vngodly? Hast thou fleshy eyes  
then, or doest thou loke as man lokech? Are  
thy dayes as the dayes of man, and thy yea-  
res as mans yeares? that thou makest soch  
inquisition for my wickednesse, and searchest  
out my synne? where as (notwithstandinge)  
thou knowest that I am no wicked person, &  
that there is no man able to deliuer me out  
of thine honde. Thy hondes haue made me,  
& fashioned me altogether rounde aboute,  
wilt thou then destroye me sodely? O remem-  
ber (I beseeke the) how that thou madest me  
of the mould of the earth, and shalt bryn-  
ge me to earth agayne.

Hast thou not milked me, as it were mylke:  
and turned me to cruddes like chese? Thou  
hast couered me with synne and flesh, and  
ioyned me together with bones & synowes.  
Thou hast graunted me life, and done me  
good: and the diligent he doeth that thou tokest  
vpon me, hath preserued my spiete.

Though thou hydest these thinges in thi  
nebert, yet am I sure, that thou remembrest  
the all. Wherfore didest thou kepe me, when  
I synned, and hast not clenfed me from myne  
offence? Yf I do wickedly, wo is me therfo-  
re: Yf I be righteous, yet darre I not lift  
vp my heade: so full am I of confucion, and  
of myne owne misery.

Thou huntest me out (beynge in heynesse)  
as it were a Lyon, and troublest me out of  
measure. Thou bungest fresh witnessses a-  
gaynst me, thy wrath increaseth thou vpon  
me, very many are the plagies that I am in.  
Wherfore hast thou brought me out of my  
mothers wombe? O that I had perished, &  
that no eye had sene me. Yf they had caried  
me to my graue, as soone as I was borne,  
then shulde I be now, as though I had ne-  
uer bene.

Shall not my short life come soone to an  
ender? O holde the from me, let me alone, that  
I maye ease my self a litle: afore I go thy-  
ther, from whence I shal not turne agayne:  
Namely, to that londe of darcknesse & sha-  
dowe of death: yee in to that darck cloudy  
londe & deadly shadowe, where as is no or-  
die, but terrible feare as in the darcknesse.

The XI. Chapter.

**Z** en answered Sophar the Naama-  
thite, and sayde: Shulde not he that  
maketh many wordes, be answered?

Shulde he that bableth moch, be commen-  
ded therein? Shulde men geue eare vnto the  
only? Thou wilt laugh other men to scorne,  
& shal no body mocke the agayne: Wilt thou  
saye vnto God: The thinge that I take in  
honde, is perfecte, & I am cleane in thy sight?  
O that God wolde speake, and open his lip-  
pes agaynst the, that he might shewe the  
(out of his secrete wysdome) how many fol-  
de his lawe is: then shuldest thou knowe,  
that God had forgotten the, because of thy  
synnes.

Wilt thou fynde out God with thy sekyn-  
ge? wilt thou attayne to the perfectnesse of  
the Allmightie? He is hyer the heauē, what  
wilt thou do? Deper the hell, how wilt thou  
then knowe him? His length exceedeth the  
length of the earth, and his bredth y<sup>e</sup> bredth  
of the see. Though he turne all thinges vp  
syde downe, close them in, or thrust the toge-  
ther, who darre check him therfore?

For it is he, that knoweth the vanite of  
men: he seyth their wickednesse also, shulde  
he not then conside it? A vayne body exal-  
teth him self, and the sonne of man is like a  
wyld asses foale. Yf thou haddest new a  
right herte, & liftest vp thine hondes towar-  
de him: yf thou woldest put awaye the wic-  
kednesse, which thou hast in honde, so that  
no vngodlynesse dwelt in thy house: Then  
mightest thou lift vp thy face without sha-  
me, the shuldest thou be sure, and haue no ne-  
de to feare.

Then shuldest thou forget thy misery,  
and thynke nomore vpon it, then vpon the  
waters that runne by. Then shuldesthy life  
be as cleare as the noone daye, and sprynge  
forth as the mounyng. Then mightest thou  
haue comfort, in the hope that thou hast:  
& slepe quietly, when thou art buried. Then  
shuldest thou take thy rest, and nomore to ma-  
ke the afayed, yee many one shulde set moch  
by the. As for the eyes of the vngodly, they  
shal be consumed, and not escape their hope  
shalbe misery and sorow of mynde.

The XII. Chapter.

**S** O Job answered, and sayde: Then  
(no doute) ye are the men alone, and  
wysdome shal perish with you. But  
I haue vnderstoddinge as well as ye, and am  
no lesse then ye. Yee who knoweth not these  
thinges: Thus he that calleth vpon God, and  
whom God heareth, is mocked of his negh-  
boure: the godly & innocent man is laugh-  
ed to scorne. Godlynesse is a light despy-  
sed in y<sup>e</sup> hertes of the rich, & is set forthem to  
fomble vpon.



## The boke of Job.

## The xiii. Chap.

The houses of robbers are in wealth and prosperite, & they that maliciously medle agaynst God, dwel without care: yee God geueth all thinges richely with his honde.

**B** Are the catell, & they shal enfourme the: the foules of the ayre, and they shal tell y: Speake to the earth, and it shal shewethe: Or to the fyshes of the see, and they shal certifie the. What is he, but he knoweth, that yf hōde of the LORDE made all these? In whose honde is the soule of every lyuynge thinge, and the breth of all men. Haue not the eares pleasure in hearinge, and the mouth in tastinge the thinge that it eateth? Amonge olde personnes there is wysdome, and amonge the aged is vnderstōdinge. Yee with God is wysdome and strength, it is he that hath counsell & foreknowlege. Yf he breake downe a thinge, who can set it vp agayne? Yf he shutt a thinge, who wil open it? Beholde, yf he witholde the waters, they drye vp: Yf he let the go, they destroye the earth. With him is strength and wysdome: he knoweth both the disceauer, and him that is disceaued.

**C** He carieth awaye the wyse men, as it were a spoyle, and bryngeth the iudges out of their wyttes. He lowseth the gyrdle of kynge, and gyrdeth their loynes with a bonde. he ledeth awaye the prestes into captiuyte, and turneth the mightie vp syde downe. He taketh the verite from out of the mouth, & disapoynteth yf aged of their wysdome. He poureth out confucion vpon prynces, and cōforteth them that haue bene oppressed. Loke what lyeth hyd in darcknesse, he declareth it opely: and the very shadowe of death bryngeth he to light. He both increaseth the people, and destroyeth them: he maketh them to multiplie, and dryneth them awaye. He chaungeth the herte of the prynces and kynge of the earth, and disapoynteth them: so that they go wādinge out of the waye, and grope in the darcke without light, stacferinge to and fro like dioncken men.

### The XIII. Chapter.

**A**ll this haue I sene with myne eye, herde with myne eare, & vnderstōde it. Loke what ye knowe, that same do I knowe also, nether am I inferior vnto you. Neuerthelesse I am purposed to talke with the Allmightie, and my desyre is to comon with God. As for you, ye are workmasters of lyes: and vnprofitable phisicians alltogether. Wolde God ye kepte youre tonge, that ye might be taken for wyse men. Therfore heare my wordes, and pondre the sentence of my lippes. Will ye make answe-

re for God with lyes, and māteyne him with disceate? Wil ye accepte yf personne of God, and intreate for him? Shal that helpe you, when he calleth you to rekenynge? Thynke ye to begyle him, as a man is begyled? Punysh you shall he and reprove you, yf ye do secretly accepte eny personne. Shal he not make you a frayed, when he sheweth himself? Shal not his terrible feare fall vpon you? you re remembraunce shal be like the dust, & you re pryde shal be turned to claye.

Holde youre tonges now, and let me speake, for there is some thinge come in to my mynde. Wherfore do I beare my flesh in my teth, and my soule in myne hondes? Lo, there is nether cōforte ner hope for me, yf he wil slaye me. But yf I shewe and reprove myne orone wayes in his sight, he is euen the same, that maketh me whole: and why there maye no Apocrite come before him, heare my wordes, and pondre my sayenges with youre eares. Beholde, though sentence were geuen vpon me, I am sure to be knowne for vngilty. What is he, that will go to lawe with me? For yf I holde my tounge, I shal dye. Neuer thelesse graunte me yf thinges, and then will I not hyde my self from the.

Withdrowe thine honde from me, & let not the fearfull drede of the make me a frayed. And then sende for me to the lawe, yf I maye answeere for my self: or els, let me speake, and geue thou the answeere. How greate are my mysdedes & synnes? Let me knowe my transgressions & offences. Wherfore hydest thou thy face, and holdest me for thine enemye? Wilt thou be so cruell & extreme vnto a flyen geleaf, and folowe vpon drye stubble? that thou layest so sharply to my charge, and wilt utterly vndoome me, for yf synnes of my yonghe? Thou hast put my fete in the stockes: thou lokest narrowly vnto all my pathes, & marrest the steppes of my fete: where as I (not withstandinge) must consume like as a foule carion, and as a cloth that is moth eaten.

### The XIII. Chapter.

**W**hat is borne of a woman, hath I but a short tyme to lyue, and is full of dyuerse miseries. He cometh vp, and falleth awaye like a floure. He styeth as it were a shadowe, and nether continueth in one state. Thynkest thou it now well done, to open thine eyes vpon such one, and to brynge me before the iudgment? Who can make it cleane, that commeth of an vnclane thinge? To body. The dayes of man are short, yf nombre of his monethes are knowne only vnto the. Thou hast apoynted him his borne

## The boke of Job.

## The xv. Chap. Fo. v.

des, he can not go beyonde them. So from him, that he maye rest a litle: vntill his daye come, which he loketh for, like as an hyreling doth.

**I**f a tre be cutt downe, there is some hope yet, that it will sproute and shute forth the brāunches agayne: for though a rote be warncolde and deed in the ground, yet whē the stocke getteth the sent of water, it will budde, and brynge forth bowes, like as when it was first planted. But as for man, when he is deed, perished and consumed awaye, what becommeth of him? The floudes when they be dried vp, & the ryuers when they be emptye, are fylled agayne thorow the flowinge waters of the see: but when man slepeth, he ryseth not agayne, vntill the heauen perish: he shal not wake vpon ner ryse out of his slepe. O that thou woldest kepe me, and hyde me in the hell, vntill thy wrath were stilled: & to apoynte me a tyme, wherin thou mightest remembre me. Maye a deed man lyue agayne? All the dayes of this my pilgrimage am I loyng, when my chaunginge shal come. Yf thou woldest but call me, I shulde obeie the: only despyse not the worke of thine owne hondes.

**S**ee thou hast nombred all my goynges, yet be not thou to extreme vpon my synnes. Thou hast sealed vp myne offences, as it were in a bagg: but be mercifull vnto my wickednesse. The mountaynes fall awaye at the last, the rockes are remoued out of their place, the waters pearse thorow the very stones by litle and litle, the floudes washe awaye the grauell & earth: Euen so destroyest thou the hope of man in like maner. Thou preuaylest agaynst him, so that he passeth awaye: thou chaungest his estate, and puttest him from the. Whether his children come to worshipe or no, he can not tell: And yf they be men of lowe degre, he knoweth not. Why le he lyeth, his flesh must haue traunyle: and why le the soule is in him, he must be in sorrowe.

### The XV. Chapter.

**W**hen answered Eliphaz the Themanite, and sayde: Shulde a wyse man geue such an answeere (as it were one that spake in the wynde) and fyll his stomacke with anger? Thou reprovest w wordes, that are no thinge worth: and speakest the thinges, which can do no good. As for shame, thou hast set it asyde, els woldest thou not make so many wordes before God: but thy wickednesse teacheth thy mouth, and so thou hast chosen the a craftsie tonge. Thine

owne mouth condemneth the, and not J: yee thine owne lippes shappe the an answeere. Art thou the first man, that euer was borne? Or, wast thou made before the hylles? hast thou herde the secrete counsell of God, that all wysdome is to litle for y? What knowest thou, yf we knowe not? What vnderstōdest thou, but we can the same? With vs are olde and aged men, yee such as haue lyued longer then thy forefathers.

**D**ost thou nomore regarde the comforte of God? but thy wicked wordes wil not suffice the. Why doth thine herte make the so proude? Why stōdest thou so greatly in thine owne conceate? Where vnto loke thine eyes, yf thy mynde is so puffed vp agaynst God & lettest such wordes go out of thy mouth? What is man, that he shulde be vnclane? what hath he (which is borne of a woman) wherby he might be knowne to be righteous? Beholde, he hath founde vnfaithfulnesse amonge his owne sanctes: yee the very heuens are vnclene in his sight. How moch more then an abhominable and vyle mā, which dryndeth wickednesse like water? I will tell the, heare me: I wil shewethe a thinge, that I knowe: which wyse men haue tolde, & hath not bene hyd from their fathers: vnto whom only the londe was geuen, chat no straunger shulde come amonge them.

**T**he vngodly despayreth all the dayes of his life, & then omitteth of a tryauntes yeares is vnknowne. A fearfull sōunde is euer in his eares, & when it is peace, yet feareth he destruction: he beleueth neuer to be deliuered out of darcknesse, the swearde is allwaye before his eyes. When he goeth forth to get his lyuynge, he thynketh planely, that the daye of darcknesse is at honde. Sorow and carefulness make him a frayed, & cōpasse him rounde aboute, like as it were a kinge with his hoost rebdy to the battayll. For he hath stretched out his honde agaynst God, & armed himself agaynst yf Allmightie. He runneth proudly vpon him, & with a stiff necke fighteth he agaynst him: where as he couereth his face with fatnesse, and maketh his body well lykynge. Therfore shal his dwellinge be in desolate citres, & in houses which nomā inhabiteth, but are become heapes of stones.

**H**e shal not be rich, nether shal his substance continue, ner increase vpon earth. He shal neuer come out of darcknesse, the flame shal drye vp his brāunches, with yf blast of the mouth of God shal he be take awaye. He wil nether applye himself to faithfulness, ner treuth, so sore is he disceaued w vanite.



## The boke of Job.

He shall perish, afore his tyme be wome out, and his honde shal not be grene. He shal be plucked of as an vntymely grape from y vine, and shal let his floure fall, as the olyue doth. For the congregacion of Apocrites is vnfructfull, & the fyre shal consume the houses of soch, as are greedy to receaue giftes. He conceaureth tranayle, he beareth myschefe, & his body bryngeth forth disceate.

### The XVI. Chapter.

**A**nswered, and sayde: I haue oft tymes herde soch thinges. Miserable geuers of comforte are ye, all the sorte of you. Shall not thy payne wordes come yet to an ende? Or, hast thou yet eny more to saye? I conde speake, as ye do also. But wolde God, that youre soule were in my soules steade: then shulde I heape vp wordes agaynst you, and shake my heade at you. I shulde comforte you with my mouth, and release youre payne with y talkinge of my lyp pes. But what shall I do? For all my wordes, my sorow wil not ceasse: and though I holde my tounge, yet wil it not departe fro me. And now that I am full of payne, and all that I haue destroyed (whereof my wyndes beare wytnesse) there stodeh vp a dyssembler to make me answer with lyes to my face. He is angrie at me, he hateth me, and gnasheth vpon me with his teth. Myne enemy shrouleth vpon me with his eyes.

**B** They haue opened their mouthes wyde vpon me, and smytten me vpon the cheke despitely, they haue eased the selues thorow myne aduersite. God hath geuen me ouer to the vngodly, and deliuered me into the hon des of y wicked. I was somtyme in wealch, but sodenly hath he brought me to naught. He hath taken me by the neck, he hath rente me, and set me, as it were a marck for him to shute at. He hath compassed me rounde aboute with his darteres, he hath wounded my loy nes, & not spared. My bowels hath he pou red vpon the grounde. He hath geue me one wounde vpon another, and is falle vpon me like a giaunte. I haue sowed a sack cloth vpon my sleynne, and lye with my strength in the dust.

**C** My face is swollē with wepinge, & myne eyes are waxen dymme. Howbeit there is no wickednesse in my hondes, and my prayer is clege. O earth, coner not my blonde, and let my crienge fynde no rowme. For lo, my witnesse is in heauen, and he that knoweth me, is aboue in the heyth. My frendes laugh me to scorne, but myne eye poureth out teares vnto God. Though a body might please w

## The xviij. Chap.

God, as oneman doth with another, yet the nombre of my yeares are come, & I must go the waye, from whence I shal not turne agayne.

### The XVII. Chapter.

**M**y breth sayleth, my dayes are shew tened, I am harde at deathes doore. I haue disceaued no man, yet must myne eye continue in heynesse. O deliuer me, and set me by the, who shall then be able to thrust my hondes together. Thou hast much holde their hertes from vnderstōdinge, therfore shall they not be set vp an hye. Repro nisseth his frendes parte of his good, but his owne childre spende it. He hath mademe as it were a byworde of the comon people, I am his gestinge stocke amōge the. My contenauce is heuy for very anger, & the mem bres of my body are become like a shadowe. Vertuous metherfore shall wel cōsider this, and the innocent shal take parte agaynst the Apocrite.

The rightuous wil kepe his waye, and he y hath cleane handes, wil euer be stronger & stronger. As for you, turne you, & get you hence, for I can not se one wyse mā amonge you. My dayes are past, my thoughtes are vanis hed awaye, which haue vered myne herte, chaunginge the night in to daye, & y light in to darcknes. Though I tary neuer so much, yet the grane is my house, and I must make my bed in the darcke. I call corrupcion my father, and the womes call I my mother and my sister. What helpeth then my longe tarienge? O, who wil fulfill the thinge, that I loke for: All that I haue, shall go downe in to the pytt, & lye with me in the dust.

### The XVIII. Chapter.

**Z**en answered Baldad the Subite, and sayde: when wil ye make an ende of youre wordes? Marcke well, and confidre, we wil speake also. Wherefore are we counted as beestes, & reputed so wyle in your sight? Why destroyest thou thy self with anger? Shal y earth be forsaken, or the ston es remoued out of their place because of y? Shal not the light of the vngodly be put out: yee the flame of his fyre shal not burne. The light shalbe darcke in his dwellinge, & his candle shalbe put out with him. His pre sumptuous goinges shal be kepte in, and his owne counsell shal cast him downe. For his fete shalbe taken in the nett, and he shal wal ke in the snare. His fete shalbe holden in the gilder, and the thurstie shal catch him. The snare is layed for him in the grounde, and a pytt fall in the waye.

## The boke of Job.

**B** Fearfulnesse shal make him a frayed on e uery syde, that he shall not knowe, where to get out. Hunger shalbe his substaunce, and mysfortune shal hange vpon him. He shall rate his owne sleynne, yee his owne armes shal be deuoure, beyng a firstborne of de ath. All his comforte and hope shal be roted out of his dwellinge, very fearfulnesse shal brynge him to the kynge. Other men shall dwell in his house (which now is none of his) and bymstone shalbe scatered vpon his hab itacion. His rotes shalbe dryed vp beneth, & aboue shal his harvest be cut downe. His remembraunce shal perish from the earth, & his name shal not be playd in the stretes: he shalbe drynen from the light into darck nesse, and be cast cleue out of the worlde. He shal necher haue children ner kyns folkes a monge his people, no ner eny posterite in his countre: yonge & olde shalbe astonysed at his death. Soch are now the dwellinges of the wicked, and this is y place of him that knoweth not God. The XIX. Chap.

**A**nswered, & sayde: How longe wil ye vere my mynde, & trouble me with wordes? Lo, tentymes haue ye repro ued me: are ye not ashamed, for to laugh me fro to scorne? yf I go wronge, I go wronge to my self. But yf ye wil enhaunce yf selues agaynst me, & accuse me to be a wicked person ne because of the shame that is come vpon me: knowethis then, yf it is God, which hath handled me so violently, & hath compassed me aboute with his scourges. Beholde, though I rie, yet violence is done vnto me, I can not be herde: Though I complaine, there is no ne to geue sentence with me. He hath hedged vp my path, I ca not get awaye, he hath set darcknesse in my gate.

**B** He hath spoyled me of myne honoure, & taken the crowne awaye from my heade. He hath destroyed me on euery syde, and I am vndone: My hope hath he taken awaye fro me, as it were a tre plucked vp by the rote. His wrath is kyndled agaynst me, he taketh me, as though I were his enemy.

His mon of warre came together, which made their waye ouer me, and beseged my dwellinge rounde aboute. He hath put my brethien farre awaye from me, and soch as were of myne acquaintaunce, are become strañ gers vnto me. Myne owne kyns folkes haue forsaken me, and my frendes haue put me out of remembraunce. The seruantes and may dens of myne owne house take me for a strañ ger, and I am become as an aleaunt in their sight.

## The xx. Chap. Job. vi.

**W**hen I call vpon my seruaut, he getteth me no answer: no though I praie him with my mouth. Myne owne wyse maye not abyde my breth, I am fayne to speake saye vnto the children of myne owne body. Yet the ve ry deserte foolles despyse me, and when I am gone from them, they speake euell vpon me. All soch as were my most familiers, abhorre me: and they whom I loued best, are turne agaynst me. My bone hangeth to my sleyn ne, and the flesh is awaye, only there is left me the sleynne aboute my teth. Haue pite vpon me, haue pite vpon me (o ye my frendes) for the hande of the LORDE hath touched me. Seynge God persecuteth me, wil ye vere me also? Haue ye not yet ynough of the trou ble of my flesh?

**O** that my wordes were witten, O that they were put in a boke: wolde God they were graue w an yron pene in leade or in stone. For I am sure, that my redeemer lyueth, and that I shall ryse out of the earth in the lat ter daye: that I shal be clothed againe with this sleynne, and se God in my flesh. Yee I my self shal beholde him, not with other but with these same eyes. My reynes are con sumed within me, when yee saye: Why do not we persecute him? we haue founde an occa sion agaynst him. But beware of the swea de, for the swearde wil be avenged of wicked nesse, and be sure, that there is a iudgment.

### The XXI. Chapter.

**Z**en answered Sophar the Naama thite, and sayde: For the same cause do my thoughtes compell me to an swere. And why my mynde is tossed here and there. I haue sufficiently herde the cheeryn ge & reprove, therfore am I purposed to ma ke answer after my vnderstōdinge. And wost thou not this, namely: that from the begyn ninge (euer sence the creacion of man vpon earth) the prayse of the vngodly hath bene shorte, and that the ioye of Apocrytes con tinued but y twindlinge of an eye: Though he be magnified vp to the heane, so that his heade reacheth vnto the cloudes: yet he pe risheth at the last like donge: In somoch y they which haue sene him, saye: Where is he? He vanysseth as a dreame, so that he can no more be founde, & passeth awaye as a vision in y night. So that the eye which sawe him before, getteth new no sight of him, & his pla ce knoweth him nomore. His childre go a beg ginge, their handes bringe the to sorow and heynesse.

From his youth his bones are ful of vyce, which shal lie downe w him in y earth. Why



## The boke of Job.

wickednesse is swete in his mouth, he hydeeth it vnder his tonge. That he fauoureth, that wyll he not forsake, but kepeth it close in his throte. The meate that he eateth, shalbe turned to the poyson of serpentes within his body. The riches yf he deuoureth, shall he perbreake agayne, for God shal drawe them out of his bely. The serpentes heade shall sucke him, and the adders tonge shall slaye him: so that he shal nomore se the ryuers and brookes of hony and butter: But labourer shal he, yf yet haue nothinge to eate. Greate trauayle shal he make for riches, but he shal not enioye them. And why? he hath oppressed the poore, and not helped them: houses hath he spoyled, and not buylded them. His bely coude neuer be fylled, therfore shal he perishe in his couetousnesse. He deuoured so greedely, yf he leste nothinge behynde, therfore his gooddes shal not prospeere. Though he had plentyousnesse of euerythinge, yet was he poore, yf therfore he is but a wretch on euery syde.

Eccl. 5. b

For though yf wicked haue neuer so much to fyll his bely, yet God shal sende his wrath vpon him, and cause his battayll to rayne ouer him: so that yf he fle the yron weapens, he shall be short with the stele bowe. The arrowe shal be taken forth, yf he go out at his backe, and a glisteringe swordethorow yf all of him, feare shal come vpon him. There shal no darcknes be able to hyde him. An vnkyndled fyre shal consume him, and ioke what remaineth in his house, it shall be destroyed. The heaven shal declare his wickednesse, yf the earth shal take parte agaynst him. The substaunce that he hath in his house, shalbe taken awaye and perishe, in the daye of the LORDES wrath. This is the porcion that yf wicked shal haue of God, and the heretage that he maye loke for of the LORDE.

Job 27. b

### The XXI. Chapter.

**A**nswered, and sayde: O heare my wordes, and amende yo<sup>r</sup> selues. Suffer me a litle, that I maye speake also, and the laugh my wordes to scorne, yf ye will. Is it with a man, that I make this disputaciō? Which yf it were so, shulde not my spiete be the in sore trouble? Marke me well, be abashted, and laye youre hāde vpon your mouth. For whē I pōndre yf conside this, I am afrayed, and my flesh is smytten with feare. Wherfore do wicked mē lyue in health and prosperite, come to their olde age, yf increase in riches? Their childers children lyue in their sight, yf their generacion before their eyes. Their houses are safe from all feare, for the rodd of God doth not smyte the. Their

Psal. 72. a  
Ierc. 12. a

Pro. 3. b  
Hcb. 12. a

## The xxi. Chap.

bullocke gend'reth, and that not out of tyme, their cow calueth, and is not vnfructfull.

They sende forth their children by flockes, and their sonnes lede the daunce. They beare with them tabrettes and harpes, and haue instrumentes of musick at their pleasure. They spende their dayes in welchynesse: but suddenly they go downe to hell. They saye vnto God: go from vs, we desyre not the knowlege of thy wayes. What maner of felow is the Allmightie, that we shulde serue him? What profit shulde we haue, to submitte oure selues vnto him? Lo, there is utterly no goodnesse in them, therfore will not I haue to do with the counsell of the vngodly. How oft shal the candle of yf wicked be put out: how oft commeth their destruccion vpon them? O what sorowe shal God geue them for their parte in his wrath? Yee they shal be euen as chaffe before the wynde, and as dust that the storme carieth awaye.

And though God saue their childre from soch sorowe, yet wil he so reward the felowes, that they shal knowe it. Their owne destruccion and misery shal they se with their eyes, and drynke of the fearfull wrath of the Allmightie. For what carneth he, what become of his household after his death? whesomethes passe awaye swifter then an arrowe. In as much the as God hath yf hyest power of all, who can teach him eny knowlege? One dyeth now when he is mightie yf at his best, rich and in prosperite: euen when his bowels are at the fattest, and his bones full of marrow. Another dyeth in sorowe and heynesse, and neuer had good daies. Now slepe they both a like in the earth, yf the wormes couer them. But I knowe what ye thinke, yee and what ye ymagin agaynst me vnrighteously. For ye saye: where is the pynces palace? where is the dwellinge of the vngodly? Are eny man that goeth by the waye, and (yf ye will) not regarde their tokens yf dedes? he shal tell you, that the wicked is kepte vnto the daye of destruccion, and that the vngodly shalbe brought forth in the daye of wrath. Who darre reprove him for his wayes to his face? who rewardeth him for the vngodlynesse that he doth? Yet shal he be brought to his graue, and watch amonge the heape of the deed. The shal he be fayne to be buried amonge the stones by the broke syde. All men must folowe him, yf there are innumerable gone before him. O how wayne is the comforte yf ye geue me? Are not youre answeres cleane contrary to right and treuth?

### The XXII. Chapter.

## The boke of Job.

**S** Eliphaz the Themanite gaue answere, yf sayde: Maye a man be compared vnto God in wysdome, though he seme to himself, for to be like him? What pleasure hath God in yf thou art righteous? Or what doth it profite him, yf thy wayes are perfecte? Is he afrayed to reprove the, yf to steppeth forth w<sup>th</sup> the into iudgment? Cometh not this for yf greate wickednesse, yf for thine vngodly dedes which are innumerable? Thou hast take the pledge from thy brethre for naught, yf robbed the naked of their clothinge: To soch as were weery, hast thou geuen no water to drynke, thou hast withdrawe bread fro the hungry: Shulde soch one the as yfeth violence, w<sup>th</sup>ge yf oppression (doinge all thinges of parcialyte, yf harynge respecte of persones) dwell in the lode? Thou hast sent wyddowes awaye emptye and oppressed the poore fatherlesse.

Therfore art thou compassed aboute with snares on euery syde, yf sodely vexed w<sup>th</sup> feare. Shuldest thou the se no darcknesse? Shulde not the water floude runne ouer the? Now because yf God is hyer the the heavens, yf be cause thou seist yf the starres are so hye, wilt thou therfore saye: Tush, how shulde God knowe? Doth his dominion reach beyonde the cloudes? Tush, the cloudes couer him, yf he maye not se, for he dwelleth in heaven. Well, thou wilt kepe the olde waye, yf all wicked mē haue gone: both olde yf yonge, whose foundation is a runnyng water, which saye vnto God: go from vs, and after this maner: Tush, what wil the Allmightie do vnto vs? where as he (not with stōdinge) fylleth their houses w<sup>th</sup> all good. Which meanynge of the vngodly be farre frome. For w<sup>th</sup> ioy shal the godly, and with gladnesse shal the innocent se, that their increase shal be heuen downe, yf their posterite consumed with the fyre.

Therfore recōcile the vnto God, yf be content, so shal all thinges prospeere w<sup>th</sup> the right well. Receaue the lawe at his mouth, yf laye vpon his wordes in thine herte. For yf thou wilt turne to the Allmightie, thou shalt stonde fast, yf all vnrighteousnesse shal be farre from thy dwellinge: he shal geue thee an harvest, which in plenty yf abundaunce shal exceede the dust of the earth, and the golde of Ophir like ryuer stones. Deete the Allmightie his owne self shal be thine harvest, yf the heape of thy money. Then shalt thou haue thy deliuer in the Allmightie, yf lift vpon thy face vnto God. The shalt thou make thy prayer vnto him, yf he shal heare the, yf thou shalt kepe thy promyses. The, loke what thou takest in

## The xxiiij. Chap. Jo. viij.

honde, he shal make it to prospeere with the, and the light shal shyne in thy wayes. For who so humbleth himself, him shal he set vp: and who so loketh mekely, shalbe healed. Yf thou be innocēt, he shal saue the: and thorow the vngiltynesse of thine handes shalt thou be deliuered.

### The XXIII. Chapter.

**A**nswered, and sayde: My sayenge is yet this daye in bytternes, and my hande heuy amonge my growinges. O that I might se him yf fynde him: O that I might come before his seate, to pleate my cause before him, and to fyll my mouth with argumentes: That I might knowe, what answere he wolde geue me: yf that I might vnderstonde, what he wolde saye vnto me. Will he pleate agaynst me with his greate power yf strength, or wyll he leane him self vnto me? Oh no, let him not do so with me. But let hym geue me like power to go to lawe, then am I sure to wyne my matter. For though I go before, I fynde him not: yf I come behynde, I can get no knowlege of him: Yf I go on the left syde to pōndre his wordes, I can not atteyne vnto them: Agayne, yf I go on the right syde, he hydeeth himself, yf I can not se him. But as for my waye, he knoweth it: yf trieth me as yf golde in yf fyre.

Sap. 3. a  
1. Pet. 1. 1

Neuertheles my fete kepe his path, his hyestrete haue I holden, and not gone out of it. I haue not forsaken the comaundement of his lippes, but loke what he charged me with his mouth, that haue I shutt vp in my herte. It is he himself alone, who will turne him back: he doth as him listeth, and bryngeth to passe what he wil. Herewardeth me into my bosome, yf many other thinges mo doth he, as he maye by his power. This is yf cause, that I shrenke at his presence, so that when I conside him, I am afrayed of him. For in so much as he is God, he maketh my herte soft: and seynge that he is Allmightie, he putteth me in feare. Thus can not I get out of darcknesse, the cloude hath so couered my face.

### The XXIII. Chapter.

**C**onsideringe then that there is notyng me hyd from the Allmightie, how hap peneth it, that they which knowe him, wil not regarde his dayes? For some mē there be, that remoue other mē's londe markes: that robbe them of their catell, and kepe the same for their owne: that dryue awaye the asse of the fatherlesse: that take yf wyddowes ore for a pledge: that thrust the poore out of the waye, yf oppresse the symple of the world.

Deu. 19. c  
27. c  
Exo. 22. c

Exo. 23. a



together. Beholde, the wilde asses in y<sup>e</sup> be-  
ferte go by tymes (as their maner is) to spoyle:  
yeete the very wilbernesse ministrerth foode  
for their children. They reape the come fel-  
de that is not their owne: and gather the gra-  
pes out of his vynyarde, whom they haue  
oppressed by violence. They are the cause y<sup>e</sup>  
so many men are naked and bare, hauyn-  
ge no clothes to couer them and kepe them  
from colde: So that when the showers in  
the mountaynes haue rayned vpon them, z  
they be all wett, they haue none other succu-  
re, but to kepe them amonge the rockes.

They spoyle the suckinge fatherlesse chil-  
dren, and put the poore in prison: In so moch  
that they let them go naked without clothin-  
ge, and yet the y<sup>e</sup>ugrie beare the sheenes.  
The poore are to labour in their oyle  
mylles, yee a<sup>n</sup> treade in their wyne pres-  
ses, and yet they crye. The whole cite  
crieth vnto t<sup>e</sup> LORDE with sighinge, the  
soules of the layne make their complaynte:  
But God destroyeth them not for all this,  
where as they (not w<sup>th</sup> standing) are rebellious  
and disobedient enemies: which seke not his  
light and waye, ner turne agayne in to his  
path. Tymely in the mornynge do they ary-  
se, to murther the synple and poore, z in the  
night they go a stealinge.

The eye of the vngodly is like the aduou-  
terer, that wayteth for the darcknesse, and sa-  
yeth thus in him self: Tush, there shal no mā  
se me, z so he dysgyseth his face. In the night  
season they search the houses, and hyde them  
selues in the daye tyme, but wil not knowe y<sup>e</sup>  
light. For as soone as the daye breaketh, the  
shadowe of death commeth vpo<sup>s</sup> them, and  
they go in horrible darcknesse. The vngodly  
is very swyft: O y<sup>e</sup> his porciō also vpo<sup>s</sup> earth  
were swyfter then y<sup>e</sup> runnyng water, which  
suffreth not y<sup>e</sup> shipmā to beholde the saye z  
pleasūt vynyardes. O y<sup>e</sup> they (for the wicked  
nesse which they haue done) were drawn to  
the hell, sooner thē snowe melteth at the hea-  
te. O y<sup>e</sup> all cōpassion vpon thē were forgottē:  
y<sup>e</sup> their daynties were wormes: that they we-  
re clene put out of remembraunce, z vterly  
hewē downe like an vnfrutefull tre. For they  
manteine the baren, z make them y<sup>e</sup> they can  
not beare, z vnto wyddowes they do no go-  
od. They plucke downe the mightie w<sup>th</sup> their  
power, z when they them selues are gotten  
vp, they are neuer without feare, as longe as  
they liue. And though they might be safe, yet  
they wil not receaue it, for their eyes loke v-  
pon their owne wayes. They are exalted for  
a litle, but shortly are they gone, brought to

extreme ponerte, z take out of the waye: yee  
z vterly plucke of as the eares of come. Is  
it not so? Who wil thē reprove me as a y<sup>e</sup>ar,  
z saye y<sup>e</sup> my wordes are nothinge worth?

The XXV. Chapter.

Then answered Baldad the Suhite, z  
sayde: power z feare is with him  
aboue, that maketh peace (sittinge) in  
his bynesse, whose men of warre are innume-  
rable, and whose light aryseth ouer all. But  
how maye a man cōpared vnto God, be infi-  
nited? O, how can he be clene, that is borne of  
a woman? Beholde, the Moone shyneth no  
thinge in comparison to him, z the starres a-  
re vnclene in his sight. How moch more thē  
mā, that is but corrupcion: and the some of  
man, which is but a worme?

The XXVI. Chapter.

Job answered, and sayde: O how bel-  
pest thou the weaker? what comfort  
gennest thou vnto him that hath no  
strength? Where is y<sup>e</sup> cōsell y<sup>e</sup> thou shuldest  
geue him, which hath no wysdome? Wilt  
thou so shewethine excellent rightuousnes?  
Before whom hast thou spoken those wor-  
des? Who made the breth to come out of y<sup>e</sup>  
mouth? The giants z worthies y<sup>e</sup> are slay-  
ne, z lye vnder y<sup>e</sup> wolde w<sup>th</sup> their cōpanions:  
yee z all they which dwell beneth in the hell  
are not hyd frō him, z the very destruccion it  
self cā not be kepte out of his sight. He stret-  
cheth out y<sup>e</sup> north ouer the emptie, z hāgeth  
y<sup>e</sup> earth vpo<sup>s</sup> nothinge. He byndeth y<sup>e</sup> water  
in his cloudes, that they fall not downe toge-  
ther. He holdeth back his stole, that it cā not  
be sene, and spredeth his cloudes before it.

He hath cōpased the waters w<sup>th</sup> certayne  
boundes, vntill the daye z night come to an  
ende. The very pilers of heauē treble z qua-  
ke at his reprose. He stilleth the see with his  
power, z thorow his wysdome hath he set  
forth y<sup>e</sup> wolde. With his spiete hath he gar-  
nished the heauē, z with his hande hath he  
wounded the rebellious serpēt. This is now  
a shorte summe of his doynges. But who is  
able sufficiently to rehearse his workes?  
Who can perceaue and vnderstonde y<sup>e</sup> thō  
dre of his power? The XXVII. Chap.

Job also proceeded and wote forth in  
his communicacion, sayenge: As tru-  
ly as God lyueth (which hath taken  
awaye my power from me) z the Allmightie,  
that hath vered my mynde: My lippes shal  
talke of no vanite, and my tounge shal speake  
no disceate, whyle my breth is in me, and as  
longe as the wynde (that God hath geuen  
me) is in my nostrils.

God seabydde, that I shulde graunte you  
re cause to be right. As forme, vntill myne  
ende come wil I neuer go from myne innocen-  
cy. My rightuous dealynge wil I kepe fast,  
z not forsake it: For my conscience reproveth  
me not in all my conuersacion. Therefore my-  
ne enemy shal be founde as the vngodly, z he  
y<sup>e</sup> taketh parte agaynst me, as the vnright-  
uous. What hope hath y<sup>e</sup> Xpocrite, though  
he haue greate good, and though God geue  
him riches after his hertes desyre? Doth  
God heare him the sooner, whē he crieth vn-  
to him in his necessite? Hath he soch pleasure  
z delyte in the Allmightie, that he darre all-  
waye call vpon God? I wil teach you in the  
name of God, z the thinge that I haue of y<sup>e</sup>  
Allmightie, wil I not kepe from you. Behol-  
de, ye stonde in y<sup>e</sup> owne conceate, as though  
ye knew all thinges. Wherefore then do ye go  
aboute w<sup>th</sup> soch vayne wordes, sayenge: This  
is the porcion that the wicked shal haue of  
God, z the heretage that Tyrautes shal re-  
ceave of y<sup>e</sup> Allmightie. If he get many chil-  
dren, they shal perish w<sup>th</sup> the swearde, z his pos-  
terite shal haue scarcenesse of bried. Loke  
whē he leaueth behinde him, they shal dye  
z be buried, z no man shal haue pite of his  
wyddowes. Though he haue as moch mo-  
ney as the dust of the earth, z raymēt as rea-  
dy as the claye, he maye well prepare it: but  
the godly shal put it vpon him, and the inno-  
cēt shal deale out the money. His house shal  
endure as the moth, z as a bothe that the  
watchman maketh. When the rich man dy-  
eth, he carieth nothinge with him: he is go-  
ne in y<sup>e</sup> twyncklynge of an eye. Destruccion  
taketh holde vpo<sup>s</sup> him as a water floude, z y<sup>e</sup>  
tēpest stealeth him awaye in the night sea-  
son. A vehement wynde carieth him hence, z  
departeth: a storme plucketh him out of his  
place. It russheth in vpon him, and spareth  
him not, he maye not escape from the power  
therof. Than clappemē their hōdes at him,  
yee and ieast of him, whē they loke vpon his  
place.

The XXVIII. Chapter.

There are places where syluer is mol-  
ten, z where golde is tryed: where yon  
is dygged out of the grounde, z sto-  
nes resolved to metall. The darcknes shal on-  
ce come to an ende, he can seke out the groun-  
de of all thinges: the stones, the darcke, z the  
horrible shadowe. w<sup>th</sup> the ryuer of water par-  
teth he a sūder the straunge people, y<sup>e</sup> kno-  
weth no good neyghbourhede: soch as are  
rude, vnmanerly z boyseous. He bryngeth  
foode out of the earth, z y<sup>e</sup> which is vnder,  
consumeth he with fyre. There is founde a

place, whose stones are clene Saphires, and  
where y<sup>e</sup> clottes of the earth are golde. The-  
re is a waye also that the byrdes knowe not,  
that no vulturs eye hath sene: wherin y<sup>e</sup> prou-  
de z hye mynded walke nat, z where no lyon  
commeth. There putteth he his honde vpon  
the stony rockes, z ouerthroweth the moun-  
taynes. Ryuers flowe out of the rockes, z lo-  
ke what is pleasaunt, his eye seyth it. Out  
of droppes bryngeth he greate floudes toge-  
ther, z the thinge that is hyd bryngeth he to  
light. How commeth a man then by wysdō  
me? Where is the place that men synde vn-  
derstandinge? Verely no man can tell how  
worthy a thinge she is, nether is she founde in  
the lōde of the lyuynge. The depe sayeth: she  
is not in me. The see sayeth: she is not with  
me. She can not be gotten for the most sy-  
ne golde, nether maye the pryce of her be  
bought with eny moneye. No wedges of  
golde of Ophir, no precious Onix stones, no  
Saphires maye be compared vnto her. No,  
nether golde ner Christall, nether swete o-  
dours ner golden plate. There is nothinge so  
worthy, or so excellēt, as onceto be named vn-  
to her: for perfecte wysdome goeth farre be-  
yonde thē all. The Topas that cometh out  
of Inde, maye in no wyse be likened vnto  
her: yee no maner of apparell how pleasaunt  
and saye so euer it be.

From whēce then commeth wysdome? z  
where is the place of vnderstandinge? She  
is hyd from the eyes of all men, yee z frō the  
soules of the ayre. Destruccion z deatch saiet  
we haue herdetell of her w<sup>th</sup> oure eares. But  
God seyth hir waie, z knoweth hir place. For  
he beholdeth the endes of the woude, and lo-  
keth vpon all that is vnder the heauē. Whē  
he weyed the wyndes, z measured y<sup>e</sup> waters:  
whē he set the rayne in ordie, and gauethe  
mightie floudes a lawe: Thē dyd he se her,  
thē declared he her, prepared her and knewe  
her. And vnto man he sayde: Beholde, to fea-  
re the LORDE, is wysdome: z to forsake euell,  
is vnderstandinge. The XXIX. Chap.

Job proceeded and wote forth in  
his communicacion, sayenge: O y<sup>e</sup> I  
were as I was in the monethes by-  
past, z in the dayes whē God preserved me:  
whē his light shyned vpon my heade: whē  
I wente after the same light z shyne enē tho-  
row the darcknesse. As it stode w<sup>th</sup> me, whē I  
was welthy z had ynough: whē God pros-  
pered my house: whē the allmightie was  
with me: whē my housholde folkes stode a-  
bout me: whē my wayes rāme ouer w<sup>th</sup> but-  
ter, z whē the stony rockes gaue me ryuers

Eccli. i. a  
7. c  
Iacob. i. a  
3. Reg. 3. b  
4. c  
Pro. 2. a  
Sap. 7. b

Psal. 110. b  
Pro. 1. a  
9. b  
Eccli. 1. c



of oyle: when I wentethorow the cite vnto the gate, & whē they set me a chayre in y<sup>e</sup> streete: whē the yonge mē (as soone as they sawe me) hyd the selues, & when the aged arose, & stode vp vnto me: whē the princes left of the ir talkinge, & laied their hādetothair mouth: whē the mightie kepte still their voyce, and whē their tonges cleued to the rofe of their meuthes. When all they y<sup>e</sup> herde me, called me happie: & when all they y<sup>e</sup> sawe me, wysshed me good. For I deliured y<sup>e</sup> poore: whē he cried, & the fatherlesse y<sup>e</sup> wanted helpe. & I y<sup>e</sup> shulde haue bene lost, gaue me a good worde, & y<sup>e</sup> widdowes hert praied me. And why? I put vpon me righteuousnes, which couered me as a garnēt, & equite was my crowne. I was an eye vnto the blynde, & a fōter to the lame. I was a father vnto the poore, & whē I knew not their cause, I sought it out diligētly. I brake the chafes of y<sup>e</sup> vnrightheus, & plucte the spoyle out of their teth.

Gen. 14. c

**C** Therefore, I thought verely, y<sup>e</sup> I shulde haue dyed in my nest: & y<sup>e</sup> my dayes shulde haue bene as many as the sondes of the see. For my rote was spied out by the waters syde, & the reuolay vpo my come. My hono<sup>r</sup> encreased more & more, and my bowe was euer the stronger in my hande. Vnto me men gaue care, me they regarded, & w<sup>o</sup> silence they taried for my counsell. If I had spoken, they wolde haue it none other wayes, my wordes were so well taken amongethē. They wayted for me, as the earth doth for the rayne: & gaped vpon me, as the troude doth to receaue the latter shower. When I laughed, they knew well it was not earnest: & this testimony of my countenance pleased thē nothinge at all. When I agreed vnto their waye, I was the chiefe, & sat as a kynge amongethē his seruantes: Or as one that comforteth soch as be in heuynesse. The XXX. Chapter.

**A** Vt now they that are my inferiours & yonger then I, haue me in derision: yee enē they, whose fathers I wolde haue thought some to haue set w<sup>o</sup> the dogges of my catell. The power & strenght of the ir hādes might do me no good, & as for their age, it is spēt & past awaye without eny profite. For very misery & hunger, they wente aboute in the wilderness like wretches & beggers, pluckynge vp herbes from amongethē bushes, & the Jumpers rote was their meate. And when they were dryuen forth, men cried after them, as it had bene after a thefe. Their dwellinge was beside foule brokes, yee in the caues & vennies of the earth. Vpo the daye heeth wēt they aboute crienge, & in the

brume hilles they gathered them together. They were the child: en of fooles & vylanes, which are deed awaye frō the worlde. Now am I their songe, & am become their iestinge stocke. they abhorre me, they fle farre frome & stayne my face w<sup>o</sup> spetle. For y<sup>e</sup> LORD hath opened his quyuer, he hath byrte me, & put a bydle in my mouth. Vpon my righte hande they rose together agaynst me, they haue hurte my fete, made awaye to destroye me, & my path haue they clene marred. It was so easy for them to do me harme, that they needed no man to helpethē. They fell vpon me, as it had bene y<sup>e</sup> breakynge in of waters, & ca me in by heapes to destroye me. Fearfulnesse is turned agaynst me. Myne honoure vanissheth awaye more swifely then wynde, & my prosperite departeth hēce like as it were a cloude. Therefore is my mynde poured full of heuynesse, & y<sup>e</sup> dayes of trouble haue takē holde vpon me. My bones are pearced therew in y<sup>e</sup> night season, & my synneres take no rest. With all their power haue they charged my garnēt, & gyrded me therewith, as it were w<sup>o</sup> a coate. I am euē as it were claye, & am become like as shes & dust. Whē I crye vnto the, thou doest not heare me: & though I stonde before the, yet thou regardest me not. Thou art become myne enemye, & w<sup>o</sup> y<sup>e</sup> wilt hādethou takest parte agaynst me. In y<sup>e</sup> mes past thou didest set me vp an hye, as it were aboute y<sup>e</sup> winde, but now hast thou gaue me a very sore fall. Sure I am, y<sup>e</sup> thou wilt deliuer me vnto death: where as a lodgyng is prepared for all mē lyninge. Newe sence mē to do violence vnto thē, y<sup>e</sup> are destroyed all ready: but where hurte is done, there isethel to helpe. W<sup>o</sup> not I wepe in y<sup>e</sup> tyme of trouble: Had not my soule cōpassion vpo y<sup>e</sup> poore? Yet neuer thelesse where as I lofed for good, euell happened vnto me: and where as I waited for light, there came darcknesse. My bewels seeth w<sup>o</sup> in me & take no rest, for y<sup>e</sup> dayes of my trouble are come vpo me. Mēkely & lowly came I in, yee & without eny displeasure: I stode vp in y<sup>e</sup> cōgregacion, & cōmmoned with thē. But now, I am a cōpanyon of dragons, & a felowe of Esiriches. My layne vpo me is turned to black, & my benes are brēt w<sup>o</sup> heate: my harpe is turned to sorow, & my pipe to wepinge. The XXXI. Chap.

**I** Made a couenaut w<sup>o</sup> myne eyes, y<sup>e</sup> I wolde not loke vpo a dāsell. For how great a porciō shal I haue of God frō aboute: & what enheritaunce frō y<sup>e</sup> Almighty on hie? As for the vngodly & he y<sup>e</sup> ioyneth himselfe to y<sup>e</sup> cōpany of wicked doers shal not

faire be it from God, that he shulde medle w<sup>o</sup> wickednesse: and farre be it from the Almighty, y<sup>e</sup> he shulde medle with vnrightheous dealinge: but he rewardeth the wortes of man, and causeth euery man to fynde accordinge to his wayes. For sure it is, that God cōdemneth no man wrongeously, and the iudgmēt of the Almighty is not vnrightheous. Who rulerth the earth in his steade? Or, whom hath he set to gouerne the whole worlde? To whom hath he geuen his herte, for to diawe his spere and bieth vnto him? All flesh shal come together vnto naught, & all mē shal turne agayne vnto earth. If thou now haue vnderstōdinge, heare what I saye and hearken to the voyce of my wordes.

Maye he be made whole, that loueth no right? If thou were a very innocent man, shuldest thou then be punyshed? For he is euē the same, y<sup>e</sup> knoweth the rebellious kynge, & sayeth to princes: Vngodly men are ye, he hath no respecte vnto the personnes of y<sup>e</sup> lordly, & regardeth not the rich more thē the poore. For they be all the worke of his hondes.

In the twinklinge off an eye shal they be slayne: and at mydnight, when the people & the tyrantes rage, then shal they perish, ad be taken awaye without hondes. And whye his eyes loke vpon the wayes of man, and he seyth all his goinges. There is no darcknesse therichē shadowe, y<sup>e</sup> can hyde the wicked doers from him. For no mā shal be suffred to go into iudgment with God.

Many one, yee innumerable doth he punyssh and setteth ocher in their steades. For he knoweth their euell & darcke workes, therefore shal they be destroyed. They that were in y<sup>e</sup> steade of Seers, dealt like vngodly mē. Therefore turned they backe traitorously and vnfaithfully frō hie, & wolde not receaue his wayes. In so moch that they haue caused y<sup>e</sup> voyce of the poore to come vnto him, & now he heareth the cōplaynte of soch as are in necessity. If he deliuer & graunte pardō, who will iudge or cōdemne? But yf he hyde awaye his countenance, who wil turne it aboute agayne, whether it be to the people or to eny man? For the wickednesse & synne of y<sup>e</sup> people, he maketh an ypocrite to reigne ouer thē. For so moch then as I haue begonne to talke of God, I wil not hyndre the. If I haue gone amysse, enfourme me: yf I haue done wronge, I wil leaue of. Wilt thou not geue a reasonable answer? Art thou afrayed of eny thinge, I ynge thou beganest first to speake, & not I? For els the men of vnderstōdinge & wisdome that haue herde me, might

saye: What cast thou speake? As for Job he hath nether spoken to the purpose ner wysely. O father, let Job be well tryed, because he he hath turned himselfe to y<sup>e</sup> wicked: yee aboute his synnes he hath blasphemed, which offence he hath done euen before vs, in y<sup>e</sup> he stryuech agaynst God with his wordes.

The XXXV Chapter.

**I** In spake morouer, and sayde: Thinkest thou it right that thou sayest: I am righteous before God? Seinge thou sayest so, how doest thou knowe it? What thinge hast thou more excellēt, thē I y<sup>e</sup> am a synner? Therefore will I geue answer vnto the & thy frendes: loke vnto the heauē, & beholde it: cōsidre y<sup>e</sup> cloudes, how they are hyer then thou. If thou synnest, what dost thou vnto him? If thine offences be many, how gettest thou his fauoure? If thou be righteous, what geuest thou him? Or, what receaueth he of thy handes? Of soch an vngodly personne as thou, & of y<sup>e</sup> sonne of man that is righteous as thou pretendest to be: there is a greete crie & cōplaynte made by thē that are oppressed with violence, yee euery man complayneth vpon the cruell arme of tyrantes. For soch one neuer sayeth: Where is God that made me? ad y<sup>e</sup> shyneth vpon vs, that we might prayse him in the night: Which geueth vs more vnderstōdinge then he doth the beastes of the earth, and teacheth vs more then the foules off heauē.

Plal. 99. b  
Heb. 10. 2  
Plal. 49. 1

If eny soch complayne, no mā geueth answer, and y<sup>e</sup> because of the wickednesse off proude tyrantes. But yf a man call vpon God, doth not he heare him? Doth not the Almighty accepte his crie? Whā thou speakest then, shulde not he pardon the, yff thou open thy selfe before him, and put thy trust in him? Then vseth he no violence in his wrath nether hath he pleasure in curions and depe inquisitiones. Therefore hath Job opened his mouth but in vayne, ad folishly hath he made so many wordes.

The XXXVI. Chapter.

**I** In proceeded forth in his talkinge, & sayde: holde the still a litle, and I shal shewe the, what I haue yet to speake on Gods behalfe. I wil open vnto y<sup>e</sup> yet more of myne vnderstōdinge, and proue my maker righteous. True are my wordes, & no lye: and the knowlege wherewithall I argue agaynst the, is perfecte. Beholde, God casteth not awaye y<sup>e</sup> mightie, for he himselfe is mightie in power and wisdome.



## The boke of Job.

## The xxxvii. Chap.

Sal. 31. b  
Re. 7. c  
Re. 10. c  
Par. 31. c

As for the vngodly, he preserueth the not but helpeth the poore to their right. He turneth not his eyes away from the righteous he setteth vp kynges in their Trone, and confirmeth them, so that they allwaye syt therein. But yf they belayed in prison and cheynes, or bounde with the bondes of pouerte: then sheweth he them their workes ad dedes and the synnes wherw<sup>t</sup> they haue vsed cruell violence.

**B** he with punysshinge and nurturinge off them, cometh them in the eares, warneth them to leaue of from their wickednesse, and to amende. If they now will take hede and be obedient, they shall weere out their dayes in prosperite, and their yeares in pleasure ad ioye. But yff they will not obeye, they shall go thorow the swearde, z perish or euer they be awarre. As for soch as be sayned, dyssemblers and ypocrytes, they heape vp wrath for them selues: for they call not vpon him, though they be his prisoners. Thus their soule perisheth in foolishnesse, and their lyfe w<sup>t</sup> y<sup>e</sup> condemed. The poore deliuereth he out of his straytnesse, and comforteth soch as be in necessite and trouble. Euen so shall he kepe the yf thou wilt be content) from the botcomlesse pytte that is beneth: z yf thou wilt holde the quyet, he shal fyll thy table with plenteousnesse.

**E** uerthelesse, thou hast condemned the iudgment of the vngodly, yee euen soch a iudgment and sentence shalt thou suffie. For then shal not thy cause be stilled with cruelte, ner pacified with many giftes. Hath God ordered then, that the glorious life off the z all soch mightie men shulde not be put downe: Prolonge not thou the tyme, till there come a night for the, to set other people in thy steade. But beware that thou turne not asyde to wickednesse and synne, which hyther to thou hast chosen more then mekenesse. Beholde, God is of a mightie hye power: Where is there soch a gyde and lawe gener as he? Who wil reprove him of his waye? who wil saye vnto him: thou hast done wronge?

**D** o considere how greate and excellent his workes be, whom all men loue and prayse: yee wondre at him, and yet they se him but a farre of. Beholde, so greate is God, that he passeth oure knowlege, nether are we able to come to y<sup>e</sup> experie<sup>n</sup>ce of his yeares. Let turneth y<sup>e</sup> water to smal droppes, he dryueth his cloudes together for to rayne, so that they poure downe and droppe vpon men. He can spiede out the cloudes (a couerynge off his tabernacle) and cause his light to shyne vpo

them, and to couer the botome of the see. By these thinges gouerneth he his people, and geueth the abundaunce of meate. In y<sup>e</sup> turnyng of a hande he hydeth the light, z at his commaundement it cometh agayne. The rysinge vpon the of sheweth heto his frendes and to the catell.

### The XXXVII. Chapter.

**I** n this my hert is astomied, and mued out of his place. Heare then the sounde of his voyce, and the noyse y<sup>e</sup> goeth out of his mouth. He gouerneth euery thinge vnder the heauen, and his light reacheth vnto the ende of the worlde. A roaringe voyce foloweth him: for his glorious magesty geueth soch a thondre clappe, that (though a man heare it) yet maye he not perceaue it afterwarde. It geueth an horrible sownde, when God sendeth out his voyce: greate thinges doth he, which we can not comprehend. When he commaundeth the snowe, it falleth vpon the earth: As soone as he geueth the rayne a charge, Immediately the showers haue their strength and fall downe. He sendeth feare vpon euery man, that they might knowe their owne workes. The bestes crepe in to their dennes, z take their rest. Out of the south cometh the tempest, and colde out of the north.

At the bierth of God, the frost cometh, z the waters are shed abroad. The cloudes do their labour in geuynge moyssnesse, the cloudes poure downe their rayne. He distributeth also on euery syde, acordinge as it pleaseth him to deale out his workes, that they maye do, what so euer he commaundeth the thorow the whole worlde: whether it be to punyssh eny londe, or to do good vnto them, that seke him.

Herken vnto this (o Job) stonde still, and considere the wonderous workes of God. Art thou of counsel with God, when he doth these thinges? When he causeth the light to come forth of his cloudes? Art thou of his counsel, when he spredeth out the cloudes? Hast thou the perfecte knowlege of his wonderes, and how thy clothes are warme, wher the helpe is still thorow the south wynde? Hast thou helped him to spied out the heauen, which is to lorde vpo, as it were cast of cleare metall? Teach vs what we shal saye vnto hi, for we are vnmete because of darcknes. Shal it be told him, what I saye? Shulde a man speake, or shulde he kepe it backe? For euery man seith not the light, y<sup>e</sup> he kepeth cleare in the cloudes, which he clenseth whan he maketh the wynde to blowe. Golde is brought out of the

## The boke of Job.

## The xxxix. Chap. Ho. xl.

north, but the prayse and honoure off Gods faire cometh fro God himself. It is not we that can fynde out the almighty: for in power, equite and rightousnesse he is hyer then can be expessed. Seinge then that euery body feareth him, why shulde not all wyse men also stode in feare of hi? Chap. XXXVIII.

**I** nspake the LORDE vnto Job out of the storme, and sayde: what is he, that hydeth his mynde with foolysh wordes? Gyde vpon thy loynes like a man, for I will question the se thou gene me a dyrecte answer. Where wast thou, when I layed y<sup>e</sup> foundations of the earth? Tell planely yff thou hast vnderfoundinge. Who hath measured it, knowest thou? Or, who hath spied y<sup>e</sup> lyne vpon it? Where vpon stode the pilers of it? Or, who layed y<sup>e</sup> corner stone? Where wast thou when the moynge starres gaue me prayse, ad when all the angels of God reioyced? Who shutt the see with doores, when it brake forth as a childe out off his mothers wombe? When I made the cloudes to be a coueringe for it, and swedled it with y<sup>e</sup> darcknes: when I gaue it my commaundement, matyng doores z barres for it. Sayenge: Zither shalt thou come, but no further, and here shalt thou laye downe thy proude and hye wayes. Hast thou geue the moynge his charge (as soone as thou wast borne) and she woth the daye spunge his place, y<sup>e</sup> it might take holde of the corners of the earth, z y<sup>e</sup> the vngodly might be shake out? Their tokes z weapes hast thou turned like claye, z set the vpon agayne as the chaunginge of a garment. See thou hast spoyled the vngodly off their light, z broke the arme of the proude. Camest thou euer into the groude of the see, Or, hast thou walked in y<sup>e</sup> lowe corners of y<sup>e</sup> depe? Hast thou the gates of death bene opened vnto the, or hast thou sene the doore of euerlastige treasure? Hast thou also perceaued, how brode y<sup>e</sup> earth is? Now yf thou hast knowlege of all, the shewe me where light dwelleth, and where darcknes is: y<sup>e</sup> thou mayest bringe vs vnto their quarters, yf thou cast tell the waye to their houses. Knowest thou (when thou wast borne) how olde thou shuldest be?

Wentest thou euer in to the treasures off the snowe, or hast thou sene y<sup>e</sup> secrete places of the hale: which I haue prepared agaynst the tyme of trouble, agaynst the tyme of battell z warre? By what waye is the light parted, z the heate dealt out vpon earth? Who denyeth the abundaunce of waters in to ryuers, or who maketh a waye for the stormy wecher, y<sup>e</sup> it watereth z moystureth y<sup>e</sup> drye z barren ground: to make the grasse growe in places where no body dwelleth, z in the wil-

dernes where no man remayneth: Who is the father of rayne? Or, who hath begotten the droppes of dew? Out of whose wobe came the yse? who hath gendred the coldnes of y<sup>e</sup> ayre? y<sup>e</sup> the waters are as harde as stones, z lye congeeled aboue the depe. Hast thou brought y<sup>e</sup> vii. starres together? Or, art thou able to breake the Circle of heaue? Cast thou bringe forth the moynge starre or the eueninge starre at conuenient tyme, z coueyeth the home agayne? Knowest thou the counse off heaue, y<sup>e</sup> thou mayest set vp the ordinaunce therof vpo earth? Moreover, cast thou lift vpon thy voyce to y<sup>e</sup> cloudes, y<sup>e</sup> they maye poure downe a greate rayne vpo the? Canst thou thodre also y<sup>e</sup> the y<sup>e</sup> maye go their waye, z be obedient vnto the, saye ge: lo, here are we? Who geueth sure wisdome, or stedfast vnderfoundinge? who nombreth the cloudes in wisdome? who stilleth y<sup>e</sup> vehement waters of the heaue? who turneth the clottes to dust, z the to be clottes agayne? Hunttest thou the praye fro the Lyon, or sedest thou his whelpes lye gein their dennes z lurkinge in their couches? who prouydeh meate for the rauen, wher his yonge ones crie vnto God, ad fle aboute for want of meate? Chap. XXXIX.

**N** owest thou the tyme when the wilde gores buge forth their yoge and ge the stony rockes? Or layest thou waye when the hinds vnto farne? Rekenest thou the moneths after they ingendie, y<sup>e</sup> thou knowest the tyme of their bearinge? Or when they lye downe, when they cast the ir yonge ones, z when they are deliuered off their trauayle z payne? How their yoge ones growe vp z waye greate thorow good feedinge: who letteth the wilde asse go fre, or who lowseth the hedes of the Mole? Vnto whos I haue geuen the wyldernes to be their house, z the vntilled londe to be their dwellinge place. That they maye geue no force for the multitude off people in the cities, nether to regarde the crienge of the dryuer: but to seke their pasture aboute the mountaynes, z to folowe vpon the grene grasse. Wyl the vnto come be so tame as to do y<sup>e</sup> seruyce, or to abyde still by thy cribe? Cast thou bynde y<sup>e</sup> yocke aboute him in thy forores, to make him plowe after the in y<sup>e</sup> vallis: Mayest thou trust hi (because he is ströge) or comitte thy laboure vnto hi? Mayest thou beleue hi, y<sup>e</sup> he wil bringe home y<sup>e</sup> come, or to cary eny thinge vnto y<sup>e</sup> barne? The Estrich (whose fethers are fayer the y<sup>e</sup> wynges of the sparrow haute) wher he hath layed his egges vpon the greunde, he bredeth them in the dust, and forgetteth them: so that they might be troden with fete, or broken with scinnie wilde beaust.

Deu. 11. c  
25. d



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So harde is he vnto his yong ones, as though they were not his, and labourerth in wayne without eny feare. And that because God hath taken wisdom from him, & hath not geuen him vnderstandinge. When his tyme is, he flyeth vp an hie, and careth neither for horse ner man.

**C** Hast thou geuen the horse is strength, or larned him to bowe downe his neck with fear: that he letteth him self be dryuen forth like a greshopper, where as the stoute neyenge that he maketh, is fearfull: he breaketh & groundeth with the hofes of his fete chearfully in his strength, and runneth to mete the harness men. He layeth asyde all feare, his stomack is not abated, nether starteth he a back for eny swerde. Though the quyners rattle vpon him, though the speare and shilde glister: yet ruff heth he in fearfully, and beareth vpon the ground. He feareth not the noyse of the trompettes, but as soone as he heareth the shawmes blowe, tush (sayeth he) for he smelleth the batell as farre off, & noyse, the captaynes and the shoutinge.

**D** Commeth it thorow thy wysdome, that the goshaute flyeth toward the south? Doth the Aegle mounte vp & make his nest on hie at thy commaundement? He abydeh in the stony rockes, ad vpon the hie toppes of harde mountaynes, where no man can come. From thence maye he beholde his praye, and loke farre aboute with his eyes. His yong ones are fed with bloude, and where eny deede body lyeth, there is he immediatly.

**M**orouer, God spake vnto Job and sayde: Can he that stryuet with the Allmightie, be at rest? Shulde not he which disputeth with God, geue him an answer? Job answered the LORDE, sayenge: Beholde, I am to vyle a personne, to answer the, therefore will I laye my hande vpon my mouth. Once or twyse haue I spoken, but I will saye no more.

### The XL. Chapter.

**J**hen spake the LORDE vnto Job out of the storme, and sayde: gyde vp & loynes like a man, and tell me the thing that I will aye the. Wilt thou disanulle my iudgment? Or, wilt thou condemne me, & thou thy self mayest be made righteous? Is thine arme then like the arme of God? Maketh thy voyce such a soude as his doth? Then arme thy self with thine owne power, vp, decke the in thy ioly aray, poure out the indignacion of thy wrath: se that thou cast downe all & proude, loke well, that thou makest all such as be stubburne, to obey: treade all the vngodly vnder thy fete, cast the downe

## The xli. Chap.

ne into the myre, and couer their faces with darcknesse: Then will I confesse also, that thine owne right honde hath saued the.

**B**eholde, the cruell beaste (whom I made w<sup>th</sup> the) which eateth haye as an ore: lo, how stronge he is in his loynes, and what power he hath in the nauell of his body. He spreadeth out his tale like a Cedre tre, all his waynes are stiff. His shyms are like pipes of brass, his rygge bones are like stanes of yron. First when God made him, he ordered the wyldernes for him, & the mountaynes sholde geue him graspe, where all the beastes off the felde take their pastyme. He lyeth amonge the redes in the Mosses, the femmes hyde him with their shadowe, and the wylowes of the broke couer him rounde aboute. Lo, without eny labour might he drynke out the whole floude, and suppe off Jordane without eny trauayle. Who darre laye honde vpon him openly, and vnder take to catch him? Or, who darre put an hoke thorow his nose, ad laye a snare for him?

**D**arest thou drawe out Leniathan with an angle, or bynde his tonge with a snare? Canst thou put a ryng in the nose of him, or bore his chafes thorow with a naule? Will he make many sayre wordes with the (thynkest thou) or flatter the? Will he make a covenant with the? Or, art thou able for to compell him to do the contynual seruyce? Wilt thou takethy pastyme w<sup>th</sup> him as with a byrde, or geue him vnto thy maydens, that thy cecompanyons maye hew him in peces, to be parted amonge the marchaunt men? Canst thou fylle the nett w<sup>th</sup> his slayne, or & fysh pnyer with his heade? Darest thou laye honde vpon him? It is better for the to confide what harme might happen the there thorow and not to touch him. For when thou thynkest to haue holde vpon him, he shall begyle the: Every man also that seyth him, shall go backe. And why: there darre none beset him, as to rayse him vp.

### The XLI. Chapter.

**W**ho is able to stonde before me? Or, who hath geuen me eny thyng afore hande, that I am bounde to rewarde him agayne? All thynges vnder heauen are myne. I feare him not, whether he threaten or speake sayre. Who listeth him vp and stripeth him out of his clothes, or who taketh him by the bytt of his bydle? Who openeth the dore of his face: for he hath horrible teth rounde aboute. His body is covered with scales as it were with shyldes, locked in, kepte, and well compacte together. One

## The boke of Job.

is so ioyned to another, that no ayre can come in: yee one hangeth so vpon another, and sticketh so together, that they can not be sundered. His nesinge is like a glisteringe fyre, and his eyes like the momynge shyne. Out of his mouth go torches and fyre brandes, out off his nostrils there goeth a smoke, like as out off an hote settinge pott. His bieth maketh the coales burne, the flame goeth out of his mouth. In his necke remayneth strength, and before his face sorowe is turned to gladnesse. The membres of his body are ioyned so straitly one to another, and cleue so fast together, that he can not be moued.

**H**is hart is as harde as a stone, ad as fast as the stythye that the hammer man smyteth vpon. When he goeth: the mightiest off all are afrayed, and the waves heuy. If he drawe out the swerde, there maye nether speare ner brest plate abyde him. He setteth as moch by a strawe as by yron, and as moch by a rotten stocke as by metall. He starteth not awaye for him that bendeth the bowe, & is for syng stones, he careth as moch for stubble as for them. He counteth the hammer no better then a strawe, he laugheth him to scorn that shaketh the speare. He treadeth the golde in the myre like & sharpe potsherdes. He maketh the depe to seeth and boye like a pott, and stereth the see together like an oymment. The waye is light after him, the depe is his walkynge place. Vpon earth is there no power like vnto his, for he is so made, that he feareth not. If a man will consider all hie thynges, this same is a kyng over all the children off pryde.

### The XLII. Chapter.

**J**hen Job answered the LORDE, and sayde: I knowe that thou hast power of all thynges, and that there is no thought hid vnto the. For who can kepe his owne counsell so secrete, but it shall be knowne? Therefore haue I spoken vnwisely, seynge these thynges are so hye, and passe my vnderstandinge. O herken thou vnto me also, and let me speake: answer me vnto the thinge that I will aye the. I haue geuen dili gent eare vnto the, and now I se & with my ne eyes. Wherefore I geue myne owne self & blame, and take repentance in the dust and ashes.

**N**ow when the LORDE had spoken these wordes vnto Job, he sayde vnto Eliphaz & Themanite: I am displeased with the & thy two frendes, for ye haue not spoken the thin

## The xliij. Chap. Jo. xij.

ge & is right before me, like as my seruante Job hath done. Therefore take viij. oxen & seven rammes, and go to my seruante Job & offer vp also for youre selues a brennt offeringe, and lat my seruante Job praye for you: & him will I accepte, and not deale with you after youre foolishnesse: in that ye haue spoken & thynge which is right, like as my seruante Job hath done.

**S**o Eliphaz the Themanite, Baldad, Suhite and Sophar the Naamathites, the te their waye, and did a cordinge as the LORDE commaunded them. The LORDE also accepted the personne off Job, and the LORDE turned him vnto Job, when he prayed for his frendes: yee the LORDE gaue Job twyse the moch as he had afore.

**A**nd the came there vnto him all his children, all his sisters with all them that had bene off his acquatance afore, and ate bread with him in his house, wondring at him, ad comfortinge him ouer all the trouble, the the LORDE had brought vpon him. For the LORDE had brought vpon him. For the LORDE had brought vpon him.

**A**nd the LORDE made Job richer then he was before: for he had xiiij. M. shepe, vi. M. of camels, a M. yock oxen, and a M. asses. He had children also: viij. sonnes and iij. daughters. The first he called Daye, the seconde pouerte: the thirde, All plenteousnes. In the londe were none founde so sayre, as the daughters of Job, & their father gaue them an heritaunce amonge their biethen.

**A**fter this lyued Job xl. yeaes, so that he sawe his children, & his childers children vnto the fourth generation. And so he dyed, beinge olde & of a perfect age.

The ende of the boke of Job.

## The Psalter

### The first psalme.



Blessed is & man, & goeth in the counsell of & vngodly: & abydeh not in the waye of symners, & sitteth not in the shadowe of the scomefull. But he lyteth in the lawe of & LORDE, & exercyseth himself in his lawe both daye and night. Soch a man is like a tre planted by the water, & bringeth forth his frute in due season.



## The Psalter.

His leues shal not fall off, ad loke what  
er he doth, it shal prosper. As for the vn-  
ly, it is not so with them: but they are li-  
ke dust, which y wynde scattereth awa-  
om of the grounde. Therfore the vngod  
all not be able to stonde in the iudgmet,  
er the synners in the congregacion off  
ightuous. For the LORDE aloweth y  
of the rightuous, but the waye of the  
dly shal perishe.

### The II. A psalme of David.

**W**hy do the heithen grudge: why do  
the people ymagyn vayne thinges?  
The kynges of the earth stode vp,  
he rulers are come together, agaynst  
LORDE ad agaynst his anoynted. Let  
breate their bondes a sunder, and cast a-  
ye their yocke from vs. Neuerthelesse,  
that dwelleth in heauen, shall laugh the  
of scorner: yee even the LORDE himself shall  
haue them in derision. Then shal he spea-  
vnto them in his wrath, and vexe them in  
fore displeasure. Yet haue I set my kyn-  
vpon my holy hill of Sion. As for me  
ill preach the lawe, wherof the LORDE  
h sayde vnto me: Thou art my sonne,  
is daye haue I begotten the. Desyre off  
re, and I shall geue the the heithen for thi-  
enheritaunce. See the vttemost partes of  
woilde for thy possession. Thou shalt tru-  
hem with a rodde of yron, and breate the  
peces like an erthen vessell. Be wyse now  
erfore (o ye kynges) be warned, ye that are  
dges of the earth. Serue the LORDE  
ich feare, and reioyse before him with reue-  
nce. Byssethe sonne, lest the LORDE be an-  
ie, and so ye perish from the right waye.  
or his wrath shal be kindled shortly: blessed  
ll they that put their trust in him.

### The III. A psalme of David.

**W**hy are they so many (o LORDE) y  
trouble me: a greate multitude are  
they, that rise agaynst me. Yee  
one there be that saye off my soule:  
is no helpe for him in God. Sela  
hou (o LORDE) art my defender, my wor-  
ad the lister vp of my heade. I call  
the LORDE with my voyce, and he hea-  
me out of his holy hill. Sela I layed  
downe and slepte, but I rose vp agayne,  
the LORDE susteyned me. I am not afray  
for thousandes of the people, that compas-  
me rounde aboute. Up LORDE, and helpe  
omy God: for thou smytest all myne ene-  
vpon the chek. Lones, and breate the  
th of the v. godly. Helpe belongeth vnto  
the LORDE, therefore let thy blessinge

## The v. psalme.

be vpon thy people.

### The IIII. A psalme of David.

**H**ear me whē I call, o God of my righ-  
tuosnes, thou that comfortest me in  
my trouble: haue mercy vpon me, and  
herken vnto my prayer. O ye sonnes off  
men: how longe will ye blaspheme myne ho-  
nour: why haue ye soch pleasure in vanyte?  
seke after lyes. Sela. Knowe this, that  
the LORDE dealeth maruelously with his  
saynte: and when I call vpon the LORDE,  
he heareth me. Be angrie, but synne nar-  
coms w your owne hertes vpo your beddes,  
z remembre your selues. Sela. Offre y sacri-  
fice of rightuousnes, z put your trust in y LOR-  
DE. There be many y saye: who wil do vs  
eny good: whereas thou (o LORDE) hast sho-  
wed vs the light of y countenance. Thou  
reioycest myne herte, though their encreace  
be greate both in corne z wyne. Therefore  
wil I laye me downe in peace, z take my rest  
for thou LORDE only setteest me in a sure dwel-  
lynge. The V. A psalme of David.

**H**ear my wordes (o LORDE) conside  
my callinge. O make the voyce of  
my petition, my kyng z my God: for  
vnto the wil I make my prayer. Heare my  
voyce by tymes (o LORDE) for early in the mor-  
ninge wil I gett me vnto the, yee z y w<sup>d</sup>ill  
gece. For thou art not the God y hath plea-  
sure in wickednesse, there maye no vngodly  
personne dwel with the. Soch as be cruel  
maye not stonde in thy sight, thou art an ene-  
mie vnto all wicked doers.

Thou destroyest the lyers: the LORDE ab-  
horreth the bloude thurstie and disceatfull.  
But as for me, I wil come into thy house, o  
uen vpon the multitude of thy mercy: ad in  
thy feare wyll I worship towarde thy holy  
reple. Lede me (o LORDE) in thy rightuous-  
nesse, because of myne enemyes, ad make thy  
waye playne before me. For there is no  
faichfulnesse in their mouthes: they dyssem-  
ble in their hertes: their throte is an open se-  
pulchre: with their tonges they disceane.  
Punish them (o God) that they maye perish  
in their owne ymaginacions: cast them out  
because of the multitude of their vngodlinesse,  
for they rebell agaynst the. Agayne, let  
all them that put their trust in the, reioyse:  
ye let them ever be geuyng of thankes, be-  
cause thou defendest them: that they which  
loue thy name, maye be ioysfull in the. For  
thou LORDE geuest thy blessinge vnto the  
rightuous: and with thy sauorable kynde  
thou defendest him, as with a shylde.

## The Psalter.

### The VI. A psalme of David.

**L**ORDE, rebuke me not in thine an-  
ger: Oh chaste me not in thy heuy dis-  
pleasure. Haue mercy vpon me (o  
LORDE) for I am weake: o LORDE heale me,  
for all my bones are vexed. My soule also  
is in greate trouble, but LORDE how longe:  
Turne the (o LORDE) z deliuer my soule: Oh  
saue me, for thy mercies sake. For in death  
no man remembreth the: Oh who wil geue the  
thanques in the hell? I am weery of gromyn-  
ge: Every night was she I my bedde, z water  
my couche with my teares. My countenance  
is chaunged for very inwarde grese, I cosu-  
me awaye, I haue so many enemyes. A-  
waye frome all ye wicked doers, for the LOR-  
DE hath herde the voyce off my wepinge.  
The LORDE hath herde myne humble peti-  
tion: the LORDE hath receaued my prayer. All  
myne enemyes shalbe cofounded z sore vexed:  
ye they shalbe turned backe and put to sha-  
me, and that right soone.

### The VII. A psalme of David.

**L**ORDE my God, in y do I trust: sa-  
ue me fro all the y persecute me, z de-  
liuer me. Lest he hanche vp my soule  
like a lyon, z reare it in peeces: whyle there is  
none to helpe. O LORDE my God, yff I  
haue done eny soch thinge: yf there be eny vn-  
rightuousnes in my handes: Alff I haue re-  
warded euell vnto the y<sup>e</sup> dealt frendly w<sup>th</sup> me  
ohurte the y<sup>e</sup> w<sup>th</sup> out eny cause are myne ene-  
mies: Then let myne enemye persecute my  
soule, z take me: yee let hit treade my life dow-  
ne in the earth, z laye myne hono<sup>r</sup> in the dust.  
Sela. Stode vp (o LORDE) in y<sup>e</sup> wrath, list  
vp thyself ouer the furions indignacio of my  
ne enemyes: arise vp (for me) in the vengeance  
at that thou hast promysed. That the con-  
gregacion of the people maye come aboute  
the, for their sakes therefore list vp thyself a-  
gayne. The LORDE is iudge ouer the peo-  
ple: Auengeme then (o LORDE) acordinge to  
my rightuousnes z innocency. Oh let the vic-  
tednes of the vngodly come to an ende: but  
manteyne the iust, thou rightuous God, y<sup>e</sup>  
triest the very hertes z the reynes. My hel-  
pe cometh of God, which preserueth them y  
are true of herte. God is a rightuous iud-  
ge: z God is ever threatheninge. If men wil  
not turne, he hath whet his swerde: he hath  
bent his bowe z made it ready. He hath  
prepayed him the weapens of death, z or-  
dained his arrowes to destroye. Beholde, he  
trauayleth with myschefe, he hath coceaued  
vnhappynesse, and brought forth a lye. He  
hath grauen and dygged vp a pytte, but he

## The ix. psalme. Ho. xiiij.

shal fall himself into y pytte y he hath ma-  
de. For his vnhappynes shal come vpon  
his owne heade, z his wickednes shal fall v-  
pon his owne pate. As for me, I will geue  
thanques vnto the LORDE for his rightuous-  
nes sake, and wil prayse the name of the LOR-  
DE the most hyesi.

### The VIII. A psalme of David.

**L**ORDE oure governoure: how won-  
derfull is thy name in all the worlde:  
how excellent is thy glory aboue the  
heauens? Out of the mouth of the very ba-  
bes z sucklinges thou hast ordered prayse, be-  
cause of thine enemyes, y thou mightest des-  
troye the enemye and the auenger. For I  
considre thy heauens, euen the worke off thy  
fyngers: the Moone and the starres which  
thou hast made. Oh what is man, y thou  
art so myndfull of him: ether the sonne of ma-  
that thou visitest him: After thou haddest  
for a season made him lower the the angels,  
thou crownedest him with hono<sup>r</sup> z glory.  
Thou hast set him aboue the workes off thy  
bondes: thou hast put all thinges in subiecci-  
on vnder his fete. All shepe and oxen, yee  
and the beastes of the felde. The foules of  
the ayre: the fysh of the see, and what so wal-  
keth thorow the wayes of the see. O LOR-  
DE oure governoure, how wonderfull is thy  
name in all the worlde.

### The IX. A psalme of David.

**W**il geue thankes vnto the (o LORDE)  
with my whole herte, I wil speake of  
all thy maruelous workes. I wil be  
glad z reioyse in the, yee my songes wil I ma-  
ke of thy name, o thou most hyest. Becau-  
se thou hast dryue myne enemyes abacke, they  
were discouered, z perished at thy presence.  
For thou hast manteyned my right and my  
cause: thou setteest in the Trone that art the  
true iudge. Thou rebukest the heithen, and  
destroyest the vngodly, thou puttest out the-  
ir name for ever and ever. The enemyes swer-  
des are come to an ende, thou hast ouerthro-  
wen their cities, their memoriall is perished  
with the. But y LORDE endureth for ever,  
he hath prepared his scate vnto iudgmet.  
He governeth y<sup>e</sup> worlde with rightuousnes  
z ministreth true iudgmet vnto the people.  
The LORDE is a defence for the poore, a defen-  
ce in the tyme of trouble. Therfore they y  
knowe thy name, put their trust in y: for thou  
(LORDE) neuer faylest the, that seke the. O  
prayse the LORDE, which dwelleth in Sion.  
Herue y people of his doinges. And why  
he maketh inquisicion for their bloude, and  
Cc



## The Psalter.

**Psalm 110.** remembreth them: he forgetteth not the complaynte of the poore. Haue mercy vpon me (o LORDE) considere the trouble that I am in amonge myne enemies, thou that liftest me vp from y gates of death. That I maye see we all thy prayes within the portes off the doughter Sion, and reioyse in thy sauynge heale h. As for the heithen, they are suncke dor as in the pytte that they made: in the snare nette, which they spred out priuely, is their owne fore take. Thus y LORDE is knowne to execute true iudgment, whe the vngodly is trapped in the workes of his owne handes. Sela. The wicked must be turned vnto hell, and all the heithen y forget God. But the poore shal not allwaye be out of remembraunce, the paciēt abydinge of soch as be in trouble shal not perish for euer. Vpon LORDE, let not man haue the vpper hande, let the heithen be condemned before the. O LORDE, set a scolemaster ouer the, that the heithen maye knowe them selues to be but me. Sela.

Here the Hebrewes begynne the x. psalme.

**Psalm 111.** Wilt thou hyde thyself in tyme of trouble? Whyle y vngodly hath the ouer hande, the poore must suffre persecucion: O that they were taken in the ymaginations which they go aboute. For the vngodly maketh boast of his owne hertes desyre, the curvetours blesseth him self, and blasphemeth the LORDE. The vngodly is so proude and full of indignaciō, that he careth not: nether is God before his eyes. His wayes are allwaye filthy, thy iudgements are farre out of his sight, he despyeth all his enemies. For he sayeth in his herte: Tush, I shal neuer be cast downe, there shal no harme happē vnto me. His mouth is full of cursynge, fraude and disceate: vnder his tōge is trauaile z sorrow. He setteth lurkyng in the gardens, that he maye priuely murther the innocent, his eyes are set vpon the poore. He lyeth wayting secretly, as it were a lyon in his denne. He lurketh that he maye rauish the poore, yee to rauish the poore, when he hath gotten him in to his nett. Then smyteth he, then oppresseth he z casteth downe the poore with his auctorite. For he sayeth in his herte: Tush, God hath forgotten, he hath turned a waye his face, so y he will neuer see it. Arise o LORDE God, lift vpe thine honde, and forget not the poore. Wherfore shulde the wicked blaspheme God, and saye in his herte: Tush, he careth not for it? This thou seist, for thou considerest the misery and sorowe: The

## The xi. psalme.

poore geneth himself ouer in to thy hande, and committeth him vnto the, for thou art the helper of the fendlesse. Breathe thou y arme off the vngodly and malicious, search out the wickednesse which he hath done, that he maye perish. The LORDE is kynge for euer, yee heithen shal perish out off his honde. LORDE, thou hearest the desyrous longynge off the poore: their herte is sure, that thine eare herkeneth therto. Helpe the fatherlesse and poore vnto their right, that the vngodly be nomore exalted vpon earth.

The X. A psalme of Dauid.

**Psalm 112.** In the LORDE put I my trust: how will yethen saye to my soule: that she shulde fle as a byrde vpon youre hill: For so, the vngodly haue bet their bowe, and made redy their arrowes in the quyer: that they maye priuely shute at them, which are true of herte. The very foundation haue they cast downe, what ca the righteous the do withall? But the LORDE is in his holy temple, the LORDES seate is in heauen: he considereth it with his eyes, his eye lyddes be holde the children of men. The LORDE seeth both the righteous and vngodly, but who so delitereth in wickednes, him his soule abhorreth. Vpon the vngodly he shal rayne snares, fyre, brynstone, storme and tempest: this rewarde shal they haue to drynke. For the LORDE is righteous, ad he loueth righteousnes, his countenaunce he holdeth the thinge y is iust.

The XI. A psalme of Dauid.

**Psalm 113.** Helpe LORDE, for there is not one sayng more: very fewe faithfull are there amonge the children off men. Every man telleth lyes to his neghbo, they do but flater with their lippes and dissemble in their herte. O that the LORDE wolde rote out all disceatfull lippes, ad the tonge that speaketh prouder thinges. Which saye: Oure tōge shulde priuayle: we are they that ought to speake, who is lorde ouer vs? Now for the troubles sake off the oppressed, z because of the complaynte of the poore, I wil vpsaye the LORDE: I wil helpe the, and set the at rest. The wordes of the LORDE are pure wordes: enē as y syluer, which from earth is tried and purified vii. tymes in the fyre. Repe the therfore (o LORDE) and preserve vs fro this generacion for euer. And why? when vanite and ydylnes getteth the ouer hande amonge the children of men, all are full off vngodly.

## The Psalter.

The XII. A psalme of Dauid.

**Psalm 114.** How longe wilt thou forget me, o LORDE: for euer: how longe wilt thou hyde thy face frome? Oh how longe shall I see counsell in my soule: how longe shall I be so vered in my herte: how longe shal myne enemye triumphe ouer me? Considre, ad heare me, o LORDE my God: lighten myne eyes, that I slepe not in death. Lest myne enemye saye: I haue preuayled agaynst hi for yf I be cast downe, they that trouble me will reioyse at it.

But my trust is in thy mercy, and my herte is ioyfull in thy sauynge health. I wil synge of the LORDE, that dealeth so louyngly with me. (See I wil prayse the name of the LORDE the most hyest)

The XIII. A psalme of Dauid.

**Psalm 115.** The foolish bodyes saye in their hertes: Tush, there is no God. They are corrupte, ad become abhominable in their doynges, there is not one y doth good. The LORDE looked downe fro heauē vpon the children of men, to see yf there were any, that wolde vnderstande z seeke after God. But they are all gone out of the waye, they are altogether become vnprofitable: there is no nether doth good, no nor one. \* Their throate is an open sepulchre, with their tonges they haue disceaued, the poyson of Aspes is vnder their lippes. \* Their mouth is full of cursynge and bytternes, their sete are swift to shed bloude. \* Destruction z wretchednes are in their wayes, ad the waye of peace haue they not knowne: there is no feare off God before their eyes. How can they haue vnderstandinge, y worke myschefe, eatinge vp my people, as it were bled, z call not vpon y LORDE? Therfore shal they be brought in greate feare, for God stondeth by the generacion of the righteous. As for you, ye haue made a mocke at the counsell of the poore, because he putteth his trust in the LORDE. Oh y the sauynge health were geuen vnto Israel out off Sion. Oh that the LORDE wolde deliuer his people out of captiuyte. The shulde Jacob reioyse, and Israel shulde be right glad.

The XIII. A psalme of Dauid.

**Psalm 116.** LORDE, who shal dwell in thy tabernacle: who shal rest vpon y holy hill? Euen he y ledeth an vncorrupte life: that doth the thinge which is right, ad that speaketh the treuth from his herte. He y vseth no disceat in his tōge: he that doth no euell to his neghbo, z slaundreth not his neghbours. He y setteth not by the vngodly

## The xvi. psalme. Fo. xiiij.

but maketh moche of the that feare the LORDE: he y sweareth vnto his neghbo, z offpoynteth him not. He that geneth not his money vpon vsury, and taketh no rewarde agaynst the innocent. Whoso doth these thinges, shal neuer be removed.

The XV. A psalme of Dauid.

**Psalm 117.** Reserve me (o God) for in the do I trust. I haue sayde vnto y LORDE: thou art my God, my goodes are nothinge vnto the. All my delyte is vpon the sanctes that are in the earth, and vpon soch like. But they y runne after another, shal haue greate trouble. Their drynke offerynge of bloude wil not I offre, nether make mencion of their name in my mouth. The LORDE himself is my good and my thynt, thou manteynest my enheritaunce. I am fallen vnto me in a fayre grome: I am glad is ne a goodly heretage. I wil thanke the LORDE for geuyng me warnynge: my reioysing so haue chastened me in the night. Sela. Afore honde sawe I God allwayes, he me, for he is on my right honde, that I shulde not be meued.

Therfore dyd my herte reioyce, z my tūge was glad, my flesh also shal rest in hope. For why? thou shal not leaue my soule in hell, nether shal thou suffre thy saynte to se corrupcion. Thou hast shewed me the wayes off life: thou shal make me full of ioye w thy countenaunce. At thy right hande there is pleasure and ioye for euer more.

The XVI. A psalme of Dauid.

**Psalm 118.** Rare y right (o LORDE) considere my complaynte: herken vnto my prayer, that goeth not out of a fayed mouth. Let my sentence come forth fro thy presence, and loke vpon the thinge that is equall. Thou hast proued z visited myne herte in the night season: thou hast tried me in the fyre, z hast founde no wickednes in me: for I vterly purposed, that my mouth shulde not offende. Because of the wordes of thy lippes, I haue kepte me fro the workes of men, in y way off the murtherer. Oh ordre thou my goynge in thy pathes, that my fote steppes slippe not. For vnto the Icrie, heare me o God, encline thine eare to me, and herke vnto my wordes. Shewe y marvelous louynge kinnesse, thou that sauest them which put their trust in the, from soch as resist thy right honde. Repe me as the apple of an eye, defende me vnder the shadowe of thy wynges. From the vngodly that trouble me, fro myne enemies which compasse my soule rounde aboute.



## The Psalter.

Which manteyne their owne welthynges with oppreſſion, & their mouth ſpeaketh proude thinges. They lye waytinge in & waye on euery ſyde, turnynge their eyes downe to the grounde. Like as a lyon that is greedy of his praye, & as it were a lyons whelpelurkinge in his denne. Vp LORDE, diſpoynte him & caſt him downe: deliuer my ſoule with thy ſwerde from the vngodly. Fro the men of thy honde (O LORDE) from the men off the woulde, which haue their porcion in this liſe: whoſe belies thou ſylleſt with thy treaſure.

They haue children at their deſyre, and leaue the reſte of their ſubſtance for their babes. But as for me, I will beholde thy preſence in righteouſnes: and when thy glory appeareth ſhal be ſatiſfied.

XVII. A pſalme of David when he is deliuered from the honde off Saul.

Willoweth (O LORDE) my ſtrength.

The LORDE is my ſuccour, my refuge, my ſauour: my god, my helper i whoſe iuſt: my buckler, & horne of my health, & my proteccion. I wil prayſe y LORDE & call vpon him, ſo ſhal I be ſafe from myne enemies.

The ſorowes of death copassed me: & the bioſes of vngodlynes made me aſtrayed. The paynes of hell came aboute me, the ſnares of death toke holde vpon me. Yet in my trouble I called vpon the LORDE, & coplayned vnto my God. So he herde my voyce out off his holy temple, & my coplaynte came before hi, yee eue into his eares. The earth trembled & quaked, the very foundacions of the hilles ſhoke & were remoued, becauſe he was wrothe.

There wete a ſmoke out of his noſtreils, & a coſumynge fyre out of his mouth, ſo y coales were kyndled at it. He bowed the heaues & came downe, & it was darcke vnder his ſete. He rode vpon the Cherubins & dyd fle: he came flyenge with the wynges of the wynde. He made darckneſſe his paulyon rounde aboute hi, with darcke water & thicke cloudes to coner him. At the brightnes off his preſence the cloudes remoued, with hale ſtones & coales of fyre. The LORDE alſo thondred out off y heaue, & the heyth gaue his thondre w hale ſtones & coales of fyre. He ſent out his arrowes & ſcattered the, he caſt ſore lighteminges, & deſtroyed the. The ſpunges of waters were ſene, & the foundacions of the rounde woulde were diſcouered at y chiding (O LORDE) at the blaſtinge & breth of thy diſpleaſure. He ſent downe fro the heyth to fetch me, & toke me out of greate waters. He deliuered me from my ſtronger enemies, and from my foes

## The xvij. pſalme.

which were to mightie for me. They preuented me in the tyme of my trouble, but y LORDE was my defence. He brought me forth alſo into lyberte: & deliuered me, becauſe he had a fauor vnto me. The LORDE ſhall reward me after my righteous dealinge, & accordinge to the cleuſſe of my hodes ſhal he recopense me. For I haue kepte the wayes of the LORDE, & haue not behaved myſelf wickedly agaynſt my God. I haue an eye vnto all his lawes, & caſt not out his commaundementes fro me. Vncorrupte will I be before hi, & wil eſchue myne owne wickednes. Therefore ſhal y LORDE reward me after my righteous dealinge, & accordinge vnto y cleuſſe of my hodes in his eye ſight. With the holy thou ſhalt be holy, & w y innocet thou ſhalt be innocet. With the clenethon ſhalt be cleneth with the ſtrowarde thou ſhalt be ſtrowarde. For thou ſhalt ſaue the poore oppreſſed, & bringe downe the hyllokes of the proude. Thou lighteſt my candle, O LORDE my God: thou makeſt my darckneſſe to be light. For in the I can diſcoſit an hoost of me: yee in my God I can leape ouer the wall.

The waye of God is a perfecte waye: the wordes of the LORDE are tried in the ſyncke is a ſhyld of defence, for all them that truſt in him. For who is God, but the LORDE? Or, who hath eny ſtrength, but oure God? It is God that hath gyded me with ſtrength & made my waye vncorrupte. He hath made my ſete like hartes ſete, & ſet me vpon an hye. He teacheth myne hondes to fight, and maketh myne armes to breake euen a bowe off ſtele. Thou haſt geue me the defence of thy health, thy right hande vpholdeth me, and thy louynge correccion maketh me greate. Thou haſt made rowme vpon me vnder me for to go, that my ſote ſteppes ſhulde not ſlyde. I will folowe vpon myne enemies, and take them: I will not turne till they be diſcomfited. I will ſmyte them, they ſhall not be able to ſtonde, but fall vnder my ſete. Thou haſt gyded me with ſtrength vnto y batell, thou haſt throwe them all downe vnder me, that roſe vp agaynſt me. Thou haſt made myne enemies to turne their backes vpon me, thou haſt deſtroyed the y hated me. They cried, but there was none to helpe them: yee euen vnto the LORDE, but he herde the not. I will beate them as ſmall as the duſt before the wynde, I will caſt them out as y claye in the ſtretes. Thou ſhalt deliuer me from the ſtrynges of the people, thou ſhalt make me the heade of the & eith. A people whom I haue not knowne, ſhall ſerue me.

## The Psalter.

As ſoone as they heare of me, they ſhall obey me, but the ſtraunge childre dyſſemble with me. The ſtraunge childre are wayed, and go haltinge out of their pathes. The LORDE ſyneth: & ad bleſſed be my helper, prayſed be the God of my health. Eue y God which ſeyth that I be auenged, and ſubdueth the people vnto me. It is he that deliuereth me from my cruell enemies: thou ſhalt liſt me vp from them that ryſe agaynſt me, thou ſhalt ryd me from the wicked man.

For this cauſe I wil geue thanks vnto y (O LORDE) amonge the Gentiles, & ſynge prayſes vnto thy name. Greate proſperite geueth he vnto his kyng, and ſhereth louinge kyndneſſe vnto David his anoynted, yee & vnto his ſede for evermore.

The XVIII. A pſalme of David.

He very heaues declare the glory off God, & the very firmamēt ſhereth his hadye worke. One daye telleth another, and one night certiſieth another. There is nether ſpeech ner language, but thei voyces are herde amonge the. Their ſounde is gone out in to all londes, and their wordes in to the endes of the woulde.

In the hath he ſett a tabernacle for y So ne, which cometh forth as a brydegrome out off his chambere, & reioyſeth as a giaunte to ruine his courſe. It goeth forth fro the one ende of the heauen, and runneth aboute vnto the ſame ende agayne, & there maye nomā byde himſelf fro the heate therof. The lawe of the LORDE is a perfecte lawe, it quickeneth the ſoule. The teſtimony of y LORDE is true, & geueth wiſdome euen vnto babes.

The ſtatutes of the LORDE are right, & reioyſe the herte: y comaundemēt of y LORDE is pure, and geueth light vnto the eyes.

The feare of the LORDE is cleane, & entueth for ener: the iudgmentes of the LORDE are true and rigtuous alltogether. More pleaſant are they then golde, yee then moche ſyne golde: ſwater then hony & the hony combe. Theſe thy ſeruaunt kepeth, & for kepynge of them there is greate reward. Who can tell, how oft he offendeth? Oh cleſe thou me from my ſecrete fautes. Kepeth thy ſeruaunt alſo from pieſumptuous ſynnes, leſt they get the dominion ouer me: ſo ſhal I be vndeſyled & innocet fro the greate offence. See the wordes of my mouth & the meditacion of my herte ſhal be acceptable vnto the, O LORDE, my helper and my redemer.

The XIX. A pſalme of David.

He LORDE heare the in the tyme off trouble, the name of the God of Ja-

## The xx. Chap. Fo. xv.

cob defende the. Sende the helpe fro the Sanctuary, & ſtrengthe y out of Sion. Remember all thy offerynges, and accept thy brient ſacrifice. Sela. Graunte the thy hertes deſyre, & fulfill all thy mynde. We will reioyſe in thy health, & triumph in y name of the LORDE oure God: the LORDE perſourme all thy peticions. Now knowe I, that the LORDE helpeth his anoynted, and will heare him fro his holy heauen: mightie is the helpe of his right hode. Some put their truſt in charettes, & ſome in horſes: but we wil remembre y name of the LORDE oure God. They are brought downe and fallen, but we are ryſen and ſtonde vpon right. Saue (LORDE) & helpe vs (O kyng) when we call vpon the.

The XX. A pſalme of David.

LORDE, he reioyſfull is the kyng in y ſtrength: O how excedynge glad is he of thy ſauynge health. Thou haſt geuen him his hertes deſyre, & haſt not put him fro the request of his lippes. Sela. For thou haſt pierced him w liberall bleſſinges, & ſett a crowne of golde vpon his heade. He aſked liſe of the, & thou gaueſt him a longe liſe, eue for ever & ener. His honoure is greate in thy ſauynge health, glory and greate worſhope ſhalt thou laye vpon him.

For thou ſhalt geue him everlaſtinge felicitye, & make him glad w the ioye of y couſenaunce. And why: becauſe the kyng putteth his truſt in the LORDE, & in the mercy of the moſt hieſt he ſhal not myſeary. Let all thine enemies ſele thy honde, let thy right honde ſynde out all the y hate the. Thou ſhalt make the liſe a fyre ouen in tyme of thy wrath: the LORDE ſhal deſtroye the in his diſpleaſure, & the fyre ſhall conſume them. Their ſtrength ſhall thou rote out of the earth, & their ſede fro amonge the childre of men. For they intended myſcheſe agaynſt the, & ymaged ſoch deuycies, as they were not able to perſourme. Therefore ſhalt thou put the to flight, & with thy ſtringes thou ſhalt make readye thine arrowes agaynſt the faces off them. Be thou exalted (LORDE) in thine owne ſtrength, ſo wil we ſynge and prayſe thy power.

The XXI. A pſalme of David.

O God, my God: why haſt thou forſaken me: y wordes of my coplaynte are ſarre fro my health. O my God, I crie in the daye tyme, but thou heareſt not: and in the night ſeaſon alſo I take no reſt. Yet dwelleſt thou in the Sanctuary, O thou worſhope of Iſrael. Oure fathers hoped in the, they truſted in the, & thou dydeſt deliuer them. They called vpon the,



## The psalter.

and were helped: they put their trust in the, and were not confounded. But as for me, I am a woman and no man: a very scorn of me and the outcast of the people. All they that see me, laugh me to scorn: they shut out their lips, and shake their heads. He trusted in God, let him deliver him: let him help him, if he will have him. But thou art he that take me out of my mother's womb: thou wast my hope, when I hanged yet upon my mother's breasts. I have bene left unto the ever since I was borne, thou art my God, even from my mother's womb. O go not from me, for trouble is hard at hand, and here is none to help me. Great bulles are come about me, fatt oxen close me in on every side. They gape upon me with their mouths, as it were a ramping and roaring lion.

I am poured out like water, all my bones are out of joint: my heart in the midst of my body is even like melting wax. My strength is dried up like a grasshopper, my tongue cleaveth to my gums, and thou hast brought me into the dust of death. For dogs are come about me, the crew of the wicked hath layed siege against me. They perceived my bones and my feet, I might have told all my bones: as for them, they stood staring and looking upon me. They have parted my garments among themselves, and cast lots upon my vesture.

But be not thou farre from me, O LORD: thou art my succour, haist thou to help me. Deliver my soul from the sword, my darling from the power of the dogge. Save me from the lions mouth, and heare me from among the horns off the unicorns. So will I declare thy name unto my brethren, in the midst of the congregation will I praise thee. O praise the LORD ye that feare him: magnific him all ye seed of Jacob, and let all ye seed of Israel feare him. For he hath not despised nor abhorred the miserable estate of the poor: he hath not hid his face from me, but when I called unto him, he heard me. I will praise thee in the great congregation, and perform my vows in the sight of all that feare thee. The poor shall eat and be satisfied: they shall see after thee, O LORD shall praise him: your heart shall live for ever.

All the endes of the world shall remember themselves, and be turned unto the LORD: and all the generations of the world shall worship before him. For the kingdom is the LORDS, and he shall be the governour of the world. All such as be set upon earth, shall eat also and worship: all they that live in

## The xxiii. psalme.

the dust, and lyne so hardly, shall fall down before him. The seed shall serve him, and preach of the LORD for ever. They shall come, and declare his righteousness unto a people that shall be borne, whose the LORD hath made.

### The XXII. A psalme of David.

The LORD is my shepherd, I can want nothing. He feedeth me in a green pasture, and leadeth me to a fresh water. He quickeneth my soul, and bringeth me forth in the way of righteousness for his names sake. Though I should walke in the valley of the shadow of death, yet I feare no evil, for thou art with me: thy staff and thy shepherd's crook comfort me. Thou preparest a table before me against mine enemies: thou anointest my head with oyle, and my cup is full. Oh let thy loving kindness and mercy follow me all the dayes of my life, that I may dwell in the house of the LORD for ever.

### The XXIII. A psalme of David.

The earth is the LORDS, and all that therein is: the compass of the world, and all that dwell therein. For he hath founded it upon the seas, and builded it upon the floods. Who shall go up into the hill of the LORD? or who shall remain in his holy place? He that is blameless, and hath done no violence: which lifteth not up his voice against the LORD, nor sweareth not to disceave. He shall receive the blessing from the LORD, and mercy from God his saviour. This is the generation of them that seek him, of them that seek his face, O Jacob. Selah. Open your gates (O ye princes) let the everlasting doors be opened, and the king of glory may come in. Who is this king of glory? It is the LORD of strength and mightie, even the LORD mightie in battle.

Open your gates (O ye princes) let the everlasting doors be opened, and the king of glory may come in. Who is this king of glory? It is the LORD of strength and mightie, even the LORD mightie in battle.

### The XXIV. A psalme of David.

Unto thee (O LORD) I lift up my soul. My God, I trust in thee: O let me not be confounded, lest myne enemies triumph over me. For all they that hope in thee shall not be ashamed: but such as be scornful despisers without a cause, they shall be put to confusion. Shew me thy wayes (O LORD) and teach me thy pathes. Lead me in thy truth and lerne me, for thou art the God of my health, and in thee is my hope all the day long.

## The psalter

Call to remembrance, O LORD, thy tender mercies and thy loving kindness, which have bene ever of olde. Oh remember not thy synnes and offences of my youth, but according unto thy mercy have mercy upon me (O LORD) for thy goodness. Oh how freely and righteously is the LORD, therefore will he teach sinners in the way. He leadeth the simple a right, and such as be meke shall learneth his wayes. All the wayes of the LORD are very mercy and faithfulness, unto such as kepe his testament and covenant. For thy names sake, O LORD, be merciful unto my synne, for it is great. What so ever he be that feareth the LORD, he shall shewe him the way that he hath chosen.

His soul shall dwell at ease, and his seat shall possess the land. The secret of the LORD is among them that feare him, and he sheweth them his covenant. Myne eyes are ever looking unto the LORD, for he shall plucke my feet out of the net. Turne thou unto me and have mercy upon me, for I am desolate and in misery. The sorowes of my heart are great, O bring me out of my troubles.

Look upon my adversite and misery, and forgive me all my synnes. Consider how myne enemies are many, and beare a malicious hate against me. O kepe my soul, and deliver me: let me not be confounded, for I have put my trust in thee. Let innocency and righteous dealing wayte upon me, for my hope is in thee. Deliver Israel (O God) out of all his trouble.

### The XXV. A psalme of David.

Thou my iudge (O LORD) for I walke innocently: my trust is in the LORD, therefore shall I not fall.

Examine me O LORD, and prove me: trie out my reynes and my heart. For thy loving kindness is before myne eyes, and I walke in thy truth. I sit not among vain persons, and have no fellowship with the deceitfull. I hate the congregation of the wicked, and I will not sit among the ungodly.

I wash my hands with innocency O LORD, and so go I to thine altar. That I may shewe the voice of thy praise, and tell of all thy wonderful workes. LORD, I love the habitation of thy house, and the place where thy honour dwelleth. O destroy not my soul with the synners, nor my life with the bloudthirstie. In whose hands is wickedness, and their right hand is full of gifts. But as for me I will

## The xxvi. psalme. Ps. xvi.

walke innocently: O deliver me, and be merciful unto me. My foot standeth right: I will praise thee (O LORD) in the congregation.

### The XXVI. A psalme of David.

The LORD is my light and my help: the LORD is the strength of my life, for whom shall I be afraid? Therefore when the wicked (even myne enemies and my foes) came upon me, to eat up my flesh, they stumbled and fell. Though an host of men were layed against me, yet shall not my heart be afraid: and though there rose up warre against me, yet will I put my trust in him. One thing have I desired of the LORD, which I will requyre: namely, that I may dwell in the house of the LORD all the dayes of my life, to behold the sayre beauty of the LORD, and to visit his temple.

For in the time of trouble he hath helped me in his tabernacle, yee in the secret place of his dwelling he hath kept me and set me up upon a rock of stone. And now hath he lift up my head above myne enemies, that compassed me round about. Therefore will I praise him in his dwelling, the oblation of the lips: I will both singe and speake praises unto the LORD. Hark unto my voice (O LORD) when I cry unto thee: have mercy upon me and heare me. My heart speaketh unto thee, my face seeketh thee, yee LORD, thy face will I see. O hide not thou thy face from me, cast not thy servant of displeasure. Thou art my succour, leave me not, neither forsake me, O God my saviour. For my father and my mother have forsaken me, but the LORD hath taken me up. Shew me thy way O LORD, and lead me in the right path, because of myne enemies. Deliver me not into the wylles of myne adversaries, for there are fals witnesses risen up against me, and they imagine mischief. Venerablest, I believe we rely to see the goodness of the LORD in the land of the living. O stay thou O LORD, O stay, be strong, let thine heart be of good comfort, and wayte thou still for the LORD.

### The XXVII. A psalme of David.

Unto thee will I cry, O my strong defence: think no scorn of me, lest thou make me as though thou herdest not: I become like them that go down into the pit. Heare the voice of my humble petition, when I cry unto thee, and hold up my hands towards thy holy temple.



## The Psalter.

## The xxx. psalme.

**O** please me not awaye amonge the vn-  
godly and wicked doers, which speake stend-  
ly to their neyghboure, but ymagin my chese  
in their hertes. Rewardethem acordinge  
to their dedes and wickednesse of their ow-  
ne inuencions. Recompense them after y-  
merites of their dedes, paye them that they  
haue deserued. For they regarde not the  
workes of the LORDE, ner the operacion of  
his handes: therfore shal he breake them dow-  
ne, and not buyldethem vp. Praise be yf  
LORDE, for he hath herde the voyce of my  
humble peticiō. The LORDE is my strength  
and my shyld: my herte hoped in him, & I  
am helped: therfore my herte daunseth for ioye,  
and I will synge prayes vnto him. The  
LORDE is the strength of his people, he is  
the defender and Sauoure of his anoynted.  
O helpe thy people, geue thy blessinge vnto  
thy inheritaunce: fede them, and set them  
vp for euer.

The XXVIII. A psalme of Dauid.

**W**rite vnto the LORDE (O ye might-  
ie) ascribe vnto the LORDE worshi-  
pe and strength. Geue the LORDE  
the honoure of his name, howe youre selues  
to the holy magesty of the LORDE. It is  
the LORDE that commaundeth the waters:  
It is the glorious God that maketh yf thon-  
der: it is the LORDE yf ruleth the see. The  
voyce of the LORDE is mightie in opera-  
cion, the voyce of the LORDE is a glorious  
voyce. The voyce of the LORDE breaketh  
the Cedre trees: yee the LORDE breaketh the  
Ceders of Libanus. He maketh them to  
skippe like a calfe: Libanus and Sirion like  
a yonge vnycome. The voyce of the LOR-  
DE denideth the flames of fyre: the voyce of  
the LORDE shaketh the wilderness, yee the  
LORDE shaketh the wilderness of Cades.  
The voyce of the LORDE moueth yf hyndes  
& discovereth the thicke bushes: in his  
temple shal euery man speake of his honou-  
re. The LORDE stilleth the water floude, &  
yf LORDE remayneth a kynge for euer. The  
LORDE shall geue power vnto his people,  
the LORDE shall geue his people the blessing  
of peace.

The XXIX. A psalme of Dauid.

**W**ill magnifie yf (O LORDE) for thou  
hast set me vp, & not suffred my foes  
to triumphe ouer me. O LORDE my  
God, I cried vnto the, and thou hast healed  
me. Thou LORDE hast brought my soule  
out of hell: thou hast kepte my life, where as  
they go downe to the pytte. Synge pray-  
ses vnto the LORDE (O ye sayntes of his) ge-

ne thankes vnto him for a remembraunce of  
his holynesse. For his wrath endureth but  
the twinklinge of an eye, and his pleasure  
is in life: heynesse maye well endure for a  
night, but ioye cometh in the mornynge.

As forme, whē I was in prosperite, I say  
be: Tush, I shal neuer fall more. And why  
thou LORDE of thy goodnesse haddest ma-  
de my hill so stronge. But as soone as thou  
turnedest thy face from me, I was brought in  
feare. The cried I vnto yf (O LORDE) yee  
vnto yf LORDE made I my prayer. What  
profit is there in my bloude, yf I go downe  
to corrupcion? Maye the dust geue than-  
kes vnto ye? O shal it declare thy faithful-  
nesse? Heare (O LORDE) and haue mercy  
vpon me: LORDE be thou my helper. And  
so thou hast turned my heynesse into ioye:  
thou hast put of my sack cloth, & gydded me  
w gladnesse. That my hono<sup>r</sup> might syn-  
ge prayes vnto the w<sup>th</sup> out ceassynge: O LOR-  
DE my God, I wil geue thankes vnto the for  
euer.

The XXX. A psalme of Dauid.

**L**et the, O LORDE, is my trust: let me  
neuer be put to confucion, but deliuer  
me in thy rightousnesse. Borne  
downe thine eare to me, make hast to deli-  
uer me: be thou my stronger rocke and a house  
of defence, that thou mayest saue me. For  
thou art my stronge holde & my castell: O  
be thou my gyde, & lede me for thy names sa-  
ke. Drawe me out of the nett yf they haue  
layed pryncely forme, for thou art my strength.  
Into thy hondes I commend my spere:  
thou hast deliuered me O LORDE thou God  
of treuth. I hate them that holde of vani-  
ties, and my trust is in the LORDE. I will be  
glad and reioyse in thy mercy: for thou hast  
considred my trouble, thou hast knowen my  
soule in aduersite. Thou hast not deliue-  
red me ouer in to the hondes of the enemye, but  
hast set my fete in a larger rowme. Haue mer-  
cy vpon me, O LORDE, for I am intromble,  
myne eyes is consumed for very heynesse, yee  
my soule and my body. My life is w<sup>th</sup> w<sup>th</sup>  
olde with heynesse, and my yeares w<sup>th</sup> moun-  
nyng. My strength fayleth me because of  
my aduersite, and my bones are corrupte. I  
am become a very reprove amonge all myne  
enemies, my neyghbours & they of myne ow-  
ne acquaintance are a frayd of me: they yf  
seme in the strete, cōveye them selues frome.  
I am clene forgotten and out of mynde, as a  
deed man: I am become like a broken vessell.  
For I haue herde the blasphemy of the  
multitude: euery man abhorreth me: they ha-

## The Psalter

## The xxxii. psalme. 30. xvi.

ue gathered a cōncel together agaynst me,  
and are purposed to take awaye my life.

But my hope is in yf O LORDE, & I saye:  
thou art my God. My tyme is in thy hon-  
de: deliuer me from the honde of myne ene-  
mies, & from them yf persecute me. Shewe  
thy seruaut the light of thy countenaun-  
ce, helpe me for thy mercies sake. Let me  
not be confounded (O LORDE) for I call v-  
pon the: let the vngodly rather be put to con-  
fucion, and brought vnto the hell. Let the  
lyngelippes be put to sylence, which cruel-  
ly, disdainedly & despitefully speake agaynst  
the righteous. O how greate and mani-  
fold is thy good, which thou haist hyd for  
them that feare yf? O what thinges bun-  
gest thou to passe for them, that put their  
trust in the, euen before the sonnes of men?

Thou hydest them pryncely by thine owne  
presence from the proude men, thou kepest  
them secretly in thy tabernacle, from the stri-  
fe of tonges. Thanke be to the LORDE,  
for he hath shewed me maruelous greates  
kindnesse in a stronge cite. For when the  
sodaine feare came vpon me, I sayde: I am  
cast out of thy sight. Neuertheles, thou  
herdest myne humble prayer, when I cried  
vnto the. O loue the LORDE (all ye his  
sayntes) for the LORDE preserueth the faith-  
full, and plenteously rewardeth be the prou-  
de doer. Be stronge therfore & take a good  
berte vnto you, all ye that put youre trust  
in the LORDE.

The XXXI. A psalme of Dauid.

**B**lessed are they, whose vnrightous-  
nesse is forgiven, and whose synnes  
are couered. Blessed is the man,  
vnto whom the LORDE imputeth no syn-  
ne, in whose spere there is no gyle. For  
whyle I helde my tonge, my bones confir-  
med awaye thow my daylie complaynyn-  
ges. And because thy hande was so heuy  
vpon me both daye and night, my moysture  
was like the drouth in Sommer. Sela.

Therfore I confessed my synne vnto the,  
and hyd not myne vnrightousnesse. I sai-  
de: I will knowlege myne offence, and accu-  
se my self vnto the LORDE, and so thou for-  
gauest me the wickednesse of my synne.

Sela. For this shal euery saynte make  
his prayer vnto the in due season, therfore  
shal not the greates water floude come nye  
him. Thou art my defence in the trouble  
that is come aboute me, O cōpasse thou me  
aboute also with the ioye of deliuerance.

Sela. I wil enforme the, and shewe the  
the waye wherein thou shalt go: I wil fasten

myne eyes vpon the. Benot ye now like  
horses & mooles, which haue no vnderston-  
dinge. Whose mouthes thou must holde  
with bytt & byddle, yf they wil not obeye the.

Greates plagies shal yf vngodly haue, but  
who so putteth his trust in the LORDE, mer-  
cy shal cōpasse him on euery syde. Be  
glad (O ye righteous) and reioyse in the LOR-  
DE, be ioyfull all ye that are true of herte.

The XXXII. A psalme of Dauid.

**R**eioyse in yf LORDE (O ye righteous) &  
for it becommeth well the iust to be  
thankfull. Praise the LORDE with  
harpe: synge psalmes vnto him with the la-  
re and instrument of ten strynges. Singe  
him a new songe, yee synge lustily vnto him  
with a good corage. For the worde of yf  
LORDE is true, and all his workes are faith-  
full. Heloueth mercy & iudgment: yf earth  
is full of the goodnesse of the LORDE. By  
the worde of the LORDE were the heanens  
made, & all the hoostes of them by yf breth-  
of his mouth. He gathereth yf waters to-  
gether as it were in a bottell, & laieth vp the  
depe in secrete. Let all the earth, feare the  
LORDE, and let all them that dwell in the  
worlde, stōde in awe of him. For loke what  
he sayeth, it is done: and loke what he comaū-  
deth, it stōdeth fast. The LORDE bryn-  
geth the cōncell of the heathen to naught,  
and turneth the deuices of the people.

But the cōfession of the LORDE endureth,  
and the thoughtes of his hert from genera-  
cion to generacion. Blessed are the people  
that holde the LORDE for their God, & blef-  
sed are the folke whom he hath chosen to be  
his heretage. The LORDE loketh downe  
from heauen, & beholdeth all the children of  
men: from his stronge seate he considreth all  
them yf dwell in the worlde. He only hath  
fashioned all the hertes of them, & knoweth  
all their workes. A kynge is not helped by  
his owne greates hoost, nether is a giante sa-  
ued thow the might of his owne strength.

A horse is but a vayne thyng to saue a  
man, it is not the power of his strength that  
can deliuer him. Beholde, the eye of the  
LORDE loketh vnto them that feare him, &  
put their trust in his mercy. That he ma-  
ye deliuer their soules from death, and to se-  
de them in the deare tyme. Let oure soules  
patiently abyde the LORDE, for he is oure  
helpe and shyld. So shal oure hertes reioy-  
se in him, because we haue hoped in his holy  
name. Let thy mercifull & vngodly (O LOR-  
DE) be vpon vs, like as we put oure trust in  
the.



## The Psalter.

The XXXIII. A psalme of Dauid.

**I** Wil allwaye geue thankes vnto the  
LORDE, his prayse shal euer be in my  
mouth. My soule shall make hir  
boast in the LORDE: the poore oppressed shal  
heare therof, and be glad. O prayse y<sup>e</sup> LOR  
DE with me, and let vs magnifie his name to  
gether. I sought the LORDE, and he her  
de me, yee he deliuered me out of all my fea  
re. They that haue an eye vnto him, shal  
be lightened, & their faces shal not be asha  
med. This poore man cried vnto the LOR  
DE, and he herde him, yee and deliuered him  
out of all his troubles. The angell of the  
LORDE pitcheth his tente rounde aboute  
them that feare him, and deliuereth them.

Re. 21. d

Re. 6. 13  
ofue 3. d

Sal. 2. b

Sal. 127. a  
Matt. 6. c

ab

O taist and se how frendly the LORDE is,  
blessed is the man y<sup>e</sup> trusteth in him. O fea  
re the LORDE, ye y<sup>e</sup> be his sayntes: for they  
that feare him, lacke nothinge. The rich  
shal want and suffre hunger, but they which  
seke the LORDE, shal wat no manner of thin  
ge, that is good. Come hither (o ye chil  
dren) herken vnto me, I wil teach you the fea  
re of the LORDE. Who so listeth to lye, &  
wolde sayne se good dayes. Let him re  
frayne his tonge from euell, and his lippes  
that they speake no gyle. Let him eschue  
euell, and do good: Let him seke peace & en  
sue it. For the eyes of the LORDE are ouer  
the righteous, and his eares are open vnto  
their prayers. But the face of the LORDE  
beholdeth them that do euell, to destroye the  
remembraunce of them out of the earth.

Pro. 24. c  
rim. 2. b

When the righteous crie, the LORDE  
heareth them, and deliuereth the out of all  
their troubles. The LORDE is nye vnto  
them y<sup>e</sup> are contrite in hert, & wil helpe soch  
as be of an humble spiete. Greate are y<sup>e</sup> trou  
bles of the righteous, but the LORDE deli  
uereth them out of all. He kepeth all their  
bones, so y<sup>e</sup> not one of them is broken. But  
misfortune shal slaye the vngodly, and they  
that hate y<sup>e</sup> righteous shal be giltye. The  
LORDE deliuereth the soules of his seruau  
tes, and all they that put their trust in him,  
shal not offende.

The XXXIII. A psalme of Dauid.

**T**ryne thou with them (o LORDE)  
that stryue w<sup>th</sup> me, fight thou agaynst  
them that fight agaynst me. Laye  
hinde vpon the shyld and speare, and ston  
de v<sup>th</sup> to helpe me. Drawe out thy swea  
re, and stoppe the waye agaynst them that  
persecute me, saye vnto my soule: I am y<sup>e</sup> hel  
pe. Let them be cofounded and put to sha  
me, that seke a ster my soule: let the be turned

## The xxxiii. psalme.

back and brought to confusion, what yma  
gin myschefe for me. Let the be as y<sup>e</sup> dust  
before the wynde, and the angell of the LOR  
DE scaterynge the. Let their waye be dar  
ke and slippery, and the angell of the LORDE  
to persecute them. For they haue pryncely  
laied their nett to destroye me without a cau  
se, yee and made a pitte for my soule, which  
I neuer deserued. Let a sodane destruc  
tion come vpon him vnawarres, and y<sup>e</sup> nett that  
he hath layed pryncely, catch him self, that he  
maye fall in to his owne myschefe. But let  
my soule be ioyfull in the LORDE, and reioy  
se in his helpe. All my bones shal saie: LOR  
DE, who is like vnto the: which deliuereth y<sup>e</sup>  
poore from those that are to stronge for him,  
yee the poore and the nedye from his robbers.

False witnesses are rysen vp, & laye to my  
charge thinges that I knowe not. They  
rewarde me euell for good, to the greate dis  
comforth of my soule. Neuertheles, when  
they were sicke, I put on a sack cloth: I hum  
bled my soule with fastinge, and my prayer  
turned in to myne owne bosome. I beba  
ued myself as though it had benemy friende  
or my brother, I wote heuely, as one y<sup>e</sup> mou  
neth for his mother. But in my aduersite  
they reioyse, and gather them together: yee  
y<sup>e</sup> very lame come together agaynst me vn  
awarres, makinge mooves at me, & ceasse not.

With y<sup>e</sup> greby & somefull ypocrites, they  
gnaished vpon me with their teth. LOR  
DE, when wilt thou lye vnto this? Ouf  
tore my soule from y<sup>e</sup> wicked rumoure of the,  
my dearlinge from the Lyons. So wil I ge  
ue y<sup>e</sup> thankes in the greate congregacion, &  
praise the amonge moch people. O let the  
not triumphe ouer me, that are myne enemies  
for naught: O let them not wynde w<sup>th</sup> their  
eyes, that hate me without a cause. And  
why? their comonyng is not for peace, but  
they ymagin false wordes agaynst y<sup>e</sup> outca  
stes of the londe. They gape vpon me w<sup>th</sup>  
their mouthes, sayenge: therethere: we se it  
with oure eyes. This thou seist, o LORDE:  
holde not thy tonge the: go not farre from me,  
o LORDE. Awake (LORDE) and stonde  
vp: auengethou my cause, my God, and my  
LORDE. Judge me (o LORDE) my God, &  
acordinge to thy righteousness, y<sup>e</sup> they triu  
phe not ouer me. O let the not saye in the  
ir hertes: therethere, so wolde we haue it. O  
let them not saye: we haue ouercome him.

Let them be put to confusion and shame,  
that reioyse at my trouble: let the be clothed  
with rebuke and dishonoure, that boost the  
selues agaynst me. Let them also be glad

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and reioyse, that fauoure my righteous bea  
linge: yee let them saye allwaye: blessed be y<sup>e</sup>  
LORDE, which hath ple: sure in the prosperi  
te of his seruau. And as for my tonge, it  
shal be talkyng of thy righteousness and of  
thy prayse, all the daye longe.

The XXXV. A psalme of Dauid.

**H**ert sheweth me the wickednesse  
of the vngodly, that there is no fea  
re of God before his eyes. For he  
dyssembleth before his face, so longe till his  
abominable synne be founde out. The  
wordes of his mouth are vnrighuousnesse  
and disceate, he wil not be lerned to do good.

He ymagineth myschefe vpon his bedde,  
he wil come in no good waye, ner refuse the  
thinge that is euell. Thy mercy (O LOR  
DE) reacheth vnto the heauen, and thy faith  
fulnesse vnto the cloudes. Thy righteous  
nesse stonde like the stronge mountaynes, &  
thy indgment like the greate depe. Thou  
LORDE pferuest both me & beestes. How  
precious is thy mercy (O God) that the chil  
dren of men maye put their trust vnder y<sup>e</sup> sha  
dow of thy wynges. They shal be satis  
fied w<sup>th</sup> the plenteousnesse of thy house, and  
thou shalt geue them drynke of the ryuer of  
thy pleasures. For by the is y<sup>e</sup> well of life,  
in thy light, shall we se light. O spiede  
forth thy lounge kyndnesse vnto them that  
knowe the, & thy righteousness vnto the char  
acter of hert. O let not the fote of pry  
de ouertake me, O let not the hande of y<sup>e</sup> vn  
godly cast me downe. As for wicked doers,  
they fall, they are cast downe, & are not able  
to stonde. The XXXVI. A psalme of Dauid.

**R**ecte not thy self at the vngodly, be  
not thou envious agaynst the euell  
doers. For they shall soone be cut  
downe like y<sup>e</sup> grasse, & be wythered euen as y<sup>e</sup>  
greene herbe. Put thou thy trust in y<sup>e</sup> LOR  
DE, & be doinge good: so shalt thou dwell in  
the londe, & verely it shal feede the. Delyte  
thou in the LORDE, & he shal geue the thy her  
tes desire. Committe thy waye vnto y<sup>e</sup> LOR  
DE, set thy hope in him, and he shal brynge it  
to passe. Yee he shal make thy righteous  
nesse as cleare as the light, & thy iust dealin  
ge as the noone daye. Holde the still in y<sup>e</sup>  
LORDE, and abyde pacietyly vpon him: but  
greue not thy self at one that hath prosperi  
te, and lyueth in abhominacion. Leane of  
from wrath, let go displeasure, let not thy ge  
lousy moue the also to do euell. For wicked  
doers shal be roted out, but they that paciety  
ly abyde the LORDE, shal enheret the londe.  
Suffre yet a litle whyle, & y<sup>e</sup> vngodly shal

## The xxxvi. psalme. Fo. xviij.

be clene gone: then shalt loke after his pla  
ce, & he shal be awaye. But the meke spie  
ted shal possesse the earth, & haue pleasure in  
much rest. The vngodly layeth waye for  
the iust, & gnasheth vpon him w<sup>th</sup> his teth. c.

Matt. 2. a

But y<sup>e</sup> LORDE laugheth him to scorne, for  
he seith y<sup>e</sup> his daye is cominge. The vngod  
ly drawe out the swerde & benede their bowe,  
to cast downe y<sup>e</sup> simple & poore, and to slaye  
soch as go y<sup>e</sup> right waye. Neuertheles, their  
swerde shal go thorow their owne hert, and  
their bowe shal be broke. A small thinge y<sup>e</sup>  
the righteous hath, is better then greate ri  
ches of the vngodly. For the armes of y<sup>e</sup>  
vngodly shal be broken, but the LORDE vp  
holdeth the righteous. The LORDE kno  
weth the dayes of the godly, & their enheri  
taunce shal endure for euer. They shal not  
be cofounded in y<sup>e</sup> perlous tyme, & in y<sup>e</sup> day  
es of derth they shal haue ynough. As  
for y<sup>e</sup> vngodly, they shal perishe: & whē y<sup>e</sup> e  
nemies of y<sup>e</sup> LORDE are in their floures, they  
shal cosume, yee euen as the smoke shal they  
cosume awaye. The vngodly borroweth  
and paieth not a gayne, but the righteous is  
mercifull & liberall. Soch as be blessed of  
him, shal possesse the londe: & they whom he  
curseth, shal be roted out. The LORDE or  
dieth a good mans goinge, & hath pleasure  
in his waye. Though he fall, he shal not be  
hurte, for the LORDE vpholdeth him w<sup>th</sup> his  
hade. I haue bene yonge, & now am olde:  
yet sawe I neuer the righteous forsake, ner  
his seide to seke their bred. The righteous  
is euer mercifull, & ledeeth gently, therfore shal  
his seide be blessed. Sle fies euell, & do y<sup>e</sup> thin  
ge that is good, so shalt thou dwell for euer.

Psal. 2. a

Pro. 15. b  
Eccli. 29. d  
1. Tim. 6. b

For y<sup>e</sup> LORDE loueth y<sup>e</sup> thinge y<sup>e</sup> is right,  
he forsaketh not his sayntes, but they shal be  
preserued for euermore: as for the seide of the  
vngodly, it shal be roted out. Yee the righ  
tious shal possesse y<sup>e</sup> lode, & dwell therein for  
euer. The mouth of the righteous is exer  
cised in wysdome, & his tōge talketh of indg  
ment. The lawe of his God is in his hert,  
therfore shal ner his fote steppe slide. The  
vngodly seyth the righteous, & goeth abou  
te to slaye him. But the LORDE wil not lea  
ue him in his hōdes, ner cofounde him when  
he is indged. Hopethou in the LORDE, &  
kepe his waye: & he shal so promote the, that  
thou shalt haue the lode by enheritaunce, & se  
when the vngodly shal perishe. I myself  
haue seene the vngodly in greate power, & flo  
rishinge like a grene baye: but when I  
wente by, so he was gone: I sought him, but  
he coude no where be founde.

Pro. 10. d



## The Psalter.

Repe innocency, and take hede vnto the thinge that is right, for that shall bringe a man peace at the last. As for the trasgresours, they shal perishe together, and the vngodly shal be roted out at y last. The helpe of the righteous commeth of the LORDE, he is their strength in the tyme of trouble. The LORDE shal stode by them, and saue them: he shal deliuer them from the vngodly, and helpe the, because they put their trust in him.

The XXXVII. A psalme of David.

**U**nto me not to rebuke (O LORDE) in thine anger: Oh chasten me not in thy heuy displeasure. For thy arrows stick fast in me, and thy honde presseth me sore. There is no whole parte in my body, because of thy displeasure: there is no rest in my bones, by reason of my synnes. For my wickedneses are gone ouer my heade, and are like a sore burthen, to heuy forme to beare.

My woundes stynde & are corrupte, thoro my foolishnesse. I am brought in to so greate trouble and misery, that I go mourninge all the daye longe. For my loynes are clenched vp, and there is no whole parte in my body. I am feble and sore synnet, I roare for the very disquietnes of my hert.

**L**ORDE, thou knowest all my desyre, & my gronyng is not hyd from the. My hert panted, my strength hath fayled me, & the light of myne eyes is gone fro me. My louers & frendes stonde loyng vpon my trouble, and my kynsmen are gone a farre of.

They that sought after my life, and to do me euell, spake of lyes and ymagined disceate all the daye longe. As for me, I was like a deaf ma, and herde not: and as one that were denme, not openyng his mouth. I am become as a man that heareth not, and that can make no resistance w his mouth.

For in the (O LORDE) is my trust, thou shalt heare me, O LORDE my God. My desyre is, y myne enemies triumphe not ouer me: for yf my foete slippe, they reioyse greatly against me. I am redy to suffre trouble, and my heuynesse is enen in my sight. For I confesse my wickednesse, & my synne greuethe me.

But myne enemies lyue, and are mightie: and they that hate me without a cause, are many in nombre. They that reward me euell for good, speake euell of me, because I followe the thinge that good is. For sake me not (O LORDE my God) go not farre fro me. Haist the to helpe me, O LORDE my succoure.

The XXXVIII. A psalme of David.

## The xxxix. psalme.

**S**ayde: I wil kepe my waies, that I offended not in my tonge. And so I shut my mouth, whyle the vngodly layed wayte for me. I helde my tonge, I was denme, I kepte silence, yee eue from good wordes, but it was payne and gresse to me. My hert was hore within me, & whyle I was thus musyng, the fyre kyndled: so that I spake with my tonge. LORDE, let me knowe myne ende, and the nombre of my dayes: that I maye be certified what I wante. Beholde, thou hast made my dayes spanne longe, and my life is as it were nothinge before the. O how vayne are all mynynge: Sela. Yee every man walketh as it were a shadowe, and disquieteth him self in vayne: he heapeth vp riches, and can not tell to whom he gathereth them. And now LORDE, wherein shall I comfort me: my hope is in the. Deliyer me from all myne offences, and make me not a scoone vnto the foolish. I kepe sylence, and open not my mouth, for thou hast done it. Turne thy plagges awaye from me, for I am consumed thoro the feare of thy hade. When thou pynest man for synne, thou chastenest him: so that his beutie consumeth awaye, like as it were a mothe. O how vayne are all mynynge: Sela. Heare my prayer O LORDE, and confidre my callinge: shewe not thy self as though thou sawest not my teares. For I am a straunger and pilgrymme with the, as all my foefathers were. Oh spare me a litle, that I maye refresh myself, before I go hence, and be no more sene.

The XXXIX. A psalme of David.

**W**ayted patiently for the LORDE, which enclined himself vnto me, and herde my callinge. He brought me out of the horrible pitte, out of the myre and claye: he set my fete vpo the rocke, and ordeed my goinges. He hath put a new songe in my mouth, even a thankesgeyng vnto oure God. Many men seynge this, shal feare the LORDE, & put their trust in him. Blessed is the man that setteth his hope in the LORDE, and turneth not vnto the proud: to soch as go aboute with lies. O LORDE my God, greates are y wonderous workes which thou hast done: & in thy thoughtes toward vs there maye none be liened vnto the.

I wolde declare them, and speake of the, but they are so many, that they can not be tolde. Sacrifice and offeringe thou woldest not haue: but a body hast thou ordeined me: burnt offeringes and sacrifice for synne thou hast not allowed. Then sayde I: Lo, I

## The Psalter.

me. In the begynnyng of the boke it is written of me, that I shulde fulfill thy wil O my God, & that am I content to do: yee thy lawe is within my hert. I wil preach of y righteousness in the greate congregacion: Lo, I wil not refrayne my lippes, O LORDE, & that thou knowest. I do not hyde y righteousness in my hert, my taltynge is of thy treuth and sauynge healeth: I kepe not thy louynge mercy and faithfulness backe from the greate congregacion. Turne not thou thy mercy from me O LORDE, but let thy louynge kyndnesse and treuth allwaye preserue me. For innumerable troubles are come aboute me: my synnes haue taken sodi holde vpon me, that I am not able to loke vp: yee they are mo in nombre then the hayres of my heade, and my hert hath fayled me. O LORDE, let it be thy pleasure to deliuer me, make haist (O LORDE) to helpe me. Let them be ashamed and confounded, that seke after my soule, to destroe it: let them fall backwarde and be put to confucion, that wysht me enell.

Let the soone be brought to shame, that enue me: there there. But let all these that seke the, be ioyfull and glad in the: and let all soch as desyre in thy sauynge healeth, saye allwaye: the LORDE be prayesd. As for me, I am poore & in misery, but the LORDE careth for me. Thou art my helper & redemer, make no longer cariage, O my God.

The XL. A psalme of David.

**B**lessed is he, y considreth y poore: y LORDE shal deliuer him in the tyme of trouble. The LORDE shal preserue him, and kepe him alyue: he shal make him to prospeere vpon earth, and shal not deliuer him into y wil of his enemies. The LORDE shal refresh him, when he lyeth sick vpon his bedd, yee thou makest his bed in all his sickness. I sayde: LORDE be mercifull vnto me, heale my soule, for I haue synned agaynst the. Myne enemies speake euill vpo me: when shal he dye, and his name perishe? Though he came in to se, yet meaured he falsede in his hert, heapinge myschese vpon himself. All they that hate me, runneth together agaynst me, and ymagin euell agaynst me. They haue geuen a wicked sentence vpon me: when he lyeth, he shal rise vp no more. Yee euen myne owne famillier frend, whom I trusted, which dyd eate my bred, hath lift vp his hele agaynst me. But be thou mercifull vnto me (O LORDE) rayseth me up, and I shal reward the. By this I knowe thou fauourest me, that my enemye shal not triumphe ouer me. Thou hast vp

## The xli. psalme. 36. xix.

holden me because of my innocency, and set me before thy face for ever. Blessed be y LORDE God of Israel, from hence forth and for evermore. Amen, Amen.

The XLI. A psalme of y childre of Corah.

**L**ike as the hert desyret the water brokes, so longeth my soule after the, O God. My soule is a thurst for God, yee eue for the lyuynge God: wha shal I come, & beholde the face of God? My teares are my meate daye and night, whyle it is daylie sayde vnto me: where is now thy God? Now when I thinke there vpo, I poure out my hert by my self: for I wolde saye ne go hence with the multitude, & passe ouer with them vnto the house of God, in y voyce of prayse & thankesgeyng, amonge soch as kepe holy daye. Why art thou so full of heuynes (O my soule) & why art thou so vnguiete within me? O put thy trust in God, for I wil yet geue him thanks, for the helpe of his countenance. My God, my soule is vexed within me: therefore I remembre the lende of Iordane, & the litle hill of Sennem.

One depe calleth another w the voyce of thy whystles, all thy wayes & water flouds are gone ouer me. The LORDE hath promised his louynge kyndnesse daylie, therefore wil I prayse him in the night season, and make my prayer vnto y God of my life. I wil saye vnto God my stony rock: why hast thou forgotten me? why go I thus heuely: whyle the enemye oppreseth me? Whyle my bones are broken, & whyle myne enemies cast me in the tethe, daylie sayenge vnto me where is now thy God? Why art thou so heuely (O my soule) & why art thou so disquieted within me? O put thy trust in God, for I wil yet thanke him for the helpe of his countenance, and because he is my God.

The XLII. psalme.

**S**ende sentence vpon me (O God) & defende my cause agaynst the vnholy people: Oh deliyer me from the deceitfull & wicked man. For thou (O God) art my strenght: why hast thou shot me from the? Why go I then so heuely, whyle the enemye oppreseth me? O sende out y light & thy truethe, y they maye lede me & bring me vnto thy holy hill and to thy dwelling.

That I maye go in to the antler of God: euen vnto the God which is my ioy & pleasure, & vpon the harpe to geue thanks vnto y O God, my God. Why art thou so heuely, my soule & why art thou so disquieted within me? O put thy trust in God, for I wil yet geue him thanks for y helpe of his countenance.



## The Psalter.

ce, and because he is my God.

The XLIII. A psalme of y childre of Corah.

**W**e haue herde with o' care (God) o' fathers haue tolde vs, what thou hast done in their tyme, of olde.

How thou hast drye out the heithen w' thy honde, & plated the in: how thou hast destroyed the nations & cast the out. For they gat not the londe in possession thow their owne swerde, nether was it their owne arme that helped them. But thy right hande, thy ne arme & the light of thy countenance, because thou haddest a sauoure vnto them.

Thou art y kinge & my God, thou sendest helpe vnto Jacob. Thow w' wil we ouerthrowe oure enemies: & in thy name will we treade them vnder, that rise vp agaynst vs.

For I will not trust in my bowe, it is not my swerde y shal helpe me. But it is thou that sauest vs fro oure enemies, and puttest them to confucion that hate vs. We will allway make oure boast of God, and prayse thy name for ever. Sela.

But now thou forsakest vs, & puttest vs to confucion, and goest not forth with oure hoostes. Thou makest vs to turne oure backs vpon oure enemies, so that they which hate vs, spoile oure goodes.

Thou lettest vs be eaten vp like shepe, & scatterest vs amonge the heithen.

Thou sellest thy people for naught, & takest no moneye for them. Thou makest vs to be rebuked of o' neighbours, to be laughed to scorne and had in derision, of them that are rounde aboute vs.

Thou hast made vs a very byworde amonge the heithen, & that the people shaketh their heades at vs. My confucion is daylie before me, & the shame of my face couereth me.

For the voyce of the slanderer & blasphemor, for the enemye and auenger. All this is come vpon vs, & yet haue we not forgotten the, ner behaued oure selues vnfaithfully in thy conuenaunt. Oure hert is not turned backe, nether oure steppes gone out of thy waye.

That thou smyttest vs so in the place of the serpent, & couerest vs with y shadowe of death. If we had forgotten the name of oure God, & holde vp on re' hondes to eny straunge God: Shulde not God fynde it out? for he knoweth the very secretes of the hert.

But for thy sake we are kylled all the daie longe, and are counted as shepe apointed to be slayne. O LORD, why sleepest thou? Awake, and cast vs not of for ever. Wherfore hydest thou thy face: wilt thou clene forget oure miserye and oppressio? For oure soule is brought lowe euen vnto the dust, and oure hely cleneth vn-

## The xliij. psalme.

to the grounde. Arise o' LORD, helpe vs, and deliuer vs for thy mercie sake.

The XLIII. A psalme of the children of Corah.

**W**her is dytinge of a good matter, I speake of that, which I haue made of the kynges: My tongue is y penne of a ready wyter. Thou art the sayest amonge the children of me, full of grace are thy lippes, therefore God blesteth the for ever.

Synde the with thy swerde vpon thy the (o' thou mightie) with worshippe and renoune. Good lucke haue thou with thine honoure, ryde on with the treuth, mekenesse & rightuousnes: & thy right hode shal teach y wonderfull thinges. Thy arrowes are sharpe, the people shalbe subdued vnto the, euen in the myddest amonge the kynges enemies.

Thy seate (o' God) endureth for ever: the cepter of thy kyngdome is a right cepter.

Thou hast loued rightenousnesse, & hath iniquite: wherfore God (which is thy God) hath annoynted the with the oyle of gladnes above thy blowes. All thy garments are like myrrour, Aloes & Cassia, when thou comest out of thine yuerie palaces in thy bent full glory.

Kynges doughters go in thy goodly araye, & vpon thy right honde stonderth the quene in a vesture of the most fyn golde. Herken (o' doughter) conside, & encline thine eare: forget thine owne people, & thy fathers house.

So shal the kyng haue pleasure in thy bentie, for he is thy LORD, & thou shalt worshippe him. The doughters of Tyre shal be there with giftes, theyche amonge the people shal make their supplicacion before the.

The kynges doughter is all glorious within, hir clothinge is of wrought golde. She shalbe brought vnto the kyng in rayment of nedle worke, and maydens after her: soch as be next her shalbe brought vnto the.

With ioye and gladnesse shal they be brought, and go into the kynges palace. In steade of thy fathers thou hast gotten children, whom thou shalt make prynces in all londes.

I wil remembre thy name from one generacio to another: therfore shal the people geue thankes vnto the, worlde without ende.

The XLV. A psalme of the children of Corah.

**W**her troubles and aduersite, we haue founde, that God is oure refuge, oure strength and helpe.

Therefore wil we not feare, though the earth fell, and though the hilles were carried in to the myddest of the see.

## The Psalter.

Though the waters of the see ragged & we rener so troublous, & though the mountaynes shoke at the tepest of the same. Sela.

For there is a floude, which w' his ryuers reioyseth y cite of God, the holy dwellynge of the most hyest. God is in y myddest of her, therefore shal she not be remoued: for God helpeth her, & y right early. The heithen are made, the kyngdomes make moch a doo: but wher he sheweth his voyce, y earth melteth awaye. The LORD of hoostes is w' vs, the God of Jacob is oure defence.

Sela. O come hither, & beholde y workes of the LORD, what destruccions he hath brought vp' y earth. He hath made warres to cease in all the worlde: he hath broken the bowe, he hath knapped the speare in sonder, & brett the charettes in the fyre.

Be still the & confesse y I am God: I wil be exalted amonge the heithen, & I wil be exalted vpon earth. The LORD of hoostes is w' vs, the God of Jacob is oure defence. Sela.

The XLVI. A psalme of the children of Corah.

**C**lappe your hodes together (all ye people) O synge vnto God with the voyce of thatefgenyng. For the LORD the most hyest is to be feared, & he is the greates kyng vps all y earth.

He shal subdue the people vnder vs, & the heithen vnder oure fete. He choseth vs for an heretage, the bentie of Jacob whom he loued. Sela.

God is gone vp w' a mery noyse, & the LORD w' the sounde of the crosset. O synge prayes, synge prayes vnto God: O synge prayes, synge prayes vnto oure kyng.

For God is kyng of all the earth, O synge prayes vnto him with vnderstandinge. God is kyng ouer the heithen, God sitteth in his holy seate.

The prynces of the people are gathered together vnto the God of Abraham: for God is farre farre hyer exalted, then the mightie lordes of the earth.

The XLVII. A psalme of the children of Corah.

**W**her is y LORD & helyeto be prayd, in y cite of o' God, ene vps his holy hill. The hill of Sion is like a fayre plaite, wherof all the londe reioyseth: vpon the north syde lyeth the cite of the greates kyng.

God is well knowne in hir palaces, y he is the defence of the same. So lo, kynges are gathered, and gone by together. They marvelled, to se soch thinges: they were astonied, & sodely cast downe.

Feare came the re vpon the, & so rowe as vps a woman in hir traualle. Thou shalt breake y shippes of

## The xlvij. psalme. Fo. xx.

the see, thow the east wynde. Like as we haue herde, so se we in the cite of the LORD of hoostes, in the cite of o' God: God vpholdeth the same for ever. Sela.

We wayte for thy louyng & yndnesse (o' God) in the myddest of thy temple. O God, acordinge vnto thy name, so is y prayse vnto the worlde's ende: thy right hode is full of rightuousnes.

Oh let the most Sion reioyse, & y doughters of Iuda be glad because of thy iudgementes. Walke aboute Sion, go rounde aboute her, and tell hir towres. Marke well hir walles, set v, hir houses: that it maye be tolde them y come after.

For this God is o' God for ever & euer, and he shal allwaie be o' gyde.

The XLVIII. A psalme of the children of Corah.

**H**earke this, all ye people: pondre it well, all ye that dwell vps the earth. Hye & lowe, riche & poore, one w' another.

My mouth shal speake of wysdome, and my hert shal muse of vnderstandinge. I wil encline myne eare to the parable, & shewe my darcke speach vpon the harpe.

Wherfore shulde I feare the euell dayes, wher the wickednesse of my heles copaseth merounde aboute? They that put their trust in their good, & boost them selues in the multitude of their riches.

To man maye deliuer his brother, ner make agreement for him vnto God. For it costeth more to redeme their soules, so that he must let that alone for ever.

Nee though he lyue longe, & se not y grave. For it shalbe sene, y soch wysse me shal dye & perishe together, as well as the ignorant and foolish, & leaue their goodes for ether.

Loke what is in their houses, it continueth still: thei dwellinge places endure from one generacion to another, & are called after their owne names vpon the earth.

Neuerthelesse ma abydeh not in soch hono, but is copared vnto y brute beastes, & becōmeth like vnto the.

This waite of theirs is very foolishnesse, & yet their posterite prayse it w' their mouth. Sela.

They lyen in the hell like shepe, & shal gnawe vpon them, & the rightuous shal haue dominacion of them in the moynge by tymes: their strength shal consum.

But God shal deliuer my soule from the power of hell when he receaueth me. Sela. O be not thou afrayed, whan one is made riche, & the glory of his house increased. For he shal cary nothing awaye w' him when he dyeth: nether shal his p'shpe folowe him. W' le helyueth, he is counted an happie.



## The Psalter.

so longe as he is in prosperite, me speake good of him. But whē he foloweth his fathers generacion, he shal neuer se light any more.

When a man is in honoure and hath no vnderstōdinge, he is compar'd vnto the brute beastes, and becommeth like vnto them.

### The XLIX. A psalme of Asaph.

**T**he LORDE euen the mightie God hath spokē, & called the wolde from the ysinge vp of the sonne vnto the goinge downe of the same. Out of Sion appeareth the glorious bentie of God. Oure God shal come, and not kepe silence there goeth before him a consuminge fyre, and a mightie tempest rounde aboute him. He shal call the heauens from aboue, and the earth, that he maye iudge his people. Gather my sayntes together vnto me, these y set more by the couenaunt then by any offeringe. And the heauens shal declare his righteousnesse, for God is iudge himself.

Sela. Heare, o my people: let me speake, let me testifie amonge you, o Israel: I am God, euen thy God. I reprocue the not because of thy sacrifice, y burnt offerings are allwaye before me. I wil take no bullockes out of thy house, ner gores out of thy foldes. For all the bestes of the felde are my re, and thousandes of cattell vpon the hilles.

I knowe all the soules vpon the mountaynes, and the wilde beastes of the feide are in my sight. If I be hongrie, I wil not tell he: for y whole wolde is myne, and all that therein is. Thyntest thou, that I wil eate the flesh of oxen, or drynke the bloude of geaues? Offre vnto God prayse and thankes ieyninge, and paye thy vowes vnto the most yest. And call vpo me in the tyme of trouble, so wil I heare the, that thou shalt thanke me. But vnto the vngodly sayeth God: Why doest thou preache my lawes, and takest my couenaunt in thy mouth? Where is thou hatest to be reformed, and castest ny wordes behynde the? If thou seist a hefe, thou runnest with him, and art partaker with the aduouterers. Thou lettest y nouth speake wickednesse, & thy tonge payneth disceate. Thou syttest and speakest agaynst thy brother, yee and slaundrest thine vne mothers sonne. This thou doest, why I holde my tounge, and thinkest me to be e soch one as thy self, but I wil reprocue the, see my self agaynst the. O conside this, what forgett God: lest I plucke you awaie, so there be none to deliuer you. Who so reth me chātes and prayse, he honoureth

## The l. psalme.

me: & this is the waye, wherby I will shewe him the sauynge health of God.

### The L. A psalme of David.

**G**ue mercy vpon me (o God) after thy goodnes, & acordinge vnto thy great mercies, do awaye myne offences. Wash me well fro my wickednesse, & cleanse me fro my synne. For I knowlege my fautes, and my synne is euer before me.

Agaynst the only, agaynst the haue I synned, and done euell in thy sight: that thou mightest be iustified in thy saynges, and shaldest ouercome when thou art iudged.

Beholde, I was borne in wickednesse, and in synne hath my mother conceaued me.

But lo, thou hast a pleasure in the treuth, and hast shewed me secrete mysdomme. O reconcile me with I hope, and I shal be cleane: wash thou me, and I shal be whiter then snowe. Oh let me heare of ioye and gladnesse, that the bones which thou hast broken, maye reioyse. Turne thy face fro my synnes, and put out all my mysdedes. Make me a cleane heart (o God) and renewe a right spirete within me. Cast me not awaie fro thy presence, and take not thy holy spirete fro me. O geue me the comforte of thy helpe agayne, and stablish me with thy fre spirete. Then shal I teach thy wayes vnto the wicked, that synners maye be converted vnto the. Deliuer me from bloude guyltynesse o God, thou that art the God of my health, that my tonge maye prayse thy righteousnesse. Open my lippes (O LORDE) that my mouth maye shewe thy prayse.

For yf thou haddest pleasure in sacrifice, I wolde geue it the: but thou delystest not in burnt offerings. The sacrifice of God is a troubled spirete, a broken and a cōcrite heart (o God) shalt thou not despise. O be favorable and gracious vnto Sion, that the walles of Ierusalem maye be buylded. For then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shal they laye bullockes vpon thine auter.

### The LI. A psalme of David.

**W**hy boastest thou thy self (thou Tyraunt) that thou canst do mysche? Where as the goodnesse of God endureth yet daylie. Thy tonge ymagineth wickednesse, and with lyes it cutteth like a sharpe rasoure. Thou louest vnglaciousnesse more the good, to talke of lyes more then righteousnesse. Sela.

## The Psalter.

Thou louest to speake all wordes y maye do hurte, O thou false tōge. Therefore shal God cleane destroye the, smyte the in peces, plucke the out of thy dwellinge, and rote the out of the londe of the lyuinge. Sela.

The righteous shal se this, & feare, and laugh him to scorne. Lo, this is the mā, y toke not God for his strēgth, but trusted vnto the multitude of his riches, & was mightie in his wickednesse. As forme, I am like a grene olyuette in y house of God: my trust is in the tender mercy of God for euer & euer. I wil allwaye geue thankes vnto the, for that thou hast done: and wil hope in thy name, for thy sayntes like it well.

The LII. A psalme of David.

**T**he foolish bodies saye in their herres: Ensh, there is no God. Corrupte are they, and become abominable in their wickednesse: there is not one, that doth good. God looked downe from heauen vpo the childien of men, to se yf there were any that wolde vnderstande, or seke after God. But they are all gone out of y waye, they are all become vnprofitable: there is none y doth good, no not one. How can they haue vnderstōdinge, that are the workers of wickednes, eatinge vp my people as it were bread, & call not vpon God? They are afrayed, where no feare is: for God breaketh the bones of them that beseege the: thou puttest them to confucion, for God despiseth them. Oh y the sauynge health were gotten vnto Israel out of Sion: Oh that the LORDE wolde deliuer his people out of captiuitie. Then shulde Jacob reioyse, & Israel shulde be right glad.

### The LIII. A psalme of David.

**K**epe me (o God) for thy names sake, and deliuer me in thy strēgth. Heare my prayer (o God) conside the wordes of my mouth. For straungers are risen vp agaynst me, and the mightie (which haue not God before their eyes) seke after my soule. Sela. But lo, God is my helper: it is he that vpholdeth my soule. He shall rewarde euell vnto myne enemies, and in thy treuth shalt thou destroye them. A few wil offeringe wil I geue the, and prayse thy name o LORDE, because it is so comfortable.

For thou hast deliuered me out of all my trouble, so that myne eye seyth his desyre vpo myne enemies.

### The LIII. A psalme of David.

**H**ear my prayer (o God) and hyde not thy self from my petition. Take hede vnto me and heare me, how piteously

## The liii. psalme. Ho. xxi.

I mourne & cōplayne. The enemy crieth so, & the vngodly commeth on so fast: for they are mynded to do me some myschese, so maliciously are they set agaynst me. My heart is heuy within me, and the feare of death is fallen vpon me. Fearfullnesse and tremblinge are come vpon me, and an horrible drede hath ouerwhelmed me. And I sayde: O that I had wynges like a doue, that I might fle somwhere, and be at rest. Lo, then wolde I get me awaye farre of, and remayne in the wilderness. Sela.

I wolde make haist to escape, from the stormy wynde and tempest. Destroye their tonges (o LORDE) and deuoyde them, for I se vnrightheousnes & strife in y cite. This goeth daye and night aboute the walles, myschese and vyce are in the myddest of it.

Wickednesse is therein, disceate and gyle go not out of his stretes. If it were myne enemy that reuyled me, I coude beare it: or yf one that ought me euell will dyd threaten me, I wolde hyde myself from him. But it is thou my companyon, my gyde and myne owne familiar frede. We had swete & secrete communicacion together, and longyn gly walked wtogether in y house of God.

Let death come hastely vpon them, and let them go downe quick into hell, for wickednes is amonge them in their dwellinges.

As forme, I will call vnto God, and the LORDE shal helpe me. In the eueninge, moynynge and at noon: daye wil I mourne and cōplayne: and he shal heare my voyce.

It is he that deliuereth my soule in peace, from them that laye waite forme: for they are many agaynst me. Recueen God that endureth for euer, shal heare me, and bringe them downe. Sela.

For they wil not turne: and why? they feare not God. See they laye hontes vpon soch as be at peace with him, and so thei breake his couenaunt. Their mouthes are softer then butter, & yet haue they batell in their mynde: their wordes are smooother then oyle, and yet be they very swerdes. O cast thy burthen (or care) vpon the LORDE, he shal nourish the, and not leaue the righteous in vnquietnesse. But as for them, thou (o God) shalt cast them downe in to the pitte of destruction. The bloude thirstie and disceatefull shal not lyue out half their daies. Neuer thelesse my trust is in the.

### The LV. A psalme of David.

**M**erced vnto me (o God) for me wil treade me downe: they are dayly fightinge & tremblinge me. W.



## The Psalter.

enemies treade me daylie vnder their fete, for they be many, yf proudly fight agaynst me.

Neuerthelesse, whē I am afrayed, I put my trust in the. I wil comforte my self in Gods worde, yee I wil hope in God, and not feare: What can flesh then do vnto me?

They were me daylie in my wordes: all yf they ymagin, is to dome euell. They holde all together, & kepe them selues close: they marke my steppes, how they maye catch my soule. But in wayne, for it shal escape the: and why? thou (o God) in thy displeasure shalt cast downe such people. Thou tellest my flatteringes, thou puttest my teares in thy bottell, and nembresthem. When so ever I call vpon the, myne enemies are put to flight: wherby I knowe, that thou art my God. In Gods worde wil I reioyse, in the LORDES worde wil I comforte me. Yee in God do I trust, & am not afrayed: what can man the do vnto me? Vnto the (o God) wil I paye my vowes, vnto yf wil I giue thakes & prayse. For thou hast deliuered my soule fro death, & my fete fro fallinge, yf I maye walke before God in yf light of yf iuyng.

The LVI. A psalme of Dauid.

**B** Mercifull vnto me (o God) be mercifull vnto me, for my soule trusteth in yf: & vnder the shadowe of thy wynges shal be my refuge, vntill wickednesse be euerpast.

I call vnto God yf most hyest, enē yf God yf shal helpe me vp agayne. He shal sende fro heauen, & saue me fro the reproche of him that wolde swallowe me vp. Sela.

This shal God sende, for his mercy and faithfulness sake. I lye with my soule amonge the cruell Lyons: euē amonge the children of men, whosetethe are speares and arrowes, and their tonge a sharpe swerde.

Set vp thy self o God aboue the heauens, and thy glory aboue all the earth. They haue layed a nett for my fete, & pressed downe my soule: they haue dygged a pyt before me, and are fallen into it them selues.

Sela. My hert is ready (o God) my hert is ready, to synge and geue prayse. Awake (o my glory) awake lute and harpe, I my self wil awake right early. I wil geue thakes vnto the (o LORD) amonge the people, I wil synge prayse vnto the amonge the heithē. For yf greatnes of thy mercy reacheth vnto the heauens, and thy faithfulness vnto the cloudes. Set vp thy self (o God) aboue the heauens, & thy glory aboue all yf earth.

The LVII. A psalme of Dauid.

Yf youre myndes be vpon righteoussesse in dedes, then iudge the thinge

## The lviij. psalme.

that is right, o ye sonnes of men. But ymagin myschese in youre hertes, and your hondes deale with wickednesse. They godly are frowarde, euē from their mothers wombe: as soone as they be boine, they goe strait & speake lyes. They are as furons as the serpent, euē like the deafe Adder that stoppeth hir eares. That shoulde heare the voyce of the charmer, charmer neuer so wysely. Breakethir teeth (o God) in their mouthes, smyte the chaste bones of the Lyons whelpes in sonder, o LORD.

That they maye fall awaye, like water runneth a pace: and that when they shote their arrowes, they maye be broke. Let the cosume awaye like a snail, & like the vntimely frute of a woman, and let them not see the Sonne. Or euē youre thornes be sharpe, the wiath shal take them awaye quyte, like a stormy wynde. The righteous shal reioyse when he seyth the vengeance, and shal wash his fete in the bloude of the vngodly. So that men shal saye: verely, there is a rewarde for yf righteous: doubtles, there is a God that indgeth the earth.

The LVIII. A psalme of Dauid.

**D**eliuer me fro myne enemies (o my God) & defende me fro the yf rye vp agaynst me. O deliuer me fro the wicked doers, & saue me fro the bloudehaunce me. For lo, they lye waytinge for my soule, yf mightie me are gathered together agaynst me, wout eny offence or fault of me, o LORD. They rine & prepare the felues, wout my fault: Arise, come thou helpe me, & beholde. Stode vp o LORD God of hostes, thou God of Israel, to vyset all heithē: not mercifull vnto the yf offende of malicious wickednesse. Sela. Let the go to fro, & runne about the cite youlinge like dogges. Beholde, they speake (agaynst me) wout their mouth, swerdes are vnder their lippes, for who reproueth the? But thou (o LORD) shalt haue them in derision, thou shalt laugh all heithē to scorne. My strength do I ascribe vnto the, for thou (o God) art my defender. God sheweth me his goodnesse plentifully, God letteth me see my desyre vnto myne enemies. Slayethē not, lest my people forget it: but scatthe the abroad with thy power & put the downe, o LORD oure defender. For yf synne of their mouth, for the wordes of their lippes, & because of their pride, let the be taken: & why? their preachinge is of cursynge & lyes. Cosume them in yf wiath, cosume the yf they maye perishe, & knowe yf it is God, which ruleth in Jacob and in all the

## The Psalter

wilde. Sela. Let the go to fro, & rine about the cite, youlinge like dogges. Let the runne here & there for meate, and grudge when they haue not ynough. As for me, I wil synge of thy power, & do prayse thy mercy betymes in the mornynge: for thou art my defence and refuge in the tyme of my trouble.

Vnto the (o my strength) wil I synge, for thou (o God) art my defence, and my mercifull God.

The LIX. A psalme of Dauid.

**G**od, thou yf hast cast vs out and scattered vs abroad, thou yf hast bene so sore displeased at vs, cosorte vs agayne. Thou yf hast remoued the lode & denyed it, heale the sores therof, for it shaketh. Thou hast shewed thy people heuythinges, thou hast geuen vs a drynke off wyne, yf we slothe withall. Yet hast thou geue a toke for such as feareth the, yf they maye cast it vp in yf treuch. Sela. That thy beloued might be deliuered, helpe them with thy right hand, and heare me. God hath spelle in his Sanctuary (which thinge reioyseth me) I wil deuyn de Sichē, & mete out the valley of Suchoth Galaad is myne, Manasses is myne, Ephraim is the strength of my heade, Juda is my captayne. Moab is my washpote, ouer Edom wil I stretch out my shue, Philistea shal be glad of me. Who will lede me in to the stronge cite? Who will bringe me in to Edom? Shalt not thou do it, o God, thou yf hast cast vs out: thou God, yf wentest not out w' o hostes? O be thou oure helpe in trouble, for wayne is the helpe of man. Thou God we shal do greates actes, for it is he that shal treade downe oure enemies.

The LX. A psalme of Dauid.

**H**ear my crienge (o God) geue hebe vnto my prayer. From the entes of yf earth wil I call vnto the, whē my hert is in trouble: Oh set me vp vnto an hye rocke. For thou art my hope, a stronge tower some agaynst the enemye. I will dwell in thy tabernacle for euer, that I maye be safe vnder the couerynge of thy wynges. Sela. For thou (o LORD) hast herde my desyres, thou hast geuen an heretage vnto those that feare thy name. Thou shalt graunte the kynge a lōge life, that his yeares maye endure thow out all generacions. That he maye dwell before God for euer: Oh let thy louynge mercy & faithfulness preserue him. So wil I allwaye synge prayse vnto thy name, yf I maye daylie persourne my vowes.

The LXI. A psalme of Dauid.

**M**y soule wayteth only vpon God, for

## The lxii. psalme. No. xxiij.

of him cometh my helpe. He only is my strength, my saluacion, my defence, so yf I shal not greatly fall. Howlonge wil ye ymagin myschese agaynst euery man? ye shal be slayne all yf sorte of you: yee as a tottinge wall shal ye be, & like a broken hedge. Thou benyceis only how to put him out, their delict is i lyes: they geue good wordes w' their mouth but curse w' their herte. Sela. Neuertheles, my soule abydeih only vpon God, for he is my God. He only is my strength, my saluacion, my defence: so yf I shal not fall. In God is my health, my glory, my might, & in God is my trust. O put yo' trust in him allwaye (ye people) poure out yo' hertes before him, for God is oure hope. Sela. As for men, they are but wayne, me are disceatfull: vnto the weightes they are al together lighter then vaine it self. O trust not in wronge & robbery, geue not yo' selues vnto vanite: yf riches increase, set not yo' herte vpon them. God spake once a worde, twyse haue I herde the same: that power belongeth vnto God. That thou LORD Eart mercifull, & that thou rewardest euery man a cōdunge to his woikes.

The LXII. A psalme of Dauid.

**G**od, thou art my God: early wil I seke the. My soule thirsteth for the, my flesh longeth after the in a bare & drie lode, where no water is. Thus do I lōke for the in thy Sanctuary, that I might behelde yf power & glory. For thy louynge kynnesse is better then life, my lippes shal prayse the. As lōge as I liue wil I magnifie the, & lift vp my hondes in thy name. My soule is satisfied euē as it were with marry & fatnesse, when my mouth prayseth the with ioyfull lippes. In my bedde wil I remembre yf, & whē I wake, my talkynge shal be of the.

For thou hast bene my helper, & vnder the shadowe of yf wynges wil I reioyse. My soule hangeth vpon the, thy right honde vp holdeth me. They seke after my soule, but in wayne, for they shal go vnder the earth. They shal fall into the swerde, & be a porciſ for foxes. But yf kynge shal reioyse in God: all they that sweare by hym, shal be commended, for the mouth of lyers shalte stopped.

The LXIII. A psalme of Dauid.

**H**ear my voyce (o God) in my cōplayn. Preserue my life fro feare of yf enemye. Hyde me from the gatheringe together of yf frowarde, fro yf heape of wicked doers. Which whette their tēges like a swerde, & shute w' their venimous wordes like as w' arrowes. That they maye piously hurte yf inngert, & so delyce hit him w' out eny feare.



## The Psalter.

**Re. 18. d**  
**B** They have denyed myschese, and commo-  
 ned amonger them selues, how they maye la-  
 ye snares: thus saye they who shall se them?  
 They ymagin wickednesse, and kepe it se-  
 crete amonger them selues, every man in y<sup>e</sup> de-  
 pe of his herte. But God shall sodenly shu-  
 te with an arrowe, y<sup>e</sup> they shall be wounded.  
 Deeth: wnetunges shall make them fall,  
 In so much that who so seyth the, shall laugh  
 the to scorne. And all men that se it, shall sa-  
 ye: this hath God done for they shall percea-  
 ue, y<sup>e</sup> it is his worke. The righteous shall re-  
 ioyse in the LORDE, and put his trust in him:  
 and all they y<sup>e</sup> are true off herte, shall be glad  
 therof.

The LXIII. A psalme of David.

**A** Thou o God art prayesed in Sion, and  
 vnto the is the vowe performed.  
 Thou hearest the prayer, therfore co-  
 meth all flesh vnto the. Oure mysdedes pre-  
 uayle agaynst vs, oh be thou mercysfull vnto  
 oure synnes. Blessed is the man who thou  
 chocest and receauest vnto the, that he maye  
 dwell in thy courte: he shall be satisfied with  
 the pleasures of thy house, even off thy holy  
 temple. Heare vs accordinge vnto thy wo-  
 derfull rightuousnesse, o God oure saluacio:  
 thou that art the hope of all the endes of y<sup>e</sup>  
 earth, and off the brode see. Which in his  
 strength setteth fast the mountaynes, z is gy-  
 ded aboute with power. Which stilleth y<sup>e</sup>  
 ragginge of the see, the roaringe off his waw-  
 es, and the woodnes of the people. They  
 that dwell in y<sup>e</sup> vttemost partes are afraied  
 at thy tokens, thou makest both the moeyn-  
 ge and euerynge starres to prayse y<sup>e</sup>. Thou  
 visitest the earth, thou watrest it, and makest  
 it very plenteous. The ryuer of God is full  
 of waters, thou preparest man his come, ad  
 thus thou proudest for the earth. Then  
 watrest hir forowes, thou breakest the harde  
 clottes therof, thou makest it soft with y<sup>e</sup>  
 dropes of rayne, and blestest the increase of  
 it. Thou crownest the yeare with thy good,  
 and thy fote steppes droppe fatnesse. The  
 dwellinges of the wilderness are fatt also, y<sup>e</sup>  
 they droppe with all, z the litle hilles are plea-  
 sant on euery syde. The foldes are full of  
 shepe, the valleys stonde so thicke with come  
 y<sup>e</sup> they laugh and synge.

The LXV. A psalme off David.

**Psal. 99. a**  
**B** Be ioyfull in God (all ye lodes) synge  
 prayes vnto the hono<sup>r</sup> of his name  
 make his prayse to be glorious.  
 Saye vnto God: O how wonderfull are thy  
 workes: thow the greatnesse of thy power  
 shall thine enemies be confounded. O y<sup>e</sup> all

## The lxvi. psalme.

the wolde wolde worshipec the, synge of the  
 and prayse thy name. Sela. O come hither  
 and beholde the workes of God, which is  
 wonderfull in his doinges amonge the  
 dien of men. He turned the see into drye  
 de, so that they wente thow the water on  
 te: therfore wil we reioyse in him. Heruleth  
 with his power for ever, his eyes beholde the  
 people: the renmagates shall not be able to  
 alte them selues. Sela. O magnifie o God  
 (ye people) make y<sup>e</sup> voyce off his prayse to be  
 herde. Which holdeth o<sup>r</sup> soule in life, and  
 freeth not oure fete to slippe. For thou o  
 God hast proued vs, thou hast tried vs  
 as syluer is tried. Thou hast brought vs  
 to captiuite, and layed trouble vpon o<sup>r</sup> loy-  
 nes. Thou hast suffred men to ryde oure  
 heades, we wete thow fyre and water, but  
 thou hast brought vs out, and refreshed vs.  
 Therfore wil I go into thy house w<sup>th</sup> ob-  
 offeringes, to paye the my vowes, which I  
 promised w<sup>th</sup> my lippes, and spake with my  
 mouth, when I was in trouble. I wil offer  
 vnto the fatte brent sacrifices with the smoke  
 of rames, I wil offre bullockes and goates.  
 Sela. O come hither and herkē (all ye that  
 feare God) I wil tell you, what he hath don  
 for my soule. I called vnto hi w<sup>th</sup> my mouth  
 and gaue him prayes with my tūge. (All  
 I enclyne vnto wickednes with my herte, y<sup>e</sup>  
 LORDE wil not heare me.) Therfore God  
 hath herd me, ad considred the voyce off my  
 prayer. Prayesed be God, which hath not  
 cast out my prayer, ner turned his mercys  
 fro me.

The LXVI. psalme.

**B** O be mercifull vnto vs, blese vs, I  
 shewe the light off his countenance  
 apon vs. Sela. That we maye  
 knowe y<sup>e</sup> waye vpo earth, y<sup>e</sup> sauynge health  
 amonge all z eithen. Let the people pray-  
 se the (o God) yee let all people prayse the. O  
 let the people reioyse and be glad, that thou  
 indigest the folke rightuously, and gouernest  
 the nations vpo earth. Let the people pray-  
 se the (o God) let all people prayse the. God  
 (euen oure owne God) geue vs his blessinge,  
 that the earth maye bringe forth hir increase  
 God blese vs, and let all the endes of y<sup>e</sup> wol-  
 de feare him.

The LXVII. A psalme of David.

**B** Et God arys, so shall his enemies be  
 scattered, and they that hate him, shall  
 fle before him. Like as the smoke  
 vanissheth, so shalt thou drye them awaye:  
 and like as waxe melteth at the fyre, so shall  
 the vngodly perish at the presence off God.

## The Psalter

But the righteous shall be glad z reioyse  
 before God, they shall be merry z ioyful. Oh  
 synge vnto God, synge prayes vnto his na-  
 me: magnifie him y<sup>e</sup> rydeth aboue the heauens  
 (whose name is y<sup>e</sup> LORDE) z reioyse before hi.  
 He is a father of y<sup>e</sup> fatherlesse, he is a defen-  
 der of widowes: enē God in his holy habita-  
 cio. He is the God y<sup>e</sup> maketh mē to be of one  
 mynde in a house, z bringeth y<sup>e</sup> prisoners out  
 of captiuite in due season, but letteth y<sup>e</sup> renna-  
 gares continue in scarcenesse. O God, when  
 thou wertest forth before y<sup>e</sup> people, whē thou  
 wertest thow y<sup>e</sup> wilderness. Sela. The earth  
 shoke, z y<sup>e</sup> heauens dropped at the puse of  
 God in Sinai, at y<sup>e</sup> puse of God which is  
 y<sup>e</sup> God of Israel. Thou o God sendest a gra-  
 cious rayne vpon thine inheritaunce, z refre-  
 sheth it, when it is drye. That thy beastes  
 maye dwell therein, which thou of thy good-  
 nes hast prepared for the poore. The LOR-  
 DE shall geue the worde, w<sup>th</sup> greate hooftes of  
 Enagelistes. Kinges w<sup>th</sup> their armies shall  
 fle, z they of y<sup>e</sup> housholde shall denyde y<sup>e</sup> spoy-  
 le. All so be y<sup>e</sup> yel ye amonge the pales, the do-  
 ues fathers shall be couered with syluer, z hir  
 wings of the colo<sup>r</sup> of golde. When the All  
 mightie setteth kynges vpo the earth, it shall  
 be cleare euen in the darcknesse. The hill of  
 Basan is Gods hill, the hill of Basan is a ple-  
 tuous hill. Why hoppe ye so, ye greate hil-  
 les? It pleaseth God to dwell vpo this hill,  
 y<sup>e</sup> the LORDE wil abyde in it for ever. The  
 charactes of God are many. Many times a thou-  
 sande, the LORDE is amonge them in the holy  
 Sinai. Thou art gone vp an hye, thou hast  
 led captiuite captiue, z receaued giftes for  
 me: yee euen for thy enemies, that they might  
 dwell with the LORDE God. Prayesed be the  
 LORDE daylie, enē y<sup>e</sup> God which helpeth vs,  
 z pouereth his benefices vpo vs. Sela. The  
 God y<sup>e</sup> is o<sup>r</sup> Sauio<sup>r</sup>, enē God the LORDE by  
 who we escape deatch. The God that smy-  
 teth his enemies vpo the heades z vpon the  
 hayne scalpes: soch as go on still in their wi-  
 kednes. The LORDE hath sayde: some wil I  
 bringe agayne from Basan, some wil I  
 bringe agayne fro the depe of the see. That thy  
 fore maye be dipped in the blonde of thine e-  
 nemies, z that thy dogges maye lick it vp.

It is well sene (o God how thou goest,  
 how thou my God and kyng goest in the  
 Sanctuary. The syngers go before, and  
 then the mynstrells amonge the maydens  
 with the tymbels. O geue thanks vnto  
 God the LORDE in the congregacion, for the  
 welles of Israel. There litle Benjamin, the  
 prynces of Juda, the prynces of Zabulō, and

## The lxvii. psalme. Ho. xxiij.

the prynces of Ephthalibear rule amonge  
 them. Thy God hath comitted strenght vnto  
 the, stablish the thinge (o God) that thou  
 hast wrought in vs. For thy temples sake at  
 Jerusalem shall kynges bringe presentes vnto  
 the. Reproue the beestes amonge the re-  
 des, the heape of bulles with the calves: the  
 se that drye for money. Oh scatter the peo-  
 ple that deliue in batayle. The prynces shall  
 come out of Egypte, the Morians lode shall  
 stretch out hir bondes vnto God. Synge  
 vnto God, o ye kyngdomes of the earth: o syn-  
 ge prayes vnto the LORDE. Sela.

Which syteth in the heauens ouer all fro  
 the begynge: Lo, he shall sende out his voy-  
 ce, yee and that a mightie voyce. Ascrybe  
 ye the power vnto God, his glory is in Isra-  
 el, and his might in the clondes. God is  
 wonderfull in his Sanctuary, he is the God  
 of Israel, he will geue strength and power  
 vnto his people. Blessed be God.

The LXVIII. A psalme of David.

**B** Elpe me (o God) for the waters are co-  
 me in euē vnto my soule. I stick fast  
 in the depe myre, where no grounde  
 is: I am come in to depe waters, and the flou-  
 des wil drowne me. I am weery of crien-  
 ge, my throte is drye, my sight faileth me, for  
 waytinge so longe vpon my God. They y<sup>e</sup>  
 hate me without a cause, are mo then the hay-  
 res of my heade: they that are myne enemies  
 z wolde destroye me gilelesse, are mightie: I  
 am sayne to paye the thinges y<sup>e</sup> I neuer to-  
 ke. God, thou knowest my symplenesse, and  
 my fautes are not hyd from the. Let not  
 them that trust in the (o LORDE God of hooftes)  
 be ashamed for my cause: let not those y<sup>e</sup>  
 seter the, be confounded thow me, o God of  
 Israel. And why? for thy sake do I suffre  
 reprofe, shame couereth my face. I am be-  
 come a straunger vnto my brethien, and an  
 aleaunt vnto my mothers children. For  
 the zeale of thine house hath euen eaten me,  
 and the rebukes of them that rebuked the, is  
 fallen vpon me. I wepte and chafened my  
 self w<sup>th</sup> fastinge, and that was turned to my  
 reprofe. I put on a sackcloth, and therfore  
 they iested vpon me. They that satt in the  
 gate, spake agaynst me, and the dronckardes  
 made songes vpon me. But LORDE, I  
 made my prayer vnto the in an acceptable  
 tyme: heare me (o God) with thy greate mer-  
 cy z sure helpe. Take me out of the myre, y<sup>e</sup>  
 syncke not: Oh let me be deliuered fro the y<sup>e</sup>  
 hate me, z out of y<sup>e</sup> depe waters. Let  
 the floude drowne me, that the d-



## The Psalter.

**C**ome not up, & y the pitte shut not his mouth vpon me. Heare me (o LORDE) for thy lo-  
uynge kyndnesse is comfortable turne the vn-  
to me acordinge vnto y greate mercy. Hy  
de not thy face from thy seruaut, for I am in  
trouble: O haist y to helpe me. Drawe nye  
vnto my selfe, and saue it: O deluyner me be-  
cause of my enemies. Thou knowest my  
reproche, my shame & my dishonour: my aduer-  
saries are all in thy sight. The rebuke brea-  
keth my hert, & maketh me heny: I lste, for  
some to haue pitie vpon me, but there is no  
man: & for some to comfort me, but I fynde no  
ne. They gaue me gall to eate, & whe I was  
thirstie, they gaue me vnyner to drynke.  
**D** Let their table be made a snare to take them  
selues withall, an occasion to fall & a rewar-  
de vnto them. Let their eyes be blynded, that  
they se not: & euer bowe downe their backs.  
Poure out thy indignacion vpon them,  
& let thy wrothfull displeasure take holde of  
them. Let their habitacion be voyde, & no  
man to dwell in their tentes. For they per-  
secute him whom thou hast smytten, & besyde  
thy woundes they haue geuen him moe.  
Let them fall fro one wickednesse to another,  
& not come into thy rightuousnesse. Let the  
be wypped out of y boke of the lyuynge, & not  
be witten amongethe rightuous. As for  
me, I am poore & in heynesse, let thy helpe  
defende me, o God. That I maye prayse y  
name of God with a songe, & magnifie it with  
thankesgeuyng. This shal please the LOR-  
DE better then a bullocke, that hath homes &  
hoffes. O conside this & be glad (yet hat  
he in aduersite) seke after God, & yf soule shal  
lyue.

For the LORDE heareth the poore, & despy  
not his prisoners. Let heauen & earth  
praise him, the see & all that moueth therein.  
For God wil saue Sion, & buyldethe cities of  
Juda, that men maye dwell there, & haue the  
in possession. The sede of his seruantes  
shal theret, & they that loue his name, shal  
dwell therein.

The LXXIX. A psalme of David.

**L**ist the (o God) to deluyner me, & to hel-  
pe me, o LORDE. Let the be shamed  
& confounded that seke after my soule:  
let them be turned backwarde & put to confu-  
sion, that wysly me euell. Let them soone be  
brought to shame, yf euer meither there.  
But let all those that seke the, be ioyfull &  
glad in the: and let all such as delyte in thy sa-  
uynge health, saye alwaye: y LORDE be pray-  
sed for me, I am poore & in misery, ha-  
ste to helpe me. Thou art my

## The lxx. psalme.

helpe, my redemer & my God: o make no ge-  
tarienge.

The LXX psalme.

**I**n the, o LORDE, is my trust, let me  
ner be put to confusion, but rydde me  
deluyner me thow: hy rightuous-  
saencline thine eare vnto me, & helpe me.  
Be thou my stronge holde (where vnto I  
ye allwaye fle, thou that hast promised to  
pe me: for thou art my house of defence &  
castell. Deluyner me (o my God) out of the  
de of the vngodly, out of the hande of them  
rightuous & cruel man. For thou (o LOR-  
DE God) art the thinge that I lste for, thou  
art my hope euen fro my youth. I haue  
ned vpo y euer sens I was borne, thou art  
that tok me out of my mothers wombe, be-  
fore is my prayse allwaye of the. I am  
come a wonder vnto the multitude, my  
sure trust is in the. O let my mouth be  
led with thy prayse & honoure all the daye  
ge. Cast me not awaye in myne olde age, for  
saue me not when my strength faileth.  
For myne enemies speake agaynst me, & they  
that laye wayte for my soule, take the  
cell together, sayenge: God hath forsake him,  
persecute him, take him, for there is none  
helpe him. Go not farre from me, o God: my  
God, haist the to helpe me. Let them be  
founded & perishe, that are agaynst my soule:  
let the be couered with shame & dishonour,  
that seke to do me euell. As forme, I was  
cietly abyde allwaye, & wil euer encrease  
prayse. My mouth shal speake of thy right-  
uousnesse & sauynge health all the daye  
ge, for I knowe no ende therof. Let me go (o  
LORDE God) & I wil make mencion of thy  
power and rightuousnesse only. Thou (o  
God) hast lerned me fro my youth vp vntill  
now, therfore wil I tell of y wonderous wo-  
kes. Forsake me not (o God) in myne olde  
age, when I am gray headed: vntill I haue  
shewed thine arme vnto childers children, &  
thy power to all them that are yet for to co-  
me. Thy rightuousnes (o God) is very hye,  
thou that doest greates thinges: o God, who  
is like vnto the? O what greates trou-  
bles & aduersite hast thou shewed me: & yet  
didest thou turne & refresh me, yee & brough-  
test me from the depe of the earth agayne.  
Thou hast brought me to greates honoure, &  
comforted me on euery syde. Therfore wil  
I prayse the & thy faithfulness (o God) playe  
ge vpon the lute, vnto the wil I synge vpon  
the harpe. O thou holy one of Israel. My lip-  
pes wolde sayne synge prayses vnto the: & I  
wolde my soule, when thou hast deluynered

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My tonge talketh of thy rightuousnesse  
all the daye longe, for they are confounded &  
brought vnto shame, yf sought to do me euell.

The LXXI. A psalme of  
Salomon.

**L**ue the kinge thy indgmet (o God)  
and thy rightuousnesse vnto the kyn-  
ges sonne. That he maye gouerne  
thy people acordinge vnto right, and defen-  
de thy poore. That the mountaynes maye  
brynge peace, and the litle hilles rightous-  
nes vnto the people. He shal kepe the sym-  
ple folke by their right, defende the childre of  
the poore, and punyssh the wrongeous doer.  
Thou shalt be feared as longe as y Son-  
ne and the Moone endureth, from one gene-  
racion to another. He shal come downe li-  
ke the rayne in to a fiesle of woll, and like the  
drippes that water y earth. In his tyme  
shal rightuousnesse flourish, yee and abundan-  
ce of peace, so longe as the Moone endureth.  
His dominion shal be from the one see to  
the other, and from the floude vnto the worl-  
des ende. They that dwell in the wilderness,  
shal knele & feare him, & his enemies shal lie  
the dust. The kynges of the see and of the  
isles shal brynge presentes, yf kynges of Ara-  
by & Saba shal offre gistes. All kynges  
shal worshippe him, & all heithen shal do him  
seruyce. For he shal deliuer the poore whe  
he crieth, & the ned yf hath no helpe. He  
shal be favorable to the symple & poore, he  
shal preserue the soules of such as be in aduer-  
sity. He shal deliuer their soules from extor-  
cion & wronge, & deare shal their bloude be in  
his sight. He shal lyue, & vnto him shal be  
geue of y golde of Arabia: prayer shal be  
made euer vnto him, & daylie shal he be pray-  
sed. There shal be an heape of corne in the  
earth hye vpon the hilles, his frute shal sha-  
delike Libanus, & shal be grene in the cite, li-  
ke grasse vpo the earth. His name shal en-  
dure for euer, his name shal remayne vnder  
the sonne amongethe posterites, which shal  
be blessed thow him, & all the heithen shal  
prayse him. Blessed be the LORDE God,  
euen the God of Israel, which only doth wo-  
derous thinges. And blessed be the name  
of his maiesty for euer, and all londes be ful-  
filled with his glory. Amen, Amen.

Here endeth the prayers of David  
the sonne of Jesse.

**The LXXII. A psalme of Asaph,**  
How louynge is God vnto Israel,  
to such as are of a cleue hert: Ne-  
therlesse my fete were almost gone, my

## The lxxij. psalme. Ho. xxiiij.

treadinges had wel nye slippe. And why?  
I was greued at y wicked, to set the vngodly  
in soch prosperite. For they are in no parell  
of death, but stonde fast like a palace. They  
come in no misfortune like other folke, nether  
are they plaged like other men. And this is  
the cause that they be so puffed vp in pryde, &  
ouerwhelmed with cruelte and unrighteous-  
nesse. Their eyes swell for fatnesse, they do  
euen what they lyst. Corrupte are they, and  
speake blasphemies maliciously, proude and  
presumptuous are their wordes. They  
stretch forth their mouth vnto the heauen, &  
their tonge goeth thow the worlde. Ther-  
fore fall the people vnto them, and there out  
sucke they no small auantage. Tush (saye  
they) how shulde God perceaue it? is there  
knowledge in the most hyest? Lo, these are  
the vngodly, these prospere in the worlde, the  
se haue riches in possession. Shulde I then  
clense my hert in wayne (thought I) & wash  
my hondes in innocency? Wherefore shul-  
de I be then punysshed daylie, & be chastened  
euery mornynge? Yee I had almost also  
sayde euen as they: but lo, then shulde I haue  
condemned the generacion of thy children.  
Then thought I to vnderstande this, but it  
was to harde for me. Vntill I were in to y  
Sanctuary of God, & considered the ende of  
thesemen. Namely, how thou hast set the  
in a slippery place, that thou maiest cast the  
downe headlynges & destroye the. O how so-  
denly do they consume, perishe, & come to a fear-  
full ende? Yee euenlike as a dreame when  
one awaketh, so makest thou their ymage to  
vanish out of the cite. Thus my hert was  
greued, & it wente euen thow my reynes.

So foolish was I and ignorant, and as  
it were a beest before the. Nevertheless,  
I am allwaye by the, thou holdest me by my  
right hande. Thou leddest me with thy coun-  
cel, and afterwarde receauest me vnto glo-  
ry. O what is there prepared for me in hea-  
uen? there is no hynge vpo earth, that I be-  
syre in comparison of the. My flesh and my  
herte fayleth, but God is the strength of my  
hert, and my porcion for euer. For lo, they  
that forsake the, shal perishe, then destroyest  
all them that committe fornicacion agaynst  
the. But it is good for me, to holde me fast by  
God, to put my trust in the LORDE God,  
and to speake of all thy workes.

The LXXIII. A psalme of Asaph.

**G**od, wherefore dost thou cast vso  
cleane awaye? why is y wrath so ho-  
te agaynst y shepe of y pasture? O

Abai.c  
Iere. 12. a  
Iob. 21. a

Psal. 93. a

Nam. 19. c  
Psal. 118. h  
Tren. 3. c



## The Psalter.

thynke vpon thy congregacion, whom thou hast purchased fro the begynnyng: the staff of thine inheritaunce, whom thou hast redeemed, even this hill of Sion wherein thou dwellest. Treade vpon them with thy fete, & cast them downe to the grounde, for the enemy hath destroyed altogether in the Sanctuary. Thy aduersaries roare in thy houses, & set vp their banniers for tokens. Men maye see the axes glister aboue, like as those that be in the wood. They cutt downe all the sylinge worke of y<sup>e</sup> Sanctuary w<sup>th</sup> bylles & axes. They haue set fyre vpon y<sup>e</sup> Sanctuary they haue defiled y<sup>e</sup> dwellinge place of y<sup>e</sup> name, eue vnto the grounde. Yet they saye in the ir hertes: Let vs spoyle the all together, thus haue they brent vp all the houses of God in the londe. We se oure tokens nomore, there is not one prophet more, no not one that vnderstandeth eny more. Oh God, how longe shal the aduersary do this dishonour: how longe shal the enemy blaspheme thy name: for euer. Why withdrauest thou thine honde: why pluckest thou not thy right hōde out of thy bosome, to consume thine enemies? But God is my kynge of olde, the helpe that is done vpon earth he doth it himself. Thou denydest y<sup>e</sup> see the row thy power, thou breakest the heades of the dragons in the waters. Thou smyrest the heades of Lemathan in peces, & genest him to be meate for the people in the wilderness. Thou dygest vp welles & brokes, thou dryest vp mightie waters. The daye is thine, & the night is thine: thou hast prepared the lightes & the Sonne. Thou hast set all y<sup>e</sup> borders of the earth thou hast made both Sommer & wynter. Remembre this (o LORDE) how the enemye buteth, & how the foolish people blaspheme thy name. O deliuer not the soule of thy turtle doue vnto the beestes, & forget not the congregacion of the poore for euer. Loke vpon the couenaunt, for the darcke houses of the earth are full of wickednesse. O let not the symple go awaye ashamed, for the poore & nedye geue prayes vnto thy name. Arise (o God) & maneyne thine owne cause, remembre how the foolish mā blasphemet the daye lie. Forget not the voyce of thine enemies, for the presumption of them that hate the, increaseth euer more & more.

The LXXIII. A psalme of Asaph.

**U**nto the (o God) will we geue thakes, yee vnto the wyll we geue thankes, & seynge thy name is sonye, we will tell of thy wonderous workes. When I maye get a conuenient tyme, I shal indge a cordin-

## The lxxv. psalme.

ge vnto right. The earth is weake & all that is therein, but I beare vp hir pilers. **S**ela. I sayde vnto the madde people: beate not so madly, & to the vngodly: set not up your hornes. Set not up youre hornes as hye as speake not with a stiff necke. Forpromoth cometh nether from the eastner from the west, ner yet fro the wyldernes. And why? God is the iudge: he putteth downe one & setteth vp another. For in the honde of the LORDE there is a cuppe full of stronge wyne, the poureth out of the same: As for the druggs therof, all y<sup>e</sup> vngodly of the earth shal drinke them, & sucke them out. But I wil talke of the God of Jacob, & prayse him for euer. All the hornes of the vngodly will I breake, & the hornes of the righteous shal be exalted.

The LXXV. A psalme of Asaph.

**I**n Juda is God knowne, his name is greate in Israel. At Salem is his tabernacle, & his dwellinge in Sion. There breaketh he the arrowes of the bowe, shylde, the swerde & the whole battail.

**S**ela. Thou art of more honour & mighte the hilles of robbers. The proud shal be robbed & slepe their slepe, & y<sup>e</sup> mightie shal be able to do nothinge with their hōdes. When thou rebukest them (o God of Jacob) both the charrettes & horsmen shal fall on slepe. Thou art feareful, for who maye abyde in sight, when thou art angrie? When thou lattest thy indgment be herde from heauen, the earth trembleth & is still. See when God aryseth to geue indgment, & to helpe alle that be in aduersite vpon earth. **S**ela.

When thou punyshest one man, he knowlege, that thou art redye to punysh other mo. Loke what ye promyse vnto the LORDE youre God, se that kepe it, all ye that be rounde aboute him: byngne presentes vnto him y<sup>e</sup> ought to be feared. Which taketh awaye the birch of prynces, & is wonderfull amonge the kynge of the earth.

The LXXVI. A psalme of Asaph.

**I**cried vnto God with my voyce, & euen vnto God cried I with my voyce, & he herd me. In the tyme of my trouble I sought the LORDE, I helde vp my hondes vnto him in the night season, for my soule refused all other comforte. When I was in heynesse, I thought vpo God: my hert was vexed, then dyd I speake.

**S**ela. Thou heldest myne eyes wateinge, I was so feble, that I coude not speake. Then remembred I the tymes of olde, & the yeaeres that were past. I called to remembrance my songe in the night, I commun-

## The Psalter.

with myne owne herte, and sought out my spete. Wil the LORDE cast out for euer? Wil he be nomore intreated? Is his mercie cleane gone? Is his promyse come vnto an ende for euermore? Hath the LORDE forgotten to be gracious? O, hath he shut vp his louynge kyndnesse in displeasure? **S**ela. At the last I came to this poynte, that I thought: O why art thou so foolish: the right honde of the most hiest can chaunge all.

Therefore wil I remembre the workes of the LORDE, and calle to mynde thy wonderes of olde tyme. I wil speake of all thy workes, and my talkynge shal be of thy doinges.

Thy waye (o God) is holy, who is so greater mightie as God? Thou art the God, that doth wonders, thou hast declared thy power amonge the people. Thou with thine arme hast deliuered thy people, euen the sonnes of Jacob and Joseph. **S**ela. The waters sawe y<sup>e</sup> (o God) y<sup>e</sup> waters sawe y<sup>e</sup>, & were afraide: y<sup>e</sup> depthes were moued. The thicke cloudes poured out water, y<sup>e</sup> cloudes thōde, and thy arrowes wente abroad. Thy thunder was herde rounde aboute, the lightninges shone vpon the grounde, the earth was moued and shoke withall. Thy waye was in the see, and thy pathes in the greate waters, yet coude no man knowe thy fote steppe. Thou leddest thy people like a flocke of shepe, by the honde of Moses and Aaron.

The LXXVII. A psalme of Asaph.

**I**caremy lawe (o my people) encline y<sup>e</sup> eares vnto y<sup>e</sup> wordes of my mouth. I wil open my mouth in parables, and speake of thinges of olde. Which we haue herde and knowne, and soch as oure fathers haue tolde vs. That we shulde not hyde them from the children of the generacions to come: but to shewe the honoure of the LORDE, his might and wonderfull workes that he hath done. He made a couenaunt with Jacob, and gaue Israel a lawe, which he commaunded oure forefathers to teach their children. That their posterite might knowe it, and the children which were yet vnborne.

To the intent y<sup>e</sup> when they came vp, they might shewe their children the same. That they also might put their trust in God, & not to forget what he had done, but to kepe his commaundementes. And not to be as their forefathers, a frowarde and euertwarte generacion, a generacion that set not their herte a right, and whose spete was not true towards God. Like as the children of Ephraim, which beyng harnessed and carien-

## The lxxvij. psalme. Ho. xxv.

ge bowes, turned them selues backe in the tyme of battayll. They kepte not the couenaunt of God, & wolde not walke in his lawe.

They forgat what he had done, and the wonderfull workes that he had shewed for them. Maruelous thinges dyd he in the sight of their fathers in the londe of Egypte, euen in the felde of Ioan. He denyed the see and let them go thorow it, and made the waters to stonde like a wall. In the daye tyme he led them with a cloude, and all the night thorow with a light of fyre. He cloatheth the hard rockes in the wilderness, and gaue them drynke therof, as it had bene out of the greate deepth. He brought waters out of the flint rocke, so that they gushed out like the riuers. Yet for all this they synned agaynst him, and prouoked the most hiest in the wilderness. They tempted God in their hertes, and requyred meate for the ir lust. For they spake agaynst God and sayde: Yee yee, God shal prepare a table in the wilderness, shall he? Lo, he smote the stony rocke, that the waters shoulde gush out, and the streames shoulde flowe withall: but how can he be geneted, and prouyde flesh for his people? When the LORDE herde this, he was wroth, for the fyre was kyndled in Jacob, and he was displeased agaynst Israel.

Because they belued not in God, and put not their trust in his helpe. So he commaunded the cloudes aboue, and opened the doores of heauen. He rayned downe Manna vpo them for to eate, and gaue them bred from heauen. Then at they angels fode, for he sent them meate ynough. He caused the east wynde to blowe vnder the heauen, and thorow his power he brought in the south wynde. He made flesh to rayne vpon them as thicke as dust, and fethered foules like the sonde of y<sup>e</sup> see. He let it fall amonge their tētes rounde aboute their habitacions. So they ate & were fylled, for he gaue them their owne desyre. They were not dispoyned of their lust.

But whye y<sup>e</sup> meate was yet in theyr mouthes: The heuy wrath of God came vpo the, slewe y<sup>e</sup> welchiest of the, & smote downe y<sup>e</sup> chosen men of Israel. But for all this they synned yet more, & belued not his wonderous workes. Therefore their dayes were consumed in vanite, and sodenly their yeaeres were gone. When he slewe them, they sought him, and turned them aily vnto God.

They thought then that God was their socoure, and that the hye God was their redeemer. Neuerthelesse, they dyd but flatter him in their mouthes, and dissembled with



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## The lxxviiij. psalme.

him in their tonges. For their herte was not whole with him, neither continued they in his covenant. But he was so merciful, that he forgave their mysdedes, and destroyed them not: Yee many a tyme turned he his wrath away, and wolde not suffer his whole displeasure to arise. For he considered y they were but flesh; even a wynde that passeth away, and commeth not agayne. O how oft have they greued him in the wilderness? How many a tyme have they provoked him in the deserte? They turned backe & tempted God, and moued the holy one in Israel. They thought not of his hode, in y daye when he deliuered them from the hande of y enemye. How he had wrought his miracles in Egypte, and his wonders in the londe of Soan. How he turned their waters into bloude, so that they might not drynte of the ryuers. How he sent lyse amonge them, to eatethem up, and fregges to destroye them. How he gaue their frutes vnto the catirpiller, and their laboure vnto the greshopper. How he bett downe their vynyardes with hayle stones, and their Molbery trees with the frost. How he smote their catell with haylestones, and their flockes with hote thoder boltes. How he sent vpon them y furiousnesse of his wrath, anger & displeasure: with trouble and fallinge in of euil angels. When he made a waye to his fearfull indignaciō, and spared not their soules from death, yee and gaue their catell ouer to the pestilence. When he smote all the firstborne in Egypte, the most principall and mightiest in y dwellinges of Ham.

Psalm. 101. b

Exo. 7. d  
8. e  
9. a. b

10. d

Exo. 9. a

Exo. 12. c  
Psalm. 114. b

S

Deut. 3. a  
Ios. 6. a

Ier. 7. a

But as for his owne people, he led them forth like shepe, and caried them in the wilderness like a flocke. He brought them out safely, that they shulde not feare, and overwhelmed their enemies with the see. He caried them vnto the borders of his Sanctuaries: even in to this hill, which he purchased with his right hande. He dyd cast out the heithen before them, caused their londe to be denyded amonge them for an heretage, and made y tribes of Israel to dwell in their tetes. For all this they tempted and displeased the most hye God, and kepte not his ceuenant. But turned their backes and fell awaye like their forefathers, startinge asyde like a broken bowe. And so they greued him with their he places, & prouoked him with their ymages. When God herde this, he was wroth, and toke sore displeasure at Israel. So that he forsoke the tabernacle in Silo, euen his habitation wherin he dwelt a

monge men. He deliuered their power in to captiuite, and their glory in to the enemyes hode. He gaue his people ver in to the swerde, for he was wroth with his heretage.

The fyre consumed their yonge men, and their maydes were not geuen to mariage.

Their prestes were slayne with the swerde, and there were no wyddowes to make lamentacion. So the LORDE awaked as one out of slepe, and like a giant refreshed with wyne. He smote his enemies in y hynder partes, and put them to a perpetuall shame. He refused the tabernacle of Joseph, and chose not the trybe of Ephraim. Nevertheless, he chose y trybe of Juda, euen the hill of Sion which he loued. And there he buylded his temple on hye, and layed y foundation of it like y grounde, that it might perpetuallly endure. He chose David also his seruant, and toke him awaye from the shepe foldes. As he was folowinge the yowes greate with yonge, he toke him, that he might fede Jacob his people, and Israel his enheritaunce. So he fed them with a faith full and true bert, and ruled them with all y diligence of his power.

The LXXVIII. A psalme of Asaph.

Wheritage: thy holy temple haue they defyled, and made Jerusalem an heape of stones. The deed bodie of thy seruantes haue they geuen vnto y foules of the ayre to be deuoured, and the flesh of thy sayntes vnto y beestes of the londe. Their bloude haue they shed like water on euery syde of Jerusalem, and there was no mā to burye them. We are become an open shame vnto oure enemies, a very scone and derision vnto them that are rounde aboute vs.

LORDE, how longe wilt thou be angry: shal thy gelousy burne like fyre for ever? Poure out thy indignacion vpon the heithen that knowe the not, and vpon the kyngdomes that call not vpon thy name.

For they haue deuoured Jacob, and layed waste his dwellinge place. O remembre not oure olde synnes, but haue mercy vpon vs: that soone for we are come to greate mysery.

Helpe vs O God o' Sanyo' for y glory of y name: o deliuer vs, & forgiue vs o' synnes for y names sake. Wherfore shall y heithen saye: where is new their God? O let the vengeance of thy seruantes bloude that is shed, be openly shewed vpon the heithen in oure sight. O let the searfull sighing of the prisoners come before the, and accordinge vnto y power of thine arme, preserve those

## The Psalter.

## The lxxxiij. psalme. Ho. xxvi.

are appoynted to dye. And for the blasphemie wher w' o' neighbours haue blasphemed y, rewardeth the (LORDE) seuefold in to their bosome. So we y be y people & shepe of thy pasture, shal geue the thanks for ever, & wil allwaye be shewinge forth thy prayse more & more. The LXXIX. A psalme of Asaph.

Hear o thou shepherde of Israel, thou y ledest Jacob like a flocke of shepe: shewe y self, thou y syttest vpo y Che rubins. Before Ephraim, Be Jamin & Manasses: stee vpon thy power & come helpe vs. Turne vs agayne (o God) shewe the light of thy countenance & we shal be whole. O LORDE God of hoostes, how longe wilt thou be angrye over the prayer of thy people? Thou hast fed the with the bred of teares, yee thou hast geuen the pleteousnes of teares to drynte. Thou hast made vs a very strife vnto o' neighbours, & o' enemies laugh vs to scone.

Turne vs agayne (thou God of hoostes) shewe the light of thy countenance, & we shal be whole. Thou hast brought a vynyarde out of Egypte, thou didest cast out y heithen, & plate it. Thou maydest rowme for it, & caused it to take rote, so y it fylled the lode. The hills were couered with the shadowe of it, & so were the stronge Cedretrees w' the bowes therof. She stretched out hir braunches vnto the see, & hir bowes vnto the water: Why hast thou then broken downe hir hedge, that all they which go by, plucke of hir grapes?

The wilde boie out of the wod hath wintt it vpon, & the beestes of the feld haue deuoured it. Turne y agayne (thou God of hoostes) loke downe from heauen, beholde & viset this vynyarde. Manteyne it, that thy right hode hath plated, & the sonne whom thou maydest somoch of for thy self. For why: it is brēt with fyre, & lyeth waist: o let the perishe at the rebuke of thy wrath.

Let thy honde be vpon the man of thy right honde, & vpon the man whō thou maydest somoch off for thine owne self. And so wil not we go backe from the: oh let vs lyue, & we shal call vpon thy name. Turne vs agayne o LORDE God of hoostes, shewe the light of thy countenance, & we shal be whole.

The LXXX. A psalme of Asaph.

Singe merely vnto God which is o' strength make a chearful noyse vnto y God of Jacob. Take y psalme, brynge hit her the tabret, the mery harpe & lute. Blowe vpon the tropettes in the new Moone, vpon o' solepne feast daye. For this is the vs in Israel, & a lawe of the God of Jacob. This he ordened in Joseph for a testimo-

ny: when he came out of Egypte, & had herde a straunge language. When he eased his shulder from the burthe, & when his bondes were deliuered fro the portes. Whē thou calldest vpon me in trouble, I helped the & herde the, what tyme as the storme fell vpo the, I proued the also at the water of strife. Sela.

Exo. 3. b  
Exo. 19. c  
Exo. 17. a

B

Hear o my people, for I assure the o' Israel, yf thou wilt herken vnto me: There shal no straunge God be in the, neither shalt thou worshipec any other God. I am the LORDE thy God, which brought the out of the lode of Egypte: open thy mouth wyde, & I shal fylle it. But my people wolde not heare my voyce, & Israel wolde not obeye me. So I gaue the vnto their owne hertes lust, & let the folowe their owne ymaginacions. O y my people wolde obeye me, for yf Israel wolde walke in my wayes. I shulde soone put downe their enemies, & turne myne hode agaynst their aduersaries. The haters of y LORDE shulde mysse Israel, but their tyme shulde endure for ever. He shulde fede them with the synest wheate floure, & satisfie them with honey out of the stony rocke.

Exo. 20

Pro. 1. c

Rom. 1.

The LXXXI. A psalme of Asaph.

God stondest in the congregacion of the goddes, & is a iudge amonge the iudges. How longe wil ye geue wroge indgment, & accepte the personnes of the vngodly? Sela. Defende the poore & fatherlesse, se that soch as be in nede & necessite haue right. Deliuer the out caste & poore, & saue hym from the hande of the vngodly. Nevertheless, they wil not be lerned & vnderstande, but walke on still in darcknesse: therfore must all the foundations of the londe be moued. I haue sayde: ye are goddes, ye all are the childre of y most hyest. But ye shal dye likemen, & fall like one of the tyranntes. Arise (o God) & iudge thou the earth, for all heithen are thine by enheritaunce.

Pro. 24. b

Esa. 3. a  
Exo. 23. b  
Ioh. 19. d

Psalm. 2. b

The LXXXII. A psalme of Asaph.

Olde not thy tonge (o God) kepe not still sylence, restryne not y self, o God. For lo, thy enemies make a murmuringe, & they y hate the, lift vp their heade. They ymagin craftely agaynst thy people, & take counsell agaynst thy secrete ones. Come (saye they) let vs rosethem out from amonge the people, that the name of Israel maye be put out of remembrance. For they haue cast their heades together with one consent, & are cōfederat: agaynst the. The tabernacles of the Edomites & Ismaelites, the Moabites & Hagarenes. Gebal, Ammon and Amalech: the Philistynes with them that

Psalm. 2. a



## The Psalter.

dwell at Tyre. Assur also is ioyned vnto the  
z helpe the children of Loth. Sela.

<sup>Iud. 7. c</sup>  
<sup>Iud. 4. c</sup>  
<sup>Iud. 7. g</sup>  
<sup>Iud. 8. b</sup> But do thou to them as vnto the Madia-  
nites, vnto Sisera and vnto Jabin by y bro-  
ke of Tyson. Which perished at Endor, z  
became as the doge of y earth. Make their  
prynces like Oreb and Zeeb: yee make all  
their prynces like as Zeeba and Salmana.

<sup>Psal. 1. b</sup>  
<sup>and 14. a</sup>

Which saye: we wil haue the houses of  
God in possession? O my God, make them  
like vnto a whele, and as the stuble before  
the wynde. Like as a fyre that burneth vp  
the wodd, z as the flamethat consumeth the  
mountaynes. Persecute them euensowith  
thy tempest, z make them a frayd with thy  
stoime. Make their faces ashamed (o LOR-  
DE) y they maye seke thy name. Let the be  
cōfounded z vexed euer more z more: Let the  
be put to shame z perish. That they maye  
knowe, that thou art alone, that thy name is  
the LORDE, and that thou only art the most  
hyest ouer all the earth.

The LXXXIII. A psalme of the chil-  
dren of Corah.

**Q** How amiable are y dwelliges, thou  
LORDE of hoostes? My soule hath  
a desyre z lōginge for y court of y  
LORDE, my hert z my flesh reioyse in y lyuyn-  
ge God. For the sparrow hath founde hir an  
house, z the swalowe a nest, where she maye  
laye hir yōgerne y aulters O LORDE of hoos-  
tes, my kynge z my God. O how blessed  
are they that dwell in thy house, they are all-  
waye praysinge y. Blessed are y men who  
se strength is in y, in whose herre are y wayes.

Which goinge thorow the vale of mysery,  
ose it for a well, and the poles are fylled with  
water. They go from strength to strength  
and so the God of Gods appeareth vnto the  
in Sion. O LORDE God of hoostes, hea-  
re my prayer: herken o God of Jacob.

Beholde o God oure defence, loke vpon  
the face of thyne annoynted. For one daye  
in thy court is better then a thousande: I  
had rather be a doer keeper in the house of my  
God, then to dwell in the tentes of the vn-  
godly. For the LORDE God is a light and  
defence, the LORDE wil geue grace z wez-  
shipe, and no good thinge shal he witholde  
from them, that lyue a godly life. O LOR-  
DE God of hoostes, blessed is the man, y put-  
teth his trust in the.

The LXXXIII. A psalme of the chil-  
dren of Corah.

**L**ORDE, thou barest a loue vnto thy  
londe, thou didest bunge agayne the  
captiuyte of Jacob. Thou did-

## The lxxxv. psalme.

dest forgene the offence of thy people, and  
couerdest all their synnes. Sela.

Thou tokest awaye all chy displeasure, z  
turnedst thyself from thy wrothful indigna-  
cion. Turne vs then (o God o Saviour)  
z let thine anger cease from vs. Wilt thou  
be displeased at vs for euer? wilt thou stretch  
out thy wraith from one generacion to ano-  
ther? Wilt thou not turne agayne, z quye-  
ten vs, that thy people maye reioyse in the?

I wil herken what the LORDE God wil  
saie, for he shal speake peace vnto his people,  
and to his sayntes, that they turne not them-  
selues vnto foolishnes. For his saluacion  
is nye them that feare him, so that glory shal  
dwell in oure londe. Mercy and truethe are  
met together, rightuousnesse and peace kysse  
each other. Truethe shal ryse out of y earth,  
and rightuousnesse shal lōke downe from hea-  
uen. And why? the LORDE shal shewe lo-  
uinge kyndnesse, and oure londe shal gene his  
encrease. Rightuousnesse shal go before  
him, and prepare the waye for his commyn-  
ge.

The LXXXV. psalme A prayer of Dauid.

**W**e downe thine eare (o LORDE)  
and heare me, for I am cōfortles and  
poore. O kepe my soule, for I am  
holly: my God, helpe thy seruante that put-  
teth his trust in the. Be mercifull vnto me  
(o LORDE) for I call daylie vpon the. Co-  
forte the soule of thy seruante, for vnto the o  
LORDE do I lift vp my soule. For thou  
LORDE art good and gracious, z of grea-  
te mercy vnto all them that call vpon the.

Geue eare LORDE vnto my prayer, and  
pondre my humble desyre. In the tyme of  
my trouble I call vpon the, for thou hearest  
me. Amonge the goddes there is none like  
the o LORDE, there is not one that ca do as  
thou doest. All nacions whom thou hast  
made, shall come and woishipe before the o  
LORDE, and shal glorifie thy name. For  
thou art greates, thou doest wonderous thin-  
ges, thou art God alone. Led me in thy  
waye (o LORDE) that I maye walke in thy  
truethe: O let my hert desyre in fearynge thy  
name. I thanke the o LORDE my God, z  
wil prayse thy name for euer. For greates  
thy mercy toward me, thou hast deliuered  
my soule from y nethermost hell. O God,  
the proude are rysen agaynst me, and the cō-  
gregacion of y mightie seth after my son-  
le, z set not y before their eyes. But thou o  
LORDE God art full of compassion and  
mercy, longesuffrynge, greates in goodnesse  
z truethe. O turne the then vnto me, haue

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mercy vpo me: geue thy strength vnto thy ser-  
uant, z helpe the sonne of chy handmayde.  
Shewe some toke vpon me for good, that  
they which hate me, maye se it and be asha-  
med: because thou LORDE hast helped me, z  
comforted me.

The LXXXVI. A psalme of the chil-  
dren of Corah.

**I**n foundations are vpo the holy hil-  
les: the LORDE loneth the gates of Si-  
on more, the all y dwelliges of Jacob.  
Very excellent thinges are spōke of y, thou ci-  
ty of God. Sela. I wil chynke vpo Rahab z  
Babilō, so that they shal knowe me: yee the  
philistynes also z they of Tyre with the Mo-  
nans. Lo, there was he borne. And of Si-  
on it shalbe reported, that he was borne in  
her, even the most hyest which hath buylded  
her. The LORDE shal cause it be preached z  
written amonge the people, that he was bor-  
nethere. Sela.

Therfore the dwellinge of all syngers z  
dauncers is in the.

The LXXXVII. A psalme of the chil-  
dren of Corah.

**L**ORDE God my Sauer, I crie daye  
z night before the: Oh let my prayer  
entre in to thy presence, encline thine  
eare vnto my callinge. For my soule is full  
of trouble, z my life draweth nye vnto hell.  
I am cōforted as one of the that god downe vn-  
to the pytte. I am euē as a mā that hath no  
strength. Fre amonge the deed, like vnto the y  
lye in the graue, which be out of remembra-  
ce, and are cutt awaye from thy honde.  
Thou hast layed me in the lowest pytte, in y  
darknesse and in the depe. Thy indigna-  
cion lieth hard vpon me, and thou vexest me  
with all thy floudes. Sela. Thou hast  
put awaye myne acquaintaunce farre from me, z  
made me to be abhorred of them: I am so  
fast in prison, that I can not get forth.

My sight faileth for very trouble: LOR-  
DE, I call daylie vpo the, and stretch out my  
hondes vnto the. Deest thou shewe won-  
ders amonge the deed? Can the physiciaas  
rayse them vp agayne, that they maye pray-  
se the? Maye thy louyng kyndnes be shew-  
ed in the graue, o thy faithfulness in des-  
truction? Maye thy wonderous workes  
be knowne in the darcke, o thy rightousnes  
in the londe where all thinges are forgottē.

Vnto the I crie (o LORDE) and early co-  
meth my prayer before the. LORDE, why  
puttest thou awaye my soule? Wherefore hy-  
dest thou thy face from me? My strength is  
gone for very sorrow and misery, with fear-

## The lxxxviii. psalme. Ho. xxvii.

fulnesse do I beare thy burthens. Thy  
wrothfull displeasure goeth ouer me, the fea-  
re of the oppreth me. They come rounde  
about me daylie like water, and compasse me  
together on euery syde. My louers and frā-  
des hast thou put awaye fro me, and turned  
awaye myne acquaintaunce.

The LXXXVIII. A psalme of Ethan  
the Ezrahite.

**A** songe shal be all waye of the lo-  
uyng kyndnesse of the LORDE: w  
my mouth wil I ener be shewing  
thy faithfulness fro one generacion to ano-  
ther. For I haue sayde: mercy shal be set vp  
for euer, thy faithfulness shal thou stablish  
in the heavens. I haue made a cōnauyn-  
ment with my chosen, I haue sworne vnto Dauid  
my seruante. Thy seide wil I stablish for e-  
uer, and set vp thy Trone from one genera-  
cion to another. Sela.

O LORDE, the very heauens shal prayse thy  
wonderous workes, yee z thy faithfulness in y  
congregacion of the sayntes. For who is  
he amonge the cloudes, that maye becōpared  
vnto the LORDE? Yee what is he amonge  
the goddes, that is like vnto the LORDE?  
God is greatly to be feared in the counsell of  
the sayntes, z to be had in reuerence of all the  
that are about him. O LORDE God of hoos-  
tes, who is like vnto the in power: thy tru-  
eth is rounde aboute the. Thou rulest  
the pryde of the see, thou stillest the waves  
therof, whē they arise. Thou breakest the  
proude, like one that is wounded, thou sca-  
rest thine enemies abroad with thy mightie  
arme. The heauens are thine, the earth is thine,  
neither hast thou layed the foundacis of the earth  
de wolde and all that therein is. Thou hast  
made the north and the south, Tabor and  
hermon shal reioyse in thy name. Thou  
hast a mightie arme, stronge is thy hande,  
and hye is thy right hande. Rightousnes  
and equite is the habitacion of thy seate, mer-  
cy and truethe go before thy face. Blessed  
is the people (o LORDE) that can reioyse in  
the, and walke in the light of thy counte-  
naunce. Their delite is in thy name all the  
daye longe, and thorow thy rightousnesse  
they shalbe exalted. For thou art the glory  
of their strength, z thorow thy fauoure shalt  
thou lift vp oure homes. The LORDE is  
oure defence, and the holy one of Israel is ou-  
re kynge. Thou spakest somtyme in visiōs  
vnto thy sayntes, and saydest: I haue layed  
helpe vpon one that is mightie, I haue exal-  
ted one chosen out of the people. I haue  
founde Dauid my seruante, with my holy oy-  
le. <sup>Re. 10. a</sup>  
<sup>2. Reg. 5. a</sup>



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le haue I anoynted him. My honde shal holde him fast, and my anne shal strength him. The enemye shal not ouercome him, and the sonne of wickednesse shal not hurte him. I shal smyre downe his foes before his face, and plage them that hate him.

My trueth also & my mercy shalbe with him, and in my name shal his horne be exalted. I wil set his honde in the see, and his right honde in the floudes. He shal call me: thou art my father, my God, and the strength of my saluacion. And I wil make him my firstborne, byer then the kinges of the earth.

My mercy wil I kepe for him for euermore, and my couenaunt shal stonde fast with him. His sede wil I make to endure for euer, yee and his Trone as the dayes of heauen. But yf his childre forsake my lawe, and walke not in my iudgements. If they breake myne ordinaunces, and kepe not my commandementes. I wil vyset their offences with the rodde, and their synnes with scourges. Neuerthelesse, my louynge kynde wil I not vterly take from him, ner suffre my trueth to fayle. My couenaunt wil I not breake, ner disanulle the thinge of is gone out of my lippes. I haue sworne once by my holynesse, that I wil not fayle Dauid. His sede shal endure for euer, and his seate as folke as the Sonne before me. He shal stonde fast for euermore as the Moone, and as the faithfull witnesse in heauen.

Sela. But now thou forsakest and abhorrest thine anoynted, and art displeased at him. Thou hast turned backe the couenaunt of thy seruante, and cast his crowne to the ground. Thou hast ouerthrowne all his hedges, and broke downe his stronge holdes. Al they that go by, spoyle him, he is become a rebuke vnto his neighbours. Thou setteest vp the right hande of his enemies, and makest all his aduersaries to reioyse. Thou hast taken awaye the strength of his swerde, and geuest him not victory in the battayll. Thou hast put out his glory, and cast his Trone downe to the ground. The dayes of his youth hast thou shortened, and covered him with dishonoure.

Sela. LORDE, how longe wilt thou hyde thy selfe? For euer? shal thy wrath turne like fyre? O remembre how shorte my tyme is, hast thou made all men for naught? What man is he that lyueth, and shal not se death? Maye a man deliuer his owne soule from the honde of hell?

Sela. LORDE, where are thy olde louynge kynd-

## The lxxxix. psalme.

nesses, which thou sworeest vnto Dauid in thy trueth? Remembre LORDE the rebuke that multitude of the people do vnto thy seruantes, & how I haue borne it in my bosome.

Wher w<sup>th</sup> thine enemies blasphemethe, & flatter y<sup>e</sup> foresteppes of y<sup>e</sup> anoynted. Thankes be to the LORDE for euermore: Amen, Amen.

The LXXXIX psalme. A prayer of

Moses the man of God.

**L**ORDE, thou art oure refuge from one generacion to another. Before the mountaynes were brought forth, or enen the earth & the wolde were made, thou art God from euerslastinge and woldest not outende. Thou turnest man to dust, thou art Agayne, thou sayest: come agayne, children of men. For a thousande yeares in thy sight are but as yesterdaye that is past, and like as it were a night watch.

As soone as thou scatrest them, they are euen as a slepe, and fade awaye so doeth the grasse. In the mornynge it is grene and groweth vp, but in the euenynge it is cutt downe and wythered. For we consume awaye in thy displeasure, and are asrayed at thy wretchedfull indignacion. Thou setteest oure mistedes before the, and oure secreete synnes in the light of thy countenance. For when thou art angrie, all dayes are gone, we brynge o<sup>r</sup> yeares to an ende, as it were a taylor that is tolde. The dayes of oure age are iij. score yeares & ten: & then men be so stronge that they come to iij. score yeares, yet is their strength then but labour and sorowe: so soone passeth it awaye, & we are gone. But who regardeth the power of thy wrath, thy fear full & terrible displeasure? O teach vs to remembre oure dayes, that we maye applie oure herthes vnto wysdome.

Turne the agayne (O LORDE) at the last, and be gracious vnto thy seruantes. O satisfie vs with thy mercy, and that soone: so shal we reioyse and be glad all the dayes of oure life. Comforte vs agayne, now after the tyme that thou hast plaged vs, and for the yeares wherin we haue suffered aduersite. Shewe thy seruantes thy worke, & their children thy glory. And the glorious maiesty of the LORDE oure God be vpon vs: O prospere thou the worke of oure bondes vpon vs, O prosper thou oure bondy worke.

The XC. psalme.

**W**ho so dwelleth vnder y<sup>e</sup> defence of the most hyest, & abydeth vnder y<sup>e</sup> shadowe of y<sup>e</sup> allmightie: He shal saye vnto y<sup>e</sup> LORDE: O my hope, & my stronge hold,

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my God, in wh<sup>o</sup> I wil trust. For he shal be liuer the fro the snare of the hunter, & fro the noysome pestilence. He shal couer the vnder his wynges, that thou mayest be safe vnder his fetters: his faithfulness and trueth shal be thy shyld and buckler. So y<sup>e</sup> thou shalt not nede to be asrayed for any bugges by night, ner for arowe that flyeth by daye.

For the pestilence that crepeth in y<sup>e</sup> darcknesse, ner for the sicknesse y<sup>e</sup> destroyeth in the home daye. A thousande shal fall besyde the, and ten thousande at thy right honde, but it shal not come nye the. Dee with thy eyes shalt thou beholde, and set the reward of the vngodly. For thou LORDE art my hope, thou hast set thy house of defence vnder hye. There shal no euell happen vnto the, nether shal any plage come nye thy dwellinge. For he shal geue his angels charge ouer the, to kepe the in all thy wayes.

They shal beare the in their bondes, that thou hurte not thy fote agaynst a stone.

Thou shalt go vpon the Lyon and Adder, the yonge Lyon and the Dragon shalt thou treade vnder thy fete. Becanse he hath set his loue vpon me, I shal deliuer him: I shal defende him, for he hath knowne my name.

When he calleth vpon me, I shal heare him: yee I am with him in his trouble, wher out I wil deliuer him, and brynge him to honoure. With longe life wil I satisfie him, & shewe him my saluacion.

The XCI. psalme.

**I**t is a good thinge to geue thankes vnto the LORDE, and to synge pray ses vnto y<sup>e</sup> name, O most hyest. To tell of thy louynge kyndnesse early in the mornynge, and of thy trueth in the night season.

Vpon an instrument of ten stringes, vpon the lute and with a songe vpon the harpe.

For thou LORDE hast made me glad thou with thy workes. And I wil reioyse ouer the operation of thy bondes. O LORDE, how glorious are thy workes, thy thoughtes are very depe. An vnwise man wil not knowe this, & a foole wil not vnderstode it. That the vngodly are grene as the grasse, and that all the workes of wickednes do flourish, to be destroyed for euer. But thou LORDE O most hyest, abydest wolde without ende.

For lo, thy enemies (O LORDE) lo, thy enemies shal perishe, and all the workes of wickednes shal be scatred abode. But my hope shal be exalted like the home of an Unicorne, & shal be anoynted with fresh oyle. My neeye also shal se his lust of myne enemies, & myne eare shal heare his desyre of the wic-

## The cxii. psalme. Ps. cxii.

ked y<sup>e</sup> ryse vp agaynst me. The righteous shal flourish like a palmetre, and growe like a Cedre of Libanus. Soch as be planted in the house of the LORDE, be frutefull, plenteous & grene. That they maye shewe, how true the LORDE my strength is, and that there is no vnrighteousnesse in him.

The XCII. psalme.

**T**he LORDE is kyng, and hath put on glorious apparell, the LORDE hath put on his apparell, & gyded himself with strength: he hath made the rounde world deso sure, that it can not be moued. From that tyme forth hath y<sup>e</sup> seate bene prepared, thou art from euerslastinge. The floudes aryse (O LORDE) the floudes lift vp their noyse, y<sup>e</sup> floudes lift vp their waves. The waves of the see are mightie, & rage horribly: but yet the LORDE that dwelleth on hye, is mightier. Thy testimonies (O LORDE) are very sure, holynesse becommeth thine house for euer.

The XCIII. psalme.

**L**ORDE God, to whom vengeance belongeth: thou God to whom vengeance belongeth, shewe thy self.

Arisethou iudge of the wolde, & rewarde the proude after their deservynge. LORDE, how longe shal the vngodly, how longe shal the vngodly triumphe? How longe shal all wicked boers speake so disdainedly, and make soch proude boastynge? They smyte downe thy people (O LORDE) and trouble thine heretage. They murthure the widowe and the straunger, and put the father lesse to death.

And yet they saie: Tush, the LORDE seyth not, the God of Jacob regeth it not. Take hede, ye vnwise amonge the people: O ye fooles, when wil ye vnderstonde? He that planted the eare, shal he not heare: he that made the eye, shal he not see? He that nurturith the cheiken, and teacheth a man knowlege, shal he not be punyssh?

The LORDE knoweth the thoughtes of men, that they are but vayne. Blessed is the man, whom thou lernest (O LORDE) and teachest him in thy lawe. That thou mayest geue him patience in tyme of aduersite, vntill the pytte be dygged vp for the vngodly. For the LORDE wil not fayle his people, nether wil he forsake his inheritance. And why? iudgment shal be turned agayne vnto righteousness, and all soch as be true of hert shal folowe it. Who ryseth up with me agaynst the wicked? who taketh my parte agaynst the euell doers? If the LORDE had not helped me, my soule had almost bene put to silence.



## The Psalter.

ob. 13. b  
1oh. 1. b  
1al. 31. a  
Cor. 1. a

When I sayde: my foete hath slipped, thy mercy (O LORDE) helde me vp. In y multitude of the sorowes that I had in my herte, thy comfortes haue refreshed my soule.

Wilt thou haue any thinge to do with the stole of wickednesse, which ymagineth myschese in the lawe? They gather them together agaynst the soule of the righteous, & condemn the innocent bloude. But the LORDE is my refuge, my God is the strenght of my confidēce. He shal recompence the their wickednesse, and destroyethem in their owne malice: yee the LORDE our God shal destroyethem.

### The XCIII. psalme.

**C**ome, let vs prayse the LORDE, let vs hertely reioyse in the strenght of oure saluacion. Let vs come before his presence with thankesgeuynge, & shewe oure self glad in him w<sup>th</sup> psalmes. For the LORDE is a greate God, and a greate kynge aboue all goddes. In his honde are all y comers of the earth, and the strenght of the hilles is his also. The see is his, for he made it, and his hondes prepared the drie lōde.

O come, let vs worshipec and bowedowne oure selues: Let vs knele before the LORDE oure maker. For he is oure God: as for vs, we are the people of his pasture, and the shepe of his hōdes. Todaye yf ye wil heare his voyce, harde not youre hertes, as whē ye prouoked in tyme of temptacion in the wilderness. Where y<sup>e</sup> fathers tēpted me, proued me, and sawe my workes. XL. yeares longe was I grieved with that generacion, & sayde: they enner erre in their hertes, they verely haue not knowne my wayes. Therefore I sware vnto the in my wrath, that they shulde not enter in to my rest.

### The XCV. psalme.

**S**ynge vnto the LORDE a new songe, synge vnto the LORDE all the whole earth. Synge vnto y LORDE, & prayse his name, betellynge of his saluacion from daye to daye. Declare his honoure amonge the heithē, and his wonders amonge all people. For y LORDE is greate, and can not worthely be prayfed: he is more to be feared then all goddes. As for all y goddes of the heithē, they be but Idols, but it is the LORDE that made the heauē.

Thankesgeuynge and worshipec are before him, power and honoure are in his Sanctuary. As crybe vnto the LORDE (O ye kinredes of the heithē) as crybe vnto the LORDE worshipec and strenght. As crybe vnto the LORDE the honoure of his name, byn-

## The cxi. psalme.

ge p. santes, and come in to his court. O worshipec the LORDE in the beuty of holynesse, let the whole earth stonde in awe of him. Tell it out amonge the heithē, that the LORDE is kynge: and that it is he which hath made the rounde worlde so fast, that it can not be moved, and how that he shal iudge the people rightously. Let the heauē reioyse, and let the earth be glad: let the see make a noyse, yee & all that therein is. Let the felde be ioyfull and all that is in it, let all the trees of the wodd leape for ioye. Before the LORDE, for he commeth: for he cometh to iudge the earth: yee with righte iudgement shal he iudge the worlde, and y people with his trueth.

### The XCVI. psalme.

**T**he LORDE is kynge, the earth may be glad therof: yee the multitude of the Iles maie be glad therof. Cloudes and darcknesse are rounde aboute him, rightousnesse and iudgment are the habitacon of his seate. There goeth a fyre before him, to burne vp his enemies on every syde. His lightenynges geue shyne vnto the worlde, the earth seyth it is a fraied. The hilles melt like wax at the presence of y LORDE, at the presence of the LORDE of the whole earth. The very heauens declare his rightousnes, & all people se his glory. Co-founded be all they that worshipec ymagas, and delite in their Idols: worshipec him all ye goddes. Sion heareth of it and reioysch: yee all y daughters of Iuda are glad because of thy iudgements, O LORDE. For thou LORDE art the most hyest ouer all the earth, thou art exalted farre aboue all goddes. O ye that loue the LORDE, se that ye hate the thinge which is euell: the LORDE preserveth the soules of his sayntes, he shal deluyne the from the honde of the vngodly. There is spronge vp a light for the righteous, and a ioyfull gladnesse for soch as be true herted.

Reioyse therfore in the LORDE, ye righteous: and geue thankes for a remembraunce of his holynesse.

### The XCVII. psalme.

**S**ynge vnto the LORDE a new songe, for he hath done maruelous thinges. With his owne right honde and with his holy arme hath he gotten the victory. The LORDE hath declared his saynge health, and his rightousnes hath he openly shewed in the sight of the heithē. He hath remembred his mercy and trueth toward the house of Israel: so that all the endes of the worlde se the saynge health of

## The Psalter

oure God. Shewe youre self ioyfull vnto the LORDE all ye londes, synge, reioyse and geue thankes. Prayse the LORDE vpon the harpe, synge to the harpe with a psalme of thankesgeuynge. With trompettes also shawmes: O shewe youre selues ioyfull before the LORDE the kynge. Let the see make a noyse and all y therin is, yee the whole worlde & all that dwell therein. Let the floudes clappe their hondes, and let all the hilles be ioyfull together. Before the LORDE, for he is cometo iudge the earth. Yee with rightousnes shal he iudge the worlde, and the people with equite.

### The XCVIII. psalme.

**T**he LORDE is kynge, be the people neuer so vnpatient: he syteth vpon the Cherubins, be the earth neuer so vnquiete. The LORDE is greate in Sion, & hye aboue all people. O let men geue thankes vnto thy greate & wonderful name, for it is holy. The kynges power loueth iudgment, thou preparest equite, thou executest iudgment & rightousnes in Jacob. O magnifie the LORDE O God, fall downe before his foete stole, for he is holy. Moses & Aaron amonge his prestes, Samuel amonge soch as call vpo his name: these called vpon the LORDE, & he herdethē. He spake vnto the out of the cloudy piler, for they kepte his testimonies, & the lawe that he gaue them.

Thou herdest the (O LORDE O God) thou forgavest the O God, & punishedst their own iniquacions. O magnifie the LORDE on re God, and worshipec him vpo his holy hill, for the LORDE our God is holy.

### The XCIX. psalme.

**B**e ioyfull in God (all ye lōdes) serue the LORDE w<sup>th</sup> gladnes, come before his presence w<sup>th</sup> ioye. Be ye sure, y the LORDE he is God: Is he y hath made vs, & not we oure selues: we are but his people, & the shepe of his pasture. O go youre waye in to his gates the with thankesgeuynge, & in to his courtes w<sup>th</sup> prayse: be that full vnto him, & speake good of his name. For the LORDE is gracious, his mercy is enerlasting, and his treuth endureth from generation to generation.

### The C. psalme A thankesgeuynge of Danid.

**A** songe shalbe of mercy and iudgment, yee vnto the (O LORDE) wil I synge. O let me haue vnderstandinge in the waye of godlynesse, vntill they me that thou come vnto me: & so shal I walke in my house w<sup>th</sup> an innocent herte. I wil take no wicked thinge in honde, I hate the

## The ci. psalme. Ho. xiii.

synne of vnfaithfulnesse, it shal not cleue vnto me. A frowarde herte shal departe from me, I wil not knowe a wicked personne.

Who so pryncely slaundereth his neghbonre, him wil I destroye: Who so hath a proude lōke & an hye stomacke, I maye not a waye with him. Myne eyes shal loke for soch as be faithfull in the lōde, y they maye dwell with me: and who so ledeth a godly life, shal be my seruaunt. There shal no disceatfull personne dwell in my house, he that telleth lyes shal not tary in my sight. I shal soone destroye all the vngodly of the lōde, that all wicked doers maye be roted out of the cite of the LORDE.

### The CI. psalme.

**H**ear my prayer (O LORDE) and let my crye come vnto the. Hydenoth thy face from me in the tyme of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone. For my dayes are consumed awaye like smoke, & my bones are brynt vp as it were a fyre brande.

My hert is synette downe and wythered like grasse, so that I forget to eate my bred.

For the voyce of my gromynge, my bone wil scarfe cleue to my flesh. I am become like a pellicane in the wilderness, and like an Oule in a broken wall. I wake, and am enuen as it were a sparow sittinge alone vpon the house toppe. Myne enemies reuyle me all the daye longe, they laugh me to scorne, and are sworne together agaynst me. I eat ashes with my bred, and mengle my drynke with wepyng. And that because of y indignacion and wrath, for thou hast taken me vp, and cast me awaye. My dayes are gone like a shadowe, and I am wythered like grasse. But thou (O LORDE) endurest for ever, and thy remembraunce thow out all generacions.

Arise therfore and haue mercy vpon Sion, for it is tyme to haue mercy vpon her, yee the tyme is come. And why? thy seruantes haue a lone to hir stones, & it pitieth them to se her in the dust. The heithē shal feare: hy name (O LORDE) and all the kynges of the earth thy maiesty. For the LORDE shal buylde vp Sion, and shal appeare in his glory. He turneth him vnto the prayer of the poore destitute, and despyseth not their desyre. This shalbe written for those y come after, that the people which shalbe borne, maye prayse the LORDE.

For he loketh downe from his Sanctuary, out of the heauen both the LORDE be- holdeth the earth.



## The Psalter.

That he maye heare the mournynges of  
such as be in captiuite, and deliuer the chil-  
dren of death. That they maie preach the  
name of the LORDE in Sion, and his wor-  
shipec at Jerusalem. When the people are  
gathered together, and the kyngdomes also  
to serue y<sup>e</sup> LORDE. He hath brought dow  
nemy strength in my iourney, and shortened  
my dayes. Yet wil I saye: O my God, ta-  
ke me not awaye in y<sup>e</sup> myddest of myne age:  
as for thy yeaues, they endure thorow out all  
generations. Thou LORDE in the begyn-  
nyng hast layed y<sup>e</sup> foundacion of the earth,  
and the heauens are the workes of thy hon-  
des. They shal perishe, but thou shalt en-  
dure: they all shall weye olde as doth a gar-  
ment, & as a vesture shalt thou chaunge the,  
and they shalbe chaunged. But thou art  
the same, and thy yeaues shal not fayle.

The children of thy seruantes shal con-  
tinue, & their seide shal prosper in y<sup>e</sup> sight.

The CIII. A psalme of David.

**R**ayse the LORDE (O my soule) & all  
that is within me prayse his holy na-  
me. Prayse the LORDE O my soule, &  
forget not all his benefites. Which forge-  
ueth all thy synnes, and healeth all thy infir-  
mities. Which saue thy life from destruc-  
cion, and crowne thy with mercy & louyn-  
ge kyndnesse. Which satisfieth thy desyre  
with good thynges, makynge the yonge and  
lusty as an Aegle. The LORDE executeth  
righteousnesse and iudgment, for all them y<sup>e</sup>  
suffre wronge. He shewed his wayes vnto  
Moses, and his workes vnto the children of  
Israel. The LORDE is full of compassion  
and mercy, longe sufferinge, and of greate  
goodnesse. He wil not allwaye be chydin-  
ge, nether wil he kepe his anger for ever.

He hath not dealt with vs after oure syn-  
nes, ner rewarded vs accordinge to oure wic-  
kednesse. For loke how hye the heaue is  
in comparison of the earth, so greate is his  
mercy also toward them that feare him.

Loke how wyde the east is from the west,  
so farre hath he set oure synnes from vs.

Ree like as a father pitieth his owne chil-  
dren, euen so is the LORDE mercifull vnto  
the that feare him. For he knoweth wher-  
of we be made, he remembreth that we are  
but dust. That a man in his tyme is but as  
is grasse, & flourisheth as a floure of the felde.

For as soone as the wynde goeth ouer it, it  
is gone, and the place therof knoweth it no mo-  
re. But the mercifull goodnesse of y<sup>e</sup> LOR-  
DE endureth for ever and ever, vpon them y<sup>e</sup>  
feare him, and his righteousnesse vpon their

## The ciij. psalme.

children. Such as kepe his com-  
maunt, and thinke vpon his commaundmen-  
tes to do them. The LORDE hath prepa-  
red his seate in heaue, and his kyngdome  
leth ouer all. O prayse the LORDE ye an-  
gels of his, ye that be mightie in strength, fil-  
ling his commaundment, that me maye  
heare the voyce of his wordes. O prayse  
the LORDE all ye his hoostes, ye seruantes  
of his, that do his pleasure. O speake good  
of the LORDE all ye workes of his, in euery  
place of his dominion: prayse thou the LOR-  
DE, O my soule.

The CIII. psalme.

**R**ayse the LORDE O my soule: O  
LORDE my God, thou art become  
ceadinge glorious, thou art clothed  
with maiesty and honoure. Thou dost  
thy self with light, as it were w<sup>th</sup> a garment,  
thou spreddest out the heauen like a curtayne.

Thou voltest it aboue with waters, thou  
makest the cloudes thy charet, and goest v-  
pon the wynges of the wynde. Thou ma-  
kest thine angels spretes, and thy ministres  
flammes of fyre. Thou hast layed y<sup>e</sup> earth  
vpon hir foundacion, that it neuer moueth  
at eny tyme. Thou couerest it with the  
pelike as with a garment, so that the wate-  
r stonde aboue the hilles. But at thy rebu-  
ke they fle, at the voyce of thy thonder they  
are afraied. (Then are the hilles sene alo-  
te, & the valleys beneth in their place which  
thou hast appoynted for the.) Thou hast  
set them their boundes, which they maie not  
passe, that they turne not agayne to conu-  
erth. Thou canst the welles to spryn-  
ge vp amonge the valleys, and the waters  
runne amonge y<sup>e</sup> hilles. That all the beas-  
tes of the felde maye haue drynke, & that the  
wylde asses maye quench their thyrste.

Aboue vpon the hilles haue the fowles of  
the ayre their habitation, and synge amonge  
the braunches. Thou watrest the hy-  
les from aboue, the erth is fylled with y<sup>e</sup> fru-  
tes of thy workes. Thou bryngeest forth  
grasse for the catell, and grene herbe for the  
seruyce of men. Thou bryngeest fode out of  
the earth: wyne to make glad y<sup>e</sup> herte of ma-  
oyle to make him a chearfull countenance,  
& bried to strength mans herte. The trees  
of the LORDE are full of sappe, euen the trees  
of Libanus which he hath planted. They  
re make the bydes their nestes, and the fyre  
trees are a dwellinge for the sturcke. The  
hilles are a refuge for the wylde goates, and  
so are the stony rockes for y<sup>e</sup> conyes. Thou  
hast appoynted the Moone for certayne sea-

## The Psalter

sons, the Sonne knoweth his goinge dow-  
ne. Thou makest darcknesse, that it maye  
be night, wherein all the beastes of the forest  
do moue. Ree and the yongelions which  
roare after the praye, and set their meate at  
God. But when the Sonne ariseth, they  
get them awaye together, and lye them down  
in their dennes. Then goeth man forth  
to his worke, and to till his londe vntill the  
euynge. O LORDE, how manifeste are  
thy workes, right wysely hast thou made the  
all: yee the earth is full of thy riches. So  
is this greate and wyde see also, wherin are  
thynges crepinge innumerable, both small  
and greate beastes. There go the shippes  
ouer, and there is that Leviathan, whom  
thou hast made, to take his pastyme therein.  
They wayte all vpo the, that thou mayest  
geue them meate in due season. Whethou  
geuest it them, they gather it: whethou ope-  
nest thine honde, they are fylled with good.

But when thou hydest thy face, they are  
froufull: yf thou takest awaye their breth,  
they dye, & are turned agayne to their dust.

Agayne, when thou lattest thy breth go  
forth, they are made, and so thou renewest the  
face of the earth. The glorious magesty  
of the LORDE endureth for euer, and the LOR-  
DE reioyseth in his workes. The earth tre-  
blat at the loke of him, he doth but touch y<sup>e</sup>  
hilles and they smoke. I will synge vnto  
the LORDE as long as I lyue, I wil pray-  
se my God whyle I haue my beinge. O  
that my wordes might please him, for my  
oye is in the LORDE. As for synners, they  
shalbe consumed out of the earth, and the vi-  
gylly shal come to an ende: but prayse thou  
the LORDE, O my soule. Halleluya.

The CIII. psalme.

**G**euethankes vnto the LORDE, and  
call vpon his name: tell the people  
what thynges he hath done. O let  
your songes be of him: prayse him, and let  
your rakyng be of all his wonderous wor-  
kes. Geue his holy name a good reporte,  
let their hertes reioyse that seke the LORDE.  
Seke the LORDE, and his strength, seke  
his face euermore. Remembre the marue-  
lous workes that he hath done, his wonders  
and the iudgmentes of his mouth. O ye  
seide of Abraham his seruant, ye children of  
Jacob his chosen. He is the LORDE oure  
God, whose punishmentes are thorow out  
all the woulde. He is allwaye myndfull of  
his conenant, and promyse that he made to  
a thousande generations.

## The ciij. psalme. Fo. xxx.

Ree the conenant that he made w<sup>th</sup> Abra-  
ham, and the oath that he swore vnto Isa-  
ac. And apoynted the same vnto Jacob  
for a lawe, and to Israel for an everlastinge  
testament. Sayenge: vnto the wil I geue  
the londe of Canaan, the lott of youre here-  
tage. When there was yet but a fewe of  
them, and they straungers therein. What  
tyme as they wente from one nacion to ano-  
ther, from one kyngdome to another. He  
suffred no man to hurte them, but reproveth  
euen kynges for their sakes. Touch not  
myne anoynted, to my prophetes no harme.

Moreover he called for a deth vpon the lo-  
de, and destroyed all the prouysion of bried.

But he had sent a man before them, euen  
Joseph which was solde to be a bonde ser-  
uant. They hurte his fete in the stockes,  
the yron pearced his herte. Vntill the tyme  
that his worde came, and till the worde of y<sup>e</sup>  
LORDE had trieth him. Then sent the kin-  
ge and caused him be deliuered, the prynce  
of the people bad let him go. He made him  
lorde of his house, & ruler of all his substaun-  
ce. That he might enfourme his prynces  
after his wil, and teach his Senatours wys-  
dome. Israel also came in to Egipte, and  
Jacob was a straunger in the lode of Ham.

But he increased his people exceedingly,  
and made them stronger then their enemies.

Whose hert turned, so that they hated his  
people, and dealt vntuly with his seruantes.  
Then sent he Moses his seruant, and  
Aaron whom he had chosen. These dyd  
his tokens amonge them, and wonders in the  
londe of Ham. He sent darcknesse and it  
was darcke, for they were not obedient vnto  
his worde. He turned their waters in to  
bloude, and slewe their fishe. Their londe  
brought forth frogges, yee euen in their kyn-  
ges chambers. He spake the worde, & their  
came all maner of flies & life in all their quar-  
ters. He gaue them hale stones for rayne,  
and flammes of fyre in their lode. He smo-  
te their vynyardes & fige trees, and destroyed  
the trees that were in their coastes. He  
spake y<sup>e</sup> worde, and they came greshoppers  
& catirpillers innumerable. These ate vp  
all the grasse in their lode, and deuoured the  
frutes of their groude. He smote all y<sup>e</sup> first  
borne in their lode, euen the chese of all their  
substaunce. He brought them forth w<sup>th</sup> syl-  
uer & golde, there was not one feble personne  
amonge their trybes. Egipte was glad of  
their departinge, for they were a fraied of the.

He spied out a cloude to be a couerynge,  
and fyre to geue light in the night season.

Gen. 17. a  
Gen. 26. a  
Gen. 28. a

Gen. 12. d  
and 10. a

Gen. 45. a  
17. 1. 19. a

Luc. 2. a

Gen. 1. a

Gen. 4. a

Exo. 1. a  
Acto. 1. a

Exo. 3. a  
Acto. 1. a

Exo. 10. e

Exo. 7. d

Exo. 8. b  
Exo. 8. d  
Psal. 77. e

Exo. 10. d

Exo. 11. a  
12. e

Exo. 1. a



# The Psalter.

# The cv. psalme.

# The Psalter.

# The cxiiij. psalme. Fo. xxxij.

Exo. 16. a  
Exo. 17. b  
Nu. 20. b  
Exo. 17. a

At their desyre, there came quales, and he filled them with the bried of heauē. He opened the rocke of stone, & the waters flowed out: so that ryuers ranne in the wilderness.

For why, he remembred his holy promyse which he had made vnto Abraham his seruant. Thus he brought forth his people with ioye, and his chosen with gladnesse.

And gaue them the lodes of the heithē, where they toke the labours of the people in possession. That they might kepe his statutes, and obserue his lawes. Halleluya.

The CV. psalme. Halleluya.

1. Mac. 4. c  
Judith. 13. c  
Psalm. 105. a  
Eccl. 43. d

**G**ene thanks vnto the LORDE, for he is gracious, and his mercy endureth for ever. Who can expresse y noble actes of the LORDE, or shewe forth all his prayse? Blessed are they that all waye kepe iudgment, and do righteousnes. Remembre vs (O LORDE) accordinge to the fauour re that thou bearest vnto thy people: o vs set vs w thy savinge health. That we might see the pleasure of thy chosen, that we might reioyse in the gladnesse of thy people, and geue thanks with thine inheritaunce. We haue synned with oure fathers, we haue done amysse, we haue dealt wickedly. Oure fathers regarded not thy wonders in Egipte, they kepte not thy greate goodnesse in remembrance: but were disobedient at the see, eue at the reed see. Neuertheles, he helped the for his names sake, that he might make his power to be knowne. He rebuked the reed see, and it was dried vp: so he led the thow the depe as in a wilderness. Thus he saved them from the honde of the hater, & deliuered them from the honde of the enemye.

Jud. 7. e

As for those y troubled them, the waters ouerwhelmed the, there was not one of the left. Then beleued they in his worde, and songe prayse vnto him. But within a why le they forgot his workes, & wolde not abyde his counsell. A lust came vpo them in the wilderness, so that they tempted God in the deserte. Yet he gaue them their desyre, and sent the ynough at their willes. They angered Moses in the tētes, and Aaron the saynte of the LORDE. So the earth opened & swallowed vp Dathan, and couered the congregaciō of Abiram. The fyre was kyndled in their company, the flame brennt vnto the vngodly. They made a calfe in Horeb, and worshipped the molte ymage. Thus they turned his glory into the similitude of a calfe, y eateth haye. They forgot God their Saviour, which had done so greate thinges in Egipte. Wonderous workes in the lon

Psalm. 102. a

Exo. 15. a

Nu. 11. a

Nu. 16. a

Exo. 32. a  
1. Cor. 10. a  
Rom. 1. c

de of Ham, and fearfull thinges in the reed see. So he sayde he wolde haue destroyed them, had not Moses his chosen stonde before him in y gappe: to turne awaie his wrath full indignacion, lest he shulde destroye the. Yet they thought scoone of y pleasure longe, and gaue no credence vnto his worde. But murmured in their tentes, and hearkened not vnto the voyce of the LORDE. Then lift he vp his honde agaynst them, to ouerthrowe them in the wilderness. To cast out their sede amonge the nations, and to scatter them in the londes. They ioynded themselves vnto Baal Peor, and ate the offringes of the deed. Thus they prouoked him vnto anger with their owne inuencions, and the plague was greate amonge them. Then stode vp Phineas and excused in tice, & so the plague ceased. And that was counted vnto him for righteousnesse, amonge all posterities for evermore. They angered him also at the waters of strife, so that Moses was punyshed for their sakes. Because they prouoked his spere, and he tolde the planely with his lippes. Neither destroyed they the heithen, as the LORDE commaunded them. But were mengled amonge the heithen, and lerned their workes. In so moch that they worshipped the ymages, which turned to their owne decaye. Yet they offred their sonnes & their daughters vnto deuels. And shed the innocē bloude of their sonnes and of their daughters, whom they offred vnto the ymages of Canaan, so that the londe was defyled with bloude. Thus were they stayned w their owne workes, and wente a whoringe w their owne inuencions. Therefore was the wrath of the LORDE kyndled agaynst his people, in so moch that he abhorred his owne inheritaunce. And gaue them out to the honde of the heithē, and they that hated them, were lordes ouer them. Their enemies oppressed the, and had them in subjection. Many a tyme dyd he deliuer them, but they prouoked him with their owne inuencions, and were brought downe for their wickednesse. Neuerthelesse, whē he sawe their aduersite, he herde their complaynte. He thought vpo his conuenaunt, and pitied the accordinge vnto the multitude of his mercies. Yet he made all those y had led them awaye captiue, to pitie them. Deliuere vs (O LORDE) oure God, & gather vs from amonge the heithen: that we maye geue thanks to thy holy name, & make oure boast of thy prayse. Blessed be the LORDE God of

Israhel.

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Israhel. He sheweth his people the power of his workes, that he maye geue them the heretage of the heithen. The workes of his hēdes are verite & iudgment, all his comāndementes are true. They stonde fast for ever & are done in truerth & requite. He sent redemption vnto his people, he hath commaunded his conuenaunt for ever, holy & reuerent is his name. The feare of the LORDE is the begynnynge of wysdome, a good understandinge haue all they that do therafter: the prayse of it endureth for ever.

The CXI. psalme. Halleluya. Blessed is the man y feareth the LORDE, & hath greate delite in his comāndementes. His sede shall be mightie vpon earth, the generacion of the faithfull shalbe blessed. Riches & plētousnesse shalbe in his house, & his righteousnesse endureth for ever. Vnto the godly there ariseth vp light in the darcknesse: he is mercifull, lowynge & righteous. Wel is him that is mercifull, & lendeth gladly, & pōdieth his wordes w discrecion. For he shal neuer be moued, the righteous shal be had in an euerlasting remembrance. He wil not be asayed for any euell tydings, his herte stondest fast, & beleueth in y LORDE. His heretage is stablished, he wil not shrencke, vntill he se his desyre vpon his enemies. He hath sparred abroad, & genē to the poore, his righteousnesse remaineth for ever, his home shal be exalted w honō. The vngodly shal se that it shal greue him: he shal gnash w his teeth, & consume awaye, & the desyre of the vngodly shal perish. The CXII. psal. Halleluya.

**R**aise the LORDE (O ye seruantes) O prayse the name of the LORDE. Blessed be the name of the LORDE, fro this tyme forth for evermore. The LORDES name is worthy to be praysed, fro the risinge vp of the Sonne vnto the goinge downe of the same. The LORDE is hye above all heithen, and his glory above the heauens. Who is like vnto the LORDE oure God, y hath his dwellinge so hye, which humbleth himself, to beholde that is in heauē and earth? Which taketh vp the symple out of the dust, and lifeth the poore out of the myre. That he maye set him amonge the prynces, euen amonge the prynces of his people. Which maketh the baren woman to kepe house, and to be a ioyfull mother of children. Halleluya.

The CXIII. psalme. When Israhel came out of Egipte, & the house of Jacob from amonge that straunge people. Juda was his Sanctuary, Israhel his dominion. The see sawe that, and fled, Jordan turned backe. The mountaynes slipped like rammes, & the litle hilles like yonge shepe. What ayled the (O thou see) that thou fleddest? and thou Jordan, that thou turnedest backe? Remountaynes, that ye slipped like rammes: and ye litle hilles, like yonge shepe? The earth trembled at the presence of the LORDE, at the presence of the God of Jacob. Which turned the harde rocke in to a standinge water, & the flynt stone in to a sprynginge well. Here the hebrues begynne the CXV. psalme.

Let vnto vs (O LORDE) not vnto vs, but vnto thy name geue the prayse, for thy lowynge mercy and faithfulness. Wherfore shal the heithen saye: where is now their God? As for oure God, he is in heauen, he doth what soeuer it pleaseth him. Their ymages are but syluer and golde, euen the worke of mens hōdes. They haue mouthes, and speake not: eyes haue they, but they se not. They haue eares, and heare not: noses haue they, but they smell not. They haue handes and handle not, fete haue they, but they can not go, nether can they speake thow their thioce. They that made them, are like vnto them, and so are all such as put their trust in them. But let Israhel trust in y LORDE, for he is their succoure & defence. Let the house of Aaron put their trust in y LORDE, for he is their succoure & defence. They that feare the LORDE, let the put their trust in the LORDE, for he is their succoure and defence. The LORDE is mynde full of vs, & blesteth vs: he blesteth y house of Israhel, he blesteth y house of Aaron. Yet he blesteth all them that feare the LORDE, both small & greate. The LORDE encrease you more & more: you, and youre childre. For ye are y blessed of the LORDE, which made heauen & earth. All the rohole heauens are the LORDES, but the earth hath he geue vnto y childre of men. The deed prayse not the (O LORDE) nether all they that go downe in to silen

ce. But we will prayse the LORDE, from this tyme forth for evermore. Halleluya.

The CXIII. psalme.

**I** Am wel pleased, y the LORDE herde y voyce of my prayer. Full as he hath enclined his care vnto me, therfore wil I call vpo him as long as I liue. The snares of death compassed aboute, the paynes of hell gat hold of me, I founde trouble and heauynesse.

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# The Psalter.

called I upon y name of the LORDE: o LORDE, deliuer my soule. Gracious is y LORDE & righteous, yee oure God is mercifull. The LORDE preserveth y symple, I was brought downe, and he helped me. Turne agayne then vnto thy rest (o my soule) for the LORDE hath geuen the thy desyre. And why? thou hast deliuered my soule from death, myne eyes from teares, and my feete from fallinge. I wil walke before y LORDE, in the londe of the lyuynge. The CXV. psalme.

This psalme do the Zebunes toyn vnto it that goeth before, and is with them the CXVI. psalme.

**A** Belued, and therefore haue I spokt, but I was sore troubled. I layde in my haist: All men are lyers. What rewarde shal I geue vnto y LORDE, for all the benefites y he hath done vnto me? I wil receaue the cuppe of saluaciō, and call vpon the name of the LORDE. I wil paye my vowes in the presence of all his people, right deare in the sight of y LORDE is the death of his sayntes. O LORDE, I am thy seruaunt, I am thy seruaunt, and the sonne of thy handmayden, thou hast broken my bondes in sōder. I wil offere the sacrifice of thankes geuynge, and wil call vpon the name of the LORDE. I wil paye my vowes vnto the LORDE in the sight of all his people, in the courtes of the LORDES house, cūe in the myddest of the, o Jerusalem. Halleluya.

The CXVI. psalme.

**A** Praise the LORDE all ye Gentiles, laude him all ye people. For his mercifull kyndnes is ever more and more towarde vs, & the trneth of the LORDE endureth for euer. Halleluya.

The CXVII. psalme.

**A** Geue thankes vnto the LORDE, for he is gracious, and his mercy endureth for euer. Let Israel now confesse, y his mercy endureth for euer. Let the house of Aaron now confesse, that his mercy endureth for euer. Yee let the now that feare the LORDE, confesse, that his mercy endureth for euer. I called vpon the LORDE in trouble, and the LORDE herde me wng. The LORDE is my helper, I wil walke, are what man doeth vnto me. The turned, is my helper, & I shal se my desyre se, y eate, y enemies. It is better to trust in the LORDE, then to put any confidence in Egypte. It is better to trust in the LORDE, any confidence in prynces. All

# The cxxij. psalme.

Zeithen compased me rounde aboute, but in the name of the LORDE wil I destroye the. They kepte me in on euery syde, but in the name of the LORDE, I wil destroye them. They came aboute me like bees, & as hore as the fyre in the thornes, but in the name of the LORDE, I wil destroye them. They thrust at me, that I might fall, but the LORDE was my helpe. The LORDE is my strength, & my songe, & is become my saluacion. The voyce of ioye & mynth is in the dwellinges of y righteous, for y right hande of the LORDE hath gottē the victory. The right hande of the LORDE hath geuen premyence, the right hande of the LORDE hath gottē the victory. I wil not dye, but lyue, and declare the workes of the LORDE. The LORDE hath chastened & correcte me, but he hath not geuen me ouer vnto death. Open me the gates of rightuousnes, I maye go in therethorow, & geue thankes to the LORDE. This is the doye of the LORDE, the righteous shall entre in thow. I thanke the, y thou hast herde me, & become my saluaciō. The same stone whiche the buylders refused, is become the heade stone in the corner. This was the LORDE doinge, & it is marvelous in o eyes. This is the daye which the LORDE hath made, vs reioyse and be glad in it. Helpe now LORDE, o LORDE sende vs now prosper. Blessed be he that cometh in the name of the LORDE, we wish you good lucke, yet he of the house of the LORDE. God is the LORDE, & hath shewed vs light: O game the solempne feast with grenebraunches, vnto the homes of y aulter. Thou art my God, & I wil thanke the: thou art my God, & I wil prayse the. O geue thankes to the LORDE, for he is gracious, & his mercy endureth for euer.

The CXVIII. psalme.

**A**leph.

**B**lessed are those y be vndeified in the waye: which walke in the lawe of the LORDE. Blessed are they that kepe his tymonies, & seke him with their whole hart. Which walke in his wayes, & do no wrongnesse. Thou hast geuen straye charge to kepe thy commaundementes. O that my wayes were stablyshed to kepe thy statutes. So shulde I not be confounded, for I haue respecte vnto all thy commaundementes. I wil thanke the with an vnspoyled herte, because I am lerned in the tymonies of thy rightuousnesse. I wil kepe thy statutes, o forsake me not vterly.

# Psalm.

They came aboute me lyke bees / & were hore as the fyre in the thornes / but in the name of the LORDE I wil destroye them. They thrust at me / that I might fall / but the LORDE was my helpe. The LORDE is my strength / and my songe / is become my saluacion. The voyce of ioye and mynth is in the dwellinges of the ryghtuous / for the ryght hande of the LORDE hath gotten the victorie. The ryght hande of the LORDE hath geuen premyence, the ryght hande of the LORDE hath gottē the victorie. I wil not dye / but lyue / and declare the workes of the LORDE. The LORDE hath chastened & correcte me / but he hath not geuen me ouer vnto death. Open me the gates of ryghtuousnes / I maye goe in there thow / and geue thankes vnto the LORDE. This is the doye of the LORDE / the ryghteous shall entre in thow it. I thanke the / that thou hast herde me / & become my saluacion. The same stone whych the buylders refused / is become the heade stone in the corner. This was the LORDES doinge / and it is marvelous in oure eyes. This is the daye / which the LORDE hath made / let vs reioyse and be glad in it. Helpe now O LORDE / O LORDE sende vs prosperite. Blessed be he that commeth in the name of the LORDE / we wish you good lucke / ye that are of the house of the LORDE. God is the LORDE / & hath shewed vs light: O game the solempne feast with grenebraunches / vnto the homes of y aulter. Thou art my God / and I wil thanke the: thou art my God / and I wil prayse the. O geue thankes vnto the LORDE / for he is gracious / and his mercy endureth for euer.

The cxxij. psalme.

This psalme declarerth how moche the sayntes are let by the lawes of God / and how greatly they desire to be transgressed & withstandinge of the lawe. And how they praye to be taught the fre to be accustomed with the: a mythe as many as they can withstandinge them / to be destroyed and the waye.

**A**leph.

**B**lessed are those that a\* be vndeified in the waye: which walke in the lawe of the LORDE. Blessed are they that kepe his tymonies / and seke him with their whole herte. Which walke in his wayes / & do no wrongnesse. Thou hast geuen straye charge to kepe thy commaundementes.

# Psalm.

That my wayes were stablyshed to kepe thy statutes. So shulde I not be confounded / whyle I haue respecte vnto all thy commaundementes. I wil thanke the with an vnspoyled herte / because I am lerned in the tymonies of thy ryghtuousnesse. I wil kepe thy statutes / O forsake me not vterly. Beth. Where withall shall a ponge man clente his waye? Euen by rulyngge hym selfe after thy worde. With my whole herte do I seke the / O let me not go wodge out of thy commaundementes. Thy wordes haue I hyd within my herte / that I shulde not synne agaynst the. Prayed be thou O LORDE / O teach me thy statutes. With my lippes will I be tellyng out all the iugmentes of thy mouth. I haue as greate deylte in the waye of thy testymonies / as in all maner of ryches. I will exerceple my selfe in thy commaundementes / & haue respecte vnto thy cōtepathes. My delite shall be in thy statutes / I will not forget thy wordes.

**G**imel.

O do well vnto thy seruaut / that I maye lyue and kepe thy wordes. Open thou myne eyes / and so shall I spie out wonderous thynges in thy lawe. I am a stranger vpon earth / O hyde not thy commaundementes from me. My soule breaketh oute / for the very feruent desyre y I haue alwaye vnto thy iugmentes. Thou rebukest the proude / cursed are they that departe from thy commaundementes. O turne fro me shame and rebuke / for I kepe thy testymonies. Prynces also lyt & speake agaynst me / but thy seruaut is occupied in thy statutes. In thy testymonies is my deylte / they are my counceilers.

**D**aleth.

My soule cleaueth to the dust / O quykē thou me accordynge to thy worde. I knowledged my wayes / & thou herdest me / O teach me then thy statutes. Make me to vnderstande the waye of thy commaundementes / and so shall I talke of thy wonderous workes. My soule melteth awaye for berifull / as nesse / O let me be according vnto thy name. Take fro me y waye of lyenge / & geue that me thy lawe. I haue cholen the waye of treuth / and iugmentes haue I layed before me. I stycke vnto thy testymonies / O LORDE



confounde me not.  
I will runne the waye of thy commaunde-  
mentes / whē thou hast comforted my herte.  
Teach me O Lorde the waye of thy sta-  
tutes / and I shall kepe it vnto the ende.  
O geue me vnderstandynge / and I shall  
kepe thy lawe / yee I shall kepe it wth my  
mouth / whē thou shalt heare.  
Leade me in the path of thy commaunde-  
mentes / for that is my delyte.  
Encline myne herte vnto thy testimo-  
nies / and not to couetousnes.  
Turne awaye myne eyes / lest they be-  
holde vanitie / a quychen me in thy waye.  
Stablish thy worde in thy seruauit / for  
I maye feare the.  
Take awaye & rebuke that I am afrayed  
of / for thy iudgmentes are amiable.  
Beholde / my delyte is in thy commaunde-  
mentes / O quychen me in thy ryghteousnesse.  
Let thy louynge mercy come vnto me / O  
Lorde / and thy sauynge health accordynge  
vnto thy worde.  
That I maye geue answere vnto my blas-  
phemers / for my trust is in thy worde.  
Take not thy worde of treuth vterly out  
of my mouth / for my hope is in thy iudgmentes.  
So shall I alwaye kepe thy lawe / yee for  
euer and euer.  
And I will walcke at liberty / for I seeke  
thy commaundementes.  
I will speake of thy testimonies euen be-  
fore kynges / and will not be ashamed.  
My delyte shall be in thy commaundmentes /  
which I loue.  
My handes also will I lyft vp vnto thy  
commaundementes which I loue / & my tal-  
kyng shall be of thy statutes.  
I praye.  
O thynke vpon thy seruauit as coner-  
nyng thy worde / wherin thou hast caused  
me to put my trust.  
For it is my comfort in my trouble / yee thy  
worde quycheneth me.  
The proude haue me greatly in derisyon /  
yet thynke not I from thy lawe.  
I remembre thyne euerlastyng iudgmentes /  
O Lorde / and am comforted.  
I am horribly afrayed for the vngodly / &  
I seeke thy lawe.  
Thy statutes are my songes in the house  
of my praye.  
I praye vpon thy name / O Lorde / in the  
counseyll / and kepe thy lawe.  
Sanctify myne aune / for I kepe thy commaund-  
mentes.

purposed to kepe thy lawe.  
I make myne humble praye vnto thy  
presence with my whole herte / O be  
full vnto me accordynge vnto thy worde.  
I call myne aune wayes to remem-  
ber / and turne my fete in to thy testimon-  
ies.  
I make haste / and prolonge not thy  
to kepe thy commaundementes.  
The congregacions of the vngodly  
robbed me / but I forget not thy lawe.  
At mynighthe stande I vp / to geue  
vnto the / for the iudgmentes of thy  
truthnesse.  
I am a companyon of all them that  
the / and kepe thy commaundementes.  
The earth / O Lorde / is full of thy  
lawe. Teach me thy statutes.  
O Lorde / thou hast dealt frendly  
vnto thy seruauit / accordynge vnto thy worde.  
I learne me thy kyndnesse / nou-  
ghe / for I beleue thy commaundementes.  
Before I was troubled / I went  
but now I kepe thy worde.  
Thou art good & frendly / O teach  
me thy statutes.  
The proude ymagin theye vpon me  
kepe thy commaundementes with my  
herte.  
Their herte is as fat as bryare / but  
delyte is in thy lawe.  
It is good for me & I haue bene  
ble / that I maye learne thy statutes.  
The lawe of thy mouth is deare  
me / then thousandes of golde and syl-  
uer.  
Thy handes haue made me and sal-  
me / O geue me vnderstandynge / that I  
learne thy commaundementes.  
Theye & feare the / will be glad wth  
se me / because I put my trust in thy  
I knowe / O Lorde / that thy iudgmentes  
are right / and that thou of very faith-  
fast caused me to be troubled.  
O let thy mercifull kyndnesse be  
forte / accordynge to the praye that  
hast made vnto thy seruauit.  
O let thy louynge mercies come vnto  
that I maye lyue / for thy lawe is my  
Let the proude be confounded / whē  
le me to falte.  
But let such as feare the / and knowe  
testimonies / be turned vnto me.  
O lett myne herte be vnderfyled in thy  
tutes that I be not ashamed.  
Caph.  
My soule longeth for thy sauynge health  
for my trust is in thy worde.  
Myne eyes lōge for thy lawe / for thy  
O when wilt thou comforte me?

I am become like a botell in smoke /  
donot I forget thy statutes.  
How many are the dayes of thy seruauit?  
but yet thou be auēged of myne aduer-  
saries.  
The proude haue dygged pyttes for me /  
but they are not after thy lawe.  
Thy commaundementes are true / they  
haue made me false / O be thou my helpe.  
They haue almost made an ende of me  
but I forsake not thy commaundementes.  
O quychen me after thy louynge kyndnesse /  
that I maye geue testimonies of thy mercy.  
Lamed.  
O Lorde / thy worde endureth for euer in  
heauen.  
The truth also remaineth fro one ge-  
neracion to another / thou hast layed thy foun-  
dacion of the earth / and it abydeth.  
Thou contynue this daye accordynge to  
thy promise / for all thynges serue the.  
My delyte were not in thy lawe / I  
perished in my trouble.  
I will neuer forget thy commaundementes  
for with them thou quickenest me.  
O helpe me / for I seeke thy  
commaundementes.  
The vngodly laye waye for me to de-  
ceyue / but I confesse thy testimonies.  
That all thynges come to an ende / but  
thy commaundement is exceedinge broad.  
Mem.  
What loue haue I vnto thy lawe / all  
daye longe is my talkynge of it.  
Thou hast made thy commaundement hast  
me wiser then myne enemies / for it is  
thy me.  
I haue more vnderstandynge then all my  
enemies / for thy testimonies are my studie.  
I am wiser then the aged / for I kepe  
thy commaundementes.  
I refrayne my fete fro euery euell waye /  
that I maye kepe thy wordes.  
I syncke not from thy iudgmentes / for  
thou teachest me.  
O how sweete are thy wordes vnto my  
soule.  
More then honny vnto my mouth.  
Thou hast made thy commaundementes  
standing / therefore I hate all false wayes.  
Psal.  
My worde is a lantern vnto my fete  
that I maye not stumpe.  
I haue sworne a vowe / and I will  
not forsake it / for thy ryghteousnesse.  
I am troubled about measure / quychen  
me / O Lorde / accordynge vnto thy worde.  
Let the freewill offeringes of my mouth  
praise the / O Lorde / & teach me thy iudgmentes.

My soule is alwaye in my hande / yet  
do not I forget thy lawe.  
The vngodly haue layed a snare for me /  
but yet I shall not I fro thy commaundementes.  
The testimonies haue I claymed as  
myne heritage for euer / and whye they are  
very toye of my herte.  
I applye myne herte to fulfyll thy statu-  
tes alwaye / euen vnto the ende.  
Shamech.  
I hate the vngodly / but thy lawe do I loue.  
Thou art my defence & myde / my trust  
is in thy worde.  
I praye fro me ye wyched / I will kepe  
the commaundementes of my God.  
O stablish me accordynge vnto thy worde /  
that I maye lyue / & let me not be disapoynt-  
ed of my hope.  
O holde thou me by / and I shall be safe / yee  
I shall euer be talkynge of thy statutes.  
Thou treadest downe all them & departe  
fro thy statutes / for they ymagin but disceate  
Thou puttest awaye all the vngodly of  
the earth lyke drosse / therefore I loue thy te-  
stimonies.  
My flesh trembleth for feare of the / and I  
am afrayed of thy iudgmentes.  
Ain.  
I deale wth the thynge & is lawfull & right /  
O geue me not ouer vnto mine enemyes.  
Be thou swete for thy seruauit to do  
him good / & the proude do me no wronge.  
Myne eyes are wayted / waye with lo-  
kyng for thy health / and for the worde of thy  
ryghteousnesse.  
O deale wth thy seruauit accordynge vnto  
thy louynge mercy / & teach me thy statutes.  
I am thy seruauit / O graunte me vnder-  
standynge / that I maye knowe thy testimonies.  
It is tyme for the (O Lorde) to laye to  
thyne harte / for they haue destroyed thy lawe.  
For I loue thy commaundementes aboue  
golde and precious stone.  
Therefore holde I strenght all thy com-  
maundementes / and all false wayes I vterly  
abhorre.  
I see.  
Thy testimonies are wonderfull / ther-  
fore doth my soule kepe them.  
When thy worde goeth forth / it geueth  
lyght & vnderstandynge / euen vnto babes.  
I open my mouth and declare in my bryeth /  
for I delyte thy commaundementes.  
O loke thou vpon me / & be mercifull / as  
thou blest to do vnto those & loue thy name.  
O drede my goynges after thy worde that  
no wychednesse raygne in me.  
O delyuer me fro wrogeous dralynge  
of men / & so shall I kepe thy commaundementes.  
Shewe I lyght of thy countenance vnto  
me / O Lorde / & I shall kepe thy lawe.



thy seruante/and learne me thy statutes.  
Myne eyes gylthe out w water/ because  
men kepe not thy lawe.

Yade.

Righteous art thou/ O Lorde/ and true  
is thy iudgment.

The testymones that thou hast coman-  
ded are exceedynge/ ryghtuous and true.

My zeale hath eu consumed me/ because  
myne enemyes haue forgotten thy wordes.

Thy worde is tryed to the uttermost/ and  
thy seruante loueth it.

I am small and of no reputacyon/ yet do  
not I forget thy commaundementes.

Thy ryghtuousnesse is an euerylastynge  
ryghtuousnesse/ and thy lawe is true.

Trouble and heynesse haue taken holde  
vpon me/ yet is my deelyte in thy commaunde-  
mentes.

The ryghtuousnes of thy testymones is  
euerylastynge/ O graunte me vnderstandynge/  
and I shall ioue.

Roph.

I call with my whole herte/ heare me/ O  
Lorde/ I will kepe thy statutes.

Yee euen vpon the do cal/ helpe me/ and  
I shall kepe thy testymones.

Early in the mornynge do I crye vnto  
the/ for in thy worde is my trust.

Myne eyes preuente the night watches/  
that I myght be occupied in thy wordes.

Heare my voyce/ O Lorde/ accordynge  
vnto thy louynge kyndnesse/ quychen me ac-  
cordynge as thou art wont.

They drawe nye that of malice persecute  
me/ and are farre from thy lawe.

Be thou nye at hande also/ O Lorde/ for  
thy promyses are saythfull.

As concernynge thy testymones/ I haue  
knowne euery tyme the begynnynge/ & thou  
hast grounded them for euery.

Res.

O cōsydye myne aduersyte/ & deliuer me/  
for I do not forget thy lawe.

Wanteyn thou my cause and defende me/  
quychen me accordynge vnto thy worde.

Health is farre from the vngodly/ for they  
regarde not thy statutes.

Great is thy mercy/ O Lorde/ quychen  
me as thou art wont.

Many there are that trouble me/ & per-  
secute me/ yet do not I swaue from thy te-  
stymones.

It greueth me/ when I se/ that the trans-  
gressours kepe not thy lawe.

Consydre/ O Lorde/ how I loue thy com-  
maundementes/ O quychen me with thy lo-  
uynge kyndnesse.

Thy worde is true from euerylastynge/ all  
the iudgements of thy ryghtuousnesse en-

dure for euery more.

Sin.

The princes persecute me/ but  
my herte standeth in awe of thy

I am as glad of thy worde/ as  
beth greatespoyles.

As for lyes/ I hate and abhorre  
thy lawe do I loue.

Seuē tymes a daye do I praye  
cause of thy ryghtuous iudgements.

Great is the peace that they haue  
in thy lawe/ & they are not offendyd.

Lorde/ I loke for thy sauynge  
do after thy commaundementes.

My soule kepeth thy testymones  
loueth them exceedynge.

I kepe thy commaundementes  
monyes/ for all my wayes are before

Chau.

Let my complaynte come before  
Lorde/ geue me vnderstandynge/

Oh let my supplicacyon come before  
deliuer me accordynge to thy promys.

My lippes shall speake of thy  
seyng thou hast taught me thy stat.

Yee my tonge shall syng of thy  
for all thy commaundementes are

Let thynne hande helpe me/ for I ha-  
ien thy commaundementes.

I longe for thy sauynge health/ O  
and in thy lawe is my deelyte.

Oh let my soule ioue and praye  
thy iudgements maye helpe me.

I go astraye/ lyke a shepe that is  
seke thy seruante/ for I do not forget

maundementes.

The. cxx. Psalm.

Myne eyes preuente the night watches/  
that I myght be occupied in thy wordes.

Myne eyes preuente the night watches/  
that I myght be occupied in thy wordes.

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that I myght be occupied in thy wordes.

Myne eyes preuente the night watches/  
that I myght be occupied in thy wordes.

Myne eyes preuente the night watches/  
that I myght be occupied in thy wordes.

Myne eyes preuente the night watches/  
that I myght be occupied in thy wordes.

the enemyes vnto peace.

laboured for peace/ but when I spake  
they made them to battayle.

The. cxxi. Psalm.

Myne eyes preuente the night watches/  
that I myght be occupied in thy wordes.

Myne eyes preuente the night watches/  
that I myght be occupied in thy wordes.

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that I myght be occupied in thy wordes.

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that I myght be occupied in thy wordes.

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that I myght be occupied in thy wordes.

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that I myght be occupied in thy wordes.

Myne eyes preuente the night watches/  
that I myght be occupied in thy wordes.

Myne eyes preuente the night watches/  
that I myght be occupied in thy wordes.

upon vs.

Haue mercy vpon vs/ O Lorde/ haue mer-  
cy vpon vs/ for we are vterly despyed.

Oure soule is fylled with the scornfull  
reproche of the welthy/ and with the despyce-  
fulnesse of the proude.

The. cxxii. Psalm.

The godly reioyse that they are rydde/ by the helpe  
of God/ fro a Jeopardy wherevnto they were very nye.

The songe of the steares.

If the Lorde had not bene of oure syde  
(now maye Israel saye) If the Lorde

had not bene of oure syde/ when men rose  
vpon agaynst vs.

They had swallowed vs vpon quychen/ when  
they were so wrathfully dyspleased at vs.

Yee the waters had drowned vs/ & streame  
had gone ouer oure soule.

The depe waters of the proude had gone  
euen vnto oure soule.

But prayed be the Lorde/ whych hath not  
geuen vs ouer for a praye vnto their teeth.

Oure soule is escaped/ euē as a byrde out  
of the snare of the fouler: the snare is broken  
and we are deliuered.

Oure helpe standeth in the name of the  
Lorde/ which hath made heauen and earth.

The. cxxv. Psalm.

The church or congregacyon is in safetie when  
the Lorde defendeth it/ and shalbe prosperous when he  
fauoreth it/ and purgeth the wycked theroute.

The songe of the steares.

They that put their trust in the Lorde/  
are euen as the mount Syon/ which

may not be remoued/ but standeth fast  
for euery.

The hylls stande about Ierusalem/ euē  
so standeth the Lorde rounde about his peo-  
ple/ from this tyme forth for euery more.

That the rode of the vngodly come not in-  
to the lot of the ryghtuous/ lest & ryghtuous  
put their hande vnto wyckednesse.

Do well/ O Lorde/ vnto those & be good  
and true of herre.

As for soche as turne backe vnto their  
awne wyckednesse/ the Lorde shall leade the  
forth with the euill doers: but peace be vpon  
Israel.

The. cxxvi. Psalm.

The descreybeth the gladnes of the people returning  
agayne from Babylon/ & vnder the figure herof the  
reioysynge of the chrysten/ whom the sonne of God  
hath made free from the captiuite of synne and deeth.

The songe of the steares.

When the Lorde turneth agayne the  
captiuite of Sion/ then shall we be  
lyke vnto them that dreame.

Then shall oure mouth be fylled with  
laughter/ and oure tonge with ioye.

Then shall it be sayd amonge the Heathen:  
the Lorde hath done greate thynges for the.

The. cxxvii. Psalm.

The descreybeth the gladnes of the people returning  
agayne from Babylon/ & vnder the figure herof the  
reioysynge of the chrysten/ whom the sonne of God  
hath made free from the captiuite of synne and deeth.

The songe of the steares.

When the Lorde turneth agayne the  
captiuite of Sion/ then shall we be  
lyke vnto them that dreame.

Then shall oure mouth be fylled with  
laughter/ and oure tonge with ioye.

Then shall it be sayd amonge the Heathen:  
the Lorde hath done greate thynges for the.



Yee the Lorde hath done greate thynges  
for vs all reape/ wherof we reioyse.

Turne oure captiuyte/ O Lorde/as the  
ryuers in the south.

They shalowe in teares/shall reape in ioye.  
He that now goeth in his waye wepyng  
& beareth forth good seede/shal come agayne  
with ioye/ & bringe his sheaves with hym.

The cxxvii. psalme.

By the only liberalyte & gyft of God is the house  
and household geuen the cytye defended meate myny-  
fred/chyldren & those toward and thyppe outayned.

The longe of the sheares.

Except the Lorde buyde the house/ their  
labour is but lost that buyde it.

Except the Lorde kepe the cytye/ the  
watchman waketh but in vayne.

It is but lost labour that ye rise by early/  
and take no rest/ but eate the bredde of care-  
fulness: for loke to whom it pleaseh him/ he  
geueth it in slepe.

Lo/ chyldren and the frute of the wombe  
are an heritage & gift/ & cometh of y Lorde.

Lyke as the arrowes in the hande of the  
gpaunt/ euen so are the yonge chyldren.

Happy is the man/ that hath his quiver  
full of them: they shal not be ashamed/ when  
they speake with their enemyes in the gate.

The cxxviii. psalme.

That feareth God shall do well and fortunately  
at all seasons.

The longe of the sheares.

Letted are all they that feare y Lorde/  
and walke in hys wayes.

For thou shalt eate the laboures of  
thyne atone handes: O well is the/ happy  
art thou.

Thy wyfe shalbe as y frutefull vyne by  
the wallis of thy house.

Thy chyldren lyke the Olue bzaunches  
rounde aboute thy table.

Lo/ thus shall the man be a \* blessed/ that  
feareth the Lorde.

The Lorde shall so blesse the out of Sio/  
that thou shalt se Jerusalem in prosperite  
all thy lyfe longe.

Yee that thou shalt se thy chylders chy-  
ldren/ and peace byon Israel.

The cxxix. psalme.

Although the wycked do longe and greatly perse-  
cute the good/ yet shall they not prevail euer them:  
yet they shal at the length perishe when the godly shal  
be in lairte.

The longe of the sheares.

Any a tyme haue they fought agaynst  
me from my youth by (maye Israel now  
saye.)

Yee/ many a tyme haue they fought a-  
gaynst me from my youth by/ but they haue  
not ouercome me.

The plowers plowed byon my backe/ &  
and made longe forowes.

But the righteous Lorde hath bydon  
poeke of the vngodly in peces.

Let them be confounded & turned back-  
ward/ as many as haue euyl will at a \*

Let them be euen as the haye byon  
house toppes/ whych wythereth afore it  
pluckte by.

Wherof the mower fylleth not his hande/  
neither he that byndeth by the sheaves/ in  
bosome.

So y they which go by/ saye not saynt  
as: y Lorde prospere you/ we wish you good  
lucke in the name of the Lorde.

The cxxx. psalme.

An earnest prayer of him that is oppressed with  
ueritie for his synnes/ & that sorely hopeh to  
of God bothe for greuenes of his synnes & deliuerance  
from hys aduersitytes.

The longe of the sheares.

Of the a \* depe call I vnto the  
Lorde/ Lorde heare my voyce.

Oh let thyne eares condescend  
well the voyce of my complaynte.

If thou Lord wilt be extreme to man-  
what is done a myse/ Oh Lorde who may  
abyde it?

But there is mercy with the/ that  
mayest be feared.

I loke for the Lord/ my soule doth  
for hym/ and in his worde is my trust.

My soule doth patiently abyde y Lorde/  
from the one morninge to the other.

Let Israel trust in the Lorde/ for with  
Lorde there is mercy & plenteous redemption.

And he shal redeme Israel fro al his synnes.

The cxxxi. psalme.

He weth y he was not proude/ but meek & lowly  
The longe of the sheares.

Lorde/ I am not hys mynded/ I haue  
proude lokes.

I do not exercise my selfe in g-  
matters/ which are to hye for me.

But I refrayne my soule & kepe it lowly  
lyke as a childe that is weened from his  
ther: yee my soule is eue as a weened childe.

Let Israel trust in the Lorde/ from  
tyme forth for evermore.

The cxxxii. psalme.

He weth that the prosperite of Christes  
dome dureth euer/ & that God is halwaye present  
his churche and congregacion/ & hys doth he  
the figure of David & of the churche abyding in  
the longe of the sheares.

Lorde/ remembre David & al his trou-  
ble he sware vnto the Lorde/

howe he sware vnto the almyghty  
of Jacob: I will not come within y taber-  
cle of my house/ nor shalme by in my bedde.

I will not suffre myne eyes to slepe/  
myne eye lyddes to slumber.

Untyll I fynde out a place for y  
an habytacyō for the mightie one.

shalt eate the laboures of thine owne hon-  
deid well is the/ happy art thou.

Thy wyfe shalbe as a frutefull vyne byon the wal-  
les of thy house.

Thy chyldren lyke the ol-  
lyne bzaunches roude aboute y table.

Lo/ thus shal y ma be blessed/ y feareth the LOR-  
DE.

The LORDE shal so blesse the out of  
Sion/ that thou shalt se Jerusalem in prosper-  
ite all thy lyfe longe.

Reet that thou shalt  
se thy chylders chyldre/ & peace vpo Israel.

The cxxxviii. psalme.

Any a tyme haue they fought a-  
gaynst me fro my youth by (maye  
Israel now saye).

Ree many a tyme  
haue they fought agaynst me fro my youth  
by/ but they haue not ouercome me.

The plowers plowed vpo my backe/ & made longe  
forowes.

But the righteous LORDE hath  
hauen y yocke of y vngodly in peces.

Let them be confounded & turned back-  
ward/ as many as haue euyl will at Sion.

Let the be eue as the haye byon the house top-  
pes/ whych wythereth afore it be pluckte by.

Wherof the mower fylleth not his hande/  
neither he that byndeth by the sheaves/ in  
bosome.

So that they which go by/ saye  
not so much as the LORDE prospere you/  
we wish you good lucke in the name of the  
LORDE.

The cxxxix. psalme.

Of the depe call I vnto the (O LOR-  
DE) LORDE heare my voyce.

Oh let thyne cares conside well the voy-  
ce of my complaynte.

If thou (LORDE)  
wilt be extreme to marcke what is done a-  
myse/ Oh LORDE/ who maye abyde it?

But there is mercy with the/ that thou may-  
est be feared.

I loke for the LORDE/ my  
soule doth wayte for him/ and in his worde  
is my trust.

My soule doth patiently aby-  
de the LORDE/ fro the one morninge to the  
other.

Let Israel trust in the LORDE/ for  
with the LORDE there is mercy and plen-  
teous redemption.

And he shal redeme  
Israel from all his synnes.

The cxxx. psalme of David.

LORDE/ I am not hys mynded/ I ha-  
ue no proude lokes.

I do not exerci-  
se myselfe in greate matters/ which are  
to hye for me.

But I refrayne my soule and  
kepe it lowe/ lyke as a childe y is weened from  
his mother/ yee my soule is euen as a weened  
childe.

Let Israel trust in the LORDE/ fro  
this tyme forth for evermore.

The cxxxxi. psalme

LORDE/ remembre David and all his  
trouble.

How he sware vnto y LOR-  
DE/ & vowed a vowe vnto y mightie

one of Jacob: I wil not come within the ta-  
bernacle of my house/ nor shalme by in my  
bedde.

I wil not suffre myne eyes to slepe/  
ner myne eye lyddes to slumber.

Untyll I fynde  
out a place for the LORDE/ an habitacyō  
for the mightie one of Jacob.

Lo/ we herde  
of the same at Ephrata/ & founde it in y wed.

We wil go in to his tabernacle/ & fall dow-  
ne before his forestele.

Arise (O LORDE) in to  
thy restinge place/ thou & y arte of y strength.

Let thy prestes be clothed with righteous-  
nesse/ and let thy sayntes reioyse.

For thy ser-  
uaunte Davids sake turne not awaye the pre-  
sence of thine anoynted.

The LORDE hath  
made a faithfull oath vnto David/ & he shal  
not shienke from it.

Of the frute of thy body  
shal I set vpon thy seate.

If thy chyldren  
wil kepe my couenante/ & my testimony y I  
shalerne the/ their chyldre also shal syt vpo  
thy seate for evermore.

For the LORDE  
hath chosen Sio/ to be an habitacyō for him  
self hath he chosen her.

This shalte my  
rest/ here wil I dwell/ for I haue a delite ther  
in.

I will blosse hir vytales w increase/ &  
wil satisfie hir poore with bried.

I wil dec-  
te hir prestes with health/ & hir sayntes shal  
reioyse & be glad.

There shall I make the  
home of David to flourish/ I haue ordened  
a lanterne for myne anoynted.

As for his  
enemies/ I shal clothe the w shame/ but v-  
pon himself shal his crowne flourish.

The cxxxii. psalme of David.

Beholde/ how good & ioyfull a thinge  
it is/ brethre to dwell together in uni-  
te.

It is lyke y precious oymment  
vpon the heade/ that ranne downe vnto the  
beerd/ eue vnto Darons beerd/ & wete downe  
to the flytes of his clothinge.

Like the  
dew of Hermon/ whych fell vpon the hill of  
Sion.

For there the LORDE promised his  
blessyng/ and life for evermore.

The cxxxiii. psalme.

Beholde/ O praysethe LORDE all  
seruautes of the LORDE/ ye that  
might stode in the house of the LORDE/ &  
lift vp youre handes in the Sanctua-  
rye/ praysethe LORDE.

The LOR-  
de heauen & earth/ blessethe out.

The cxxxiiii. psalme

Prayse y name  
O ye seruautes  
dein y heis

res of the house of  
LORDE/ for the

ge pr

s



# The Psalter.

# The cxxxvij. psalme.

# The Psalter

# The cxi. psalme. e. Fo. xxxvij.

For I knowe y<sup>e</sup> LORD is greates. <sup>1</sup> y<sup>e</sup> LORD is above all goddes. What so ever y<sup>e</sup> LORD pleaseth, y<sup>e</sup> doth he in heave<sup>n</sup> & in earth, in the see & in all depe places. He bryngeth forth the cloudes from the endes of the world, he turneth y<sup>e</sup> lightnes into rayne, bringe the wyndes out of their treasures. Which smote the first borne of Egypte, both of man and best. He hath sent tokens and wonders in to the myddest of the (o thou) land of Egypte upon pharao and all his servants. Which smote dyverse nacions, & slew mightie kynges. Sihon kyng of y<sup>e</sup> Amontes, Og the kyng of Basan, and all the kyngdomes of Canaan. And gaue their lode for an heretage, for an heretage vnto Israel his people. Thy name (o LORD) endureth for ever, so doth thy memoriall (o LORD) from one generacion to another. For the LORD wil anige his people, & be gracious vnto his seruantes. As for the ymages of the heithen, they are but syluer and golde, the worke of mens handes. They haue mouthes, & speake not: eyes haue they, but they see not. They haue cares, and yet they heare not, nether is there eny lych in their mouthes. They that make them, are like vnto them, & so are all they that put their trust in the. Prayse the LORD ye house of Israel, prayse the LORD ye house of Aaron. Prayse the LORD ye house of Levi, yet that feare y<sup>e</sup> LORD. Prayse the LORD. Prayse the LORD out of Sion, which dwelleth at Jerusalem. Halleluya.

## The CXXXV. psalme.

**G**ene thankes vnto the LORD, for he is gracious, and his mercy endureth for ever. O gene thankes vnto the God of all goddes, for his mercy endureth for ever. O thanke the LORD of all lordes, for his mercy endureth for ever. Which only doth greates wonders, for his mercy endureth for ever. Which by his soome made the heauens, for his mercy endureth for ever. Which layed out the earth, & the waters, for his mercy endureth for ever. Which hath made greates lightes, for his mercy endureth for ever. The Sonne of his mercy endureth for ever, & the starres to gouerne the earth, for his mercy endureth for ever. And longe them, for his mercy endureth for ever. W<sup>h</sup>ich

reed see in to partes, for his mercy endureth for ever. And made Israel to go thorow myddest of it, for his mercy endureth for ever. But as for pharao and his host, he overthrew them in the reed see, for his mercy endureth for ever. Which led his people thorow the wyldernes, for his mercy endureth for ever. Which smote greates kynges, for his mercy endureth for ever. Yee and slawe mightie kynges, for his mercy endureth for ever. Sihon kyng of the Amontes, for his mercy endureth for ever. And Og the kyng of Basan, for his mercy endureth for ever. And gaue awaye their londe for an heretage, for his mercy endureth for ever. For an heretage vnto Israel his seruant, for his mercy endureth for ever. Which ranne breth vs, whē we are in trouble, for his mercy endureth for ever. Which geueth strength vnto all flesh, for his mercy endureth for ever. O gene thankes vnto the God of heauen, for his mercy endureth for ever.

## The CXXXVI. psalme.

**W**hen the waters of Babilon we sat downe and wepte, when we remembred Sion. As for oure harpes, we hangd them vp vpon the trees, that are therein. The, they that led vs awaye captiue, requyred of vs a songe and melody in o<sup>r</sup> harpes. synge vs one of the songes of Sion. How shal we synge the LORDES songe in a strange lode? If I forget the (o Jerusalem) let my right hande be forgotten. If I do not remembre the, let my tonge cleue to the roofe of my mouth: yee yf I preferre not Jerusalem in my mynth. Remembre the childre of Sion (o LORD) in the daye of Jerusalem, how they sayde: downe with it, downe with it, to the grounde. O daughter Babilon, thou shalt come to misery thy self: yee happie shal he be, that rewardeth y<sup>e</sup> as thou hast serued vs. Blessed shal he be, that taketh thy children, and throweth them agaynst the stones.

## The CXXXVII. A psalme of David.

**W**il gene thankes vnto the (o LORD) with my whole hert, even before thy goddes wil I synge prayse vnto the. I wil worshippe toward thy holy temple, and prayse thy name because of thy lowly kyndnesse and treuth, for thou hast magnified thy worde, a cordinge vnto thy greates name. When I call vnto the, thou hearest me, and enderest my soule with much strength. All the kynges of the earth shal prayse the (o LORD) when they heare the wordes of thy mouth. Yee they shal synge in the wayes of the LORD, that greates is the glory of the LORD.

For though the LORD be hye, yet hath he respect vnto y<sup>e</sup> lowly: as for y<sup>e</sup> proude, he beholdeth him as farre off. Though I walke in myddest of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vnto the furiousnes of myne enemies, & y<sup>e</sup> right hande shal saue me. The LORD shal make good for me, yee thy mercy (o LORD) endureth for ever: despyse not then the wordes of thine owne handes.

## The CXXXVIII. A psalme of David.

**L**ORDE, thou sea: cheste me out, and knowest me. Thou knowest my downe syttinge & my vprisyng, thou knowest my thoughtes as farre off. Thou knowest my path & aboute my bedd, & spyed out all my wayes. For lo, there is not a worde in my tōge, but thou (o LORD) knowest it altogether. Thou hast fashioned me beforē, & layed thine hande vpon me. God knowlege is to wonderfull & excellēt in me, I can not atteyne vnto it. Whither shal I go then from thy spiere? Or, whither shal I fle from thy presence? If I clymme vp to heauen, thou art there: yf I go downe to hell, thou art there also. If I take the ringes of the moonyng, & remayne in the most parte of the see: Euen there also shal thy hande lede me, and thy right hande shal holde me. If I saye: peradventure the darcknesse shal couer me, then shal my night be turned to daye. Yee the darcknesse is no darcknesse with the, but the night is as cleare as the daye, the darcknesse & light are both alike. For my reynes are thine, thou hast covered me in my mothers wombe. I wil thanke the vnto the, for I am wonderously made: maruelous are thy workes, and that my soule knoweth right well. My bones are not hid from the, though I be made secretly, and fashioned beneth in the earth. Thine eyes se myne vnparticnesse, they stonde all write in thy booke: my dayes were fashioned, when as yet there was not one of them. How deare are y<sup>e</sup> counsels vnto me o God: how greates is the summe of them? If I tell them, they are mo in nombre then the sande: when I wake vp, I am present with the. Wilt thou not slaye y<sup>e</sup> wicked (oh God) by the bloud of thyne mightie departe from the? For they speake vnright of the, thine enemies exalte them selues presumptuously. I hate them (o LORD) that hate the, & I maye not awaye with those that rise vp agaynst the: Yee I hate them right sore, before are they myne enemies. Trye me (oh God) and sette the grounde of myne hert:

prone me, & examen my th<sup>e</sup> (o LORD) shal buyll well, yf there be eny waye of together y<sup>e</sup> cutt as me, & lede me in the waye euerlastyng contrite in me.

## The CXXXIX. A psalme of Dauid.

**S**yluer me (o LORD) from the euell men, oh preserue me from the wicked men. Which ymagin myschese in their hertes, & steepe vnto strife all the daye longe. They sharpen their tonges like a serpent, Adders poyson is vnder their lippes. Sela. Kepe me (o LORD) from the hande of the vngodly, preserue me from the wicked men, which are purposed to ouerthrowe my goinges. The proude haue layed a snare for me, & spied a nett abroad with coardes, yee & sett trappes in my waye. Sela.

But my sayenge is vnto the LORD: thou art my God, heare the voyce of my prayer o LORD. O LORD God, thou strength of my health, thou hast covered my heade in y<sup>e</sup> daye of battayll. Let not y<sup>e</sup> vngodly haue his desyre (o LORD) let him not haue his purpose, lest they be to proude. Sela. Let the myschese of their owne lippes fall vpon y<sup>e</sup> head of the, y<sup>e</sup> copase me aboute. Let hote burnyng coales fall vnto the, let the be cast in to the fyre, and in to the pyrr, that they neuer rise vp agayne. A man full of wordes shal not prospere vpon earth: a malicious & wicked person shal be hunted away, and destroyed. Sure I am, that the LORD wil auenge the poore, and manteyne the cause of the helpelesse. The rightuous also shal geue thankes vnto thy name, & the iust shal continue in thy sight.

## The CXL. A psalme of David.

**L**ORDE, I call vpon the: haist the vnto me, and consider my voyce, whē I crie vnto the. Let my prayer be set forth in thy sight as the incense, and let the lychtynge vp of my handes be an eueryng sacrifice. Set a watch (o LORD) before my mouth, yee a watch at the dore of my lippes. O let not myne hert be enclined to eny euell thinge, to be mynded as the vngodly or wicked men, lest I eate of soch thinges as please the. Let the rightuous (rather synne me freely, and reprove me: so wil I take it, as though he had poured oyle vnto my heade: it shal not hurte my heade, yee I wil praye yet for their wickednesse. Their iudges stobbe at the stone, yet heare they my wordes, yf they be ioyfull. Oure bones ly scattered before y<sup>e</sup> pyrr, like as when one graueth and dyggeth vnto the grounde. But myne eyes lōke vnto y<sup>e</sup> (o LORD) God: in the is my trust, oh cast not out my soule. Kepe me fro y<sup>e</sup> snare which

Exo 40. d

Psalm 7. b

1. a  
11. a  
7. c  
8. b  
3. b

Exo 30. d  
Nu 2. 6a

Eccle 22. 6



me, and fro the trappes  
rs. Let the vngodly fall  
ne nettes together, vntill I be  
them.

The CXLII. A psalme of David.

**C**rie vnto the LORDE with my voy  
ce, yee eue vnto the LORDE do I ma  
ke my supplicacion. I poure out  
my complaynte before him, and shewe him  
of my trouble. When my spere is in heuy  
nesse, for thou knowest my path in the waye  
where in I walke, haue they piuely layed a  
snare for me. I loke vpon my right honde  
se, there is no man that wil knowe me. I ha  
ue no place to fle vnto, no man careth for my  
soule. Therfore do I crie vnto the (o LOR  
DE) and saye: thou art my hope and my poei  
on, in the londe of the luyng. Considre my  
complaynte, for I am brought very lowe.  
Oh deliuer me fro my persecuters, for they  
are to stronge for me: Brynge my soule out  
of prison, that I maye geue thankes vnto thy  
name: which thinge yf thou wilt graunte me,  
then shal the righteous resorte vnto my co  
pany.

The CXLII. A psalme of David.

**H**eare my prayer (o LORDE) conside  
re my desyre: answer me for thy trowth  
righteousnesse sake. And entre not  
into iudgment with thy seruant, for in thy  
sight shal no man luyng be iustified. For  
the enemye persecuteth my soule, he smyteth  
my life downe to the grounde, he layeth me  
in the darcknesse, as the deed men of the worl  
de. Therfore is my spere vexed within me,  
and my herte within me is desolate. Yet do  
I remembre the tymes past, I muse vpo all y  
workes, yee I exercise my self in the workes  
of thy bondes. I stretch forth my bondes  
vnto the, my soule crieth vnto the out of the  
thyristlonde. Sela. Heare me (o LORDE)  
and that soone, for my spere wareth saynte:  
hyde not y face fro me, lest I be like vnto the  
that go downe in to the grane. Oh let me  
heare thy luyng kyndnesse by tymes in the  
mornyng, for in the is my trust: shewe thou  
me the waye that I shulde walke in, for I lift  
vp my soule vnto the. Deliuer me (o LOR  
DE) fro myne enemies, for I resorte vnto the.

Teach me to do the thinge that pleaseth  
the, for thou art my God: let thy luyng spie  
re lede me forth vnto the londe of rightous  
nesse. Ouyse me (o LORDE) for thy names  
sake, and for thy rightousnesse sake brynge  
my soule out of trouble. And of thy good  
nesse scatter myne enemies abroad, and destro

ye all them that were my soule, for I am thy  
seruant.

The CXLIII. A psalme of David.

**B**lessed be the LORDE my refuge,  
which teacheth my hādes to warre,  
z my syngers to fight. My hope  
and my castell, my defence and my deliuerer,  
my shyld in whom I trust, which gouerneth  
the people that is vnder me. LORDE, who  
is mā, that thou hast soch respecte vnto him:  
O: the some of man, that thou so regard  
him: Man is like a thinge of naught, his  
tyme passeth awaye like a shadowe. Thou  
thy heauens (o LORDE) z come downe, touch  
the mountaynes, yf they maye smoke with  
fire.

Sende forth the lightenyng z scatter  
shute out thine arrowes and consume them.  
Sende downe thine hande from above, deli  
uer me and take me out of y greates warre,  
from the hande of straunge childre. My  
mouth talketh of vanite, z their right hande  
is a righthande of falsede. That I may  
syng a new songe vnto the (o God) z syng  
praises vnto the vpon a tenstringed lute.  
Thou that geuest victory vnto kynges, and  
hast deliuered Dauid thy seruant from the  
parell of the swerde. Saue me and deliue  
me from the honde of straunge childre, whose  
mouth talketh of vanite, and their right  
hande is a right hande of falsede. Their  
sounes maye growe vp as the yoge plantes,  
and that oure daughters maye be as the pl  
lished comers of the temple. That o: gar  
ners maye be full and plenteous with all ma  
ner of offstoare: that o: shepe maye bryng forth  
thousandes and hundred thousandes in ou  
villages. That oure oren maye be stronge  
to labour, that there be no myschaunce,  
decaye, and no complayninge in oure stre  
t. Happte are the people that be in such a ca  
se: yee blessed are the people, which haue the  
LORDE for their God.

The CXLIII. A psalme of David.

**W**ill magnifie the (o my God) z kyng  
I wil prayse y name for euer z euer.  
Every daye wil I geue thankes vnto  
the, and prayse y name for euer and euer.  
Greate is the LORDE, z maruelous wroth  
to be praysed, there is no ende of his great  
nesse. One generacion shal prayse thy wo  
rkes vnto another, and declare thy power.  
As for me I wil be talkige of thy worship,  
thy glory, thy prayse and wonderous workes.

So that men shal speake of the might of  
thy maruelous actes, and tell of y greatnes  
The memoriall of y abundaunt kyndnesse  
shal be shewed, and me shal syng of thy right

**T**he LORDE is gracious and  
mercifull, longe sufferynge z of greates good  
nesse. The LORDE is luyng vnto every  
man, and his mercy is ouer all his workes.  
All thy workes prayse the (o LORDE) and thy  
prynces geue thankes vnto the. They shewe  
the glory of thy kyngdome, and talke of y  
power. That y power, thy glorie z might  
nesse of thy kyngdome might be knowe  
vnto men. Thy kyngdome is an euertastin  
g kyngdome, z thy dominion endureth the  
out all ages. The LORDE vphol  
deth all soch as shulde fall, and listeth vp all  
that be downe. The eyes of all way  
en vnto the, and thou geuest them their mea  
sure in due season. Then openest thine hāde,  
and fyllest all thinges luyng with plente  
nesse. The LORDE is righteous in all  
his wayes, z holy in all his workes. The  
LORDE is nye vnto all them that call vpon  
him, yee all soch as call vpon him faithfully.  
He fulfilleth the desyre of them that feare  
him, he heareth their crie, and helpeth them.  
The LORDE preserueth all them that lo  
ue him, but scattereth abroad all the vngodly.  
My mouth shal speake the prayse of the  
LORDE, And let all flesh geue thankes vnto  
his holy name for euer and euer. Halleluya.

The CXLV. psalme.

**R**ayse the LORDE (o my soule) why  
le I lye wil I prayse the LORDE, yee  
as longe as I haue any beyng, I wil  
syng praises vnto my God. O put not y  
trust in prynces, ner in the childe of man, for  
there is no helpe in the. For when y bierth  
of man goeth forth, he shal turne agayne to  
his earth, and so all his thoughtes perishe.  
Blessed is he that hath y God of Jacob for  
his helpe, and whose hope is in the LORDE  
his God. Which made heauen and earth,  
y see and all that therein is, which keepeth his  
promise for euer. Which helpeth them to  
right y suffre wronge, which fedeth y hon  
gry. The LORDE lowseth men out of pri  
son, the LORDE geueth sight to the blynde.  
The LORDE helpeth the vp that are fal  
len, the LORDE leueth the righteous.  
The LORDE careth for the straungers, he  
defendeth y fatherlesse and wyddowes: as for  
the waye of y vngodly, he turneth it vpsyde  
downe. The LORDE thy God (o Sion) is  
kyng for euermore, and thou row out all gene  
racions. Halleluya.

The CXLVI. psalme.

**P**rayse the LORDE, for it is a good  
thinge to syng praises vnto y God:  
yee a ioyfull and pleasaunt thinge is

it to be thankfull. The LORDE shal buyl  
de vp Ierusalem, z gather together y cutcas  
tes of Israel. He healeth the contrite in  
herte, and byndeth vp their woundes. He  
celleth the nombre of the starres, and calleth  
them all by their names. Greate is y LOR  
DE, and greate is his power, yee his wysde  
me is infinite. The LORDE setteth vp y me  
ke, z bryngeth y vngodly downe to y grounde.  
O syng vnto y LORDE w thankes geuyng  
ge, syng praises vpo y harpe vnto y God.  
Which conereth y heauen w cloudes, pre  
pareth rayne for y earth, z maketh y gras  
se to growe vpon the mountaynes. Which ge  
ueth fodder vnto y cattell, z fedeth y yonge ra  
uens y call vpo him. He hath no pleasure  
in the strength of an horse, nether deliuereth he  
in any mā's legges. But the LORDE de  
lyte is in them that feare him, and put their  
trust in his mercy.

The CXLVII. psalme,

This psalme do the hebrues ioyne vnto it,  
that goeth before.

**R**ayse y LORDE o Ierusalem, prayse  
God o Sion. For he maketh fasthou  
se barres of y gates, z blesseth y chyggest  
within y. He maketh peace in y bord, vnder  
fylleth y with y flo of wheate. He is synde y  
forth his comaundement vpo earth, he LORDE  
runneth swifely. He geueth snowe, mouth com  
z scattereth y hore frost like ashes. Icinge. He  
forth his yse like morsels, who is ghytrous, and  
de his frost: He sendeth out hecently: he te  
melteth them, he bloweth w his wind preserueth y  
waters flowe. He sheweth by shal thou vn  
Jacob, his statutes z ordynadgment and equi  
rael. He hath not dealt sath. As wysdome  
then, nether haue they t, and y soule deliue in  
es. Halleluya. A counsell preserue the,

Thy kinge shal kepe the. That  
preest be deliuered fro y euell waye,  
om the man y speaketh fiowarde thin  
es. From soch as leaue the hye strete, and  
walke i y wayes of darcknesse: which reioyse  
in doyng euell, and deliue i wicked thinges:  
whose wayes are croked, and their pathes  
slaunderous.

That thou mayest be deliuered also from  
the straunge woman, and from her that is  
not thine owne: which geueth swete wordes,  
forsaketh the husbāde of hir youth, and for  
getteth the cōenaunt of hir God. For hir  
house is enclined vnto death, and hir pathes  
vnto hell. All they that go in vnto her, co  
me not agayne, nether take they holde of the  
waye of life.

That thou mayest walke in y good waye,  
and kepe the pathes of the righteous. For  
the iust shal dwell in the lende, and the inno



Psalter.

me, and fro the trappes  
rs. Let the vngodly fall  
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ke my supplicacion. I poure out  
my complaynte before him, and shewe him  
of my trouble. When my spire is in heu-  
nesse, for thou knowest my path: in the waye  
where in I walke, haue they piously layed a  
snare for me. I loke vpon my right honde  
se, there is no man that wil knowe me. I ha-  
ue no place to fle vnto, no man careth for my  
soule. Therefore do I crie vnto the (o LOR-  
DE) and say: thou art my hope and my porci-  
on, in the londe of the lyuynge. Considre my  
complaynte, for I am brought very lowe.  
Oh deliuer me from my persecuters, for they  
are to stronge for me: Brynge my soule out  
of prison, that I maye geue thankes vnto thy  
name: which thinge yf thou wilt graunte me,  
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my desyre: answer me for thy trench &  
righteousnesse sake. And entre not  
into iudgment with thy seruauit, for in thy  
sight shal no man lyuynge be iustified. For  
the enemye persecuteth my soule, he smyteth  
my life downe to the grounde, he layeth me  
in the darcknesse, as the deed men of the wold  
de. Therefore is my spire vexed within me,  
and my herte within me is desolate. Yet do  
I remembre the tymes past, I muse vpo all y  
workes, yee I exercise my self in the workes  
of thy bondes. I stretch forth my bondes  
vnto the, my soule crieth vnto the out of the  
thyristie londe. Sela. Heare me (o LORDE)  
and that soone, for my spire waxeth faynte:  
hyde not y face from me, lest I be like vnto the  
that go downe in to the grave. Oh let me  
heare thy louynge kyndnesse by tymes in the  
mornyng, for in the is my trust: shewe thou  
meth the waye that I shulde walke in, for I lift  
vp my soule vnto the. Deliuer me (o LOR-  
DE) fro myne enemies, for I resorte vnto the.

Teach me to do the thinge that pleaseth  
the, for thou art my God: let thy louynge spie  
re lede me forth vnto the londe of rightous-  
nesse. Ouyt me (o LORDE) forth by names  
sake, and for thy rightousnesse sake brynge  
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The cxliij. psalme.

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**B**lessed be the LORDE my refuge,  
which teacheth my handes to warre  
& my fyngers to fight. My herte  
and my castell, my defence and my deliuer-  
er, my shyelde in whom I trust, which gouerneth  
the people that is vnder me. LORDE, what  
is man, that thou hast such respecte vnto him?  
Or the sonne of man, that thou so regard-  
est him? Man is like a thinge of naught,  
tyme passeth awaye like a shadowe. Thou  
thy heauens (o LORDE) & come downe, &  
the mountaynes, yf they maye smoke with  
the.

Sende forth the lightenyng & scatter  
shute out thine arrowes and consume the  
wicked. Sende downe thine hande from above,  
ner me and take me out of y greates water,  
from the hande of straunge childre. My  
mouth talketh of vanite, & their right  
hande is a right hande of falsede. That I  
synge a new songe vnto the (o God) & sy-  
praises vnto the vpon a tenstringed lute.  
Thou that geuest victory vnto kynges,  
hast deliuered Dauid thy seruauit from the  
parell of the swerde. Saue me and deli-  
uer me from the honde of straunge childre,  
se my mouth talketh of vanite, and their right  
hande is a right hande of falsede. That  
sonnes maye growe vp as the yoge plant,  
and that oure daughters maye be as the  
lashed comers of the temple. That oure  
nursers maye be full and plenteous with milke,  
ner of stoare: that oure shepe maye brynge  
thousandes and hundred thousandes in  
villages. That oure oren maye be stronge  
to laboure, that there be no myschaunce,  
decaye, and no complayninge in oure strait.  
Happye are the people that be in such a  
se: yee blessed are the people, which haue  
the LORDE for their God.

The CXLIII. A psalme of Dauid.

**I** wil magnifie the (o my God) & thyng  
I wil prayse y name for ever & euer.  
Every daye wil I geue thankes vnto  
the, and prayse y name for ever and euer.  
Greate is the LORDE, & maruelous workes  
to be praysed, there is no ende of his gra-  
nesse. One generacion shal prayse thy  
workes vnto another, and declare thy power.  
As for me I wil betalkige of thy worship  
thy glory, thy prayse and wonderous workes.  
So that men shal speake of the might  
thy maruelous actes, and tell of y greates  
The memoriell of y abundaunt kyndnesse  
shal be shewed, and me shal synge of thy

The Psalter.

The cxlvij. psalme. Ho. xxxvij.

**The LORDE** is gracious and  
mercifull, longe sufferynge & of greates good-  
nesse. The LORDE is louynge vnto every  
man, and his mercy is ouer all his workes.  
All thy workes prayse the (o LORDE) and thy  
praises geue thankes vnto the. They shewe  
the glory of thy kyngdome, and talke of y  
power. That y power, thy glorie & might  
of thy kyngdome might be knowne  
vnto men. Thy kyngdome is an euerlastin  
kyngdome, & thy dominion endureth the  
out all ages. The LORDE vphol-  
deth all such as shulde fall, and lifteth vp all  
that be downe. The eyes of all way  
vpon the, and thou geuest them their mea-  
sure in due season. Thou openest thine hande,  
and fyllest all thinges lyuynge with plente-  
nesse. The LORDE is righteous in all  
his wayes, & holy in all his workes. The  
LORDE is nye vnto all them that call vpon  
him, yee all such as call vpon him faitfully.  
He fulfillerth the desyre of them that feare  
him, he heareth their crie, and helperth them.  
The LORDE preserveth all them that lo-  
ve him, but scattereth abroad all the vngodly.  
My mouth shal speake the prayse of the  
LORDE, And let all flesh geue thankes vnto  
his holy name for ever and euer. Halleluya.

The CXLV. psalme.

**W**hy prayse the LORDE (o my soule): why  
le I lyue wil I prayse the LORDE, yee  
as longe as I haue any beyng, I wil  
synge praises vnto my God. O put not y  
trust in prynces, ner in the childe of man, for  
there is no helpe in the. For when y bieth  
of man goeth forth, he shal turne agayne to  
his earth, and so all his thoughtes perishe.  
Blessed is he that hath y God of Jacob for  
his helpe, and whose hope is in the LORDE  
his God. Which made heauen and earth,  
y see and all that therein is, which keepeth his  
promise for ever. Which helperth them to  
right & suffre wronge, which feedeth y hon-  
grie. The LORDE lowseth men out of pre-  
son, the LORDE geueth sight to the blynde.  
The LORDE helperth the vp that are fal-  
len, the LORDE leueth the righteous.  
The LORDE careth for the straungers, he  
defendeth y fatherlesse and wyddowe: as for  
the waye of y vngodly, he turneth it vpsyde  
downe. The LORDE thy God (o Sion) is  
kyng for euermore, and thow out all gene-  
racions. Halleluya.

The CXLVI. psalme.

**P**rayse the LORDE, for it is a good  
thinge to synge praises vnto y God:  
yee a ioyfull and pleasaunt thinge is

it to be thankfull. The LORDE shal buyl  
de vp Ierusalem, & gather together y cut-  
tes of Israel. He healeth the contrite in  
herte, and byndeth vp their woundes. He  
telleth the nombre of the starres, and calleth  
them all by their names. Greate is y LOR-  
DE, and greate is his power, yee his wysde-  
me is infinite. The LORDE setteth vp y me-  
te, & bryngeth y vngodly downe to y grounde.  
O synge vnto y LORDE w thantelgeuyn-  
ge, synge praises vpo y harpe vnto y God.  
Which conuerth y heauen w cloudes, pre-  
pareth rayne for y earth, & maketh y gras-  
se to growe vpon the mountaynes. Which ge-  
ueth fodder vnto y catell, & feedeth y yonger  
uens y call vpo him. He hath no pleasure  
in the strength of an horse, nether delyteth he  
in any mas legges. But the LORDES de-  
lyte is in them that feare him, and put their  
trust in his mercy.

The CXLVII. psalme,

This psalme do the hebreues syng vnto it,  
that goeth vnto the.

**P**raise y LORDE o Ierusalem, prayse  
God o Sion. For he maketh fast  
the barres of y gates, & blesseth y chi-  
ldren within y. He maketh peace in y bord-  
er, y filleth y with y fild of wheate. He se-  
deth forth his commaundment vpo earth, h  
runneth swiftly. He geueth snowe  
& scattereth y hoarfrost like ashes.  
He sendeth forth his yse like morsels, who is  
de his frost: he sendeth out y  
melteth them, he bloweth w his  
waters flowe. He sheweth y  
Jacob, his statutes & ordi-  
nace. He hath not dealt  
then, nether haue they f-  
es. Halleluya.

Th  
p



## The Psalter.

Let them prayse the name of the LORDE, for his name only is excellent, and his prayse aboue heauen and earth. He exalteth the home of his people, all his sayntes shal prayse him, the children of Israel, euen the people that serueth him. *Halleluya.*

The CXLIX. psalme. *Halleluya.*

**S**ynge vnto y LORDE a new songe, let the cōgregation of sayntes prayse him. Let Israel reioyse in him that made him, and let the children of Si-on be ioyfull in their kynge. Let them prayse his name in the daunce, let them synge prayses vnto him with tabrettes and harpes. For the LORDE hath pleasure in his people, and helpeth the meekhearted. Let the sayntes be ioyfull with glory, let them reioyse in their beddes. Let the prayses of God be in their mouth, and sharpe swordes in their handes. To be auenged of the heathen, and to rebuke the people. To bynde their kinges in cheynes, and their nobles with lynces of yron. That they maye be auenged of them, as it is written, Soch honoure haue sayntes. *Halleluya.*

The CL. psalme. *Halleluya.*

Prayse the LORDE in his Sanctu-ry, prayse him in the firmament of is power. Prayse him in his noble-tye him in his excellēt greatnesse. Him in the sounde of the trumpet, vpon the lute and harpe. Prayse him with cymbals and daunse, prayse him with tympanes and pype. Prayse him with cymbals, prayse him with cymbals. Let the LORDE be praised. *Halleluya.*

fr.  
ch.

## The Proverbs

of Salomon.

What this booke conteyneth.

- Chap. I. The wysdome of God calleth vnto the mouth of Salomon, exorteth vs, and gaue vs warnynge to eschue the wicked, whose godly cōuersation in worde and worke, and pnyshment also of the same, is here describer.
- Chap. II. How wysdome maye be gotten, and what profit cometh of it.
- Chap. III. He exorteth us to the feare of God, and to pacience, he commendeth wysdome, and requyeth us to cleue vnto the same.
- Chap. IV. A fatherly exortacion vnto wisdome with the profit therof, and how we ought to refrayne the members of our body fro euill.
- Chap. V. He exorteth vnto wysdome, and to warre of harlottes: he telleth what harme they dolewe therout, whē men medle with such teacheth men, louyngly to cleue vnto their wisedomes, and describeth the ende of them godly.
- Chap. VI. He warneth men to beware of flattery, exorteth the slouthfull to labour, and to the wisednesse of false tonges, and requyeth men to beware of aduocetry, because it is more perillous then theft or felony.
- Chap. VII. He exorteth vnto wysdome, sheweth the condicions of harlottes, and what hurt they do vnto such as encline to the prouocacions and desyres of the flesh.
- Chap. VIII. Wysdome calleth men sweetly vnto her, and telleth them what treasure and power she hath. A cōmendacion and prayse of wysdome, wherout euery mā is exorted to cleue vnto her.
- Chap. IX. Wysdome crieth vpon the ignorant, and promyseth them greates things. The foolish manner of a light woman.
- Chap. X. From this chapter forth vnto the XXXI, there are described many swete, lough, and wyse sentences, which teach men wysdome, and what profit cometh of it: Agayne, how men maye auoyde foolishnesse, and the hurt therof.
- Chap. XXXI. Wysdome warneth us to beware of euell women, and describeth the cōuersacion, maner, & behauioure of an honest married wyfe.

## Salomons Proverbs.

These are the proverbes of Salomon the sonne of Dauid kynge of Israel: to lerne wysdome nurtoure, vnderstandinge, prudence, rightuousnesse, iudgment and equite. That the very babes might haue wyt, and that yonge men might haue knowlege and vnderstandinge. By hearinge, the wyse mā shal come by more wysdome: and by experience, he shal be more apte to vnderstande a parable, and the interpretation therof: the wordes of the wyse, and the darcke speaches of the same. The feare of the LORDE is the begynnynge of wysdome. But fooles despise wysdome and nurtoure.

The first Chapter.



**M**y sonne, heare thy fathers doctrine, and forsake not the lawe of y mother: for that shal bringe grace vnto thy heade, and shal be a cheyne aboute thy necke. My sonne, cōferte not vnto synners, yf they entyse the, and saye: come wyth us, let us laye wayte for bloude, and lurke preuely for the innocent wyth out a cause: let us swallowe the vp like y hell, let us deuoure the quicke and whole, as thou shalt go downe in to the pytt. So shal we fynde all maner of costely riches, and fyll oure houses wyth spoyles. Cast in thy lott amonge us, we shal haue all one purse.

My sonne, walke not thou with them, refrayne thy fore fro their wayes. For their fete rūne to euell, and are haistie to shed bloude. But in wayneis y net layed forth before the byrdes eyes. See they the selues laye wayte one for anothers bloude, and one of the wolde slaye another. These are the wayes of all such as be conetous, that one wolde rauyshe anothers life.

Wysdome crieth without, and putteth forth hir voyce in the stretes. She calleth before y congregation in y open gates, and sheweth hir wordes thorow y cite, sayenge: O ye childre, how longe wil ye lone childyshnesse: how longe wil y scorners delyte in scornynge, and y vnwyse be enemies vnto knowlege: O turne you vnto my correccion: lo, I wil expresse my mynde vnto you, and make you vnderstande my wordes. Seinge then that I haue called, and ye refused it: I haue stretched out my hande, and no mā regarded it, but all my counsell haue ye despysed, and set my correccion at naught. Therefore shal I also laugh in y destruccion, and mocke you, when y thinge that ye feare cometh vpon you: euen whē y thinge that ye be afrayed of, falleth in so-

## The ii. Chap. Pro. xxxviii.

denly like a storme, and y misery like a tempest: yee whā trouble and heuynesse cometh vpon you. Then shal they call vpon me, but I wil not heare: they shal seke me early, but they shal not fynde me: And y because they hated knowlege, and receaved not y feare of y LORDE, but abhoyed my counsell, and despysed my correccion. Therefore shal they eate y frutes of their owne waye, and be fylled with their owne counsell: for y turnynge awaye of y vnwyse shal slaye the, and y prosperite of fooles shal be their owne destruccion. But who so hartneth vnto me, shal dwell safely, and haue ynough without eny feare of euell.

Pro. 3. c

The II. Chapter.

**M**y sonne, yf thou wilt receaue my wordes, and kepe my cōmaundmentes by the, that thine eare maye herken vnto wysdome, applie thine herte then to vnderstandinge. For yf thou criest after wysdome, and callest for knowlege: yf thou sekest after her as after money, and dyggest for her as for treasure: The shal theu vnderstande y feare of the LORDE, and fynde y knowlege of God. For it is the LORDE that geneth wysdome, out of his mouth cometh knowlege and vnderstandinge. He preserveth y welfare of the rightuous, and defendeth them y walke innocently: he keepeth them in y right path, and preserveth y waye of his sayntes. Then shalt thou vnderstande rightuousnesse, iudgment and equite, yee and euery good path. As wysdome entre in to thine herte, and y soule delyte in knowlege: then shal counsell preserue the, and vnderstandinge shal kepe the. That thou mayest be deliuered fro y euell waye, and from the man y speaketh fiowarde thynges. From such as leaue the hye strete, and walke in y wayes of darcknesse: which reioyse in doynge euell, and delyte in wicked thinges: whose wayes are croked, and their pathes slaunderous.

That thou mayest be deliuered also from the straunge woman, and from her that is not thine owne: which geneth swete wordes, forsaketh the husbāde of hir youth, and getteth the couenaunt of hir God. For hir house is enclined vnto death, and hir pathes vnto hell. All they that go in vnto her, come not agayne, nether take they holde of the waye of life.

That thou mayest walke in y good waye, and kepe the pathes of the rightuous. For the iust shal dwell in the lende, and the inno-

Pro. 7. a  
And 3. a



## Salomons Prouerbes.

centes shal remayne in it: but the vngodly shal be robed out of it: and the wicked doers shal be taken out of it.

### The III. Chapter.

**21** **W**isdomme, forget not my lawe, but se thyne hert kepe my comaundemētes. For they shal prologe & dayes & yeares of thy lyfe, & brynge & peace. Let mercy & faithfulness neuer go from thee: bynde the about thy necke, & wyte them in the tables of thine herte. So shalt thou fynde fauour and good vnderstandinge in the sight of God and men. Put thy trust in the LORD with all thine herte, and leane not vnto thine owne vnderstandinge. In all thy wayes haue respecte vnto him, and he shal ordie thy goynges. Be not wyse in thine owne conceite, but feare the LORD and departe from euill: so shal thy navel be whole, and thy bones stronge.

**B** Honour the LORD with substance, & with firstlinges of all thine increase: so shal thy barnes be fylled with plenteousnesse, and thy presses shal flowe ouer with swete wyne. My sonne, despise not the chastenynge of the LORD, nether saynte when thou art rebuked of him. For who the LORD loueth, him he chasteneth: and yet delyteth in him euen as a father in his owne sonne. Well is him that fyndeth wysdome, & opeyneth vnderstandinge, for the gettinge of it is better then eny marchaundise of syluer, & the profit of it is better then golde. Wysdome is more worth then the precious stones, & all thynges thou canst desyre, are not to be compared vnto her. Vpon hir right hande is longe life, & vpon hir left hande is riches & hono.

**Gen. a. b** Hir wayes are pleasaunt wayes, and all hir pathes are peaceable. She is a tre of life to them that laye holde vpon her, and blessed are they that kepe her fast.

**C** With wysdome hath the LORD layed the foundacion of the earth, & thorow vnderstandinge hath he stablished the heauens. Thorow his wysdome & depthes brake vp, & the cloudes droppe downe the dew. My sonne, let not these thynges departe from thyne eyes, but kepe my lawe and my counsell: so shal it be life vnto thy soule, & grace vnto thy mouth.

**Pro. 1. c** Then shalt thou walke safely in thy waye, & thy fete shal not stumbe. If thou sleepest, thou shalt not be a frayd, but shalt take thy rest & sleepest sweetly. Thou needest not to be a frayd of eny sodane feare, nether for the violent rushing in of the vngodly, when it cometh.

## The iiij. Chap.

For the LORD shal be besyde the, & kepe thy fete & thou be not taken. Refuse not to do good vnto him that shalde haue it, so longe as thine hande is able to do it. Say thou vnto thy neighbour: go thy waye & come agayne, tomorrow wil I geue thee: where as thou hast now to geue him. Intende no hurte vnto thy neighbour, seynge he hopeth to dwell in rest by the. Stryme not lightly wth eny man, where as he hath done thee no harme. Solowe not a wicked man, and chuse none of his wayes: for the LORD abhouneth the frowarde, but his secrete is amonge the righteous. The curse of the LORD is in the house of the vngodly, but he blesseth the dwellings of the righteous. As for the scomefull, he shal laugh at to scorne, but he shal geue grace vnto the lowly. The wyse shal haue hono in possession, but shame is the promociō that foolis shal haue.

### The III. Chap.

**B**eware (O ye children) the fatherly exortaciō, & take good hede, that ye maye lerne wysdome. See I shal geue you a good rewarde, yf ye wil not forsake my lawe. For when I myself was my fathers deare sonne, and tenderly beloued of my mother, he taught me also, sayenge: let thine herte receaue my wordes, kepe my comaundmentes, and then shalt lyue.

Get the wysdome, get the vnderstandinge, forget not thy wordes of my mouth, & shal kepe not from them. Forsake her not, and she shal preserue thee: loue her, and she shal kepe thee. The chiefe poynte of wysdome is, that thou be wyslynge to opeyne the vnderstandinge. Make moch of her, and she shal promote thee: & yf thou embracest her, she shal brynge thee vnto hono.

She shal make thee a gracious heate, and garnish thee with the crowne of glory. Heare my sonne, and receaue my wordes, that thy yeares of thy life maye be many. I wil shewe thee the waye of wysdome, and lede thee in the right pathes. So that yf thou goest therin, there shal no straytnesse hynder thee: and when thou runnest, thou shalt not fall. Take fast holde of doctryne, let her not go: kepe her, for she is thy life.

Come not in the path of the vngodly, and walke not in the waye of the wicked. Eschue it, & go not therin: departe ashyd, & passe ouer by it. For they can not sleepe excepte they haue first done some myschance.

## Salomons Prouerbes.

nether take they eny rest, excepte they haue first done some harme. For they eate the bred of wickednesse, and drinke the wyne of robbery. The path of the righteous shyneth as the light, and is euer brighte & brighte vnto the perfecte daye. But the waye of the vngodly is as the darcknesse, wherein me fall, or they be awarre.

My sonne, marcke my wordes, and enclynethine eare vnto my saynges. Let them not departe from thine eyes, kepe them euen in the myddest of thine herte. For they are life vnto all those that finde the, and health vnto all their bodies. Kepe thine hert with all diligence, for there vpon hangeth life. Put awaye from thee a frowarde mouth, and let the lippes of slaunder be farre from thee. Let thine eyes beholde the thynges that is right, & let thine eye lyddes lōke straight before thee. Pōdier the path of thy fete, so shal all thy wayes be sure. Turne not asyde, nether to the right hande ner to the lefte, but witholdeth thy fete from euill.

### The V. Chapter.

**W**isdomme, geue hede vnto my wysdome, & bowe thine eare vnto my prouidence: yf thou mayest regarde good counsell, and that thy lippes maye kepe nūrtoure.

For the lippes of an harlot are a droppinge honny combe, and hir throte is softer then oyle. But at last she is as bitter as worme, and as sharpe as a two edged swerde. Hir fete go downe vnto death, and hir stepes pearse thorow vnto hell. She regardeth not the path of life, so vnstedfast are hir wayes, that thou canst not knowe them. Heare me therefore (O my sonne) and departe not fro the wordes of my mouth. Kepe thy waye farre from her, and come not nye thy doers of hir house. That thou geue not thine hono vnto another, and thy yeares to the cruell. That other men be not fylled with thy goodes, & that thy labours come not in a straunge house. See that thou mourne not at the last (when thou hast spent thy body and goodes) and then saye: Alas, why hated I nūrtoure: why dyd my hert despise correccion? Wherefore was not I obedient vnto the voyce of my teachers, & hearkened not vnto them that informed me? I am come almost in to all my fortune, in the myddest of the multitude and congregacion. Drinke of the water of thine owne well, and of the ryuers that runne out of thine owne sprynges. Let thy welles flowe out a brode, that there maye be ryuers of water in the stretes. But let them be only thine owne, & not straungers with thee.

## The vi. Chap. Po. xxxix.

Let thy well be blessed, and be glad with the wife of thy youth. Louynge is the hynde, and frendly is the Roo: let her brestes alwaye satisfie thee, and holde the euer content with hir loue. My sonne, why wilt thou haue pleasure in an harlot, and embrace the bosome of another woman? For every mans wayes are open in the sight of the LORD, and he pōdereth all their goynges. The wickednesse of the vngodly shal catch himself, and with the snares of his owne synnes shal he be trapped. Because he wolde not be reformed, he shal dye: and for his greare foolishnesse he shal be destroyed.

### The VI. Chapter.

**W**isdomme, yf thou be suertie for thy neighbour, thou hast fastened thine hōde wth another mā: yee thou art boūde with thine owne wordes, and taken wth thine owne speach. Therefore (my sonne) do this, discharge thy self, for thou art come in to thy neighbours dainger. Go thy waye then soone, & intreate thy neighbour: let not thyne eyes sleepe, nether thine eye lyddes slomber. Saue thy self as a doo fro thy honde, & as a byrde fro the hōde of the fouler. Go to the Lemmet (thou slogarde) cōsidie hir wayes, & lerne to be wyse.

She hath no gyde, no teacher, no leder: yet in the sommer she prouideth hir meate, & gathereth hir fode together in the harvest. How longe wilt thou sleepe, thou slogish mā? Whā wilt thou aryse out of thy slepe? See slepe on still a litle, slōber a litle, foldethine handes together yet a litle, that thou mayest siepe: so shal pouerte come vnto thee as one yf tranayleth by the waye, & necessite like a wapened man. A disseimlynge person, a wicked man goeth with a frowarde mouth: he wyndeth with his eyes, he tokeneth wth his fete, he poynteth wth his fyngers, he is euer ymagyninge myschance & frowardnesse in his hert, & causeth discorde. Therefore shal his destrucciō come hastily vnto him, suddenly shal he be all to broken, and not be healed.

There be sūre thynges, which the LORD hateth, & the seuenth he utterly abhouneth: A proude lōke, a dysseimlynge tonge, hādes that shed innocent bloude, an herte yf goeth aboute wth wicked ymaginaciōs, fete that be swift in remynge to do myschance, a false wytnesse yf bringeth vp lyes, & soch one as soweth discorde amonge brethien. My sonne, kepe thy fathers comaundemētes, & forsake not thy lawe of thy mother. Put the vntogether in thine herte, and bynde the aboute thy necke. That they maye lede thee where thou goest, preserue thee when thou art aslepe, & yf when



thou awakest, thou mayest take of the (For the commandment is a lanterne, and the law a light: yee chaffenyng & nurture is y waye of life) that they maye kepe the fro the enell woman, & from the flateringe tonge of the harlot: y thou lust not after her beuty in thine herte, & lest thou be take w hir saye lo kes. An harlot wil make a mā to begg his bried, but a married woman wil hunt for y pie cious life. Maye a man take fyre in his be some, and his clothes not be brient? Or can one go vpon hote coales, and his fete not be hurte? Euen so, who so euer goeth into his neighbours wife, and toucheth her, can not be vngiltie. Men do not utterly despyse a these, that stealeth to satiffie his soule, when he is hungerie: but yf he maye be gotten, he restoreth agayne seuen tymes as much, or els he maketh recompence with all the good of his house. But who so comitteth aduoutrie with a womā, he is a foole, and bryngeth his life to destruccion. He getteth him self also shame & dishonour, soch as shal neuer be put out. For the gelousy & wiath of the mā will not be treated, no though thou woldest ofie him greate giftes to make amendes, he will not receaue them.

## The VII. Chapter.

**A** sonne, kepe my wordes, & laye vp my cōmandemētes by the. Acpe my cōmandemētes & my lawe, cūe as the aple of thine eye, & thou shalt lyue. Bynde them vpon thy fyngers, & wryte the in the table of thine hert. Saye vnto wys dome: thou art my sister, and call vnderston dinge thy kynswoman: that she maye kepe y fro y straunge womā, & fro y harlot which ge ueth swete wordes. For out of the wyndowe of my house I loked thow the treclies, & be helde the simple people: & amonge other yon ge folkes I spyed one yonge foole goinge ouer the stretes, by the corner in the waye to ward the harlottes house in the twylight of of the euenyng, when it begane now to be night and darcke. And beholde, there mett him a womā in an harlottes apparell (a dis ceatfull, waton & an vnstedfast womā: who se fete conde not abyde in y house, now is she without, now i y stretes, & lurketh i euery cor ner) she caught y yonge mā, & kyssed him & was not ashamed, saye ge: I had a poynt to paye, & this daye I perfourme it. Therfore came I forth to mete the, that I might see thy face, and so I haue founde the. I haue deckt my bed with coueringes & clothes of Egipte. My bed haue I made to smell of Myrrour, Aloes and Cynamom. Come, let vs lye toge

ther, & take oure pleasure till it be dayeligh. For the good man is not at home, he is gone farre of. He hath taken the bagg of money with him, who can tell whē he cometh home? Thus with many swete wordes she ouercame him, and with hir flateringe lip pes she wanne him.

Immediatly he foloweth her, as it were an oxe led to the slaughter (and like as it were to the stockes, where fooles are punysshed) so longe till she hath wounded his lyuer with hir darte: like as yf a byrde haisted to the snare, not knowinge that the parell of his life ly eth there vpo. Heare me now therfore (om y sonne) and marcke the wordes of my mouth. Let not thine herte wandre in hir wayes, & be not thou disceaued in hir pathes. In many one hath she wounded and cast downe, yee many a stronge mā hath she slayne. Hir house is the waye vnto hell, where men go downe to the chambers of death.

## The VIII. Chapter.

**D**oth not wysdome crie: doth not vnderstondinge put forth hir voyce? Stonde she not in the hye place in the stretes & wayes? doth she not crie before the whole cite, & in the gates where men go out & in? It is you, o ye men (sayeth she) whom I call. Vnto you (o ye childre of men) lift I vp my voyce. Take hede vnto know ledge o ye ignorant, be wyse in herte o ye fooles. Geue eare, for I wil speake of greate mat ters, & open my lippes to tell thinges that be right. For my throte shal be talkyng of f truethe, & my lippes abhorre vngodlynesse. All the wordes of my mouth are righteous, there is no frowardnesse ner falsede therein. They are all playne to soch as wil vnderstande, & right to the that fynde knowlege. Re ceauue my doctryne therfore and not syluer, & knowlege more then fyne golde. For wysdome is more worth then precious stones, yee all the thinges that thou cast desyre, are not to be compared vnto it.

I wysdome haue my dwellyng w know ledge, and prudent counsell is myne owne. With me is the feare of the LORDE, and y eschuyng of euell. As for pryde, disdain, an enell waye, & a mouth that speaketh wicked thiges, I utterly abhorre the. I can geue counsell, and be a gyde: I haue vnderstondinge, I haue strength.

Thow me, kynges reigne: thow me, pri ces make iust lawes. Thow me, lordes beate rule, and all iudges of y earth execute iudg ment. I am louyng vnto those that loue me, and they that seeke me early, shal fynde me.

Riches & honoure are to me, yee excellent goodes & rightuousnes. My frute is bet ter the golde & precious stone, & myne encrea semore worth then fyne syluer. I walke in y waye of rightuousnes, & in the strete of iudg ment. That I maye sende prosperite to those that loue me, & to encrease their treasure.

The LORDE himself had me in possessiō in the begynnynge of his wayes, or euer he begane his workes afore tyme. I haue bene ordered fro euerlastige, & fro y begynnynge or euer the earth was made. When I was borne, there were nether depthes ner springes of water. Before the foundations of y mountaynes were layed, yee before all hilles was I borne. The earth and all that is vpon the earth was not yet made, no not the grounde it self. For when he made the hea uens, I was present: whā he set the depthes in ordie: whan he hanged the cloudes abo ue: whan he fastened the sprynges of the de pe: whan he shutt the see within certayne boundes, that y waters shulde not go ouer their marches. When he layed the founda tions of the earth, I was with him, ordyng all thinges, delytyng daylie & reioysyng all waye before him. As for the rounde cōpase of his worlde, I make it ioyfull, for my dely te is to be amōge the childre of men.

Therfore harken vnto me (o ye childre) for blessed are they that kepe my wayes.

O geue eare vnto nurture, be wyse, and refuse it not. Blessed is y man that heareth me, watchyng daylie at my gates, & geuyng attendaunce at the postes of my dores.

For who so fyndeth me, fyndeth life, and shal optayne fauoure of the LORDE. But who so offendeth agaynst me, hurteth his owne soule. All they that hate me, are the louers of death.

## The IX. Chapter.

**W**ysdome hath buylded herself an house, and hewen out seven piers: she hath slaughterd, poured out hir wyne, and prepared hir table. She hath sent forth hir maydens to crye vpo the hyest place of the cite: Who so is ignorant, let him come hither. And to the vnwise she sayde: O come on youre waye, eate my bried, and drynke my wyne, which I haue poured out for you. For sake ignorance, and ye shal lyue: and se that ye go in the waye of vnderstondinge.

Who so reproveth a scomefull personne, getteth him self dishonoure: and he that rebuketh the vngodly, stayneth himself.

Reproue not a scome, lest he owe the e uell wil: but rebuke a wyse man, and he wil louethe. Geue a discrete man but an occa sion, & he wil be the wysest teach a rightuous man, and he wil increase. The feare of the LORDE is the begynnynge of wysdome, & the knowlege of holy thinges is vnderston dinge. For thow me y dayes shal be pro longed, and the yeares of thy life shal be ma ny. If thou be wyse, y wysdome shal do y selfe good: but yf thou thynkest scome ther of, it shal be thine owne harme. A foolish restless woman, full of wordes, and soch one as hath no knowlege, syteth in the dores of hir house vpo a stole above in the cite, to call soch as go by and walke straight in their wayes. Who so is ignorant (sayeth she) let him come hither, and to the vnwise she sayeth: stollen waters are swete, & the bried that is preuely eaten, hath a good taist.

But they cōsider not that death is there, and that hir gastes go downe to hell.

## The X. Chapter.

These are prouerbes of Salomon.

**W**yse some maketh a glad father, but an vnderstandinge sonne is the heynesse of his mother. Treasures that are wic kedly gotten, profit nothinge, but rightuous nesse delyuereth from death. The LORDE wil not let the soule of the rightuous suffre hōger, but he putteth y vngodly fro his de syre. An ydle hande maketh poore, but a quyk laboringe hande maketh riche.

Who so gathereth in Semmer, is wyse: but he that is slogish in harvest, bringeth himself to confucion. Louyng and fauor able is the face of the rightuous, but y fore heade of the vngodly is past shame, and pre sumptuous. The memoriall of the iust shal haue a good repoyte, but the name of the vngodly shal stynte. A wyse man wil recea ue warnyng, but a foole wil sooner be shyt ten in the face. He that leadech an inno cent life, walketh surely: but who so goeth a wōge waye, shal be knowne. He y wynteth with his eye, wil do some harme: but he that hath a foolish mouth, shal be beaten. The mouth of a rightuous man is a well of life, but y mouth of the vngodly is past shame, & presumptuous. Euell will stereth vp strife, but loue conereth y multitude of synnes.

In y lippes of him y hath vnderstondinge a mā shal fynde wysdome, but y rebde bels geth to y backe of y foolish. Wyse mā laye vpon knowlege, but y mouth of y foolish is nye destruccio. The rich mā goodes are his strō



ge holde, but pouerte oppresseth the poore.

The righteous labourer to do good, but the vngodly useth his increase vnto synne.

**E** To take hede vnto y chastenynge of nurture, is y waye of life: but he that refuseth to be reformed, goeth wroge. Dissemblynge lippes kepe hatred secretly, and he that speaketh eny slander, is a foole. Where moch bablinge is, there must nedes be offence: he that refrayneth his lippes, is wysst of all. An innocent tonge is a noble treasure, but the herte of the vngodly is nothinge worth. The lippes of the righteous fede a whole multitude, but fooles shal dye in their owne foly. The blessinge of the LORDE maketh rich me, as for carefull trauaile, it doth nothinge therto. A foole doth wickedly z maketh but a spoote of it: neuertheles it is wysdome for a man to beware of sich.

Job. 41. c  
Eccl. 11.  
Sal. 126. a  
Lam. 5. c. d

**D** The thinge that the vngodly are afrayed of, shal come vpon them, but the righteous shal haue their desyre. The vngodly is like a tempest that passeth ouer z is nomore sene, but the righteous remayneth sure for euer. As vynerger is to the teth, and as smoke is vnto y eyes, enē so is a slogish personne to them that sende him forth. The feare of y LORDE maketh a longe life, but y yeares of y vngodly shal be shortened. The pacient abydinge of the righteous shalbe turned to gladnesse, but the hope of the vngodly shal perish. The waye of the LORDE geneth a coraige vnto y godly, but it is a feare for wicked doers. The righteous shal neuer be ouerthrowne, but y vngodly shal not remayne in the londe. The mouth of the iust wilbe talkynge of wysdome, but the tonge of the frowarde shal perish. The lippes of the righteous are occupied in acceptable thinges, but the mouth of the vngodly taketh them to the worst.

Isa. 124. a  
Sal. 36. d

The XI. Chapter.

**A** False balauce is an abhominacion vnto the LORDE, but a true weight pleaseth him. Where pryde is, there is shame also and confucion: but where as is lowlynes, there is wysdome. The innocent dealynge of the iust shal lede them, but the vnfaithfulnesse of the despyers shalbe their owne destruccion. Riches helpe not in the daye of vengeance, but righteousnesse deliuereth fro death. The righteousnesse of y innocent ordreth his waye, but the vngodly shal fall in his owne wickednesse. The righteousness of the iust shal deliuer them, but the despyers shalbe taken in their owne vngodlynesse. When an vngodly man dyeth,

Ro. 16. b  
p. b. d

rou. 10. a  
eccl. 5. b

his hope is gone, the confidence of riches shal perish. The righteous shalbe deliuered out of trouble, z the vngodly shal come in his steade. Thow y mouth of y dyssembler is his neighbour destroyed, but thow knowledge shal the iust be deliuered. When is goeth well with the righteous, the cite is mery: and when the vngodly perish, there is gladnesse. When the iust are in wealth, the cite prospereth: but when the vngodly haue the rule, it decayeth. A foole bryngeth vp a slander of his neighbour, but a wyse man wil kepe it secrete. A dyssemblynge person wil discover preuy thinges, but he that is of a faithfull hert, wil kepe counsell. Where no good counsell is there the people decaye: but where as are many that can geue counsell, there is wealth. He that is suertie for a straunger, hurteyth himself: but he that medleth not with suertieshippe, is sure. A gracious woman manteyneth honestie, as for the mightie, they manteyne riches. He y hath a gentle liberall stomacke, is mercifull: but who so hurteyth his neghbo, is a tyrant.

The labour of the vngodly prospereth not, but he that soweth righteousness, shal receaue a sure rewarde. Like as righteousness bryngeth life, enē so to cleue vnto euell, bryngeth death. The LORDE abhorreth a fayned hert, but he hath pleasure in them that are vndefyled. It shal not helpe y wicked, though they laye all their bondes together, but the seide of the righteous shalbe preferred. A fayre woman without discrete manners, is like a ryng of golde in a swynes snoute. The iust labour for peace and tranquylite, but the vngodly for disquietnesse.

Some man geueth out his goodes, and is the richer, but y nygarde (hauynge ynough) wil departe from nothinge, and yet is euer in pouerte. He that is lyberall in genynge, shal haue plenty: and he that watereth, shal be watered also himself. Who so hoordeth vp his come, shalbe cursed amonge the people: but blessinge shal light vpon his heade that selleth it. He that labourerth for honesty syndeth his desyre: but who so seeketh after myschefe, it shal happē vnto him. He that trusteth in his riches, shal haue a fall, but y righteous shal flourish as the grene leaf.

Who so maketh disquietnesse in his owne house, he shal haue wynde for his heretage, and the foole shal be seruant to the wyse.

The frute of the righteous is as the tre of life, a wyse man also wyynneth mens soules. If y righteous be recōpēsed vpon earth, how moch more the vngodly z y synners

**W**ho so loueth wysdome, wil be content to be reformed: but he that hath teth to be reformed, is a foole. A good man is acceptable vnto the LORDE, but y wicked wyl be condempne. A man can not endure in vngodlynesse, but y rote of y righteous shal not be moued. A stedfast woman is a crowne vnto hir husbond: but she that behaueth herself vnonestly, is a corruption in his bones. The thoughtes of y righteous are right, but the ymaginacion of the vngodly are disceatfull. The talkynge of the vngodly is, how they maye laye waye for bloude, but the mouth of y righteous wil deliuer them. O euer thou canst turne the aboute, the vngodly shal be ouerthrowne, but the house of the righteous shal stōde. A man shalbe commended for his wysdome, but a foole shal be despyed. A simple man which labourerth and workerth, is better the one that is gorgeous and wanteth bried. A righteous man regardeth the life of his cattell, but the vngodly haue cruell hertes.

He that tilleth his lōde, shal haue plenteousnesse of bried: but he y foloweth ydolnes, is a very foo'e. The desyre of y vngodly hunterth after myschefe, but the rote of the righteous bryngeth forth frute. The wicked falleth in to the snare thow y malyce of his owne mouth, but the iust shal escape out of parell. Euer man shal enioye good acoringe to the innocency of his mouth, and after the workes of his hādes shal he be rewarded. Loke what a foole taketh in honde, he thinketh it well done: but he that is wyse, wyl be couceled. A foole vttereth his wrath in all the haist, but a discrete man forgoeth wronge. A iust man will tell the truth, z sheweth the thinge y is right: but a false wytnesse disceaueth. A slanderous personne picketh like a swerde, but a wyse mans tonge is wholsome. A true mouth is euer content, but a dyssemblynge tōge is soone chaunged. They that ymagin euell in their mynde, wil disceane: but the counselors of peace shal haue ioye folowynge the. There shal no mysfortune happen vnto the iust, but the vngodly shal be fylled with misery. The LORDE abhorreth disceatfull lippes, but they that labour for treuth, please him. He that hath vnderstōdinge, can hyde his wysdome: but an vndiscrete herte telleth out his foolishnesse. A diligēt hande shal beare rule, but the ydle shal be vnder tribute. Henry

nessē discourageth y herte of man, but a good word maketh it glad agayne. The righteous is liberall vnto his neighbour, but the waye of the vngodly wil disceane them selues. A disceatfull man shal synde no vantage, but he that is content wth that he hath, is more worth the golde. In the waye of righteousness there is life, as for eny other waye, it is the path vnto death.

Pro. 15. b  
and. 17. d  
Eccl. 30. c

2. Tim. 6. b  
Heb. 13. a

The XIII. Chapter.

**A** Wyse sonne wyl receaue his fathers warnynge, but he y is scornfull, wyl not heare when he is reformed. A good mā shal enioye the frute of his mouth, but he that hath a frowarde mynde, shalbe spoyled. He that kepeth his mouth, kepeth his life: but who so speaketh vnaduyced, synneth harme. The slogarde wolde sayne haue, and can not get his desyre: but the soule of the diligent shal haue plenty. A righteous man abheth lyes, but the vngodly shameth both other and himself. Righteousnesse kepeth the innocēt in the waye, but vngodlynesse shal ouerthrowe the synner.

Some men are riche, though they haue nothinge: agayne, some mē are poore hauynge greate riches. With goodes euer man deliuereth his life, and the poore wyl not be reformed. The light of the righteous maketh ioyfull, but the candle of the vngodly shal be put out. Amonge the proude there is euer strife, but amonge those that do all thinges with aduysment, there is wysdome. Hastely gattē goodes are soone spent, but they that be gathered together with the hande, shal increase. Longe tarienge for a thinge that is dyfferred, geneth y herte: but when the desyre cometh, it is a tre of life. Who so despyeth the worde, destroyeth himself: but he that feareth the cōmaundement, shal haue peace. The lawe is a wel of life vnto the wyse, that it maye kepe him from the snares of death. Good vnderstōdinge geneth fauoure, but harde is the waye of the despyers. A wyse man doth all thinges with discrecion, but a foole wil declare his foly. An vngodly messenger bryngeth myschefe, but a faithfull embassitoure is wholsome. He that thinketh scone to be reformed, cometh to pouerte and shame: but who so receaueth correccion, shal come to honoure. When a desyre is brought to passe, it deliuereth the soule: but fooles abhorre him that

Pro. 11. c

Pro. 24. c  
B

Sap. 6



# Salomons Prouerbes

## The xv. Chap.

## Salomons Prouerbes

## The xvi Chap. Ho. xlii.

eschueth euell. He that goeth in the company of wyse men, shal be wyse: but who so is a cōpany of fooles, shal be hurte. Myschese foloweth vpon synners, but the righteous shal haue a good reward. Which their childers childre shal haue in possessiō, for the riches of the synner is layed vp for y inst. There is plenteousnesse of fode in the felde of the poore, & shalbe increased out of measure. He that spareth the rodde, hateth his sonne: but who so loueth him, hol deth him euer in nurtoure. The righteous eateth, and is satisfied, but y bely of the vngodly hath neuer ynough.

### The XIII. Chapter.

**W**yse womā vpholdeth hir house, but a foolish wife plucketh it downe.

Who so feareth the LORDE, walketh in the right path: & regardeth not him that abhorreth the wayes of the LORDE. In the mouth of the foolish is the boostinge of lordshipe, but y lippes of y wyse wilbe warre of soch. Where no oren are, there the crybb is emptie: but where the oren laboure, there is moch frute. A faithfull wytnesse wyl not dyssemble, but a false recorde wil make a lye.

A scornfull body seth wyssdome, & syn deth it not: but knowlege is easy to come by, vnto him that wil vnderstonde. Se y thou medle not with a foole, & do as though thou haddest no knowlege. The wyssdome of him that hath vnderfoundinge is, to take he de vnto his waye, but the foolishnesse of the vnwyse disceaueth. Fooles make but a spor te of synne, but there is fauourable loue amo ge the righteous. The herte of him that hath vnderfoundinge wil nether dispare for eny sorow, ner beto presumptuous for eny so daine ioye.

The houses of the vngodly shalbe ouer throwne, but the tabernacles of y righteous shal flouische. There is a waye, which some men thinke to be right, but the ende therof le deth vnto death. The herte is sorowfull e uen in laughter, and the ende of myrth is he ryne. An vnfaithfull personne shal be fylled with his owne wayes, but a good mā wyl bewarre of soch. An ignorant body beleneth all thinges, but who so hath vnder foundinge, loketh well to his goinges. A wyse man, feareth, and departeth from euell, but a foole goeth on presumptuously. An unpacient man handeleth foolishly, but he that is well aduysed, doth other wayes.

The ignorant haue foolishnes in possessiō, but the wyse are crowned with knowlege.

The euell shal bowe them selues before y

good, and the vngodly shal wayte at the res of the righteous. The poore is ham enen of his owne neighbours, but the rich hath many frendes. Who so despyseth his neighbo, doth amysse: but blessed is he that hath pyte of the poore. They that yn gin wickednes, shalbe disapoynted: but they that muse vpo good thinges, vnto soch shal happen mercy and faithfulness. Dilige labo bryngeth riches, but where many vayne wordes are, truly there is scarcenesse.

Riches are an ornament vnto the wyse, but the ignorance of fooles is very foolish nes. A faithfull wytnesse deliuereth sh les, but a liar dysceaueth them. The feare of the LORDE is a strōge holde, for vnto him he wyl be a sure defence. The feare of the LORDE is a well of life, to auoyde the snare of death. The increase and prosperite of the comons is the kynges honoure, but the decaye of the people is the confusio of the prynce. Pacience is a token of wisdom, but wrath and haistie displeasure is a token of foolishnesse. A merry herte is the life of the body, but rancoure consumeth away the bones. He that doth a poore man wyl ge, blasphemeth his maker: but who so hath pitie of the poore, doth honoure vnto God.

The vngodly is afrayed of euery parr, but the righteous hath a good hope eue in death. Wyssdome resteth in the herte of him that hath vnderfoundinge, and he wyl teach them that are vnlearned. Righteous nes setteth vp the people, but wickednesse bryngeth folke to destruccion. A discre seruauit is a pleasure vnto y kyng, but on y is not honest, prouoketh him vnto wrath.

### The XV. Chapter.

**S**ofte aswere putteth downe displea sure, but frowarde wordes prouoketh vnto anger. A wyse tonge communic deth knowlege, a foolish mouth blabbeth out nothinge but foolishnesse. The eyes of the LORDE loke in every place, both vpon y good and badd. A wholsome tonge is a tre of life, but he that abuseth it, hath a baw ken mynde. A foole despyseth his fathers correccion, but he y taketh hede whan he is reprovied, shal haue y more vnderfoundinge.

In the house of the righteous are grea te riches, but in the increase of the vngodly there is mysorde. A wyse mouth poureth out knowlege, but y herte of the foolish doth not so. The LORDE abhorreth y sacrifice of the vngodly, but the prayer of the righteous is acceptable vnto him. The waye of the vngodly is an abhominaciō

of LORDE, but who so foloweth righteous him he loneth.

He that forsaketh y right strete, shalbe sore punysshed: & who so hateth correccion, falleth in to death. The sell w hir payne is knowne vnto the LORDE, how moch more then the hertes of men.

A scornfull body loneth not one y rebu ter him, nether wil he come amonge y wyse. A merry herte maketh a chearfull counte nance, but an vnquyet mynde maketh it he vy. A wyse herte wil seke after knowlege, but y mouth of fooles medleth with foolish nes. All the dayes of the poore are miser able, but a quyet herte is as a cōtynmall fe off. Better is a litle with the feare of the LORDE then greatesse treasure, for they are not without sorowe. Better is a meace of po tage with loue, then a fat oxe w euell will.

An angrie man stereth vp strife, but he y is pacient stillerth discorde. The waye of y slouthfull is full of thornes, but y strete of the righteous is well censed. A wyse son ne maketh a glad father, but an vndiscrete body shameth his mother. A foole reioy sath in foolish thinges, but a wyse man lo teth well to his owne goinges. Vnady so thoughtes shal come to naught, but whe as are men y can geue counsell, there is sedfastnesse. O how ioyfull a thinge is it, a man to geue a conuenient answer. O how pleasaunt is a worde spoken in due sea son. The waye of life ledeth vnto heauē, a man shulde bewarre of hell beneth.

The LORDE wyl breake downe y house of y proude, but he shal make fast y borders of y wyddome. The LORDE abhorreth y ymagi nations of y wicked, but pure wordes are pleasaunt vnto him. The couetous man wntereth vp his owne house, but who so ha teth rewardes, shal lye. A righteous mā setteth in his mynde how to do good, but y mynde of the vngodly ymagineth, how he maye do harme. The LORDE is farre from the vngodly, but he heareth y prayer of the righteous. Like as y clearnesse of y eyes wyseth y herte, so doth a good name fede y bones. The eare y harkeneth vnto whol some warnynge, and enclyneth therto, shal well amonge y wyse. He that refuseth to be reformed, despyseth his owne soule: but he that submyteth himself to correccion, is wyse.

### The XVI. Chapter.

He feare of y LORDE is y right scye ce of wyssdome, and lowlynes goeth before honō. A man maye well pur sea thinge in his harte, but y answer of

y tonge cometh of y LORDE. A mā thin keth all his waies to be cleue, but it is y LOR DE y fashioneth y myndes. Commytte thy woikes vnto y LORDE, and loke what thou deuysesh, it shal prospere. The LORDE doth all thinges for his owne sake, yee & when he kepeth y vngodly for y daye of wrath.

The LORDE abhorreth all presumptuous & proude hertes, theremaye nether strength ner power escape. With louynge mercy & faithfulness synnes be forgiven, and who so feareth y LORDE eschueth euell. When a mans wayes please y LORDE, he maketh his very enemies to be his frendes. Better is it to haue a litle thinge w righteousness, the greatesse rentes wrongeously gotten. A mā deuyseth a waye in his herte, but it is y LOR DE y ordreth his goinges. When y prophe cy is in y lippes of y kyng, his mouth shal not go wioge in iudgment. A true measu re & a true balasce are y LORDES, he maketh all weightes. It is a greatesse abhominaciō when kynges are wycked, for a kynges seate shulde be holden vpon righteousness.

Righteous lippes are pleasaunt vnto kyng es, and they loue him y speaketh y truethe.

The kynges displeasure is a messaunger of death, but a wyse man wyl pacify him.

The cherefull countenance of y kyng is life, and his louynge fauōr is as the euerynge dewe. To haue wyssdome in possession is better then golde, and to get vnderfoundinge, is more worth then syluer. The path of y righteous eschueth euell, & who so loketh well to his wayes, kepeth his owne soule.

Presumptuousnes goeth before destru cion, and after a proude stomake there fol loweth a fall. Better it is to be of humble mynde w the lowly, then to deuoyde y spoyle w y proude. He y handleth a matter wyse ly, opteyneth good: & blessed is he, y putteth his trust in y LORDE. Who so hath a wy se vnderfoundinge, is called to counsell: but he y can speake sayre, getteth more riches. Vnderfoundinge is a well of life vnto him y hath it, as for y chastenynge of fooles, it is but foolishnesse. The herte of the wyse enfourmeth his mouth, and amendeth y doe tryne in his lippes.

Sayre wordes are an hony combe, a refres hinge of y mynde, & health of y bones.

There is a waye y men thinke to be right, but the ende therof leadeh vnto death. A troublous soule disquyeteth hir selfe, for hir owne mouth hath brought her therto. An vngodly personne stereth vp euell, and in his lippes he is as an whore burnynge fyre.

Iob 27. c

Ecclesi. 30. a  
Psal. 23. b  
Hebr. 12. b  
Psal. 33. b

Pro. 3. a

Deut. 12. a  
Pro. 16. c

Pro. 21. a  
Psal. 32. b

Psal. 35. a

Pro. 19. d

Pro. 11. a  
and 20. b

Pro. 8. a

Psal. 2. b

Pro. 14. b  
Deut. 12. a  
Esa. 55. b



A frowarde body causeth strife, and he is a blabbe of his tonge, maketh deuysion amonge prynces. A wicked mā begyleth his neghbō, & ledeyth him & waye is not good.

Leui. 19. G  
He that wyncketh w<sup>th</sup> his eyes, ymagineth myschefe: and he that byteth his lippes, wyl do some harme. Age is a crowne of worshippe, yf it be founde in the waye of righteousnes.

A pacient man is better then one that is strōge: and he that can rule himselfe, is more worth then he that wyymeth a cite. The lottes are cast in to the lappe, but their fall stōdeth in the LORDE.

The XVII. Chapter.

Eccl. 10. d  
A letter is a drye moysell w<sup>th</sup> quyetnesse, the a full house and many fatt catell w<sup>th</sup> stryfe. A discrete seruaut shal haue more rule then the sonnes & haue no wysdome, and shal haue like heretage w<sup>th</sup> the brethren. Like as syluer is tried in the fyre and golde in the fōmace, even so doth the LORDE proue the hertes.

Sap. 3. a  
1. p. 1. b  
A wicked body holdeth moch of false lippes, & a dyssemblinge person geueth eare to a disceatfull tōge. Who so laugheth & poore to scorne, blasphemeth his maker: and he is glad of another mans hurte, shal not be unpunished. Childers children are a worshippe vnto the elders, and the fathers are the honō of the children. An eloquent speech becometh not a foole, a dyssemblinge mouth also testmeth not a prync.

Pro. 14. d  
Iob. 31. c  
Pro. 24. c  
A liberalite is a pricions stone vnto him that hath it, for where so ener he becometh, he prospereth. Who so couereth another mans offence, seketh loue: but he that discloseth the fault, setteth frendes at variannce. One reprofe only doth more good to him that hath vnderstōdinge, then an C. stripes vnto a foole. A sedicious person seketh myschefe, but a cruell messenger shal be sent agaynst him. It were better to come agaynst a she were robbed of hir whelpes, then agaynst a foole in his foolishnes. Who so rewardeth euell for good, the plage shal not departe frō his house. He that soweth discorde & strife, is like one that dyggeth vp a water broke: but an open enemy is like the water that breaketh out & renerth abroad. The LORDE hateth as well him that instigeth & vngodly, as him that condemneth the innocent. What helpeth it to geue a foole money in his hōde, where as he hath no mynde to bye wysdome? He is a frende that all waye loueth, and in aduersite a man shal knowe who is his brother. Who so promisseth by the hande, & is suertie for another, he is a foole. He that leueth strife, delyteth in synne: & who so setteth his doie to bye, seketh after a

1. reg. 24. c  
2. reg. 12. c

1. reg. 12. c

Pro. 6. a

11. b

fall. Who so hath a frowarde herte, openeth no good: and he that hath an ouerthowen tonge, shal fall in to myschefe. An vngodly body bryngeth himselfe in to sorowe, and a father of a foole can haue no ioye. A man herte maketh a lusty age, but a sorrowfull de dryeth vp & benes. The vngodly talaketh giftes out of the bosome, to waiste the waye of iudgment. Wysdome shyneth in the face of him that hath vnderstōdinge, but the eyes of the foolles wandreth thorow out all lōdes. A discrete sonne is a grese vnto his father, and heuynesse vnto his mother that bare him. A punnysh & innocent, and to synne & prynces geue true iudgment, are both euell. He is wise and discrete, & tempereth his wordes: and he is a mā of vnderstōdinge, & maketh moche of his spiete. See a very foole (when he blyndeth his tonge) is counted wyse, and to vnderstōdinge, when he shattereth his lippes.

The XVIII. Chapter.

Who so hath pleasure to sowe dyscord, picketh a quarell in euery thinge. A foole hath no delyte in vnderstōdinge, but only in those thinges wherewith he reioyseth. Where vngodlynes is, there is also dysdayne: & so there foloweth shame & dyschōr. The wordes of a mā are like depe waters, and the well of wysdome is like a full streame. It is not good to regarde & personne of the vngodly, as to paye backe & righteous in iudgment. A foole is pes are ever brawlinge, and his mouth vncketh vnto batayll. A foole's mouth is his owne destruction, and his lippes are a snare for his owne soule. The wordes of a slanderer are very woundes, and go thorow vnto the ynnest partes of the body. Who so is sleuthfull and slacke in his labō, is a brother of him that is a waister. The name of the LORDE is a stronge castell, & righteous flyeth vnto it, and shal be saved. But a rich mā's good are his stronge holde, yee he taketh them for an hie wall to ride aboute him. A frend cometh desiruous, and honō after leuynesse: & he that geueth sentence in a matter before he heare it, is a foole, and worthy to be condemned. A good stomacke dryneth awaye a man's disease, but when a spiete is vexed, who maye abyde it? A wyse herte labourerth for knowledge, and a prudent eare seketh vnderstōdinge. Liberalite bryngeth a man to honō & worshippe, & setteth him amonge greates. The righteous accuseth himselfe first of all yf his neghbō cometh, he shal fynde him. He that pacifieth & variannce, & parteth & migh asunder. The vnite of brethren is stronge

then a castell, and they that holde together are like the barre of a palace. A mans bely shalbe satisfied with the frute of his owne mouth, and with the increase of his lippes shal he be fylled. Death and life stonde in the power of the tonge, he that leueth it, shal enioye the frute therof. Who so fyndeth a wise synndeth a good thyng, & receauneth an wholsome benefite of the LORDE. The poore maketh supplicacion and prayeth meekly, but the riche geueth a rough answer. A frende that delyteth in loue, doth a man more frōshipe, and sticketh faster vnto him then a brother.

The XIX. Chapter.

A letter is the poore that lyueth godly, the blasphemour that is but a foole. Where no discrecion is, there the soule is not well: and who so is swift on fote, stumblith hastily. Foolishnesse maketh a man to go out of his waye, & then is his herte impatient agaynst the LORDE. Riches make many frendes, but the poore is forsake of his owne frendes. A false wytnesse shal not remayne unpunished, and he that speaketh lyes shal not escape. The multitude bryngeth vnto greates men, & euery man fauoureth him that geueth rewardes. As for the poore, he is hated amonge all his brethren: yee his owne frendes forsake him, & he that geueth credence vnto wordes, getteth nothynge. He that is wyse, loueth his owne soule: and who so hath vnderstōdinge, shal prosper. A false wytnesse shal not remayne unpunished, & he that speaketh lyes shal perishe. Delicate ease becometh not a foole, moch more vnseemly is it, a bonde man to haue & rule of prynces. A wyse man putteth of displeasure, & it is his honō to let some fautes passe.

The kynges dysfauōr is like & roaringe of a lyon, but his frōshipe is like the dewe vnto a gras. An vndiscrete sonne is & heuynesse of his father, & a bawlyng wife is like the topp of an house, where thorow it is ever droppynge. House & riches maye a mā haue by & heretage of his elders, but a discrete woman is the gifte of the LORDE. Slouthfulness bryngeth slepe, & an ydell soule shal suffer hunger. Who so kepeth the commaundment, kepeth his owne soule: but he that regardeth not his waye, shal dye. He that hath pitie vpon the poore, ledeyth vnto the LORDE: & loke what he layeth out, it shalbe payed him agayne. Chastite & some whyle there is hope, but let not & soule be moued to slaye hi. For greates wrath bryngeth harme, therfore let him go, and so mayest thou teach him more nurture.

geue eare vnto good counsell, & be content to be reformed, that thou mayest bewyse here after. There are many deuices in a mā's herte, neuertheles the counsell of the LORDE shal stōde. It is a mans worshippe to do good, & better it is to be a poore mā, then a dyssembler. The feare of the LORDE preserveth the life, yee it geueth plētousnes, without the visitaciō of any plage. A slouthfull body shuteth his honde in to his bosome, so yf he can not put it to his mouth. If thou synnest a sorrowful personne, the ignorant shal take better hede: & yf thou reprove one yf hath vnderstōdinge, he wil be & wyser. He that hurteyth his father or shuteth out his mother, is a shamefull & an vnworthy sonne. My sonne, heare nomore the doctrine yf leadeyth the awaye from the wordes of vnderstōdinge.

A false wytnesse laugheth iudgment to scorn, & the mouth of the vngodly eateth vp wickednes. Punyshmentes are ordened for the scomefull, and stripes for foolles backes.

The XX. Chapter.

One is a voluptuous thinge, & drōckenness causeth sedicion: who so delyteth in hecherin, shal neuer be wyse. The kyng ought to be feared as the roaringe of a lyon, who so prouoketh him vnto anger, offendeth agaynst his owne soule. It is a mans honoure to kepe himselfe from strife, but they yf haue pleasure in brawlinge, are foolles eueryone. A slouthfull body wyl not go to plowe for colde, therfore shal he go a begginge in sommer, and haue nothinge. Wyse counsell in the herte of man is like a water in the depe of the earth, but he that hath vnderstōdinge, bryngeth it forth. Many there be that are called good doers, but where shal one fynde a true faithfull mā? Who so ledeyth a godly and an innocent life, happie shal his children be, whom he leaueth behynde him.

A kyng that sitteth in iudgment, and loketh well aboute him, dryneth awaye all euell. Who can saye: my hert is cleane, I am innocent from synne? To vse two maner of weightes, or two maner of measures, both these are abhominable vnto the LORDE.

A childe is knowne by his conversacion, whether his workes be pure and right. As for the hearinge of the eare & the sight of the eye, the LORDE hath made the both. Delyte not thou in slepe, lest thou come vnto poverte: but opene thine eyes, & thou shalt haue bryd ynough. It is naught, It is naught (saye men) when they haue it, but when it is gone, they geue it a good worde.

Pro. 16. b

Pro. 26. b

Pro. 21. b

Ephe. 5. 1  
3. Ecl. 5. 1

Pro. 24. 1

Psal. 15

3

1. Ioh. 1. b



# Salomons Proverbes

## The xxi. Chap.

A mouth of understandinge is more worth  
then golde, many precious stones, and costly  
Jewels. Take his garment that is suertie  
for a stranger, and take a pledge of him for  
vnterone mans sake. Every man liketh the  
bread that is gotten with disceate, but at the  
last is mouth shalbe fylled with grauell.

Thow counsell the thinges that men  
deuise go forward: with discrecion ought  
warres to be taken in honde. Noble not  
with him that bewrayeth secretes, and is a  
flaunderer, and disceaueth with his lippes.  
Who so curseth his father and mother, his  
light shalbe put out in the myddest of darck  
nesse. The heretage that cometh to haif-  
tely at the first, shal not be praysed at the en-  
de. Saye not thou: I will recompence eu-  
ell, but put thy trust in the LORDE, and he shal  
defende thee. The LORDE abhorreth two ma-  
ner of weightes, and a false balace is an e-  
uell thinge. The LORDE ordieth euery mans  
goinges, for what is he, that vnderstandeth  
his owne wayes? It is a snare for a man  
to blaspheme that which is holy, and then to  
go aboute wth vowes. A wyse kynge destro-  
yeth the vngodly, and bryngeth the whele euer  
them. The lanterne of the LORDE is the birth  
of man, and goeth thorow all the inwarde par-  
tes of the body. Mercy and faithfulness pre-  
serue the kynge, and with louynge kyndnes his  
seate is holden vp. The strength of yonge  
men is their worshipec, and a gray heade, is an  
honour vnto the aged. Woundes dryue awaye  
euell, and so do stripes the inwarde partes of  
the body. The XXI. Chapter.

The kynge's hert is in the hande of the  
LORDE, like as are the ryuers of wa-  
ter: he maye turne it whither so euer  
he wyll. Every man thinketh his owne wa-  
ye to be right, but the LORDE iudgeth the her-  
tes. To do rightuousnesse and iudgment is  
more acceptable to the LORDE then sacrifice.

A presumptuous lorde, a proude stemacke,  
and the lanterne of the vngodly is synne. The  
deuises of one that is diligent, brynge plen-  
teousnes: but he that is vnadrysed, cometh vn-  
to pouerte. Who so hoordeth vp riches w-  
th disceatfulness of his tonge, he is a foole, and  
like vnto them that sette their owne death.

The robberies of the vngodly shalbe their  
owne destruccoon, for they wolde not do the  
thyng that was right. The wayes of the  
frowarde are straunge, but the workes of him  
that is cleane, are right. It is better to dwell  
in a corner vnder the house toppe, then with a  
braulinge woman in a wyde house.

The soule of the vngodly wyssheth euell,

and hath no pitie vpon his negheure.

When the scornfull is punyshed, the ig-  
norant take a better hede: and when a wyse  
man is warned, he wil receaue the more vnder-  
standinge. The rightuous enfourmeth  
the house of the vngodly, but the vngodly go-  
on still after their owne wickednesse. Who  
so stoppeth his eare at the cryng of the poore,  
he shal crie himself and not be herde. A  
prieny rewarde pacifieth displeasure, and a  
gifte in the bosome stillerth furiousnesse.

The iust delyteth in doynge the thyng  
that is right, but the workers of wickednesse  
abhorre the same. The man that wandreth  
out of the waye of wysdome, shal remayne  
in the congregacion of the deed. He that hath  
pleasure in banquettes, shal be a poore man.  
Who so delyteth in wyne and delicates, shal  
not be riche. The vngodly shalbe geuen  
for the rightuous, and the wicked for the iust.

It is better to dwell in a wyldernes, then  
with a chydng and an angrie woman. In  
a wyse mans house there is greatesse treas-  
ure and plenteousnesse, but a foolish body spen-  
deth vp all. Who so foloweth rightuous-  
nesse and mercy, fyndeth both life, rightuous-  
nesse and honore. A wyse man wynerth the  
cite of the mightie, and as for the strength  
they trust in, he bryngeth it downe. Who so  
keepeth his mouth and his tonge, the same ke-  
peth his soule from troubles. He that is prou-  
de and presumptuous, is called a scornfull man,  
which in wrath darre worke maliciously.

The voluptuousnesse of the slouthfull is  
his owne death, for his handes wyll not labo-  
re.

He coueteth and desyret all the daye lon-  
ge, but the rightuous is allwaye genynged  
keepeth nothyng backe. The sacrifice of  
the vngodly is abhominacion, for they offere  
the thinge that is gotten wth wickednes. A false  
wytnesse shal perishe, but he that wilbe content  
to heare, shal allwaye haue power to speake  
himself. An vngodly man goeth forth rash-  
ly, but the iust resourmeth his owne waye.

There is no wysdome, there is no vnder-  
standinge, there is no counsell agaynst the  
LORDE. The horse is prepared agaynst the  
daye of battayll, but the LORDE geueth  
the victory.

## The XXII. Chapter.

Good name is more worth then gre-  
te riches, and louynge fauour is better  
then syluer and golde. Whether rich  
or pouerte do mete vs, it cometh all of  
God. A wyse man seyth the plague and by-  
deth himself, but the foolish go on still and  
are punyshed. The ende of lowlynes and the

# Salomons Proverbes

## The xxiii. Chap. Fo. xliii.

fear of God, is riches, honore, prosperite and  
health. Speares and snares are in the waye of  
the frowarde, but he that wil kepe his soule, let  
himself fro such. If thou teachest a childe in  
his yowth what waye he shulde go, he shal  
not leaue it when he is olde. The rich rulerth  
the poore, and the borrower is seruaunt to the len-  
der. He that soweth wickednesse, shal reape so-  
we, and the rodde of his plage shal destroye  
him. A louynge eye shalbe blessed, for he  
geneth of his bred vnto the poore. Cast out the  
scornfull man, and so shal strife go out w-  
him, yee variaunce and flaunder shal cease.  
Who so delyteth to be of a cleane herte and of  
gracious lippes, the kynge shal be his frende.

The eyes of the LORDE preserue knowlege,  
but as for the wordes of the despyteful, he bryn-  
geth them to naught. The slouthfull body  
sayeth: there is a lyd wth out, I might be slay-  
ne in the streete. The mouth of an harlot is a  
depe pytt, wherein he falleth that the LORDE is  
angrie withall. Foolishnes sticketh in the  
herte of the lad, but the rodde of correccion driueth  
it awaye. Who so doth a poore man wronge  
to increase his owne riches, geneth (comely)  
vnto the rich, and at the last cometh to po-  
uerie himself. My sonne, lowe downe thine  
eare, and hearken vnto the wordes of wysdo-  
me, applye thy mynde vnto my doctrine: for it  
is a pleasaunt thinge yf thou kepe it in thine  
herte, and practise it in thy mouth: that thou  
mayest allwaye put thy trust in the LORDE.

Haue not I warned thee very oft with counsell  
and lerninge: I might shewe thee the treuth  
and that thou wth the verite mightest answe-  
re them that laye eny thinge agaynst thee? Se-  
thou robbe not the poore because he is weak,  
and oppresse not the simple in iudgment: for the  
LORDE himselfe wyll defende their cause, and  
do violence vnto them that haue used violence.

Make no frendshipe with an ancie wylfull  
man, and kepe no company wth the furious: lest  
thou lerne his wayes, and receaue hurte vnto  
thy soule. Be not thou one of them that bynde  
the hande vnto the pemyse, and are suertie for  
debt: for yf thou hast nothyng to paye, they  
shal take awaye thy bed from vnder thee.

Thou shalt not remene the lande marcke,  
which thy fore elders haue sett. Seist thou  
not, they which be diligent in their busines  
stande before the kynge, and not amonge the  
simple people?

## The XXIII. Chapter

When thou syttest at the table to ea-  
te wth a lorde, ordre thy selfe maner-  
ly wth the thinges that are set before thee.  
Measure thine appetite: and yf thou wilt

rule thine owne selfe, be not euer greedy of his  
meate, for meate begyleth and disceaueth.

Take not ouer greatesse trauaile and labo-  
re to be riche, beware of such a purpose. Why  
wilt thou set thine eye vpon the thinge, which  
sodenly vanissheth awaye? For riches make  
them selues wynges, and take their flight li-  
ke an eagle into the ayre. Eate not thou w-  
th enuyous, and desyre not his meate, for he  
hath a maruelous herte. He sayeth vnto thee:  
eate and drynke, where as his herte is not w-  
thee. See the morsels that thou hast eaten shal  
thou perbreake, and lese those swete wor-  
des. Tel nothyng in to the eares of a foole, for  
he wyll despyse the wysdome of thy wor-  
des. Remoue not the olde lande marcke, and co-  
me not within the felde of the fatherlesse: for  
he that delinereth them is mightie, euen he shal  
defende their cause agaynst the. Applie thi-  
ne herte vnto lernynge, and thine eare to the  
wordes of knowlege. Witholde not correc-  
cion from the childe, for yf thou beatest him w-  
the rodde, he shal not dye thereof. Thou syn-  
test him wth the rodde, but thou delyuerest his  
soule from hell. My sonne, yf thy herte recea-  
ue wysdome, my herte also shal reioyce: yee  
my reynes shalbe very glad, yf thy lippes spea-  
ke the thinge that is right. Let not thine herte  
be gelous to folowe synners, but kepe thee still  
in the feare of the LORDE all the daye longe:  
for the ende is not yet come, and thy pacien-  
ce abydinge shal not be in vayne. My sonne,  
ne eare and be wyse, so shal thine hert prospere  
in the waye. Kepe no company wth wyne be-  
bers and ryotous eaters of fleshy: for such as  
be dronckardes and ryotous, shal come to po-  
uerie, and he that is geuen to moch slepe, shal  
go wth a ragged cote. Gene eare vnto thy fa-  
ther that be at the, and despyse not thy mo-  
ther when she is olde. Labo-  
re for to get the treuth: sell not awaye wysdome, nourt  
vnto the vnderstandinge: for a righteous father is marue-  
lous glad of a wyse sonne, and delyteth in him so  
shal thy father be glad, and thy mother that  
bare the, shal reioyse. My sonne, geue me  
thyne herte, and let thine eyes haue pleasure  
in my wayes. For an whore is a depe grane,  
and an harlot is a narrow pytt. She lur-  
keth like a thefe, and those that be not awa-  
re she bygeth vnto her. Where is woe? whe-  
re is sorrow? where is strife? where is brawlyn-  
ge? where are woundes without cause? whe-  
re be reed eyes? Euen amonge those that be  
euer at the wyne, and seke out where the best  
is. Loke not thou vpon the wyne, how reed  
it is, and what a cold it geneth in the glasse.

It goeth downe softly, but at the last it by-  
eth



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teth like a serpent, and styngeth as an adder. So shall thine eyes lōke vnto straunge women, & thine herte shall muse vpon frowarde thinges. See thou shalt be as though thou slepte, in thy myddest of thy see, or vpon thy topp of the mast. They wounded me (saith thou) but it hath not hurte me, they smote me, but I felt it not. When I am wel wakened, I wil go to thy daynte agayne.

The XXIII. Chapter.

**N**ot thou gelous ouer wicked men, & desyre not thou to be amonge them. For their herte ymagineth to do hurte, & their lippes talke of myschese. Thow wysdome an house shall be buylded, & vnderstandinge it shall be set vp. Thow discrecion shall thy chambers be fylled wth all costely & pleasaunt riches. A wysdome is strōge, yee a mā of vnderstandinge is better, than he is mightie of strength. For with discrecion must warres be take in honde, and where as are many that can geue counsell, there is victory. Wysdome is an hie thinge, yee cūe to thy foole, for he darre not open his mouth in thy gate. He that ymagineth myschese, maye wel be called an vngacious personne. The thoughte of the foolish is synne, & he seemeth full is an abhominacion vnto me. If thou be ouersene & negligēt in tyme of nede, then is thy strength but small. Delyuer the & go vn to death, & are led awaie to be slaine, & be not negligēt therin. If thou wilt saye: I knewe not of it. Thyngest thou that he which made thy hertes, doth not cōsidre it? & he which regardeth thy soule, seith it not: Shall not he recōpence every man accordinge to his workes? My sonne, thou eatest hony & swete hony cōbe, because it is good & swete in thy mouth. When so shall thy knowledge of wysdome be vnto thy soule, as soone as thou hast gotten it. And there is good hope, yee thy hope shall not be in vayne. Laye no pryuy waite wickedly vpon thy house of thy rightuous, & disquiete not his restinge place. For a iust mā fallerth seuentymes, & ryseth vp agayne, but the vngodly fall in to wickednes. Reioyce not thou at the fall of thine enemye, and let not thine herte be glad when he stōmbleth.

Let thy LORD (when he seyth it) be angrie, & turne his wrath from him vnto the. Let not thy wrath & gelousy moue thee, to foolew & wicked and vngodly. And why? thy wicked hath nothinge to hope for, & thy candle of the vngodly shall be put out. My sonne, feare thou the LORD & thy kinge, & kepe no cōpany wth the flanderous: for their destruccō shall come suddenly, & who knoweth the fall of the both? These are also thy saynges of thy wysse.

## The xxv. Chap.

It is not good, to haue respecte of any personne in iudgment. He that saith to thy vngodly: thou art rightuous, him shall the people curse, yee thy cōmōtie shall abhorre him. But they that rebuke the vngodly shall be cōmended, & a riche blessinge shall come vpon the. He that teacheth him self to be well loued, that getteth a good answer. First make vp thy worke & is wth out, & loke well vnto thy which thou hast in thy felde, & the buylde thine house. Deny falsse wysnesse agaynst thy neyghbo, & hurte him not wth thy lippes. Saye not: I wil haue him, euē as he hath deale wth me, & wil reme de every mā accordinge to his dedes. I went by thy felde of thy slouthfull, & by thy wynde of the foolish mā. And lo, it was all couered wth nettels, & stode full of thistles, & thy stone wall was broke downe. This I sawe, & cōsidered it wel: I loke vpon it, & toke it for a warnyng. See slepe on still a litle, sleepe a litle, folde thine hōdes together yet a litle: so shall pouerte come vnto the as one that uayleth by thy waye, & necessitye like a wapned man.

The XXV. Chapter.

These also are Salomons proverbes, which the men of Ezechias kinge of Iuda gathered together. It is the honō of God to kepe a thinge secrete, but thy kinges honō is to search out a thinge. The heauen is hie, & earth is depe, and thy kinges hert is vnsearcheable. Take thy dresse from thy syluer, & there shall be a cleane vessell therof. Take awaye vngodlinesse fro thy thynges, & his seate shall be stablised wth rightuousnes. Put not forth thy self in thy presence of thy kinge, & please not in to thy place of greates men. Better it is that it be sayde vnto thee: come vp hither, then thou to be set downe in thy presence of thy prynces, when thou seyst wth thy eyes. Be not haistie to go to the lawe, lest happle thou ordre thy self so at thy last, that thy neyghbo put thee to shame. Handle thy matter wth thy neyghbo himself, & discover not another mans secrete: lest when men heare thereof, it turne to thy dishonō, & lest thine euell name do not cease. A worde spoken in due season, is like apples of golde in a syluer dyshe. The correccion of the wysse is to an obedient eare, a golden cheyne and a Jewell of golde. Like as the wynter coole in the harnest, so is a faithfull messaunger to him that sent him, & refresheth his masters mynde. Who so maketh greates boastes & getteth nothinge, is like cloudes & wynde without rayne. With patience maye a prynces be pacified, & wth a soft tonge maye rigorousnes be broke. If thou findest hony, eate so much as is sufficient for thee: lest thou be ouer full, & thou breake it out agayne. With a rawe & fowle

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thy neyghbours house, lest he be weery of the, and so abhorre the. Who so beareth falsse wysnesse agaynst his neyghbo, he is a veryspere, a swearde & a sharpe arowe. The hope of the vngodly in tyme of nede, is like a rotten roth and a slippery foote. Who so styngeth a songe to a wicked herte, clotheth him wth ragges in the colde, and poureth vyneger vpon chalker. If thine enemye hunger, feed him: if he thyrst, geue him drynke: for so shalt thou heape coales of fyre vpon his head, and the LORD shall rewarde the. The north wynde dryueth awaye the rayne, euē so doth an earnest sober countenance a backbiters tonge. It is better to syt in a corner vnder the rose, then to be a bawlyng woman in a wyde house. A good reporte out of a farre countre, is like colde water to a thyrstie soule. A righteous man fallynge downe before the vngodly, is like a troubled well and a springe that is destroyed. Like as it is not good to eate to moch hony, euē so he that wyll search out thy thynges, it shall be to heuyn for him. He that can not rule himself, is like a cite, which is broken downe, and hath no walles.

The XXVI. Chapter.

Like as snowe is not mete in sommer, ner rayne in harnest: euē so is worshipe vnseemly for a foole. Like as the byde and the swalowe take their flight and sle here and there, so the curse that is geuen in vayne, shall not lichte vpon a man. Vnto the horse belongeth a whyppe, to the Asse a bydle, and a rodde to the foolles backe. Geue not the foole an answer a fter his foolishnesse, lest thou become like vnto him: but make thy foole an answer to his foolishnesse, lest he be wyse in his owne cōceate. He is lame of his fete, yee droncken is he in vanite, that comitteth any thinge to a foole. Like as it is an vnseemly thinge to haue legges & yet to halce, euē so is a parable in thy foolles mouth. He that setteth a foole in hye dignite, & is euē as yf a mandyd cast a precions stone vpon thy galous. A parable in a foolles mouth, is like a thorne that pricketh a droncken man in the hande. A man of experience discerneth all thinges well, but who so hyereth a foole, hyereth soch one as wyl take no hede. Like as the dogg turneth agayne to his vomite, euē so a foole begynneth his foolishnesse agayne a fresh. If thou seyst a man that is wyse in his owne conceate, there is more hope in a foole then in hi. The slouthfull sayeth: there is a leopard in my waye, and a lyon in my myddest

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of the stretes. Like as the doer turneth aboute vpon the tresholde, euē so doth the slouthfull welter himself in his bedde. The slouthfull body thrusteth his hōde in to his bosome, and it greueth him to put it agayne to his mouth. The slogarde thinketh himself wysse, then vij. men that sytt and teach. Who so goeth by and medleth with other mens strife, he is like one that taketh a dogg by the eares. Like as one shutteth deadly arrowes and dartes out of a pryuy place, euē so doth a dyssembler with his neyghbo, and then sayeth he: Ioyd it but in spoite. Where no wodd is, there the fyre goeth out: and where the bachtyer is taken awaye, there the strife ceaseth. Coles kynde heate, and wodd & fyre: euē so doth a bawlyng fellowe steepe vpon variance. A flanderers wordes are like slattery, but they pearse & inwarde partes of thy body. Venymous lippes & a wicked herte, are like a potsherde couered wth syluer dyasse. An enemye dyssembleth with his lippes, and in the meane season he ymagineth myschese: but when he speaketh sayre, beleue him not, for there are seuen abhominacions in his herte. Who so kepeth euell will secretly to do hurte, his malyce shall be shewed before the whole congregacion. Who so dyggeth vp a pytt, shall fall therin: and he that wylteth a stone, shall stōmble vpon it hymselfe. A dyssemblinge tonge hateth one that rebuketh him, and a flateringe mouth worketh myschese.

The XXVII. Chapter.

Like not thy boost of tomorrow, for thou knowest not what maye happen todaye. Let another mā prayse the, & not thine owne mouth: yee other folles lippes, and not thine. The stone is heuy, and the sonde weyghtie: but a foolles wrath is heuyer then they both. Wrath is a cruell thinge, and furiousnesse is a very tempest: yee who is able to abyde enuy? An open rebuke is better, then a secrete loue. Faithfull are the woundes of a louer, but thy kysse of an enemye are disceatfull. He that is full, abhorreth an hony combe: but vnto him that is hōgric, euery sower thinge is swete. He that oft tymes flytteth, is like a byrde that forsaketh his nest. The herte is glad of a swete oyntment and sauoure, but a stomacke that can geue good counsell, reioysseth a mans neyghbo. Thyne owne frende and thy fathers frende se thou forsake not, but go not in to thy brothers house in tyme of thy trouble.

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Better is a frende at hōde, then a brother farre of. My sonne, be wyse, and thou shalt make me a glad herte: so that I shal make an swere vnto my rebukers. A wyse man seynge the plage wyl hyde himself, as for fooles they go on still, and suffer harme. Take his garment that is suertie for a straunger, & take a pledge of him for the vnkownemans sake. He that is to hastie to praise his negh boure aboue measure, shalbe taken as one & geueth him an euell reporte. A biarolyng woman and the rose of the house droppynge in a raynie daye, maye well be compared together. He that refrayneth her, refrayneth the wynde, and holdeth oyle fast in his hōde. Like as one yrd whettereth another, so doth one man comforte another. Who so kepeth his fyge tre, shal enioye the frutes therof: he that wayteth vpon his master, shal come to honoure. Like as in one water there appeare dyuerse faces, euē so dyuerse men haue dyuerse hertes. Like as hell & destruccions are neuer full, euē so the eyes of mē can neuer be satisfied. Syluer is tryed in the moulde, & golde in the fornace, & so is a man, whan he is openly praysed to his face. Though thou shuldest bray a foole w a pestell in a mortar like otomeell, yet wil not his foolishnesse go from him. Se y thou knowe the nombre of thy catell thy self, and loke well to thy flockes. For riches abyde not allwaye, & the crowne endureth not for euer. The hay groweth, & grasse cometh vp, & herbes are gathered in & mountaines. The lambes shal clothe the, & for the goates thou shalt haue money to y husbandry. Thou shalt haue goates mylke ynough to fede the, to vpholde thy husholde, & to susteyne thy maydens.

### The XXXVIII. Chapter.

**T**he vngodly flyeth no man chasyng him, but the righteous stendeth stiff as a lyon. Because of synne y londe doth oft chaunge hir pryncer: but thorow men of vnderstandinge & wysdome a realme endureth longe. One poore man oppressing another by violence, is like a contynual rayne that destroyeth y frute. They that forsake the lawe, prayse y vngodly: but soch as kepe the lawe, abhorre them. Wicked men discerne not the thinge y is right, but they that seke after the LORDE, discusse all thinges. A poore man ledynge a godly life, is better then the richethat goeth in frowarde wayes. Who so kepeth the lawe, is a childe of vnderstandinge: but he y fedeth ryotous men, shameth his father. Who so

increaseth his riches by vantage & wynginge, let him gather them to helpe the poore withall. He that turneth awaye his eare from hearinge y lawe, his prayer shalbe abhorred. Who so lederth y righteous into an euell waye, shal fall in to his owne pyne, but y iust shal haue the good in possession.

The rich man thynketh him self to be wyse, but the poore that hath vnderstandinge, can perceane him wel ynough. When righteous men are in prosperite, the doth honoure re floush: but when the vngodly come vp, y state of men chaungeth. He that hydeh his synnes, shal not prosper: but who so knowlegeth them and forsaketh them, shal haue mercy. Well is him that iudgeth all waye in awe: as for him that hardeneth his herte, he shal fall in to mischese. Like as a roaringe lyon and an hongrie beer, such is an vngodly pryncer ouer the poore people.

Where the pryncer is without vnderstandinge, there is greates oppression & wronge: but yf he be soch one as hateth couetynesse, he shal longe raigne. He that by violence sheddeth eny mans bloude, shal be a renagat vnto his graue, and no man shal be able to succor him. Who so leaderth a godly and an innocent life, shalbe safe: but he that geeth frowarde wayes, shal once haue a fall. He y tyllith his londe, shal haue plentyousnesse of bred: but he that foloweth yollnesse, shal haue pouerte ynough. A faithfull man is greatly to be commended, but he that maketh to moch haist for to be riche, shal not be vngiltie. To haue respecte of personnes in iudgment is not good: And why? he will do wronge, yee euē for a pece of bred. He that will be rich all to soone, hath an euell eye, and considereth not, that pouerte shal come vpon him. He that rebuketh a man, shal fynde more fauoure at y last, the he that flattereth him. Who so rebeth his father and mother, and sayeth it is no synne: the same is like vnto a motherer.

He that is of a proude stomacke, stretcheth vpon strife: but he that putteth his trust in y LORDE, shalbe well fedd. He that trusteth in his owne hert, is a foole: but he that dealeth wisely, shalbe safe. He that geueth vnto the poore, shal not wante: but he that turneth awaye his eyes from soch as be in neede, shal suffre greates pouerte himself.

Whan the vngodly are come vp, men are sayne to hyde them selues: but whe they perish, the righteous increase.

### The XXIX. Chapter.

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**T**hat is stiffnecked & wyll not be reformed, shal suddenly be destroyed & out eny helpe. Where y righteous haue the ouer hande, y people are in prosperite: but where the vngodly beareth rule, the re y people mourne. Who so loueth wysdome, maketh his father a glad man: but he y kepeth harlottes, spendeth awaye y he hath. With true iudgment y kynge setteth vp the londe, but yf he be a man y taketh giftes, he turneth it vpsyde downe. Who so flattereth his neghb, layeth a nette for his fete. The synne of y wicked is his owne snare, but y righteous shal be glad and reioyse. The righteous considreth the cause of the poore, but the vngodly regardeth no vnderstandinge. Wicked people brynge a cite in decaye, but wyse men set it vp agayne. As a wyse man go to lawe with a foole (whether he deale with him frendly or roughly) he getteth no rest. The blouderhyrtie hate the righteous, but the iust seke his soule. A foole poureth out his spirete alltogether, but a wyse man kepeth it in till afterwarde.

As a pryncer delyte in lyes, all his seruantes are vngodly. The poore and the lender mete together, the LORDE lighteneth both their eyes. The seate of the kynge y faithfully iudgeth the poore, shal continue sure for euermore. The rodde and correction mynistris wysdome, but yf a childe be not loked vnto, he bryngeth his mother to shame. When the vngodly come vp, wickednesse increaseth: but the righteous shal set their fall. Tortoure thy sonne with correction, and he shal comforte the, yee he shal do the good at thine hert. Where no prophet is, there the people perishe: but well is him that kepeth the lawe. A seruait wil not be the better for wordes, for though he vnderstonde, yet wil he not regarde them.

As thou seyst a man that is haistie to speake vnaduyced, thou mayest trust a foole more then him. He that delicately bryngeth vp his seruait from a childe, shal make him his master at length. An angrie man stretcheth vpon strife, and he that beareth euell wyll in his mynde, doth moch euell. After pryde cometh a fall, but a lowly spirete bryngeth greates worshippe. Who so kepeth company w a thefe, hateth his owne soule: he heareth blasphemies, & telleth it not forth.

He that feareth men, shal haue a fall: but who so putteth his trust in the LORDE, shal come to hono. Many there be that seke y prynces fauoure, but euery mans iudgment cometh from the LORDE.

The righteous abhorre the vngodly: but as for those that be in y right waye, y wicked hate them.

### The XXX. Chapter.

#### The wordes of Agur the sonne of Jake.

**T**he prophecie of a true faithfull man, A who God hath helped, whom God hath comforted & nourished. For though I am y leest of all, & haue no mas vnderstandinge (for I neuer lerned wysdome) yet haue I vnderstandinge & am wel enured in godly thinges. Who hath clymmed vp i to heauen? Who hath come downe from thence? Who hath holden y wynde fast in his hande? Who hath comprehended y waters in a garment? Who hath set all the endes of y world? What is his name, or his sonnes name? Canst thou tell? All the wordes of God are pure & cleane, for he is a shyld vnto all them, that put their trust in him. Put thou nothinge therfore vnto his wordes, lest he reprove the, and thou be founde as a liar.

Two thinges I requyre of the, that thou wilt not denye me before I dye. Remove from me vanite and lyes: geue me nether pouerte ner riches, only graunte me a necessary lyuynge. Lest yf I be to full, I denye y, & saye: what filowe is y LORDE? And lest I beinge constrained thorow pouerte, fall vnto swearinge, and forswere the name of my God.

Accuse not a seruait vnto his master, lest he speake euell of the also, and thou be hurte. He that bryngeth vp an euell reporte vpon the generacion of his father and mother, is not worthy to be commended.

The generacion that thynke them selues cleane, shal not be clensed from their fylthyneffe. There are people y haue a prenteloke, and cast vp their eye lyddes. This peoples tethe are swerdes, and with their chaste bones they consume and deuoure the symple of the earth, and the poore frem amonge mē.

This generacion (which is like an hois-leche) hath two daughters: y one is called, fetch hither the other, brynge hither.

There be thre thinges that are neuer satisfied, and the fourth saith neuer hoo. The hell, a womans wombe, and the earth hath neuer water ynough. As for fyre, it sayeth neuer: hoo. Who so laugheth his father to scoine, and setteth his mothers commaundement at naught: the rauenys pycke out his eyes in the valley, and deuoured be he of the yongle Aegles.

There be thre thinges to hye for me, and as for the fourth, it passeth my knowlege.



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The waye of an Aegle in y ayre, & waye of a serpent ouer y stone, & waye of a shippe in y see, & y waye of a mā w a yonge womā. Soch is the waye also of a wyse y breaketh wedlocke, which wyppeth hir mouth like as whā she hath eatē, & sayeth: As for me, I haue done no harme. Thowowthe thinges the earth is disquieted, & the fourth maye it not beare: Thowow a seruaūt y beareth rule, thowow a foole y hath greate riches, thowow an ydle houswife, & thowow an handmayden y is heyre to hir mastres. There be foure thinges in the earth, the which are very litle: but in wysdome they excede the wyse. The Emmettes are but a weake people, yet gather they their meate together in y harvest.

The conyes are but a feble folke, yet make they their couches amonge the rockes. The greshoppers haue not a gyde, yet go they forth together by heapes. The spyder laboureth w hir hādes, & y in y kynges palace.

There be thre thinges y go stiffly, but the goinge of the fourth is the goodliest of all. A Lyon which is kyng of bestes, & geueth place to no man: A cock ready to fight: A rāme: And a kyng y goeth forth w his people.

If thou be so foolish to magnifie y self, or medlest w eny soch thinge, the laye thine hāde vpon y mouth. Who so chyneth mylck, maketh butter: he that rubbeth his nose, maketh it blede, and he that causeth wrath, bryngeth forth strife.

### The XXXI. Chapter.

**T**hese are the wordes of Kyng Lamuel, & y lesson y his mother taught him. My sonne, thou sonne of my booby: O my deare beloued sonne, geue not ouer thy substaunce & mynde vnto women, which are the destruccioē of kynges. O Lamuel, geue kynges no wyne, geue kynges & prynces no stronge drynke: lest they beinge dronken forget the lawe, & regarde not y cause of the poore, & of all soch as be in aduersite. Geue stronge drynke vnto soch as are condemned to death, & wyne vnto those y mourne: that they maye drynke it, & forget their misery & aduersite. Be thou an aduocate & stonde in iudgment thyself, to speake for all soch as be dōme & sicourles. With y mouth defende y thinge y is lafull and right, and y cause of y poore and helpelesse.

**W**ho so fyndeth an honest faithful wo-

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mā, she is moch more worth the perles. The herte of hir husbāde maye safely trust in her, so that he shal haue no nede of spoyles.

She wil do him good & not euell all y dayes of hir life. She occupieth wollz slay, & laboreth gladly w hir handes. She is like a marchauntes shippe, that bryngeth hir vytayles from farre. She is vp in y night season, to prouyde meate for hir housholde, & foode for hir maydens. She considreth hē de, & byeth it, and w the frute of hir handes she planteth a vynyarde. She gyrdeth hir loynes with strength, and courageth hir armes. And yf she perceaue that hir houswifrie doth good, hir candle goeth not out by night. She layeth hir fyngers to the spyndle, & hir hande taketh holde of y rocke.

She openeth hir hande to y poore, yet she stretcheth forth hir hādes to soch as haue nede. She feareth not y the colde of wynter shal hurte hir house, for all hir housholde folkes are duple clothed. She maketh hir self fayre ornātes, hir clothinge is whyte sylke & purple. Hir husbāde is moch set by in y gates, whē he sytteth amonge y rulers of y londe. She maketh cloth of sylke & selleth it, and deliuereth a gyrdle vnto y marchaūt.

Strēgth and honoure is hir clothinge, & in the latter daye she shal reioyse. She openeth hir mouth with wysdome, & in hir tēge is the lawe of grace. She lokech wel to the wayes of hir housholde, & eateth not hir bred with ydilnes. Hir childien arise & call hir blessed, & hir husbāde maketh moch of her. Many daughters there be y gather riches together, but thou goest abouethē all.

As for faūd, it is disceatfull, and beutie is a vaynethinge: but a woman that feareth the LORDE, she is worthy to be pray-sed. Geue her of the frute of hir handes, and let hir owne workes praysē her in the gates.

The ende of the prouerbes of Salomon.

## Ecclesiastes.

What this boke conteyneth.

**Chap. I.** All thinges (yf amāwyl cōsidre them wel) are but vanite. Neuertheles amōge them all there is nothige weaker and more vntedfast, then man him self.

**Chap. II.** In this chapter (and in the other also) he maketh oft tymes mētion of the wordes and cōuersaciō of the vngodly: that by this meanes he maye the better cause men to despyse all creatures, in respecte of the onely everlastinge God.

**Chap. III.** Every thinge hath a tyme. There is no thige, but God hath put redyousnesse and tranayle in it, to exercise men with. all. What so euer a man enioyeth of his labour, the same is a gift of God, geuen to the intent that men shulde feare him.

**Chap. IIII.** A cōsideraciō of diuerse thinges. There is nothinge so excellent and hye, but yf it do not the duty and office where vnto it is ordered, it shalbe brought lowe.

**Chap. V.** Agaynst foolish and remerariōus vowes. Let no man maruaile that so moch euell is done, for the wicked are many. Agaynst the riche and agaynst riches.

**Chap. VI.** Agaynst those riche mē that dare not enioye their riches: how mad and foolish they be.

**Chap. VII.** No man knoweth what is for to come. How worthy a thige it is to haue a good name. The profit of wysdome.

**Chap. VIII.** Of the obediēce which men owe vnto God and to their heades. The lōge sufferance of God is not to be despised. It is not possible for eny mā, to cōprehende the wordes that be in the worlde.

**Chap. IX.** Like thinges happen vnto all men: therfore with myrth and thankfulness shulde men enioye the giftes of God. Wyssdome passeth all thinges.

**Chap. X. XI.** In these two chapters are many wysse and profitable sentences, wel worthy to be considered of euery man.

**Chap. XII.** In this chapter the preacher she weth his whole meanyng, as though he wolde saye: As for all the thinges that be vnder the Sonne (wher of I haue spoken) I haue cōsidered them, and proued them metely wel by experience. And this is the conclusion, that there is nothinge stedfast and durable but God himself, whō men ought to feare, and to haue his cōmaundementes before their eyes euen from their youth vp.

## The first. Chap. Ho. xlvij.

The first Chapter.

These are the wordes of the preacher, the sonne of Dauid, kyng of Ierusalem.



All is but vanite (saith y preacher) all is but playne vanite. For what els hath a mā, of all the labō y he taketh vnder the Sonne? One generaciō passeth awaye, another cometh, but the earth abyderh still. The Sonne aryseth, the Sonne goeth downe, & returneth to his place, y he maye there ryse vp agayne. The wynde goeth to warde y South, & fetcheth his cōpase aboute vnto the North, & so turneth in to himselfe agayne. All floudes runne in to the see, & yet the see is not fylled: for loke vnto what place the waters runne, thence they come agayne. All thinges are so harde, y no mā can expresse them. The eye is not satysfied w sight, the eare is not fylled w hearinge. The thinge y hath bene, cometh to passe agayne: & y thinge y hath bene done, is done agayne, there is no new thinge vnder the Sonne. Is there eny thinge, wherof it maye be sayde: lo, this is new? For it was lōge agoe in the tymes y haue bene before vs. The thinge y is past, is out of remēbraunce: Lūe so the thiges that are for to come, shal no more be thought vpo amōge the that come after. I myself y preacher, beyngē kyng of Irael & Ierusalem, applyed my mynde to seke cut & search for the knowlege of all thiges y are done vnder heaue.

Soch tranayle & labō hath God geue vnto y childē of mē, to exercise the seluestherē.

Thus I haue considered all the thinges that come to passe vnder the Sonne, & lo, they are all but vanite & vexaciō of mynde. The croked can not be mayde straight, & the sawtes cā not be nobred. I cōmoned w myne owne herte, sayēge: lo, I am come to a greate estate, and haue gottē more wysdome, the all they y haue bene before me in Ierusalem. Yee my hert had greate experience of wysdome & knowlege, for there vnto I applyed my mynde: y I might knowe what were wysdome & vnderstōdinge, what were errō & foolishnes. And I perceaued y this also was but a vexaciō of mynde: for where moch wysdome is, there is also greate tranayle & disquietnes: & y more knowlege a man hath, the more is his care.

The II. Chapter.

**T**he sayde I thus in my hert: Now go to, I wil take myne ease & haue good dayes. But lo, that was vanite also: in so moch that I sayde vnto laughter: thou art mad, and to myrth: what doest thou?

**T**he sayde I thus in my hert: Now go to, I wil take myne ease & haue good dayes. But lo, that was vanite also: in so moch that I sayde vnto laughter: thou art mad, and to myrth: what doest thou?



So I thought in my herte, to withdraue my flesh from wyne, to applye my mynde vnto wysdome, and to comprehend foolishnes vntill the tyme that (amonge all y<sup>e</sup> thinges which are vnder y<sup>e</sup> Sonne) I might see what were best for men to do, so longe as they lyue vnder heauen.

<sup>reg. 3.4</sup>  
<sup>6.7</sup> I made gorgious sayre woikes, I buyl ded me houses, and planted vynyardes: I made me orchardes and gardens of pleasure, and planted trees in them of all maner frutes. I made poles of water, to water y<sup>e</sup> grene and frutesfull trees withall. I bought seruautes and maydes, and had a greatcheue holde. As for catell and shepe, I had more substance of them, then all they y<sup>e</sup> were before me in Jerusalem. I gathered syluer and golde together, euen a treasure of kynges and lordes.

<sup>reg. 4.9</sup>  
**B** I prouided me syngers and womē which coude playe of instrumentes, to make me myrth and pastime. I gat me drynkyng cuppes also and glasses. (Shortly) I was greater and in more worshippe, then all my predecessors in Jerusalem. For wysdome remayned with me: and loke what so euer myne eyes desired, I let them haue it: and wherin so euer my herte desired or had any pleasure, I withhelde it not, so it. Thus my hert reioysed in all y<sup>e</sup> I dyd, and this I toke for the porcion of all my trauayle. But when I considered all the woikes y<sup>e</sup> my handes had wrought, and all the labours that I had taken therein: lo, all was but vanite and vexacion of mynde, and nothyng of any value vnder y<sup>e</sup> Sonne. Then turned I me to considere wysdome, erroure and foolishnesse (for what is he among men, that might be compared to me y<sup>e</sup> kyng in such woikes?) and I sawe, that wysdome excelleth foolishnesse, as farre as light doth darknesse. For a wyse man beareth his eyes aboute in his heade, but the foole geeth in the darknesse. I perceaued also that they both had one ende.

**C** Then thought I in my mynde: If it happen vnto the foole as it doth vnto me, what nedeth me then to labour any more for wysdome? So I confessed within my harte, that this also was but vanite. For the wyse are euer as litle in remembraunce as the foolish, and all the dayes for to come shalbe forgotten, yee the wyse man dyeth as well as y<sup>e</sup> foole. Thus begane I to be weery of my life, in so much that I coude awaye with nothyng that is done vnder the Sonne, for all was but vanite and vexacion of mynde: yee I was weery of all my labour, which I had taken

vnder the Sonne, because I shulde be sayne to leane them vnto another man, that cometh after me: for who knoweth, whether he shalbe a wyseman or a foole? And yet shal he be lord of all my labours, which I with soch wysdome haue taken vnder the Sonne. Is not this a vayne thinge?

So I turned me to refrayne my mynde from all soch trauayle, as I toke vnder the Sonne: for so much as a man shulde weery him self with wysdome, with vnderstandinge and opportunitie, and yet be sayne to leane his labours vnto another, y<sup>e</sup> neuer sweet for them. This is also a vayne thinge and a greate misery. For what getteth a mā of all y<sup>e</sup> labo<sup>r</sup> and trauayle of his mynde, y<sup>e</sup> he cateth vnder the Sonne, but heuynesse, sorrowe and quyetnes all y<sup>e</sup> dayes of his life? In so much that his herte can not rest in the night. Is not this also a vayne thinge? Is it not better then for a mā to eate and drynke, and his soule to be mery in his labour? Yee I sawe that this also was a gifte of God: for who maye eate, drynke, or lrynge any thinge to passe without him? And why? he geueth vnto mā, what it pleaseth him: whether it be wysdome, vnderstandinge, or gladnesse. But vnto the synner he geueth weerynes and sorrow, that he maye gather and heape together y<sup>e</sup> thinge, y<sup>e</sup> afterwarde shalbe geuen vnto him whom it pleaseth God. This is now a vayne thinge, yee a very disquietnesse and vexacion of mynde.

## The III. Chapter.

**E**very thinge hath a tyme, yee all that is vnder the heauen, hath is conuenient season. There is a tyme to be borne, and a tyme to dye. There is a tyme to plante, and a tyme to plucke vp the thinge, y<sup>e</sup> is planted: A tyme to slaye, and a tyme to make whole: A tyme to breake downe, and a tyme to buylde vp: A tyme to wepe, and a tyme to laugh: A tyme to mourne, and a tyme to danse: A tyme to cast awaye stones, and a tyme to gather stones together: A tyme to embrace, and a tyme to refrayne from embrace: A tyme to wyne, and a tyme to lese: A tyme to spare, and a tyme to spende: A tyme to cutt in peces, and a tyme to sowe together: A tyme to kepe sylence, and a tyme to speake: A tyme to loue, and a tyme to hate: A tyme of warre, and a tyme of peace.

What hath a mā els (that doth any thinge) but weerynesse and labour? For as touching the trauayle and carefullnesse which God hath geuen vnto mā, I see that he hath geuen it them, to be exercised in it. All this

hath he ordered maruelous goodly, to enery thinge his due tyme. He hath placed ignorance also in the hertes of men, y<sup>e</sup> they shuldenot fynde out y<sup>e</sup> grounde of his woikes, which he doth from y<sup>e</sup> beginninge to y<sup>e</sup> ende. So I perceaued, y<sup>e</sup> in these thinges there is nothyng better for a man, then to be merry to do well so longe as he lyueth. For all y<sup>e</sup> a man eateth and drynke, yee what so euer a mā enioyeth of all his labo<sup>r</sup>, y<sup>e</sup> same is a gifte of God. I considered also y<sup>e</sup> what so euer God doth, it continueth for euer, and y<sup>e</sup> no thinge can be put vnto it ner take from it: and y<sup>e</sup> God doth it to y<sup>e</sup> intent, y<sup>e</sup> men shulde feare him. The thinge y<sup>e</sup> hath bene, is now: and the thinge y<sup>e</sup> is for to come, hath bene afore tyme, for God restoreth agayne the thinge that was past. Moreover, I sawe vnder y<sup>e</sup> Sonne, vngodlynesse in the steade of iudgment, and iniquite in steade of rightuousnesse.

Then thought I in my mynde: God shal separate the righteous from the vngodly, and then shal be the tyme and iudgment of all counteys and woikes. I comoned w<sup>th</sup> myne owne herte also concerninge the chyldre of men: how God hath chosen them, and yet letteth the appeare, as though they were beastes: for it happeneth vnto men as it doth vnto beastes, and as the one dyeth, so dyeth y<sup>e</sup> other: yee they haue both one maner of birth, so y<sup>e</sup> (in this) a man hath no preemynence aboue a beest, but all are subdued vnto vanite. They go all vnto one place, for as they be all of dust, so shal they all turne vnto dust agayne.

Who knoweth the spere of man y<sup>e</sup> goeth upwarde, and the birth of the beest y<sup>e</sup> goeth downe in to the earth? Wherfore I perceaued, y<sup>e</sup> there is nothyng better for a man, then to be ioyfull in his labour, for that is his porcion. But who wil brynge him to see the thinge, that shal come after him?

## The IIII. Chapter.

**S**o I turned me, and considered all the violent wronge that is done vnder the Sonne: and beholde, the teares of such as were oppressed, and there was no man to comforte them, or that wolde deliuer and defende them from the violence of their oppressours. Wherfore I iudged those that are deed, to be more happie then such as be alyue: yee him that is yet vnbome to be better at ease then they both, because he seith not the miserable woikes that are done vnder the Sonne. Agayne, I sawe that all trauayle and diligence of labour was hated of euery man. This is also a vayne thinge, and a vexacion of mynde. The foole fol

deth his handes together, and eateth vp his owne flesh. One handfull (saith he) is better to rest, then both y<sup>e</sup> handes full with labo<sup>r</sup> and trauayle. Moreover, I turned me, and beholde yet another vanite vnder the Sonne. There is one man, no mo but himself alone, hauyng nether childe ner brother: yet is there no ende of his carefull trauayle, his eyes can not be satisfied with riches, (yet doth he not remembre himself, and saye:) For whom do I take soch trauayle? For whose pleasure do I thus consume awaye my lyfe? This is also a vayne and miserable thinge. Therfore two are better then one, for they maye well enioye the profit of their labour. If one of them fall, his companion helpe him vp agayne: But who is him, that is alone, for yf he fall, he hath not another to helpe him vp. Agayne, when two slepe together, they are warme: but how can a body be warme alone? One maye be overcome, but two maye make resistance: A thre folde cable is not lightly broken. A poore childe beyng wyse, is better then an olde kinge, that doth, and can not bewarre in tyme to come. Some one commeth out of prison, and is made a kyng: and another which is borne in the kyngdome, commeth vnto povertie. And I perceaued, y<sup>e</sup> all men lynyng vnder the Sonne, go w<sup>th</sup> the seconde childe, that commeth vp in the steade of the other. As for the people that haue bene before him, and that come after him, they are innumerable: yet is not their ioye the greater thowow him. This is also a vayne thinge and a vexacion of mynde. When thou comest in to the house of God, kepe thy foot, and drawe nye, that thou mayest heare: that is better then the offeringes of fooles, for they knowe not what euell they do.

## The V. Chapter.

**N**ot hastie with thy mouth, and let not thine hert speake any thinge rashly before God. For God is in heauen, and thou vpon earth, therfore let thy wordes be fewe. For wheremuch carefullnesse is, there are many dreames: and wheremany wordes are, there men maye heare fooles. If thou make a vowe vnto God, be not slacke to performe it. As for foolish vowes, he hath no pleasure in them. If thou promyse any thinge, paye it: for better it is that thou make no vowe, then that thou shuldest promise, and not paye. Use not thy mouth to cause y<sup>e</sup> flesh for to synne, y<sup>e</sup> thou saye not before the angell: my foolishnesse is in y<sup>e</sup> fault.

Gen. 41. b  
1. Re. 16. G  
3. Re. 12. C  
2. Par. 33. C  
4. Re. 25. A

1. Reg. 15. C

Deu. 22. D  
Baruc. 5. C



For the God wil be angrie at thy voyce, and destroye all thy workes of thine handes.

**Eccles. 4. 2** And why? where as are many dreames & many wordes, there are also dyuerse vanities: but loke & thou feare God. If thou seest the poore to be oppressed and wrongously dealt withall, so & equite & the right of the lawe is waisted in the londe: maruell not thou at such iudgment, for one greater may kepe touch with another, and the mightie helpe the selues together. The whole londe also with the felde and all that is therein, is in subieccion and bondage vnto & kinge.

**B** For that loueth money, wil neuer be satisfied with money: and who so delireth in riches, shal haue no profit therof. Is not this also a vayne thinge? Where as many riches are, there are many also that spende them awaye. And what pleasure more hath he that possesseth them, sauynge that he maye loke vpon them with his eyes? A labouring man slepeth sweetely, whether it be little or moch that he eateth: but the abundaunce of the riche wil not suffre him to slepe.

**Iob 20. 6**

Yet is there a soie plage, which I haue seene vnder the Sonne (namely) riches kepte to the hurte of him & hath them in possession.

**Iob 1. c**

For oft tyme they perishe with his great misery and trouble: and yf he haue a child, it getteth nothinge. Like as he came naked out of his mothers wombe, so goeth he thither agayne, and carrieth nothinge awaye with him of all his labour. This is a miserable plage, & he shal go awaye euen as he came. What helpeth it him then, & he hath labored in the wynde? All the daies of his life also must he eate in the darcke, with greate carefulnesse, sicknesse & sorow.

**Eccles. 2. d**

Therefore me thinke it a better and a fairer thinge, a man to eate and drynke, and to be refreshed of all his labour, & he taketh vnder the Sonne all the dayes of his life which God geueth him, for this is his porcion. For vnto whom so euer God geueth riches, goodes and power, he geueth it him to enioye it, to take it for his porcion, and to be refreshed of his labour: this is now the gifte of God. For he thinketh not moch how longe he shal lyue, for so moch as God fylleth his hert with gladnesse.

The VI. Chapter.

**A** Here is yet a plage vnder & Sonne, & it is a generall thinge amonge men: when God geueth a man riches, goodes & honoure, so that he wanteth nothinge of all that his herte can desire: and yet God geueth him not leue to enioye the same, but

another man spiedeth them. This is a vayne thinge & a miserable plage. If a man begett an hundred children, and lyue many yeares, so that his dayes are many in number, and yet cannot enioye his good, neither be buried: as for him I saye, that an vnrighly byrth is better then he. For he cometh to naught, & goeth his waye in to darcknes, and his name is forgotten. Moreover, he seyth not the Sonne, and knoweth of none: neither here ner there: Yee though he lyue two thousande yeares, yet hath he no good life. Come not all to one place? All the labour that a man taketh, is for himselfe, and yet his desire is neuer fylled after his mynde. For what hath the wyse more then the foole? What helpeth it the poore, that he knoweth to walke before the lyuynge? The sight of the eyes is better, then that the shulde so departe awaye. Howbeit this is also a vayne thinge and a disquietnesse of mynde. What is more excellent then man? yet can he not in the lawe get the victory of him that is mightier then he: A vayne thinge is it to cast out many wordes, but what hath a man els?

The VII. Chapter.

**F**or who knoweth what is good for man lyuynge, in & dayes of his vayne life, which is but a shadowe? Or who wil tell a man, what shal happen after him vnder the Sonne? A good name is more worth then a precious oymment, and the daye of death is better then & daye of byrth.

It is better to go in to an house of mourninge, then in to a bancket house. For the ende of all men, and he that is lyuynge, taketh it to herte. It is better to be silent then to laugh, for when the countenance is heavy, the herte is ioyfull. The herte of & wyse is in the mourninge house, but the herte of the foolish is in the house of myrth. It is better to geue eare to the chastenynge of a wyse man, then to heare the songe of foolles. For the laughinge of foolles is like & crackynge of thornes vnder a pott. And y is but a vayne thinge.

Who so doeth wronge, maketh a wyse man to go out of his witt, and destroyeth a gentle hert. The ende of a thinge is better then the begynnynge. The patient of sperte is better then the hie mynde. Be not haistely angrie in & mynde, for wrath teth in the bosome of a foole. Saye not thou: What is the cause that & dayes of & olde tyme were better, then they & be now? for that were no wyse question. Wyssdome

is better then riches, yee moch more worth then the eye sight. For wyssdome defendeth as well as moneye, and the excellent knowlege and wyssdome geueth life vnto him that hath it in possession. Considre the worke of God, how that no man can make the thinge straight, which he maketh croked. Use well the tyme of prosperite, and remembre the tyme of myssfortune: for God maketh the one by the other, so that a man can fynde nothinge els.

**E** These thinges also haue I considered in & tyme of vanite: & the iust man perissheth for his rightuousnes sake, & the vngodly liueth in his wickednesse. Therefore bethou nether to rightuous ner ouer wyse, & thou perissh not: be nether to vnrighuous also ner to foolish, lest thou die before thy tyme. It is good for the to take holde of this, & not to let & go out of thy hande. For he & feareth God shal escape them all.

Wyssdome geueth more corage vnto the wyse, then ten mightie men of the cite: for there is not one iust vpo earth, & doth good, & sinneth not. Take not hede vnto euery worde & is spoken, lest thou heare thy seruauant curse the: for thine & wne hert knoweth, that thou thy self also hast oft tymes spokē euell by other men. All these thinges haue I produced because of wyssdome: for I thought to be wyse, but she wente farther fro me then she was before, yee & so depe that I might not reach vnto her. I applied my mynde also vnto knowlege, and to sette out sciēce, wyssdome and vnderstandinge: to knowe the foolishnesse of the vngodly, and the erreure of dotinge foolles. And I founde, that a woman is bytterer then death: for she is a very angle, hir hert is a nett, and hir handes are cheynes. Who so please & God shal escape from her, but the synner wil be taken w her.

Beholde (sayeth & preacher) this haue I diligently searched out & pruned, & I might come by knowlege: which as yet I sette, and fynde it not. Amonge a thousande men I haue founde one, but not one woman amonge all. So, this onely haue I founde, that God made man iust & right, but they sette dyuerse subtilties, where as no man hath wyssdome & vnderstandinge, to geue answer there vnto.

The VIII. Chapter.

**W**ysdome maketh a mā face to shyne, but malice putteth it out of fauoure. Kepe the kynges commaundment (I warne the) & the oath & thou hast made vnto God. Be not haistie to go out of his sight, & se thou cōtinue in no euell thinge.

ge: for what so euer it pleaseth him, & doeth he. Like as when a kyng geueth a charge, his commaundment is mightie: Euen so who maye saye vnto him: what doest thou? Who so kepe the commaundment, shall fele no harme: but a wyse mans herte discerneth tyme and maner: For euery thinge wil haue opportunitie and iudgment, and this is the thinge that maketh men full of carefulnes & sorowe. And why? a man knoweth not what is for to come, for who wyll tell him? Neither is there eny mā & hath power ouer & spere, to kepe stil & spere, ner to haue eny power in the tyme of death: It is not he also that can make an ende of the batayll, ne ther maye vngodlynes deliuer him & medleth withall.

**Iob 5. Leui.**

All these thinges haue I considered, and applied my mynde vnto euery worke that is vnder the Sonne: how one man hath lordshipe vpon another to his owne harme. For I haue oft sene & vngodly brought to their graues, and fallen downe from the hye and glorious place: in so moch & they were forgotten in the cite, where they were had in so hye & greate reputacion. This is also a vayne thinge. Because now that euell workes are not haistely punyshed, the hert of man geueth him self ouer vnto wickednesse: But though an euell personne offende an hundred tymes, and haue a longe life: yet am I sure, that it shal go well with the that feare God, because they haue him before their eyes. Agayne, as for the vngodly, it shal not be well with him, nether shal he prologe his dayes: but euen as a shadowe, so shal he be that feareth not God.

**Psal. 2**

Yet is there a vanite vpon earth: There be iust men, vnto whom it happeneth, as though they had the workes of the vngodly: Agayne, there be vngodly, with whom it goeth as though they had the workes of & rightuous. This me thinke also a vaine thinge. Therefore I commende gladnesse, because a man hath no better thinge vnder the Sonne, then to eate and drynke, and to be mery: for that shal he haue of his labour all the daies of his life, which God geueth him vnder the Sonne. When I applied my mynde to tolerne wyssdome, and to knowe the trayle that is in the worlde (and that of such a fashion, & I suffred not myne eyes to slepe nether daye ner night) I vnderstode of all & workes of God, that it is not possible for a man, to attayne vnto & workes that are done vnder & Sonne: and though he bestowe his labour to sette them out, yet can he not



reach vnto the: yee though a wyse man wolde undertake to knowe them, yet might he not fynde them.

## The IX. Chapter.

**A**ll these thinges purposed I in my mynde to seke out. The righte- us and wyse yee and their workes al so are in the hande of God: and there is no man that knoweth ether the loue or hate of the thinge that he hath before him. It happeneth vnto one as vnto another: It goeth with the righte as with the vngodly: with the good & cleane as with the vncleane: with him that offereth as with him that offereth not like as it goeth with the vertuous, so goeth it also with the synner: As it happeneth vnto the periured, so happeneth it also vnto him that is a frayed to be man sworne. Amonge all thinges y come to passe vnder the Sonne, this is a misery, that it happeneth vnto all alyke. This is the cause also that the hertes of men are full of wickednesse, & madd foolishnesse is in their hertes as longe as they lyue, vntill they dye.

**B** And why? As longe as a man lyueth, he is careles: for a quyet dogg (saye they) is better the a deed lion: for they that be lyuynge, knowe y they shall dye: but they y be deed, knowe nothinge, nether deserue they eny more. For their memoriall is forgottē, so y they be nether loued, hated ner envoyed: nether haue they eny more parte in y worlde, in all y is done vnder the Sonne. So thou y waye then, eate thy bried with ioye, & drynke y wyne w gladnesse, for thy workes please God.

**C** Let thy garmentes be all waye whyte, & let y heade want no oyntment. Use thy self to lyue ioyfully w thy wife whom thou louest, all y daies of thy life (which is but vayne) y God hath geuen the vnder the Sonne, all y dayes of thy vanite: for y is thy porcion in this life, of all thy labors & trauayle y thou takest vnder the Sonne. What so euer thou takest in hande to do, that do with all thy power: for amonge the deed (where as thou goest vnto) there is nether worke, counsell, knowlege ner wysdome.

**E** So I turned me vnto other thinges vnder y Sonne, and I sawe, that in runnyng, it helpeth not to be swift in batayll, it helpeth not to be stronge: to sedynge, it helpeth not to be wyse: to riches, it helpeth not to be sure: to be had in fauoure, it helpeth not to be connyng: but that all lyeth in tyme & fortune. For a man knoweth not his tyme, but like as the fyshes are takē with the angle, and as the byrdes are catched w the snare: Euen

so are men taken in the perillous tyme, when it cometh sodenly vpon them.

This wysdome haue I sene also vnder y Sonne, & me thought it a greate thinge. There was a litle cite, & a fewme within it: so there came a greate kynge & beseged it, & made greate bulworkes agaynst it. And in the cite there was founde a poore man (but he was wyse) which w his wysdome delyuered the cite: yet was there no body, y had eny respecte vnto soch a symple man. Then sayde I: wysdome is better then strength. Neuertheles, a symple mans wysdome is despyed, & his wordes are not herde. A wise mans counsell that is folowed in sylence, is farre above the crienge of a captaine amonge fooles. For wysdome is better then harnesse: but one vnto thurst alone destroyeth moch good.

## The X. Chapter.

**L**ed flies y corruppe swete oymment & make it to styncke, are somthinge more worth then the wysdome & honors of a foole. A wyse mans hert is vpon the right hande, but a fooles hert is vpon the left. A dotinge foole thinketh, y eury mā doth as foolishly as himself. As a principall spere be geuen the to beare rule, be not negligēt the in thine office: for so shal grete wickednesse be put downe, as it were w a medecyne. Another plage is there, which I haue sene vnder the Sonne: namely, y ignorance y is comonly amonge prynces: in y a foole sytteth in greate dignite, & the rich are sett downe beneth: I se seruauntes ryde vpon horses, & prynces goynge vpon their feete as it were seruauntes. But he y byggeth vp a pytt, shal fall therin himself: & who so breaketh downe the hedge, a serpent shal bite him. Who so remoueth stones, shal haue trauayle with all: and he that heareth woth, shal be hurt therewith.

**W**hen an yron is blont, and y poynt not sharpened, it must be whett againe, and that with might: Euen so doth wysdome folowe diligence. A babler of his tounge is no better, then a serpent that styngeth without byssynge. The wordes out of a wyse mans mouth are gracious, but the lippes of a foole wil destroye himself. The begynnynge of his talkynge is foolishnes, and the last worde of his mouth is greate madnesse. A foole is so full of wordes, that a man can not tell what ende he wyll make: who wyl then warne him to make a conclusion? The labour of y foolish is grenous vnto the, while they knowe not how to go in to the cite.

**W**oe vnto the (O thou realme and londe) whose kynge is but a childe, and whose prynces are early at their banderettes. But well is the (O thou realme and londe) whose kynge is come of nobles, and whose prynces eate in due season, for strength and not for lust. Thowow slouthfulnesse the baltes fall downe, and thowow ydle hādes it rayneth in at the house. Meate maketh men to laugh, and wyne maketh them mery: but vnto money are all thinges obedient. Wysh the kynge no euill in y thought, and speake no hurte of y ryche in thy pryncy chambre: for a byrde of the ayre shal betraye thy voyce, and w hit fether shal he bewraye thy wordes.

## The XI. Chapter.

**E**nde thy vytayles ouer the waters, and so shalt thou fynde the after many yeares. Geue it awaye amonge seuen or eight, for thou knowest not what miste ryshal come vpo earth. When the cloudes are full, they poure out rayne vpon the earth. And when y tre falleth, (whether it be toward the south or north) in what place so euer it fall, there it lyeth. He that regardeth y wynde, shal not sowe: and he that hath respecte vnto the cloudes, shal not reape. Nowe like as thou knowest not the waye of the wynde, ner how y bones are fylled in a mothers wombe: Euen so thou knowest not the workes of God, which is the workemaster of all.

**C**ease not thou therfore with thy handes to sowe thy seede, whether it be in y morninge or in the euenynge: for thou knowest not whether this or that shal prosper, & yf they both take, it is the better. The light is sweet, & a pleasaunt thinge is it for the eyes to lōke vpon the Sonne. As a man lyue many yeares, and be glad in them all, let him remembre the dayes of darknesse, which shal be many: & when they come, all thinges shal be but vanite. Be glad then (O thou yonge man) in thy youth, and let thine hert be mery in thy yonge dayes: folowe the wayes of thine owne hert, and the lust of thine eyes: but be thou sure, that God shal bringe the in to iudgment for all these thinges.

## The XII. Chapter.

**R**emouew displeasure out of y hert, & remouew euill from thy body: for childehode and youth is but vanite. Re-

member thy mater in thy youth, or euer the dayes of aduersite come, and or the yeares drawe nye, when thou shalt saye: I haue no pleasure in them: before the Sonne, y light, y Moone and the starres be darkened, and or the cloudes turne agayne after the rayne: when the keepers of the house shal tremble, and when the stronge men shal bowe themselves: when the Myllers stonde still because they be so fewe, and when the sight of the wyndowes shal waue dymme: when the dores in the stretes shal be shutt, and when y voyce of the Myller shal be layed downe: when men shal ryse vp at the voyce of the byrde, and when all y daughters of musyck shal be brought lowe: when men shal feare in hye places, and be a frayd in the stretes: when the Almonde tre shal be despyed, the greshopper borne out, and when grete pouerte shal breake in: when man goeth to his longe home, and the mourners go aboute the stretes. Or euer the syluer lace be taken awaye, and or the golden benche be broken: Or the pott be broken at the well, & the whele vpon the Cisterne: Or dust be turnede agayne vnto earth from whence it came, and or the spiret retorne vnto God, which gaue it. All is but vanite (sayeth the preacher) all is but playne vanite.

**T**he same preacher was not wyse alone, but taught the people knowlege also: he gaue good hede, sought out the grounde and set forth many parables. His diligence was to fynde out acceptable wordes, right scripture, and the wordes of truthe. For the wordes of y wyse are like prickes and nales that go thorow, wherewith men are kepte together: for they are geuen of one shepherde onely. Therfore beware (my sonne) that aboute the se thou make the not many & innumerable bootes, nor take dyuerse doctrynes in hande, to weery thy body with all.

**L**et vs heare the conclusion of all thinges: Feare God, and kepe his comaundementes, for that toucheth all men: For God shal iudge all workes and secreete thinges, whether they be good or euill.

The ende of Ecclesiastes,  
called the Preacher.



# Salomons Balettes,

## Cantica Canticorum.

### The first Chapter.



**Q**hat thy mouth wolde geue me a kysse, for y brestes are more pleasaunt then wyne, & that because of the good and pleasaunt sauoure. Thy name is a swete smellynge oyntment; therfore do the maydens loue the: yee that same moueth me also to renne after the.

The kynge hath brought me into his preuy chambie. We wil be glad & reioyce in the, we thynke more of thy brestes then of wyne: well is them that loue the.

**I** am black (o ye daughters of Ierusalem) like as the tentes of the Cedarenes, and as the hanginges of Salomon: but yet am I faire & well fauoured withal. Maruell not at me y I am so black, & why? Sonne hath shyned vpon me. For whan my mothers childie had euell wil at me, they made me y keper of the vynyarde. Thus was I sayne to kepe a vynyarde, which was not myne owne.

Tell me (o thou whom my soule loneth) wherethou sedest, wherethou restest at the noone daye: lest I go wronge, and come vnto the flockes of thy companions.

As thou knowe not y self (o thou fayrest amonge women) tha go y waye forth after y foresteppes of the shepe, as though thou woldest fede y goates besyde y shepherdes tentes. There wil I tary for the (my loue) w myne hoost & with my charettes, which shal be no fewer then pharaos.

**T**hen shal thy chekes & thy neck be made fayre, & hanged w spages & goodly iuwels: a neck bande of golde wil we make y w syluer bottons. When the kynge syttert at the table, he shal smell my Nardus: for a bodell of Myre (o my beloued) lyeth betwixte my brestes. A cluster of grapes of Cypers, or of the vynyardes of Engaddi, art thou vnto me, O my beloued.

**O** how fayre art thou (my loue) how fayre art thou: thou hast dones eyes. O how fayre art thou (my beloued) how well fauored art thou: Oure bed is deckt with floures, & sylinges of oure house are of Cedre tre, & oure balkes of Cypressse.

## The ii. Chap.

### The II. Chapter.

**I** am the floure of the felde, and lyke of the valleys: as the rose amonge the thornes, so is my loue amonge the daughters.

Like as the aple tre amonge the trees of the wodd, so is my beloued amonge the sonnes. My delite is to sitt vnder his shadowe, for his frute is swete vnto my throte. He bryngeth me in to his wyne seller, and loneth me specially well. Refresh me w grapes, cosome me with apples, for I am sick of loue. His left hande lyeth vnder my heade, & his right hande embraeceth me.

**I** charge you (o ye daughters of Ierusalem) by the Roes & hyndes of the felde, y ye wake not vpon my loue ner touch her, till she be content herself.

We thynke I heare the voyce of my beloued: lo, there cometh he hoppinge vpon y mountaynes, and leapinge ouer the litle hilles. My beloued is like a Roe or a yong hart. Beholde, he stondeth behynde y wall, he loketh in at the wyndowe, & pepeth thorow the grate.

My beloued answered & sayde vnto me: O stode vpon my loue, my doue, my bentysfull, & come: for lo, the wynter is now past, the rayne is awaie & gone. The floures are come vpon in the felde, the twystinge tyme is come, the voyce of the turtle doue is herde in oure lande. The sygetre bryngeth forth hir figes, the vynes beare blossoms, and haue a good smell.

O stode vpon my loue, my bentysfull, and come (my doue) out of the caues of the rockes, out of the holes of the wall: O let me see thy countenance and heare thy voyce, for swete is thy voyce and fayre is thy face. Get vs the fores, yee the litle fores that burre y vynes, for oure vynes beare blossoms.

My loue is myne, and I am his, (which fedeth amonge the lylies) vntill the daye breake, and till the shadowes be gone. Come agayne preuely (o my beloued) like as a Roe or a yong hart vnto the mountaynes.

### The III. Chapter.

**I**n the night in my bedd, I sought him, whom my soule loneth: yee diligent ly sought I him; but I founde him not. I wil get vp (thought I) and go aboute the cite: vpon the market and in all y stretes will I seeke him whom my soule loneth, but whan I sought him, I founde him not. The watchmen that go aboute y cite, founde me. Sawe ye not him, whom my soule loneth?

## Salomons Balettes

So whan I was a litle past them, I founde him whom my soule loneth. I haue gotten holde vpon him, and wyl not let him go, till I brynge him into my mothers house, and in to hir chambie that bare me.

**I** charge you (o ye daughters of Ierusalem) by the Roes and hyndes of the felde, that ye wake not vpon my louener touch her, till she be content herself.

Who is this, that cometh out of y wylde, beset with pilers of smoke, as it were a smell of Myre, frankincense and all maner spices of the Apotecary?

Beholde, aboute Salomons bedsteadeth stande LX valeaunt men of the mightie in Irael. They holde swerdes euery one, & are opperte in warre. Euery man hath his swerde vpon his thee, because of feare in the night.

Kynge Salomon hath made himself a bedstead of the wodd of Libanus, the pilers are of syluer, the cowering of golde, & seate of purple, & grounde pleasauntly paved for the daughters of Ierusalem.

Go forth (o ye daughters of Sion) and beholde kynge Salomon in the crowne, wherewith his mother crowned him in the daye of his marriage, and in the daye of the gladnesse of his hert.

### The IIII. Chapter.

**O** how fayre art thou (my loue) how fayre art thou: thou hast dones eyes besyde that which lyeth hid within. Thy hayre lockes are like a flocke of shepe that be clippyd, which go first vpon from the washinge place: where euery one beareth two twyns, and not one vnfrutefull amonge them. Thy lippes are like a rose coloured rybende, thy wordes are lovely: thy chekes are like a peece of a pomgranate, besydes that which lyeth hid within. Thy neck is like the tower of David buylded with bulwoikes, wher vpon there haue a thousande sheldes, yee all the weapes of the gigantes. Thy two brestes are like two twyns of yonge roes, which fede amonge the lilies. O that I might go to the mountayne of Myre, and to the hyll of frankynsense: till the daye breake, and till the shadowes be past awaye. Thou art all fayre (o my loue) & no spot is there in the.

Come come from Libanus (o my spouse) come to me from Libanus: come soone the next waye from the toppe of Aman, from the toppe of Samir and Hermon, from the Lyons denmes and from the mountaynes of y leoparides. Thou hast wounded my hert (o my sister, my spouse) thou hast wounded my hert, with one of thine eyes, and with one

## The v. Chap. Ho. li.

cheyne of thy neck. O how fayre and lovely are thy brestes, my sister, my spouse: Thy brestes are more pleasaunt then wyne, and the smell of thy oyntmentes passeth all spices. Thy lippes (o my spouse) droppe as the hony combe, yee mylke and hony is vnder thy tongue, and the smell of thy garmentes is like the smell of frankynsense.

Thou art a well kepte garden (o my sister, my spouse) thou art a well kepte water sprynge, a sealed well. The frutes that sproute in the, are like a very paradysse of pograntes & swete frutes: as Cypressse, Nardus, Saffron, Calmus, and all the trees of Libanus: Myre, Aloes, and all the best spices. Thou art a well of gardens, a well of lynyng waters, which renne downe from Libanus. Vpon thou northwynde, come thou southwynde, and blowe vpon my gardē, that the smell therof maye be caried on euery syde: Yee that my beloued maye come in to my garden, & eate of the frutes and apples that growe therein.

### The V. Chapter.

**C**ome in to my garden o my sister, my spouse: I haue gathered my Myre & my spice. I wil eate my hony and my hony combe, I wil drynke my wyne & my mylke. Eate o (ye frenches) drynke and be mery, o ye belened.

As I was a slepe, & my hert wakynge, I herde the voyce of my beloued, whā he knocked. Open to me (sayde he) o my sister, my loue, my doue, my darlinge: for my heade is full of dew, and y lockes of my hayre are full of the night droppes.

I haue put off my cote, how ca I do it on agayne: I haue washed my fete, how shal I fyle them agayne: But whan my loue put in his hande at the hole, my hert was moued to warde him: so that I stode vp to open vnto my beloued. My handes dropped w Myre, & the Myre ranne downe my syngers vpon y lock. Neuerthelesse whā I had opened vnto my beloued, he was departed, and gone his waye.

Now like as afore tyme whan he spake, my hert coude no longer refrayne: Euen so now I sought hi, but I coude not fynde him: I cried vpon him, neuerthelesse he gaue me no answers. So the watchmen that wente aboute the cite, founde me, smote me, and wounded me: Yee they that kepte the walles, toke awaye my garment fro me. I charge you therfore (o ye daughters of Ierusalem) yf ye fynde my beloued, that ye tell him, how that I am sick for loue.

Who is thy loue aboue other louers. O thou



## Salomons Balettes.

sayest amonge women: Or, what can thy loue do, more then other lovers, that thou chargest vs so straitly?

As for my loue, he is whyte and reade coloured, a singuler personne amonge many thousandes: his heade is the most fyne golde, the lockes of his hayre are busshed, browne as the euenynge: his eyes are as the eyes of doves by the water brokes, washen with mylke, and remaynyng in a plenteous place: his chetes are like a garden bedd, where in the Apotecaries plate all maner of swete thinges: his lippes droppe as the floures of the most princypall Myrre, his handes are full of golde rynges and precious stones. His body is as the pure yuery, deckt ouer with Sapphyres: his legges are as the pilers of Marbell, sett vpon sockettes of golde: his face is as Libanus, and as the beuety of the Cedre trees: his throte is swete, yee he is altogether lovely. Soch one is my loue (o ye doughters of Jerusalem) soch one is my loue.

Whither is thy loue gone the (o thou sayest amonge women) whither is thy loue departed, that we maye seeke him with the?

### The VI. Chapter.

**A** lone is gone downe in to his garden, vnto a swete smellinge beddes, that he maye refresh himself in the garden, and gather floures. My loue is myne, and I am his, which sedeth amonge the lilies.

Then art pleasaunt (o my loue) even as loneliness itself, thou art sayre as Jerusalem, glorious as an armie of men with their banners (Turne awaye thine eyes fro me, for they make me to proude) Thy hayre lockes are like a flocke of goates vpon a mount of Galaad. Thy teth are like a flock of shepe that be clippyd, which go out of the washing place: where every one beareth two twyns, and not one infructfull amonge them. Thy chetes are like a pece of a pomgranate, besydes which lyeth hid within. There are thre score quenes, foure score concubynes, and yonge women without nombre. But one is my dowe, my derlyng. She is the onely beloued of hir mother, and deare vnto her that bare her. When the daughters sawe her, they sayde she was blessed: yee the quenes and concubines pray sed her. What is she this, that pepeth out as the moonyng: sayre as the Moone, excellent as the Sonne, glorious as an armie of men with their banners?

I wente downe in to the nutt garden, to see what grew by the brokes, to loke yf the vynyarde flourished, and yf the pomgranates

## The vii. Chap.

were shot forth. Then the charettes of my prince of my people made me sodenly ashyed. Turne againe, turne againe (O thou damite) turne agayne, turne agayne, that I maye loke vpon the.

### The VII. Chapter.

**W**hat pleasure haue ye more in Jerusalem, than when she damyeth amonge the men of warre? O how pleasaunt are thy treadinges with thy shoes, thou princys daughter: Thy chetes are like a sayre iewell, which is wrought by a cunningge workmaster: Thy navell is like a round goblett, which is neuer without drynke. Thy wombe is like an heape of wheate, set aboute with lilies: Thy two brestes are like two twyns of yonger ones: Thy neck is as it were a tower of yuery: Thyne eyes are like water poles in Zesebon, besyde the porte of Bathrabbim: Thy nose is like the tower of Libanus, which looketh towarde Damascan. That heade that stondeth vpon the is like Carmel: The hayre of thy heade is like thynges purple folden up in plates.

O how sayre and lovely art thou (my derlyng) in pleasures: Thy stature is like a date tre, and thy brestes like the grapes. I sayde: I wil clynime vp in to the date tre, and take holde of his braunches. Thy brestes also shalbe as the vyne grapes, the smell of thy nostrils like the smell of apples, and thy chete like the best wyne.

This shalbe pure and cleare for my loue, his lippes and teth shal haue their pleasure. There wil I turne me vnto my loue, and he shal turne him vnto me. O come on my loue, let vs go forth in to the felde, and take our lodginge in the vyllages. In the moonyng we wil ryse by tymes, and go se the vynyarde: yf it be spronge forth, yf the grapes be growne, and yf the pomgranates be shott out. There wil I geue the my brestes: There shal the Mandragoras geue their smell besyde our dore: There (o my loue) haue I kept vnto the all maner of frutes, both new and olde.

### The VIII. Chapter.

**W**hat I might fynde the without tyme, whom I loue as my brother: which suckte my mothers brestes: that thou woldest not be offended, yf I take the and brought the in to my mothers house: that thou mightest teach me, and that I might geue the drynke of spiced wyne and of the swete sappe of my pomgranates. His left hande lyeth vnder my heade, and his right hande embraçeth me.

## Salomons Balettes.

## The viii. Chap. Fo. lii.

then am I as one that hath founde fauoure in his sight.

Salomon had a vynyarde at Baal Hamon, this vynyarde deliuered he vnto the keper: y every one for the frute therof shulde geue him a thousande peces of syluer. But my vynyarde (o Salomon) geneth the a thousande, and two hundred to the keepers of the frute.

Thou that dwellest in the gardens, O let me heare thy voyce, that my companions maye hearken to the same. O

get the awaye (my loue) as a roo or a yonge hert vnto the swete smellinge mountaynes.

The ende of Salomons Balettes, called Cantica Canticorum.

Santes escaped in the payntinge of this parte.

Vpon the seconde leaf, the seconde syde, in the fyrte Chapter of Job, the letter A. Within the yoke an egg, rede, Within the yoke of an egg.

In the psalter.

Vpon the xxx. leaf, the seconde syde, in the cxxxvi. psalme, the seconde verset. Vpon the trees, rede, Vpon the wyllie trees.



*Elisabeth*



# All the Prophetes in Englishe.

Esay.  
Jeremy.  
Baruch.  
Ezechiel.  
Daniel.  
Oseas.  
Joel.  
Amos.  
Abdy.

Jonas.  
Micheas.  
Naum.  
Abacuc.  
Sophony.  
Aggeus.  
Zachary.  
Malachy.





# The Prophet Isay.

What Isay conteyneth.

- Chap. I. The prophet rebuketh the people of Israel, for their abominations.  
Chap. II. The callinge of the Zeithen.  
Chap. III. Punishment of God, specially for the pryde of women.  
Chap. IIII. Plages to come, wyth a promyse of the grace and conforte thow Christ.  
Chap. V. The longynge kyndnes of God towarde Israel, as for other people. Agayne, the vntanfullnes and vnfaithfulness of them.  
Chap. VI. The sendinge of Isay. The hardertes of the people.  
Chap. VII. He rebuketh the kynge, for beyng afraied of the vngodly kynges of the Zeithen, and because he put not his trust in God. He geneth him a toke of grace, which he recea.  
Chap. VIII. The people forsake (ueth not) God, & seke helpe at the Zeithen.  
Chap. IX. He putteth the in mynde of the mysery that is past of the comynge and kyng dome of Christ. Punishment for their pryde.  
Chap. X. Punishment of vnrightheous rulers. The conforte of Israel agaynst the pryde of the kynge of the Assyrians.  
Chap. XI. A prophete of Christ.  
Chap. XII. A thankesgeuynge of the faith.  
Chap. XIII. Punishment to co (full people) me vpon Babilon, by the persians & Medes.  
Chap. XIII. God will haue mercy on his people. He threteneth Palestina.  
Chap. XV. The plage of Moab.  
Chap. XVI. The veracion & feare of Moab.  
Chap. XVII. Punishment of Damascus & Siria.  
Chap. XVIII. The callinge of the Zeithen.  
Chap. XIX. XX. Plages vpon Egypte & Ethiopia.  
Chap. XXI. The punishment of Babilon, Dumma, and Arabia.  
Chap. XXII. The punishment vpon Ierusalem by Sennacherib Sobna is put downe, Eliachim commeth in his steade.  
Chap. XXIII. The punishment of Tyre, of all the cities by the see coast, and of the Isles.  
Chap. XXIII. Of the generall punishment of the whole earth vnto the ende of the worlde.  
Chap. XXV. A thankesgeuynge vnto God. The callinge of the Zeithen.  
Chap. XXVI. Men ought to trust onely in God.  
Chap. XXVII. The punishment of Lemathan. The goodnes of God. The deluyeraunce of Israel. The callinge of the Zeithen.  
Chap. XXVIII. The punishment of Ephraim. Of mens lawes of the stone in Sion.  
Chap. XXIX. Punishment vpon Ierusalem for mens lawes and doctrynes.  
Chap. XXX. Gods people are punished, for seking helpe at other then himself.  
Chap. XXXI. He calleth the people agayne to God, and promyseth them defence.  
Chap. XXXII. Health vnder the kynge of rightheousnes. He threteneth the carelesse cities.  
Chap. XXXIII. Punishment vpon the enemies of Gods people.  
Chap. XXXIII. Gods plage vpon the Zeithen.  
Chap. XXXV. A cofort, & secrete promyse concerninge the callinge of the Zeithen.

- Chap. XXXVI. Sennacherib the kynge of the Assyrians sendeth his hoost to besege Ierusalem.  
Chap. XXXVII. The prayer of Ezechias. God fortheth him by Isay. The angel of the LORD putteth the Assyrians hoost to shame.  
Chap. XXXVIII. Ezechias is deede sicke. God peth him vpon agayne. He thanketh God.  
Chap. XXXIX. The kynge of Babilon sendeth Embassitours vnto Ezechias, which sheweth them his treasure, & displeaseth God withall.  
Chap. XL. The deluyeraunce not onely of Israel out of the captiuite of Babilon, but of all faithfull also in Christ. The vanyte of man. The excellent power of God.  
Chap. XLI. God reasoneth with the Jewes & gentiles, & reprooueth the people of Israel for their vntanfullnes.  
Chap. XLII. The comynge & power of Christ. The praise of God. Punishment of the vngodly.  
Chap. XLIII. A prophete of the comynge of the Sauoure. He putteth them in mynde of the benefites past.  
Chap. XLIII. Vntanfullnes of the people. The vanyte of Idols or ymages. The madd foolishnes of those that make the, or worshipec them.  
Chap. XLV. The LORD onely is the true God.  
Chap. XLVI. Of the destruc (God of Israel) cion of ymages. The power of the true God.  
Chap. XLVII. Plages vpon proude Babilon.  
Chap. XLVIII. Agaynst the vanyte of ymages.  
Chap. XLIX. The comynge & office of Christ. Saluacio for the Jewes and for the gentiles.  
Chap. L. The Jewes refused, because they haue forsaken their maker, and go a whoringe with straunge goddes.  
Chap. LI. The mightie God hath euer done them good: yf they cleue to him, thereshal no body hurte them.  
Chap. LII. A promyse of Messias: He setteth vp the Jewes and Gentyles also to the comynge of him.  
Chap. LIII. He complayneth of the hardtes of the people, & testifieth clearly of Christ.  
Chap. LIII. One church of Jewes & Gentiles.  
Chap. LV. God calleth all men to his goodnes in Christ.  
Chap. LVI. How the church of Christ shal prepare hit self agaynst his comynge. A complaynte of false prophetes and rulers.  
Chap. LVII. He rebuketh the prophetes, rulers and the people, and promyseth mercy to all soch as wyl turne.  
Chap. LVIII. He putteth the prophetes in mynde of their office. What the true fait is.  
Chap. LIX. Why God heareth not the Jewes.  
Chap. LX. He calleth vnto all soch as feare God, that they wyl knowe his goodnes.  
Chap. LXI. The office of a prophet, fulfilled specially in Christ.  
Chap. LXII. The prophet maye not leaue of to crie, to warne, and to exorte, vntyll the light of grace arys in Sion.  
Chap. LXIII. An exortacion to receaue the Sauoure for to come.  
Chap. LXIII. He longeth fore for the comynge of the Sauoure, sheweth his power, & prayeth for the people.  
Chap. LXV. Of the forsakinge of the Jewes, and callinge of the Zeithen.  
Chap. LXVI. The outwarde ceremonies of the Jewes are refused: and here is shewed the true seruyce of God.

## The prophet Isay.



This is the prophesy of  
Isay the sonne of Amos, which he  
shewed vpon Iuda and Ieru  
salem: In the tyme of Osi  
as, Joathan, Ahas, and  
Ezechias kynges  
of Iuda.

The first Chapter.

**H**ear o heauen, herken o earth,  
for the LORD speaketh: I ha  
ue nourished & brought vp chil  
dren, and they are fallen awaye  
fro me. An ope knoweth his  
LORDE, and an Alse his masters scall, but  
Israel knoweth nothinge, my people hath  
no vnderstandinge. Alas for this synful peo  
ple, which are experte in blasphemies, a fra  
werde generacion, vnmatural children. They  
haue forsaken the LORD, they haue prou  
oked the holy one of Israel vnto anger, and  
are gone backward. Wherfore shulde ye be  
plaged eny more? For ye are euer fallinge a  
waye. The whole heade is sick, and the her  
te is very heuy. From the sole of the foote  
vnto the heade, there is no whole parte in  
all yo body: but all are woundes, botches,  
sores and strypes, which can nether be hel  
ped, bounde vp, molified, ner eased with eny  
oynment.

Your londe lieth waist, youre cities a  
re brent vp, youre enemies deuoure youre  
londe, and ye must be fayne to stonde, and lo  
ke vpon it: and it is desolate, as it were with  
enemies in a batell. Morouer yf daughter of  
Syon is left alone like a cotage in a vyny  
arde, like a watchouse in tyme of warre, like  
a beseged cite. And excepte the LORD of  
hostes had left us a few alyue: we shulde ha  
ue bene as Sodoma, & like vnto Gomorra.

Heare the worde of the LORD ye ty  
rauntes of Sodoma: and herken vnto the  
lawe of oure God, thou people of Gomorra.  
Why offere ye so many sacrifices vnto me? I  
am discontent for the brent offringes of we

## The i. Chap. Ho. ii.

thers, and with yf fatnesse of sedbeastes. I  
haue no pleasure in the bloude of bullockes,  
lambes and gootes. When ye apeare before  
me, who requyretch you to treade within my  
porches? Offre me no mo oblacions, for it is  
but lost labour. I abhoire youre incense. I  
maye not awaye with youre newmoones,  
your Sabbathes and solempne dayes. Your  
re fastinges are also in vayne. I hate youre  
new holy dayes and fastinges, euen fro my  
very harte. They make me weery, I can not  
abyde them. Though ye holde out yo hon  
des, yet turne I myne eyes from you. And  
though ye make many prayers, yet heare I  
nothinge at all, for youre hondes are full of  
bloude.

Wash you, make you clene, put awaye yo  
euell thoughtes out of my sight, cease from  
doinge of euell and violence. Lerne to do  
right, applie youre selues to equyte, deluy  
er the oppressed, helpe the fatherlesse to his  
right, let the wydowes complaynte come be  
fore you. Now go to (saith the LORD) we  
wil talke together. Is it not so? Though  
youre synnes be as read as scarlet, shal they  
not be whyter then snowe? And though  
they were like purple, shal they not be like  
whyte well? Is it not so? Yf ye belouynge &  
obedient, ye shal enioye the best thinge that  
groweth in the londe. But yf ye be obstina  
te and rebellious, ye shalbe denoured with  
the swerde: so: thus the LORD hath pro  
mised with his owne mouth.

How happeneth it then that the right  
uous cite (which was full of equite) is beco  
me vnfaithfull as an whore: rightheousnes  
dwelt in it, but now murther. Thy Siluer  
is turned to drosse, and thy wyne myrre w  
water. Thy princes are traytours and com  
panyons of theues. They loue giftes altoge  
ther, and solowre rewardes. As for the fa  
therles, they halpe him not to his right, ne  
ther wil they let the wydowes causes come  
before them. Therfore speaketh the LORD  
God of hostes the mighty one of Israel: Ah  
I must ease me of myne enemies, and a ven  
ge me vpon the. And therfore shal I laye my  
honde vpon the, and burne out thy drosse  
from the fynest and purest, and put out all  
thy leade, & set thy iudges agayne as they  
were somtyme, and thy Senatours as they  
were from yf begynnynge. Then shalt thou  
be called the rightheous cite, the faithful ci  
tie. But Sion shalbe redeemed with equyte,  
and hyr captiuite with rightheousnesse. For  
the transgressours and vngodly, and soch as

Here. 6. e  
Amos. 5. b  
Mich. 6. b

Esa. 58. a

Zach. 7. b  
Mat. 6. b  
Esa. 59. a

C  
Iere. 7. a  
and 21. a  
and 22. a

Deut. 11. b  
Leuit. 26. d  
deut. 28. d

Pro. 25. a  
Eze. 23. b

Iere. 5. g

Zach. 4. a



## The prophet Esay.

are become unfaithfull vnto the LORDE, must all together be utterly destroyed.

And excepte ye be ashamed of the oke-trees wherin ye haue so delited, and of the gardes that ye haue chosen: ye shalbe as an oke whose leaues are fallen awaye, and as a garden that hath no moystnesse. And as for the glory of these thinges, it shalbe turned to due strawe, and he that made them to a sparke. And they shal both burne together, so that no man shalbe able to quench them.

The seconde Chapter.

**W**orouer this is the worde that was epe-  
ned vnto Esaye the sonne of Amos, vpon  
Juda and Jerusalem. It will be also  
in processe of tyme: That the hill where the  
house of the LORDE is buylded, shal be y  
chese amonge hilles, and exalted aboue all li-  
le hilles. And al heith shal prease vnto him  
and the multitude of people shal go vnto  
him, speakinge thus one to another: vp, let  
us go to the hill of the LORDE, and to the  
house of y God of Jacob: y he maye shewe  
us his waye, and y we maye walke in his  
pathes. For y lawe shal come out of Syon,  
and the worde of God from Jerusalem, and  
shal geue sentence amonge the heithen, and  
shal reforme the multitude of people: So  
that they shal breake their swerdes and spea-  
res, to make scythes, cycles, and sawes therof.

From that tyme forth shal not one peo-  
ple lift vp wapen agaynst another, nether  
shal they lerne to fight from thensforth. It  
is to the that I crie (o house of Jacob) vp,  
let us walke in the light of the LORDE. But  
thou art scatred abroad with thy people (o  
house of Jacob) for ye go farre beyonde yo  
fathers, whether it be in Sorcerers whem  
ye haue as the phylistynes had) or in calkers  
of mens byrthes, wherof ye haue to ma-  
ny. As soone as youre londe was ful of syl-  
uer and golde, and no ende of youre trea-  
sure: so soone as youre londe was ful of stron-  
ge horses and no ende of youre charrettes:  
Inmediatly was it ful of Idols also, euen  
workes of youre owne hondes, which ye you  
re selues haue facioned, and youre fyngers  
haue made. There kneleth the man, there fal-  
leth the man downe before them, so y thou  
canst not bunge him awaye from thence.

And therfore get y soone in to some rock,  
and hyde the in the grounde from the sight  
of the fearful iudge, and from y glory of his  
Magesstie. Which casteth downe y high lo-  
kes of presumptuous personnes, and bryn-  
geth lowe the pryde of mā, and he only shal

## The iij. Chap.

be exalted in y daye. For the daye of y LOR-  
DE of hostes shal go ouer all pryde, and pre-  
sumptio, vpon all thē that exalte the selues, and  
shal bunge them all downe: vpon all high  
stoute Cedie trees of Libanus, and vpon all  
the okes of Basan, vpon all high hilles, and  
vpon all stoute mountaynes, vpon all cossy  
towres, and vpon all stronge walles, vpon  
all shippes of the see, and vpon euery thinge  
y is glorious and pleasant to lōke vpon.

And it shal bunge downe the pryde of  
man, and laye mans presumptuousnesse full  
lowe, and the LORDE shal only haue the vic-  
tory in that daye. But the Idols shal utterly  
be rotted out. Men shal crepe in to holes of  
stone, and in to canes of the earth, from the  
sight of the fearful iudge, and from the glo-  
ry of his magesstie: what tyme as he shal ma-  
ke him vp to shake the earth. Then, the shal  
ma cast awaye his goddes of syluer and gol-  
de (which he neuertheles had made to ho-  
noure the) vnto Molles and Baetes: the  
he maye the better crepe in to the canes and  
rockes, and in to the cliffes of hard stones,  
from y sight of the fearful iudge and from  
the glory of his Magesstie.

The thirde Chapter.

**E**very man can eschue a persone moued in  
Langer, for what doth he wysely? Euen so  
shal y LORDE of hostes take awaye fro y  
rusale z Juda, all possessiōs z power, all me-  
at and dunke, y captaigne and the souldier,  
y iudge and the prophete, the wyse and the  
aged mā, the worshipful of siftrie yeare old,  
and the honorable: the Senatours, and mā  
of vnderstandinge: the masters of craftes  
and oratours. And I shal geue you childen  
to be youre prynces (saith the LORDE) and  
babes shal haue the rule of you. One shal  
euer be doinge violence and wronge to an-  
ther. The boye shal presume agaynst the el-  
der, and the vyle persone agaynst the hono-  
rable. Yee one shal take a frende of his own  
kynred by y bosme, and saye: thou hast do-  
ne this thinge, thou shalt be oure heade, for thou  
mayest kepe us from this fall and perell.

Then shal he sweare and saye: I can not  
helpe you. Morouer, there is nether meaner  
clothinge in my house, make me no reuer-  
ler of the people. For Jerusalem and Juda  
must decaye, because that both their wor-  
des and counsels are agaynst the LORDE:  
they prouoke the presence of his magesstie  
to anger. The chaunginge of their coun-  
saunce bewrayeth them, yee they declare  
their owne synnes themselves, as the

## The prophet Esay.

mites, z hyde the not. Wo be vnto their son-  
les, for they shalbe heuely rewarded. Then  
shal they saye: O happy are the godly, for  
they maye enioye the frutes of their studies.  
But wo be to y vngodly and vnrightrous  
for they shalbe rewarded after their wor-  
tes. O my people, rybaudes oppresse y, and  
women haue rule of the.

O my people, thy leders beceane the, and  
trade out the waye of thy footsteppes.  
The LORDE is here to comon of the matter,  
and stonde to geue iudgment with the  
people. The LORDE shal come forth to rea-  
son with the Senatours and prynces of his  
people, and shal saye thus vnto them: It is  
ye that haue burnt vp my vnyearde, the  
robbery of the poore is in youre house. Wher-  
fore do ye oppresse my people, and marre y  
faces of the innocentes? thus shal the God  
of hostes reuyle them.

Morouer thus saith y LORDE: Seinge  
the daughters of Sion are become so prou-  
de, and come in with stretched out neckes,  
and with vayne wanton eyes: seinge they  
come in trippinge so nycely with their feet:  
Therfore shal the LORDE shane the heades  
of the daughters of Sion, and make their  
bawie bare in that daye. In that daye shal  
the LORDE take awaye the gorgeousnes of  
their apparel, and spanges, cheynes, partlet-  
tes, and colares, braceletes and hoores, y  
goodly floured, wyde and broderd raymēt,  
busshes and headbandes, rynges and gar-  
landes, holy daye clothes and vales, kerch-  
ues and pynnes, glasses and smockes, bonet-  
tes and raches.

And in steade of good smell there shalbe  
stynck amonge them. And for their gyddles  
there shalbe lowse bondes. And for wellet  
haye there shalbe baldnesse. In steade of a  
stomacher, a sack cloth, and for their bewty  
wythrednesse and sonneburnyng. Their  
husbondes and their mightie men shal pe-  
rish with the swerde in batell.

The fourth Chapter.

**I**t that tyme shal their gates mourne  
and complayne, and they shal sit as de-  
solate folck vpon the earth. Then shal se-  
uen wyues take holde of one man, and saye:  
we will laye all oure meat and cloothinge  
together in comon, only that we maye be  
called thy wyues, and that this shamefull  
reprose maye be take from us. After that ty-  
me shal the braunch of y LORDE be bentiful  
and mightie, and y frute of the earth shal-  
be saye and pleasant for those Israelites  
that shal spunge therof. Then shal the

## The v. Chap. Fo. iij.

remnant in Sion and the remnant at  
Jerusalem be called holy: namely all soch  
as are witten amonge the luynges at Je-  
rusalem: what tyme as the LORDE shal  
wash awaye the desolacion of the dough-  
ters of Sion, and poure the bloude out from  
Jerusalem, w y wynde of his smoke and fyre.

Morouer vpon all the dwellinges of the  
hill of Sion and vpon their whole congre-  
gacion, shal the LORDE proude a cloude  
and smoke by daye, and the shynynge of a  
flammyng fyre by night, for all their glory  
shalbe preserved. And Jerusalem shal be a  
tabernacle for a shadowe because of hete in  
the daye tyme, a place and refuge where a  
man maye kepe him for wether and rayne.

The V. Chapter

**W**ell than, I will synge my belo-  
ued frende a songe of his vnyearde. My  
beloued frende hath a vnyearde in  
a very frutefull plenteous grounde. This  
he hedged, this he walled rounde aboute,  
and planted it with goodly grapes. In  
the myddest of it buylded he a towre, and  
made a wyne presse therein. And afterwarde  
when he looked y it shulde bunge him gra-  
pes, it brought forth thornes. I shewe you  
now my cause (o ye Citysens of Jerusalem  
and whole Juda:) Judge I praye you bet-  
wixte me: and my wynegarding. What  
more coude haue bene done for it, that I ha-  
ue not done? Wherfore then hath it geuen  
thornes, where I looked to haue had grapes  
of it?

Well, I shall tell you how I will do w  
my vnyearde: I will take the hedge from  
it, that it maye perish, and breake downe y  
wall, that it maye be troden vnder fore. I  
will laye it waist, that it shal nether be  
twysed nor cut, but beare thornes and bie-  
ares. I wil also forbyd y cloude, that they  
shal not rayne vpon it. As for the vnyar-  
de of the LORDE of hostes it is the house of  
Israel, and whole Juda his sayre plantin-  
ge. Of these he looked forequyte, but se there  
is wronge: for rightuousnesse, lo, It is but  
misyry.

Wo to you that ioyne one house to ano-  
ther, and bunge one londe so nigh vnto ano-  
ther, till ye can get no more grounde. Wil ye  
dwell vpon the earth alone? The LORDE of  
hostes rowneth me thus in myne eares: shal  
not many greater and more gorgeous hou-  
ses be so waist, that no man shal dwell in  
the? And ten akers of vynes shal geue but  
a Quarte, and xxx. bushels of sedge shal geue  
but thre.



## The prophet Esay.

Wo be vnto them that ryse vp early to vse them selues in diontyennes, and yet at night are more superfluous with wyne. In whose companies are harpes and lutes, tabrettes and pipes, and wyne. But they regard not the worke of the LORDE, and consider not the operaciō of his hondes. Therefore cometh my folck also in captiuyte, because they haue no vnderstandyng. Their glory shalbe mytte with hūger, and their pryde shalbe marred for thurst. Therefore gaperth hel, and openeth hyr mouth marvelous wyde: that pryde, boostinge and wisdom, with such as reioyse therein, maye descende in to it.

Thus shal man haue a fall, he shalbe brought lowe, and the high lokes of the proude layde downe. But the LORDE of hostes, y holy God: shalbe exalted and vntouched, when he shal declare his equityte and rightuousnesse after this maner. Then shal y lambs cate their apoynted feder, and shal fede plenteously in the mountaynes. Wo vnto vayne persones, that drawe wickednes vnto the, as it were with a corde: and synne, as it were with a cart rope. Which vse to speake on this maner: let him make haist now, and go forth w his worke, that we maye se it. Let the counceill of y holy one of Israel come, and drawe me, y we maye knowe it.

Wo vnto them that call euil good, and good euil: which make darcknes light, and light darcknesse, y make sower swete, and swete sower. Wo vnto them that are wise in their owne sight, and thinke them selues to haue vnderstandyng. Wo vnto them, y are counyngte men to suppe out wyne, and experte to set vp dycknesse. These gyue sentence with the vngodly for rewardes, but condemne the iust cause of the rightuous.

Therefore, like as fyre licketh vp the strawe, and as the flame cōsumeth the stubble: Euen so (when their root is ful) their blossom shal vanishe awaye like dust or smoke for they despyse the lawe of the LORDE of hostes, and blasphemie the worde of the holy maker of Israel.

Therefore is the wrath of the LORDE kindled also agaynst his people, and he shal keth his honde at them: yee he shal smyte so, that the hilles shal tremble. And their carcasses shal lye in the open stretes, like myre. After all this, the wrath of God shal not cease, but he shal stretch his hōde wyder. And he shal gyue a tokē vnto a straunge people, and call vnto them in a farr

## The vi. Chap.

countrie: and beholde, they shal come hastily with spede. There is not one saynt nor feble amonge them, no not a slogisly nor sleepy parson. There shal not one of them put of the gyrdle from his loynes, nor lose the lacher of his shue. Their arrows are sharpe, and their bowes bent. Their horse hoes are like flynt, and their cartwheles like a stormy wynde. Their crie is as it were of a lyon, and the roaringe of them like lyons helpes. They shal roare, and hatch vp the praye, and no man shal recover it or get it from the. In that daye they shal be so scarce vpon them, as the see. And yee like vnto the londe, beholde, it shalbe all darcknesse and sorowe. Yee loke to be anen: beholde, it shalbe darck with careful desperation.

### The vii Chapter.

In the same yere y kynge Oshas dyed, y Iane the LORDE sittynge vpon an high and gloriouse seate, and his trayne fylled y palace. From aboue flakred the Seraphims, a herof every one had sex wynges. With twayne ech couered his face, w twayne his fete, and with twayne dyd he flye. They cried also ech one to other on this maner: holy, holy, holy is the LORDE of hostes. The whole world is ful of his glory. See the geastes and dorechekes moued at the criege, and the horse was ful of smoke. Then I sayde: Who is me. For I was astonyshe: that I (which am a man of vncleynnes, and dwell amonge people y hath vncleynnes also: Shulde y y kynge and LORDE of hostes with my ne eyes.

Then fiewe one of the Seraphims vnto me, hauinge a hote cole in his honde, a hich he had taken from the auter with the tonges, and touchd my mouth, and sayde: lo, this hath touchd thy mouth, and thy vrighteousnes is taken awaye, and thy synne forgiven. After this I herde the voyce of the LORDE takynge aduysment on this maner: Whom shal I sende, and who wilke cure messanger? The I sayde: here am I, sende me. And so he sayde: go, and tel this people: yee shall heare in deede, but yee shal not vnderstande, yee shal plainly see, and not perceaue. Hard en the hart of this people, stoppe their eares, and shut their eyes, that they se not w their eyes, heare not with their eares, and vnderstande not with their hartes, and conuerte and be healed.

Then spake I: LORDE, how longe shall

## The prophet Esay.

swere: vntil the cities be utterly without inhabitours, and y houses without men, till the lōde be also desolate, and lye vnbuylded. For the LORDE shal take the men far awaye, so that the londe shal lye waiste. Nevertheless, the tenth parte shal remayne therein, for it shal conuerte and be fructifull. And likewise as the Terebintes and Okerrees bunge forth their frutes, so shal the holy fede haue frute.

### The seuenth Chapter.

It happened in the tyme of Ahas the sonne of Ionathas, which was the sonne of Joathan kynge of Iuda: that Rezin the kynge of Siria, and Poca Rome lies sonne, kynge of Israel: wente vp to ward Jerusalem to beseye it (but wame it not). Now when the house of Dauid (that is Ahas) herde worde therof, y Siria and Ephraim were confederate together: his herrequated (yee and y herres also of his people) like as a tre in the felde, that is moued with the wynde.

Then sayde God vnto Esay: go mete Ahas (thou and thy sonne Sear Jasub) at the heade of y ouer pole, in the fore path by the fullers grounde, and saye vnto him: take hede to thyself and be still, but feare not, nether be saynt harted, for these two tales: that is: for these two smokynge fyre brandes, the wrath and furiousnes of Rezin the Sirian and Rome lies sonne: because that the kynge of Siria Ephraim and Rome lies sonne haue wickedly conspyred agaynst the, sayenge: We will go downe in to Iuda, vnto the, and brynge them vnder vs, and set a kynge there. euen the sonne of Taball. For thus saith the LORDE God thereto, It shall not so go forth, nether come so to passe: for the head citie of y Sirians is Damascus, but the head of Damascus is Rezin. And after fyue and threescore yere, shal Ephraim be nomore a people. And the chiefe citie of Ephraim is Samaria, but the head of Samaria is Rome lies sonne. And yf ye beleue not, there shall no promyse be kepte with you.

Moreover, God spake vnto Ahas, sayenge: requyre a token of the LORDE thy God, whether it be towarde the depty beneath or towarde y hight above. The sayde Ahas: I will requyre none, nether will I tempte the LORDE. The LORDE answered: Then heare to, ye of the house of Dauid: Is it not ynough for you, that ye be greuous vnto men, but ye must greue my God also? And therefore the LORDE shal geue you a token

## The viii. Chap. Ho. iiii.

of himself: Beholde, a virgin shal conceaue and beare a sonne, and shal call his name Emanuel. But ter and hony shal he eate, y he maye knowe the enel, and chose y good. But ouer that childe come to knowlege, releschue the enel and chose the good: The londe (that thou art so afraide for) shalbe deplorate of both hir kynges.

The LORDE also shal sende a tyme vpon the, vpon thy people, and vnto thy fathers house (such as neuer came sence the tyme y Ephraim departed from Iuda) thore w y kynge of the Assirians. For at the same tyme shal the LORDE whyle for the flyes y are aboute the water of Egypte, and for y Beyes in the Assirians londe. These shall come, and shal light all in the valeyes, in y vountes of stone, vpon all grene thynges, and in all corners.

At the same tyme shal the LORDE shene the hayre of the heade and the fete and the beard cleue of, with the rasoure that he shal paye them withall beyonde the water: namely, with y kynge of the Assirians. At the same tyme shal a man lye with a corwe, and two shepe. Then because of the aboundaunce of mylk, he shal make butter and eat it. So that every one which remaineth in the londe, shal eate butter and hony. At the same tyme all vynyardes (though there be a thousand vynes in one, and were solde for a thousand siluer linges) shalbe turned to briers and thornes. Like as they shal come in to the londe with arrows and bowes, so shal all the londe become briers and thornes. And as for all hilles that now are hewen downe, thou shalt not come vnto them, for feare of briers and thornes. But the catel shal be dryuen thither, and the shepe shal fede there.

### The viii Chapter.

Where the LORDE sayde vnto me: Take the a greate leaf, and wryte in it, as men do with a penne, that he spede him to robbe, and haist him to spoyle. And Immediately I called vnto me faithful wytnesses: Oshas the prest, and Zacharias y sonne of Barachias. After that went I vnto the prophetisse, that now had conceaue and borne a sonne. Then sayde the LORDE to me: geue him this name: Maher schal hafchbas, that is: a speedie robber, an hastie spoyle. For why, ouer the childe shal haue knowlege to saye: Abi and Im, y is father, and mother: shal y riches of Damascus and y substance of Samaria be take awaye, thore w the kynge of y Assirians.

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Luc. 1 d  
Math. 1 d

2. Par. 32 a  
Esa. 36 a

2. Par. 32 e

Esa. 30 b

4. Re. 16 b  
4. Re. 17 a



## The prophet Esay.

**B** The LORDE spake also unto me, sayen-  
ge: for so moch as the people refuseth the  
stillrenninge water of Silo, and put their  
delite in Rezin and Remelies sonne. Behol-  
de, the LORDE shal bring mightie and gre-  
at flondes of water vpon them: namely, yf  
kynges of the Assirians with all his power.  
Which shall poure out his fury vnto euery  
man, and renne ouer all their bankes.  
And shal breake in vpon Iuda, increasynge  
in power, till he get him by the throte. He  
shal fyl also the wydenesse of thy londe w<sup>th</sup>  
his brode wynges, O Emanuel. Go toge-  
ther ye people, and gather you, hearken to  
all ye of farre countrees. Mustre you, and  
gather you: mustre you and gather you, ta-  
ke youre counsel together, yet must youre  
counsel come to nought: go in honde wi-  
thal, yet shal it not prosper. Excepte E-  
manuel: (that is God) be with us. For the  
LORDE chastised me, and tete me by yf hon-  
de, and warned me, sayenge vnto me: that  
I shulde not walke in the waye of this pe-  
ple. He sayde morouer: rounde with none  
of the, who so euer saye: yonder people are  
bounde together. Neuertheles feare them  
not, nether be a frayde of them, but sancti-  
fie the LORDE of hoostes, let him be youre  
feare and drede. For he is the sanctifieng,  
and stone to stomble at, yf rock to fall vpon,  
a snare and net to both the houses: to I-  
rael, and the inhabitours of Ierusalem. And  
many shal stomble, fall, and be broke vpon  
him: yet they shal be snared and taken.

**D** Now laye the witness together (sayde  
the LORDE) and scale the lawe with my di-  
sciples. Thus I waite vpon the LORDE,  
that hath turned his face from the house  
of Jacob, and I loke vnto him. But lo, as  
forme, and the children which the LORDE  
hath geuen me: we are a token and a won-  
dre in Irael, for the LORDE of hoostes sake,  
which dwelleth vpon the hill of Syon.

And therfore yf they saye vnto you: aske  
counsel at the soothsayers, with es, char-  
mers and conurers, then make them this  
answere: Is there a people enywhere, that  
asketh not counsel at his God: whether it  
be concernynge the dead, or the lyuynge?  
Yf eny man want light, let him loke vpon  
the lawe and the testimony, whether they  
speake not after this meanynge. Yf he do  
not this, he stombleth and suffreth hunger.  
And yf he suffreth hunger, he is out of pacien-  
ce, and blasphemeth his kyng and his  
God. Then loke he vpwarde, and dow-  
ne warde to the earth, and beholde, there

## The ix. Chap.

is trouble and darcknesse, veracion is roun-  
de aboute him, and the cloude of erroure  
And out of soch aduersite, shall he not es-  
cape.

### The ix. Chapter

**W**ell sene, that yf londe of Zabulon and  
the londe of Nephtali (where thorow the  
see waye goeth ouer Jordane in to the lon-  
de of Galilee) was at the first in litle trou-  
ble, but afterward sore vexed.

Neuertheles yf people that haue dwelt  
in darcknesse, shal see a greate light. As for  
them that dwelt in the londe of the shade  
we of death, vpon them shal the light shy-  
ne. Shalt thou multiplie the people, and  
not increase the ioye also? They shal reioyse  
before the euen as men make mery in har-  
uest, and as men that haue gotten the vi-  
ctory, when they deale the spoyle. For thou  
shalt breake the yocke of the peoples bur-  
then: the staff of hys shulder, and the rod  
of his oppresseure, as in yf daye at Madia.

Morouer all temerarious and sedicious  
power (ye where there is but a core fylde  
w<sup>th</sup> bloude) shal be burnt, and fede the fyre.  
For vnto us a childe shal be borne, and vnto  
us a sonne shal be geue. Vpon his shulder  
shal the kyngdome lye, and he shal be called  
w<sup>th</sup> his owne name: The wonderous gener of  
counsel, the mightie God, the everlastinge  
father, the prynce of peace, he shal make an  
ende to encrease the kyngdome and peace,  
and shal sit vpon the seate of David and in  
his kyngdome, to set vp the same, to sta-  
blishe it with equyte and righteounesse,  
from thence forth for evermore. This shal  
the gelousy of the LORDE of hoostes bringe  
to passe.

The LORDE sent a worde in to Jacob,  
the same is come in to Irael. All the peo-  
ple also of Ephraim, and they that dwell in  
Samaria, can saye with pryde and hie ste-  
maces, on this maner: The tyle worde is  
fallen downe, but we will buylde it with  
harder stones. The Molbery tymbre ys bo-  
ten, but we shal set it vp agayne with Ce-  
dre. Neuertheles, the LORDE shal prepa-  
re Rezin the enemye agaynst the, and so o-  
dre their aduersaries, that yf Surians shal  
laye holde vpon them before, and the phili-  
stynes behynde, and so denure Irael with  
open mouth.

After all this, the wrath of the LORDE  
shal not cease, but yet his hande shal be  
stretched out still. For the people turneth  
not vnto him, that chastiseth them, nether

## The prophet Esay.

do they seke the LORDE of hoostes. Therfo-  
re the LORDE shal rote out of Irael both  
heade and tale, braunch and twygge in o-  
ne daye. By the heade, is vnderstonde the  
Senatoure and honorable man, and by yf  
tale, the prophet that preacheth lyes. For  
all they which enfourme the people that  
they be in a right case, soch be disceainers.  
Soch as men thynke also to be perfecte a-  
monge these, are but cast awaye.

Therfore shal the LORDE haue no plea-  
sure in their yonge me, nether fauoure the-  
ir fatherlesse and wydowes. For they are  
altogether ypocrites and wicked, and all  
their mouthes speake fely. After all this  
shal not the LORDEs wrath cease, but yet  
his honde shal be stretched out still. For the  
ragodly burne, as a fyre in the briers and  
thornes: And as it were out of a fyre in a  
wod or a redbush, so ascendeth the smoke  
of their pryde.

For this cause shal yf wrath of the LOR-  
DE of hoostes fall vpon the londe, and the  
people shal be consumed, as it were with fy-  
re, no man shal spare his brother. Yf a man  
do turne him to the right honde, he shal fa-  
mish, or to the lefte hande to eat, he shal  
not haue ynough. Euery man shal eate the  
flesh of his owne arme: Manasses shal ea-  
te Ephraim, and Ephraim Manasses, and  
they both shal eate Iuda. After all this  
shal not the LORDEs wrath cease, but yet  
shal his honde be stretched out still.

### The tenth chapter.

**W**oe be vnto you yf make vnrightheous  
lawes, and devyse thinges, which be  
to harde for to kepe: wherthorow the po-  
ore are oppressed, on enery syde, and the in-  
nocentes of my people are there with rob-  
bed of iudgment: that wydowes maye be  
your praye, and that ye maye robbe the fa-  
therlesse. What will ye do in tyme of the  
visitation and destruction, that shal come  
from farre: To whom will ye reune for hel-  
pe: or to whom will ye geue youre honoure,  
that he maye kepe it: that ye come not a-  
monge the prisoners, or lye amonge the  
dead? After all this shal not the wrath of  
the LORDE cease, but yet shal his honde be  
stretched out still.

Woe be also vnto Assur, which is a staff  
of my wrath, in whose honde is the rod of  
my punnyshment. For I shal sende him a-  
monge those ypocritish poeple, amonge  
the people that haue deserued my disfa-  
uour: I shal sende him: that he maye utterly  
robbe them, spoyle them, and treade them

## The x. Chap. Fo. v.

downe like the myre in the strete. Howbeit  
his meanynge is not so, nether thinketh  
his harte of this fashion. But he ymagi-  
neth only, how he maye ouerthrowe and  
destroye moch people, for he saith: are not  
my princes all kynges? Is not Calno as ea-  
sie to wynde, as Charchamis? Is it harder  
to conquere Antiochia then Arphad? Or is  
it lighter to ouercome Damascus the Sa-  
maria? As who say: I were able to wynde  
the kyngdome of the Idolaters and their  
goddess, but not Ierusalem and Samaria.  
Shal I not do vnto Ierusalem and their  
ymages, as I dyd vnto Samaria and the  
ir ymages?

Wherfore the LORDE saith: As soone  
as I haue perfourmed my whole worke  
vpon the hyl of Syon and Ierusalem: the  
will I also vyset the noble and stoute ky-  
ng of Assiria, with his wysdome and pry-  
de. For he stendeth thus in his owne cocea-  
te: This do I, thorow the power of myne  
owne honde, and thorow my wysdome: For  
I am wyse, I am he that remoue the lon-  
des of the people, I robbe their prynces:  
and (like one of the worthies) I dryue them  
from their hie seates. My honde hath foun-  
de out the hoostes of the people, as it we-  
re a nest. And like as egges, that were lay-  
de here and there, are gathered together:  
So do I gather all countrees. And there  
is no man, yf darre be so bolde, as to touch  
a fether, that darre open his mouth, or on-  
ce whisper.

But doth the are boost itself, agaynst  
him yf heweth therewith, or doth the sawe  
make eny krakinge, agaynst him that rin-  
leth it? That were euen like, as yf the red  
dyderalte it self agaynst him, that beareth  
it: or as though yf staff shulde magnifie it  
self, as who saye: it were no wodde. Therfo-  
re shal the LORDE of hoostes sende him po-  
uerie in his riches, and burne vp his power,  
as it were with a fyre. But the light of I-  
rael shal be yf fyre, and his Sanctuary shal  
be the flame, and it shal kyndle, and burne  
vp his thornes and briers in one daye, yee  
all the glory of his woddes and felde shal  
be consumed with body and soule. As for  
himself, he shal be as one chased awaye. The  
trees also of his felde shal be of soch a nom-  
bre, that a childe maye tell them.

After yf daye shal the remnant of I-  
rael, and soch as are escaped out of the house  
of Jacob, seke no more coforte at him that  
smote them, but shal comforte themselves  
with faithfulness and treuth in the LOR-



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5. Re. 19. c  
Ro. 9. c  
Esa. 28. f  
and 11. c

DE, the holy, one of Israel. Theremaunt, yee and the posterite of Jacob, shal conuer- te vnto God the mighty one. For though thy people (o Israel) be as the sonde of the see, yet shal but the remnaunt of them only conuerce vnto him. Perfecte is the iudgment of him that floweth in rightousnesse: and therfore y<sup>e</sup> LORDE of hoostes shal perfectly fulfil the thinge, that he hath determyned in the myddest of the whole worlde. Therfore thus saith the LORDE God of hoostes: Thou my people, that dwellest in Sion, be not a frayde for the kinge of the Assirians: he shal wagge his staff at the, yee and beate the with the rodd, as the Egypciā dyd sometye: But soone after, shal my wrath and my indignacion be fulfilled agaynst their blasphemies.

Esa. 57. f  
Iudic. 7. g  
Exo. 14. c

Morouer the LORDE of hoostes shal prepare a scourge for him, like as was the punishment of Madiā vpo<sup>s</sup> y<sup>e</sup> mount of Oreb. And he shal lift vp his rod ouer the see, as he dyd sometye ouer the Egypciā. Then shal his burthen be taken from thy shulders, and his yock from thy neck, yee the same yock shal corrupte for very fatnesse. he shal come to Aiath, and go thorow toward Migron. But at Machmas shal he muster his hooste, and go ouer y<sup>e</sup> foorde. Gaba shal be their resting place, Rhuma shal be a stayde, Gabea Saul shal sle awaye. The voyce of y<sup>e</sup> noyse of thy houses (o daughter Galim) shalbe herde vnto lais and to Anathoth, which also shalbe in trouble. Madmena shal tremble for feare, but the cities of Gabim are many, yet shal he remayne at Nob that daye. After that, shal he lift vp his honde agaynst the mount Sion, and agaynst the hill of Jerusalem. But se, the LORDE God of hoostes shal take awaye the proude from thence, w<sup>th</sup> feare. he shal hew downe the proude, and fel the hie mynded. The thornes of the wod shalbe rooted out w<sup>th</sup> yron, and Libanus shal haue a mightie fall.

The xi. Chapter.

Mat. 1. a  
Esa. 61. a  
Luc. 4. b  
and 7. c

After this there shal come a rod forth of y<sup>e</sup> kynrede of Jesse, and a blossome out of his rote. The spire of the LORDE shal light vpon it: the spire of wysdome, and vnderfoundinge: the spire of counceyl, and strength: y<sup>e</sup> spire of knowlege, and of the feare of God: and shal make him feruent in the feare of God. For he shal not gene sentence, after the thinge y<sup>e</sup> shal be brought before his eyes, nether reprove a matter at the first hearinge: but with rightousnesse shal he iudge the poore, and with holynes

## The xii. Chap.

shal herefourme the symple of the worlde. he shal smyte y<sup>e</sup> wolde with y<sup>e</sup> staff of his mouth, & with y<sup>e</sup> breath of his mouth shal he slaye the wicked. Rightousnesse shalbe the gyrdle of his loynes, treuth and faithfulness the gyrdinge vp of his raynes. The shal y<sup>e</sup> wolfe dwell with the labe, and the leopard shal lye downe by the goat. Bullokes, lyons and catel shal kepe company together, so that a litle childe shal drye them forth. The cowe and the Beere shal fede together, and their yongones shal lye together. The lye shal eate strawe like the ore, or the corne. The childe whyle he sucketh, shal haue a desyre to the serpent's nest, and whē he is weened, he shal put his hande in to the Cockatrice denne. Roman shal do euil to another, no man shal destroye another, in all the hill of my Sanctuary. For the earth shalbe ful of y<sup>e</sup> knowlege of y<sup>e</sup> LORDE, euen as though the water of the see flowed ouer the earth.

Then shal the Gentiles enquire after the rote of Jesse (which shalbe set vp for a token vnto the Gentiles) for his dwellinge shalbe glorious. At the same tyme shal the LORDE take in honde agayne, to conquer y<sup>e</sup> remnaunt of his people (which are lefte alyne) from the Assirians, Egypciā, Arabians, Morians, Elamites, Caldeyes, Antiochiā and Iudes of the see. And he shal set vp a toke amonge the Gentiles, and gather together y<sup>e</sup> dispersed of Israel, yee and the outcastes of Iuda from the foure corners of y<sup>e</sup> worlde. The hatred of Ephraim, and y<sup>e</sup> enmyte of Iuda shalbe cleue rooted out. Ephraim shal beare no euil wil to Iuda, and Iuda shal not hate Ephraim: but they both together shal flye vpo<sup>s</sup> the shulders of the philistynes toward the West, and spoyle them together that dwell toward the East. The Ioumytes and the Moabites shal let their hōdes fall, and the Ammonites shalbe obedient vnto them.

The LORDE also shal cleue the tynnes of the Egypciā see, and with a mightie wynde shal he lift vp his honde ouer Nilus, and shal smyte his seuē streames and make men go ouer drye shod. And thus shal he make a waye for his people, y<sup>e</sup> remayneth from the Assirians, like as it happened to y<sup>e</sup> Israelites, what tyme they departed out of the lande of Egypte.

The xii. Chapter.

So that then thou shalt saye: O LORDE, I thanke the, for thou wast displeased at me, but thou hast refrayned thy

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wrath, and hast mercy vpon me. Beholbe, God is my health, in whom I trust, and am not a frayde. For the LORDE God is my strength, and my prayse, he also shalbe my refuge. Therfore with ioye shal ye drawe water out of the welles of the Samioure; and then shal ye saye: Let vs gene thanks vnto the lorde, and call vpon his name, and declare his counceyls amonge the people, and kepe them in remembraunce, for his name is excellent. O synge praises vnto the LORDE, for he doth greates thinges, as it is knowne in all the worlde. Crie out, and be glad, thou that dwellest in Sion, for greates is thy pryncer the holy one of Israel.

The XIII. Chapter.

This is y<sup>e</sup> hevy burthe of Babilō, which Esaye the sonne of Amos dyd se. Make some totes to the hie hilles, call vnto them, holde vp youre hōde, that the prynces maye go in at the dore. For I will sende for my debites and my gyautes (sayeth the LORDE) and in my wrath I will call for soch, as triumphe in my glory.

With that, me thought I herde in the mountaynes, a noyse, like as it had bene of a greates people: and a russhinge, as though the kyngdomes of all nacions had come together. (And the LORDE of hoostes was the caprayne of the whole armye.) As they had come not only out of farre countrees, but also from the endes of the heauens: Euen the LORDE himself with the ministers of his wrath, to destroye the whole lōde. Mourne therfore, for the daye of the LORDE is at honde, and cometh as a destroyer from y<sup>e</sup> almighty. Then shall all hondes be letten downe, and all mens herces shal melt awaie, they shal stonde in feare, carefulesse and sorrowe shal come vpo<sup>s</sup> them, and they shal haue payne, as a woman that traueleth with childe. One shall eue be abashed of another, & their faces shal burne, like y<sup>e</sup> flame.

For o, the daye of the LORDE shal come, terrible, full of indignacion and wrath: to make the lōde waite, and to root out the synne therof. For the starres and planetes of heauen shal not gene their light, the Sonne shalbe quenched in the rysinge, and the Moone shal not shyne with his light. And I will punish the wickednesse of the worlde, & the synnes of the vngodly, sayeth the LORDE. The byestomackes of the proude will I take awaye, and will laye downe the boostinge of cyrautes. I will make a man dearer the fine golde, and a man to be more worth, the a golden wedge of Ophir. Morouer, I will

## The xiiii. Chap. Fo. vi.

so shake the heauē, that the earth shal remo out of hir place.

Thus shall it go w<sup>th</sup> Babilon, in the wrath of the LORDE of hoostes in y<sup>e</sup> daye of his fearfull indignacio. And Babilon shalbe as an hunted or chased doo, and as a flocke w<sup>th</sup> out a shepherde. Every mā shal turne to his owne people, & fle echone into his owne lōde. Who so is founde alone, shalbe shot thorow: And who so gather together, shalbe destroyed w<sup>th</sup> the swerde. Their children shalbe slayne before their eyes, their houses spoyled, & their wyues rauynshed. For lo, I shall bringe vp y<sup>e</sup> Medes agaynst the, which shal not regarde syluer, nor be desyrons of golde. Then shall yonge mens bowes be knapped asunder. The Medes shal haue no pitie vpo<sup>s</sup> womē w<sup>th</sup> childe, & their faces shal not spare y<sup>e</sup> childe. And Babilō (y<sup>e</sup> glory of kyngdomes and bewtie of the Caldees hōd) shalbe destroyed, euen as God destroyed Sodom & Gomora. It shal neuer be more inhabited, ne- ther shal there be eny more dwellinge there, from generacion to generacion.

Gen. 19. c

The Arabians shal make no mo tentes there, nether shal the shepardes make their foldes there eny more: but wybe bestes shal lie there, & y<sup>e</sup> houses shalbe full of greates Oules. Estriches shal dwell there, & Apes shal daunse there: The litle Oules shal crie in the palaces, one after another, & Dragons shalbe in the pleasant perlours. And as for Babilons tyme, it is at honde, & hir dayes maye not be longe absent.

The XIII. Chapter.

But y<sup>e</sup> LORDE wilbe mercysfull vnto Ia- cob, & wyll take vp Israel agayne, & set the in their owne lōde. Strangers shal cleue vnto the, & get the to y<sup>e</sup> house of Jacob. They shal take y<sup>e</sup> people, & cary the home w<sup>th</sup> the. And y<sup>e</sup> horse of Israel shal haue the in possession, for seruautes & maydes in y<sup>e</sup> lōde of y<sup>e</sup> LORDE. They shal take those prisoners, whose captyues they had bene afore: & rule those, y<sup>e</sup> had oppressed the. When y<sup>e</sup> LORDE now shal bringe y<sup>e</sup> to rest, fro y<sup>e</sup> traunyle, feare, & harde bondage y<sup>e</sup> thou wast laden with all: then shalt thou vse this mockage vpon y<sup>e</sup> kinge of Babilon, & saye: How happeneth it y<sup>e</sup> y<sup>e</sup> oppressour leaueth of? It y<sup>e</sup> golden tribute come to an ende? Doubtes the LORDE hath broken the staff of the vngodly, & the cepter of y<sup>e</sup> lordly. Which whē he is wroth, smyteth y<sup>e</sup> people w<sup>th</sup> durable strokes, & in his wōders he persecuteth the, & tamereth the continually. And therfore y<sup>e</sup> whole worlde is now at rest and quyetnesse, & men synge for ioye.

Abdie. d  
Zach. 2. b



**B**ee euen the fyne trees and Cedres of Libanus reioyse at thy fall, sayenge: Now & thou art layde downe, there come no mo vp to destroye vs. Hell also trembleth at thy commynge, All mightie men and prynces of the earth, steppe forth before the. All kynges of the earth stonde vp fro their seates, that they maye all (one after another) synge and speake vnto the. Art thou wounded also as we: art thou become like vnto vs: Thy pompe and thy pryde is gone downe to hell: Mothes shalbe layde vnder the, & wormes shalbe thy coueringe.

Luc. 10. c

Apoc. 13. d

**C**How art thou fallen from heauen (o Lucifer) thou faire morninge childe: hast thou gotten a fall euen to the grounde, thou that (not withstandinge) dydest subdue the people: And yet thou thoughtest in thine harte: I will clymme vp in to heauen, and make my seate aboue the starres of God, I will syt vpon the glorious mount toward the North, I will clymme vp aboue the clondes, & will be like the highest of all. Yet darre I saye, & thou shalt be brought downe to the depe of hell. They that se the, shal narrowly loke vpon the, and thinke in them selues, sayenge: Is this the man, that brought all lordes in feare, and made & Kingdomes afraide: Is this he that made the wolde in a manner wast, & and layde the cities to the grounde, which let not his prisoners go home?

Eze. 31. c  
Eze. 31. c

How happeneth it, that the kynges of all people lie, every one at home in his owne palace, with worshippe, and thou art cast out of thy graue like a wilde braunch: like as dead mens rayment that are shott thorow with the swerde: as they that go downe to the stones of the depe: as a dead carse that is troden vnder fete: and art not buried w them: Euen because that thou hast waisted thy lode, and destroyed thy people. For the generacion of the wicked shalbe without hono, for ener. There shal a waye be sought to destroye their childre, for their fathers wickednes: they shal not come vp agayne to possesse the londe, and fyll the wolde ful of castels and townes.

**D**I wil stonde vp agaynst them (sayeth the LORDE of hoostes) and root out & name and generacion of Babilon (saith the LORDE) & wil geue it to the Otters, and wil make water poddels of it. And I wil swepe them out with the besome of destruccion, sayeth the LORDE of hoostes. The LORDE of hoostes hath sworne an ooth, sayenge: It shal come to passe as I haue determined: & shalbe fulfilled as I haue denyed. The Assirians shalbe destroyed

Esa. 37. a

in my londe, and vpon my mountayn: taines will I treade them vnder fore. Wher thorow his yocke shal come from you, & his burthen shalbe taken from youre shulders. This deuycce hath God taken thorow the whole wolde, and thus is his honde stretched out ouer all people. For ys the LORDE of hoostes determe a thinge, who wyl dysnulle it: And ys he stretch forth his honde, who wil holde it in agayne?

The same yere that kyng Achas dyd, & God threathened by Esay on this maner: Reioyse not (thou whole Palestina) as though & rod of him & beateh the were broken: for out of & serpent's rote, there shal waxe a bratatrice, & the frute shalbe a fyrie worme. But the poore shal fede of the best thinges, and the symple shal dwell in safetie. Thy rotes wil I destroye w hunger, and it shal slay & remnant. Mourn ye portes, wepe ye Cities. And feare thou (o whole Palestina) for thou shal come fro the North a smoke, whose power no man maye abyde. Who shall then mainteyne the messages of the Gentyles: But the LORDE stablisheth Syon, & the poore of my people shal put their trust in him.

The XV. Chapter.

**T**his is & heuy burthe vpon Moab: Arise Moab was destroyed (as me thought) in the night season: The walles of Moab perished in the night, & vanished awaye: They wete to Baith and Dibon in the hie places for to wepe: Moab did mourne fro Medba: All their heades were colled, and all their beardes shauen. In their stretes they gyded aboute with sack cloth. In all the toppes of their houses & stretes was there nothinge, but mournynge and wepinge. Zesebon and Eleale cried, that their voyce was herde vnto Jahaz. The worthies also of Moab bleared and cried for very sorrow of their myndes: Wo is my hert for Moab sake. They fled vnto the cite of Zoar, which is like a fayre fruteful bullock, they went up to Lubith, wepinge. The waye toward Beronaim was ful of lamentacion for & harte. The waters of Nimrim were dried vp, the grasse was wythried, the herbes destroyed, & what necessary grene thinge there was destroyed. In like maner the thinge & was left of their substaunce, they caried it by water to Arabi. The crie went ouer the whole londe of Moab: from Eglaim vnto Beer, & there nothinge but mournynge. The waters of Dimon were full of blonde, for & crie: mie had sent thither a bonde of men, which

as a lyon, layde waite for the remnant of the londe, and for them & were escaped.

The xvi. Chapter.

**I**hesent the lordes of the lode a man of warre, from the rocke that lieth toward the deserte, vnto the hill of the daughter Sion (for as for the daughters of Moab, they were as it had bene a trymblinge byde, & is put out of hir nest, by the fery of Arnon) which messaunger sayde: gather youre councel, come together, couer vs with youre shadowe in the myddaye, as the night doth: hyde the chaced, & bewaie not the that are fled, let the persecuted abyde dwel amonge you, be oure open refuge agaynst the destroyer: for the aduersary oppreseth vs, the robber vndoeth vs, & the tyranted dryueth vs out of oure londe. But & Trone of youre Kingdome is ful of grace, therefore he that syteth vpon it w' faitfulnesse & treuth in the house of David, knowe the thinge & do his diligence to helpe shortly, accordinge to Equite and rightuousnes. As for Moabs pnde (shal they answeere) it is well knowne. And all though they be excellent, proude, arrogant, & he mynded: yet is their strength nothinge like. And therfore Moab complayneth vnto Moab, wher thorow they come all to mourne: & now & they be smytten, they take their deuycce beneth by the bryck wall, and make their complaynte.

The suburbs also of Zesebon were made wast, & the princes of the Gentyles bewed downe & vynyardes of Sibma, which were planted with noble grapes, and spied vnto Jazer, and went vnto the ende of the deserte, whose braunches stretched their selues forth beyonde the see. Therefore I mourned for Jazer, & for & vynyardes of Sibma w' greate sorrow. I poured my teares vpon Zesebon & Eleale, for all their songes were layde downe, in their haruest & gatheringe of their grapes: Myrth and chere was gone out of & felde & vynyardes, in so moch, that no man was glad ner synge. There wete no reader in to the wynepresse, their mery chere was layde downe. Wherfore my bely robled (as it had bene a lute) for Moabs sake, & myne inwarde membres, for the bryck walles sake. For it happened thus also: when Moab sawe that she was turned vpon syde downe, she went vpon an hie in to hir sanctuary to make hir prayer there, but she might not: & helped. This is the deuycce, which the LORDE toke in honde at that tyme agaynst Moab. But now the LORDE sayeth thus: In

thre yere shal & power of Moab w' their pope (which is greate) be minished, like as & burthe of an hyred seruaunte: And as for & remnant of them, they shalbe lesse then a fewe, and not refened moch worth.

The xvij. Chapter.

**T**his is the heuy burthe vpon Damascus: Beholde, Damascus shal be nomore a cite, but an heape of broken stones. The cities of Aroer shalbe wast, The catel shal lie there, & nomā shal fraye the awaye. Ephraim shal no more be stroge, & Damascus shal no more be a Kingdome. And as for & glory of & remnant of & Sirians, it shalbe as the glory of the childre of Israel, saith & LORDE of hoostes. At that tyme also shal & glory of Jacob be very poore, & his fatnes leane. It shal happē to the, as when one sheareth in harness, which cutteth his handful w' the sickle, & when one gathereth & sheaves together in the valley, of Rephaim, there remayneth yet some ears ouer. Or as when one shaketh an elyue tre, which syndeth but two or thre elyue berries aboue in the toppe, and foure or fyue in the braunches. Thus the LORDE God of Israel hath spoken.

Jer. 49. d  
Amos. 1. a

B

Esa. 24. b

C

4. Re. 7. d

Then shal man couerte agayne vnto his maker, & turne his eyes to the holy one of Israel. And shal not turne to the altars that are & worke of his owne hōdes, nether shal he loke vpon groaues & ymages, which his fingers haue wrought. At the same tyme shal their stronge cities be desolate, like as were once & forsake plowes & come, which they forsoke, for feare of & children of Israel.

So shalt thou (o Damascus) be desolate, because thou hast forgottē God & Samion re, & hast not called to remembraunce & rock of thy strength, Wherfore thou hast also set a fayre plāte, & grafted a straunge braunch. In the daye when thou diddest plante it, it was greate, and gaue soone the frute of the fete: But in the daye of haruest, thou shalt reape an heape of sorowes & miseries.

Wo be to the multitude of moch people, that rush in like the see, and to the heape of folke, that renne ouer all like greate waters. For though so many people increasē as the flowinge waters, and though they be armed, yet they fle farre of, and vanish awaye like the dust with the wynde vpon an hill, and as the whyle wynde thorow a stome. Though they be fearful at night, yet in the morninge it is gone with the, This is their porcion, that do vs harme, and heretage of them, that robbe vs.

Esa. 37. e



## The prophet Esay.

### The xviij. Chapter.

**A** **W**oe to the londe of flenge shippes, which is of this syde y floude of Ethio pia: which sendeth hir message ouer the see in shippes of redes vpo y water, and sayeth: go soone, and do y message vnto a straunge and harde folke: to a fearful people, z to a people y is further then this: to a desperate and pyllid folke, whose londe is deuyled from vs with ryuers of water. See all ye y sit in the compasse of the worlde, and dwell vpon the earth: when the token shalbe geuen vpo the mountaynes, then loke vp: and when the home bloweth, then herken to, for thus hath y LORDE sayde vnto me. I layde me downe, and pondried the matter in my houle, at the noone daye when it was hote: and there fel a myslinge shower, like a dew, as it happeneth in harvest. But the frutes, were not yet ripe cut of, and the grapes were but yonge and grene. Then one smore of the grapes with an hoke, yee he hewed downe also the burwes and the braunches, z dyd cast the awaye. And thus they were layde waiste, for the foules of the mountaynes, and for y beastes of the earth together. So y the foules sat ther vpon, and the beastes of the earth wyntered there. Then shal there be a present brought vnto the LORDE of hoostes: euen that harde folke, that fearful folke, and that further is the this: y desperate and pyllid folke (whose londe is deuyled from vs with floudes of water) vnto the place of the name of the LORDE of hoostes: euen vnto the hill of Sion.

Deut. 32. a

### The xix. Chapter.

**A** **T**his is the heuy burthen vpon Egipte: Beholde, the LORDE wil ryde vpon a swifte cloude, and come in to Egipte. And the goddes of Egipte shal trymble at his comynge, and the hert of Egipte shal quake within her. For thus saith the LORDE: I wil stere vp the Egyptians one agaynst a nother amonge them selues, so that one shalbe euer agaynst his brother and neighbour, yee one cite agaynst another, and one kyngdome agaynst another. And Egipte shalbe choked in hir self. Whe they are coun cel at their goddes, at their prophetes, at their soyt sayers and witches: then will I bunge their counsel to naught.

Mar. 13. a

**B** I wil deliuer Egipte also in to the hon des of areneous rulers, and a cruel kinge shal haue the rule of them. The water of the see shalbe drawe out, tilus shal synke awaye, z be dionke vp. The ryuers also shalbe drawen out, the welles shal decreace and drie

## The xix. Chap.

awaye. Rede and rush shal fayle, the gras se by the waters syde or vpon y ryuers bank e, yee and what so euer is sowne by the wa ters, shalbe withered, destroyed, z brought to naught. The fyshers shal mourne, all sochas cast angles in the water, shal com playne, z they that spredde their nettes in the water, shalbe saynt harted. Sochas labour e vpon slay z sylcke, shal come to pouerte, z they also that weene fyne woikes. All the poundes of Egipte, all the policie of their Moates z diches shal come to naught.

See the vndiscerit prynces of Zoan, the coun cel of the wyse Senatours of Pharaos, shal turne to foolishnesse: Those that daue boaste z saye of Pharaos behalfe: I am come of wyse people, I am come of y olde regall progeny. But where are now thy wyse me? Let them tel the z shewe the, what the LOR DE of hoostes hath taken in honde agaynst Egipte. Fooles are those prynces of Zoan, z proude are the prynces of Noph: yee they dysceane Egipte with the nobilitie of their stocke. For the LORDE hath made Egipte dionck with the spiete of erreure, and they shal vse it in all matters: eue like as a dionck ma goeth sperwinge aboute. For Egipte shal lacke good coun cel, so y they shal not knowe what to do, nether begynnynge nor ende, nether vpon the lode nor water. The shal y Egiptians be like vnto we me, as frayde z affo ied, at the liftinge vp of the hode, which y LORDE of hoostes shal lifte vp ouer them.

The londe of Iuda also shal make the Egiptians a frayde, who so doth but speake vpon it, shal put them in feare: And that be cause of the coun cel, which y LORDE of hoostes hath deuysed agaynst them. Then shal the fyne cities of Egipte speake with the Canaanites tange, and sweare by the LORDE of hoostes, z Helopolis shalbe one of them. At the same tyme shal the LORDE of hoostes haue an auter in the myddest of the lon de of Egipte, with this tittle ther by: Vnto the LORDE. This shalbe a token or testame ny vnto the LORDE of hoostes in the londe of Egipte, when they shal crie vnto him, be cause of those that oppresse them: that he shal sende them a captayne and a Samioun to deliuer them.

Moreover, Egipte shalbe bought vnto the LORDE, and the Egyptians also shal knowe the LORDE at the same tyme: they shal do him reuerence with peace offringes, and with meat offringes: they shal promyse him offringes, yee z paye him also. Thus the LOR DE shal smyte Egipte, z heale it agayne.

## The prophet Esay.

shal they turne to y LORDE, and he also shal haue mercy vpo them, and saue them. Then shal there be a comon waye out of Egipte into Assiria. The Assirians shal come in to Egipte, and the Egyptians in to Assiria. The Egyptians also and the Assirians shal both haue one Gods seruyce. Then shal Is rael with honoure be the thirde to Egipte and Assur. And the LORDE of hoostes shal blesse them, sayenge: Blessed is my people of the Egyptians, Assur is the worke of my ho des, but Israel is myne inheritaunce.

### The xx. Chapter.

**A** **T**he same yeare that Sarchan came to Aschod, where Sargé the kinge of the Assirians sent him, what tyme as he also be seged Aschod, z wane it y same season: The spake the LORDE vnto Esaye y sonne of A mos, sayenge: go and lowse of y sack cloth fro thy loynes, and put of y shues from thy feet. And so he dyd, goinge naked z barefo te. Then sayde the LORDE: where as my ser uant Esaye goeth naked and barefote, it is a token and signifieng of the thinge, that after thre yeare shal come vpo Egipte and Ethiopia. For euen thus shal the kinge of the Assirians driue both yonge and olde, as prisoners naked and barefote, out of Egi pte and Ethiopia. And shal dyscouer y sha me of Egipte. They shalbe also at their wit tes ende, and ashamed one of another: the Egyptians of the Morians, and the Mo rians of the Egyptians, at the sight of the it glory.

Moreover they that dwel in y Iles shal saye euen the same daye: beholde, this is ou re hope, to whom we fled to seke helpe, that we might be deliuered from the kinge of y Assirians. How will we escape?

### The xxi. Chapter.

**A** **T**his is the heuy burthen of the waiste see: A greuous visio was shewed vnto me, like as when a storme of wynde and rayne russheth in from the wylvernesse, that terri ble londe. Who so maye disceane (sayde the voyce) let him disceane: Who so maye distro ye, let him distroye. Vp Elam, besege it o Madai, for I will still all their gronynges. With this, the raynes of my backe were ful of payne: Panges came vpon me, as vpon a woman in hir trauaile. When I herde it, I was abasshed: and whe I looked vp, I was as frayde. Myne herte paunted, I trembled for feare. The darcknesse made me fearfull in my mynde.

**B** See soone make redy the table (sayde this voyce) kepe the watch, eate and drynte: Vp

## The xxij. Chap. Ho. viij.

ye captaynes, take you to youre shylde, for thus the LORDE hath charged me: go thy waye, and set a watchma, that he maye tell what he seyth. And whe he had wayted di ligently, he sawe two hoismen: the one rydin ge vpon an Asse, the other vpon a camel. And the lyon cried: LORDE, I haue stonde waytinge all the whole daye, and haue kepre my watch all the night. With y came there one rydinge vpon a charer, which an swered, and sayde: Babilon is fallen, she is turned vpsyde downe, and all y ymages of hir goddes are smytten to y grounde. This (omy felowe throschers and sanners) haue I herde of the LORDE of hoostes the God of Israel, to shewe it vnto you.

Iere. 51. a  
Apo. 14. b  
and 18. a

### The heuy burthen of Duma.

One of Seir cried vnto me: watchman, what hast thou espied by night? Watchman, what hast thou espied by night? The watchman answered: The daye breaketh on, and the night is comynge: If youre request be earnest, then aye, and come agayne.

Iere. 49. b

### The heuy burthen vpon Arabia.

At euen ye shal abyde in the wod, in the waye toward Dedanim. Were the thirstie with water, (o ye citifens of Zema) mete those with bled that are fled. For thei shal runne awaye from the weapen, from the drawe swerde, from the bett bowe, and from the greate batell. For thus hath the LOR DE spoken vnto me: ouer a yeare shal all the power of Cedar be gone, like as when the of fice of an hyred seruaunte goeth out: And, the remnaunt of the good Archers of Cedar, shalbe very fewe. For the LORDE God of Israel hath spoken it.

Esa. 16. a

Iere. 49. c

### The xxij. Chapter.

### The heuy burthen, apon the valley of Vision.

**W**hat hast thou there to do, that thou dymnest vp in to the house toppe, o thou cite of miracles, sedicious and wilfull: feinge, thy slayne me are nether killed w swerde, ner deed in batel? For all thy cap tynes gat them to their hoises from the ordinaunce, yee they are altogether rydden awaye, and fled farre of. When I perceaued y, I sayde: a waye fro me, y I maye wepe bytterly. Take no labour for to cofoite me, as touchinge the destruction of my people. For this is y daye of the LORDE of hoostes, wherein he will plage, treade downe, and wa

Iere. 9. a  
Luc. 19. d



## The prophet Esay.

be out the valley of Visiōs, and breake downe the walles, with such a crack, that it shal geue a sownde in the mountaynes.

**B** I sawe the Elamites take the quyners to carte and to horse, and that the walles were bare from harnessse. Thy goodly valleys were ful of Charettes, the horse men made them soone to besege the gates. Then was the coueringe of Juda put from thence, and then was sene the sege of the tymbie house. There shal ye see the riftes in the walles of the cite of Dauid, wherof there shal be many. Ye shal gather together the waters of the lower pole, and tel the houses of Jerusalem, and breake of some of the to kepe y walles. And ye shal make a pyt betwixt y twa yne walles of the water of the olde pole, and nothinge regarde him, that toke it in honde and made it. And at the same tyme shal y LORDE of hoostes cal me to wepinge mourninge, to baldnesse and putinge on of sack clothe. But they to fulfil their lust and wilfulness, slaughter oxen, they kyll shepe, they eate costly meate, & drynke wyne: let vs eate and drinke, tomorrow we shal die. Neuertheless whē the LORDE of hoostes herde of it, he sayde: yee, yf this wickednes of yours shal be remitted, ye must die for it. This hath y LORDE God of hoostes spoken.

**C** Thus sayeth the LORDE God of hoostes: Go in to the treasury vnto Sobna the gouernoure, and saye vnto him: What hast thou here to do? & from whence comest thou? that thou hast made the a graue here? For he had caused a costly tombe of stone to be made for himself, and a place to lye in to be hewen out of a rock. Beholde the LORDE shal cast the out by violence, he will decke the of another fashion, and put vpon the a strange clothe. He shal carie y in to a farre countre, like a ball with his hondes. There shalt thou die, there shal the pompe of thy charettes haue an ende: thou vyllayne of the house of thy LORDE: I wil shute the out of thine office, and put the from thine estate.

**D** After this wil I cal my seruante Eliakim, y sonne of helkias, and araye him with thy cote, and gyde him with thy gyrdle, and I wil geue thy power in to his honde. He shal be a father of the citisens of Jerusalem, and of the kynned of Juda. I will also laye the keye of Dauids house vpon his shulders, and yf he open, no man shal shut, and yf he do shyte, no man shal open. I wil fasten him to a nale in the place of the most hie faithfulnessse, and he shal be vpon the glorious trone of his fathers house. They shal ha-

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ge vpon him all the glory of his fathers house, of the children and childers childen, all apparel small and great, all instrumentes of measure & musike. This shal come to passe, (saith the LORDE of hoostes) when the nale, y is fastened to the place of the highest faithfulnessse: shal be pluckt of, And whē the weight that hangeth vpon it, shal fall, be broken, and hewen in peces. For the LORDE himself hath sayde it.

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**N**ewen burchen vpon Tirus. Mourn ye shippes of Tharsis, for she is throwne downe to the grounde, and conquered of them, that are come from Cithim. The dwellers of the Ilandes, the marchauntes of Sidon, and they that occupied the see (of whom thou wast ful somtyme) are at a poynte. For by see were there frutes brought vnto the, and all maner of corne by water. Thou wast the comon market of al people. Sidon is sory for it, yee and all y power of the see complaneth, and saith: O y I had neuer traueled with childe, that I had neuer borne eny, y I had nether nourished boye, ner brought vp doughter. As soone as Egypte perceaueth it, she wil be as sory as Tirus it self. Go ouer the see, Mourn ye y dwel in the Isles. Is not that the glorious cite, which hath bene of longe antiquite: whose natyues dwellinge farre of, commende her so greatly: Who hath deuysed such thinges vpon Tirus the crowne of alanes, whose marchauntes and capraynes were the highest and principal of the worlde? Euē the LORDE of hoostes hath deuysed it, that he maye put downe al pompe, and diminish all the glory of the worlde. Go thorow thy londe (o thou doughter of the see) as men go ouer the water, and there is not a gyrdle more.

Thus the LORDE that remoueth the Kingdomes, and hath taken in hande agaynst that mightie Canaan to rote it out: hath stretched out his honde ouer the see, and sayde: From hence forth shalt thou make no more myrth (o thou doughter Sidon) for thou shalt be put downe of the Cethes. Stonde vp therfore, and go where the enemie wil carie the, wher thou shalt also haue no rest. Beholde (for thyne ensample) The Caldees were such a people, that no man was like them, Assur buylded them: he set vp his castles & palaces, and broke them downe agayne. And therfore mourn (ye shippes of the see) for youre power shal be throwne downe.

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After that, shal the lxx yeares of Tirus (euen as longe as their kinges life was) be forgotten. And after lxx. yeares, it shal happen to Tirus as with an harlot that playeth vpon a lute. Take thy lute (saie men to her) and go aboute the cite, thou art yet an vnknowne wensche, make pastyme with dynerse balletes, wherby, thou mayest come in to acquaintance. Thus shal it happen after lxx. yeares. The LORDE shal visit the cite of Tirus, and it shal come agayne to hye Marchaundise, and shal occupie with al the Kingdomes that be in the worlde. But all hir occupiege and wynnynge, shal be halowed vnto the LORDE. For then shal they laye vp nothinge behinde them nor vpon heapes: but the marchaundise of Tirus shal beloge vnto the citisens of the LORDE, to the feedinge and sustenynge of the hūgrie, and to the clothynge of the aged.

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**B**ehold, y LORDE shal waiste and plage the worlde, he shal make the face of the earth desolate, & scatre abroad y inhabitours therof. Then shal the prest be as the people, the master as the seruant, the dame like the mayde, the seller like the byer, he that ledeth vpon vsury, like him y boroweth vpon vsury, the creditoure, as the detter. Yee miserably shal y worlde be waysted & clene destroyed. For y LORDE hath so determed in himself. The earth shal be heuye and decaye: The face of y earth shal perishe & fal awaye, the proude people of y worlde shal come to naught, for y earth is corrupte of hir indwellers.

**B** For why they haue offended y lawe, chaunged the ordinaūces, and made the euerlastinge testamēt of none effecte, And therfore shal the curse deuoure the earth: for they y dwell therē, haue synned. wherfore they shal be brynt also, and those that remayne, shal be very few. The swete wyne shal mourne, the grapes shal be weake, and all y haue bene merry in harte, shal sighe. The myrth of tabrettes shal be layde downe, the chere of the ioyful shal cease, and the pleasure of lutes shal haue an ende: there shal no more wyne be dronke with myrth, the beer shal be bytter to the that drinke it, the wicked cities shal be broken downe, all houses shal be shut, that no man maye come in.

In the stretes shal there be lift vp a crie because of wyne, all mens chere shal vanish awaye, and all ioye of the earth shal passe. Desolacion shal remayne in the cities, and the gates shal be smytten with waistnesse. For it shal happen vnto all londes and to all

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people, like as when a mā smyteth downe y olyues, y are left vpon the tre: or sekerth after grapes, when the wyne gatheringe is out. And those same (that remayne) shal lift vp their voyce, and be glad, & shal magnifie the glory of the LORDE, euen from the see, & prayse the name of the LORDE God of Israel, in the valeis and Ilandes. We heare songes sung to the prayse of the righteous, fro al the endes of the worlde. Therfore I must speake: O my vnfruitfulnessse, o my pouerte, Woe is me, all is ful of synners, which offende of purpose and malice. And therfore, (o thou that dwellest vpon the earth) there is at hōde for the, feare, pyt and snare. Who so escapeth the terrible crie, shal fall in to the pyt. And yf he come out of the pyt, he shal be takē with the snare. For the wyndowes aboue shal be opened, and the foundation of the earth shal moue.

The earth shal geue a greate crack, it shal haue a fore ruine, and take an horrible fall. The earth shal stagger like a drunken man, and be takē awaye like a tent. Hir misdeedes shal lie so heuye vpon her, y she must fall, and neuer rise vp agayne. At the same tyme shal the LORDE mustre together the hie hooste aboue, and y kynges of the worlde vpon the earth. These shal be coupled together as prisoners be, and shal be shut in o ne warde and punished innumerable daies. The Moone and the Sonne shal be ashamed, when the LORDE of hoostes shal rule them at Jerusalem vpon the mount Sion, before and with his excellent counsel.

### The xxv. Chapter

**G**LORDE, thou art my God, I wil pray se the, and magnifie y name: For thou bringest marvelous thinges to passe, accordinge to thine olde counsels, truly and stedfastly. Thou makest of towines, heapes of stone: and of head cities, broken walles: The palaces of the wicked destroyest thou out of the cite, that they shal neuer be buylded agayne. Therfore the very rude people must magnifie the, and the cities of the cruel helthen must feare the. For thou art the poore mans helpe, a strength for the needful in his necessite. Thou art a defence agaynst enel wether, a shadowe agaynst the heate. But vnto the presumptuous, thou art like a strōge whylle roynde, that casteth downe the boostynge of the vngodly, thou kepest men from heate with the shadow of the cloudes, thou cuttest of the braunches of tyrauntes.

Moreover the LORDE of hoostes shal once prepare a feast for all people vpon the hill: A

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plenteous, costly, pleasaunt feast, of fat and welshed beastes, of swete and most pure thinges. Upon the hill shal he take awaye the syde vale y hageth before y face of al people, and the cowering wherewith all Gentiles are conered. As for death, he shal utterly consume it. The LORDE God shal wipe awaye the teares from all faces, and take awaye the confusio of his people thorow y whole worlde. For y LORDE himself hath sayde it.

At the same tyme shal it be sayde: lo, this is oure God in whō we put oure trust, and he hath healed vs. This is the LORDE that we haue wayted for: Let vs reioyse & delyte in his health. For the hōde of y LORDE ceaseth vpon this hil. But Moab shal be trode downe vnder him, like as the straw is trode vnder fete in a dōge hill. For he shal stretch out his hōdes vpon him, like as a swimmer doth to swimme. And w<sup>th</sup> the power of his hondes shal he cast downe his hie pompe. As for his strōge holdes & hie walles: he shal burue them, cast thē downe, and fell thē to the grounde in to dust.

### The xxvj. Chapter.

**T**hen shal this songe be sunge in the londe of Iuda: We haue a strōge citie, the walles & t<sup>he</sup> ordināce shal kepe vs. Ope y gates, y the good people maye go in, which labourerth for the treuth. And thou, which art the deer and hast the matter in honde: shalt prouyde for peace, eue the peace y mē hope for in the. Hope stil in the LORDE, for in the LORDE God is enelastinge strēgth. For why, it is he, y bringeth lowe the hie mynded citisyns, & casteth downe the proude citis. He casteth thē to the groude, yee eue in to y myre, y they maye be trode vnder the fete of the symple, & with the steppes of the poore. Thou (LORDE) cōsidreth the path of y rightuous, whether it be right, whether the waye of y rightuous be right. Therefore (LORDE) we haue a respecte vnto the waye of thy iudgmentes, thy name and thy remē brauncerioyse the soule. My soule lusteth after the all the night lōge, & my mynde haisteth frely to the. For as soone as thy iudgment is knowne to the worlde, thē the inhabitours of the earth lerne rightuousnesse.

**B**ut the vngodly (though he haue recoued grace) yet lerneth he not rightuousnesse, but in that place where he is punished, he offendeth, & feareth not the glory of the LORDE.

LORDE, they wil not se thine hie honde, but they shal se it, and be confounded: whē thou shalt deuoure them with the wrath of the people, and with the fyre of thine e-

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nemies. But vnto vs (LORDE) prouyde for peace: for thou workest in vs all o<sup>ur</sup> woites. O LORDE oure God, though soch lordes haue dominacion vpon vs as knowe not they yet graunte, that we maye only hope in the, and kepe thy name in remembraunce. The malicious Tyrautes whē they die, are nether in lifenor in the resurrection, for thou restest thē and rootest thē out, and destroyest all the memoryall of them. Agayne, thou increasest the people (O LORDE), thou increasest the people, thou shalt be prayed and magnified in all y endes of the worlde. The people that seke vnto the in trouble, that same aduersite which they complaine of is vnto thē a chastenyng before the. Like as a wife w<sup>th</sup> childe (whē hir trauayle cometh vpon her) is ashamed, crieth and suffreth the payne: Eue so are we (O LORDE) in thy sight. We are with childe, we trauayle, & beare, & with the spiete we bringe forth health, wherethorow the earth is vnderstroyed, and the inhabitours of the worlde perish not.

But as for thy dead men and ours, that be departed, they are in life and resurrection. They lie in the earth, they wake, & haue ioye for y dew is a dew of life & light. But y place of the malicious Tyrautes is falle awaye. So go now my people in to thy chāce, and shut the doore to the, and suffre now y twicflinge of an eye, till the wrath be ouerpast. For behold, the LORDE wil go out of his habitacion, & vyset the wickednes of the that dwell vpon earth. He wil discover the bloude that she hath deuoured, she shal neuer hyde thē, that she hath murthered.

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**T**hen the LORDE with his henye, great and lōgeswearde shal vyset Leuiathā, that invincible serpet: eue Leuiathā y croked serpent, and shal slaye the Wallfish in y sea. At the same tyme shal mē synge of the symple arde of Muscatel. The LORDE kepe it, and water it in due season. I watch daye & night, that no man breake in to it. I beare no enel wil in my mynde. Who will compell me, that I greatly forgettinge all faithfulnessse, shal de burne it vp at once w<sup>th</sup> thornes & bushes? O: who will enforce me to kepe or make peace? It wil come to this poynte, y Jacob shal be rooted agayne, and Israel shal be grene & beare floures, & they shal fyll y whole worlde w<sup>th</sup> their frute. Smyteth he not his smyter, as enel as he is smytē himself? Destroyeth he not y murtherers, as he is murthered? Every mā recōpenseth w<sup>th</sup> y measure y he receaueth: He museth vpon his sore my-

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de, as vpon the dayes of extreme heate. And therefore shal the inquite of Jacob be thus reconciled. And so shal he take awaye all y frute of his synnes.

As for aulter stones, he shal make them all as stones beaten to poulder: the Groves and Idols shal not stonde. The stronge citis shalbe desolate, and y fayre citis shal be left like a wilderness. The catel shal fede and liethere, and the shepe shal care it vp. Their haruest shal be brent, their wyues which were their bewtie when they came forth: shalbe defyled. For it is a people without vnderstōdinge, and therefore he y created them, shal not fauoure them: and he y made them, shal not be merciful to thē. In y tyme shal y LORDE shute from y swifte water of Euphrates, vnto y ryuer of Egipte. And there shal the children be chosen out one by one. Then shal the greates trompet be blowne, so that those which haue bene destroyed in the Assirians londe, and those that be scattered abroad in Egipte: shal come & worshipe the LORDE at Ierusalē, vpon the holy mount.

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**G**o be to y crowne of pryde, to y dronken Ephraemites, and to the faydinge floure, to the glory of his pōpe, y is vpon the toppe of the plenteous valley: which mē be ouerladen w<sup>th</sup> wyne. Beholde, the strength and power of the LORDE shal breake in to the londe on euery syde, like a tempest of hale, that beareth downe stronge holdes, and like an horrible, mightie and ouerflowinge water. And the proude crowne of the dronken Ephraemites, shal be troden vnder foot. And as for the faydinge floure, the glory of his pompe, which is vpon the toppe of the plenteous valley: it shal happen vnto him, as to an vntymely frute before the haruest come. Which as soone as it is sene, is by and by deuoured, or euer it come well in a mans honde.

And then shal the LORDE of hoostes be a ioyful crowne, and a glorious garlāde vnto the remnant of his people. Vnto the lowly, he shalbe a spiete of iudgment, and vnto them that dryue awaye the enemies from y gates, he shalbe a spiete of strēgth. But they go wronge by y reason of wyne, they fall and stacter because of strōge drynke. See eue the prestes and prophetes them selues go amisse, they are dronken with wyne, and weake braned thorow stronge drynke. They erre in sēge, and in iudgment they faile. For all tables are so ful of vomyte and

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fylthynes, y no place is clene. What is he amonge them, y can teach, instructe or enfourme the chylde, which are weened from suck or taken from the brestes: of eny other fashion, then: Commaunde y maye be commaunded, byd y maye be bydde, for byd that maye be forbydde, kepe backe y maye be kepte backe, here a litle, there a litle. And therefore the LORDE also shal speake w<sup>th</sup> lippinge lippes and w<sup>th</sup> a straunge lāguage vnto this people, to whom he spake afore of this manner: This shal bringe rest, yf one refresheth the weery, ye this shal bringe rest. But they had no will to heare. And therefore the LORDE shal answer their stubbournes (Commaunde y maye be commaunded, byd y maye be bydden, for byd y maye be forbydde, kepe backe y maye be kepte backe, here a litle, there a litle) That they maye go forth, fall backwarde, be buissed, snared and taken. Wherefore heare the worde of the LORDE, ye mockers that rule the LORDES people, which is at Ierusalē. For ye cōfōrte yo<sup>r</sup> selues thus: Tush, death & we are at a poynte, & as for hell, we haue made a cōdicion with it: that though there breake out eny sore plague, it shal not come vpon vs. For with disceate wil we escape, and with hymblenes will we defende o<sup>ur</sup> selues. Therefore thus saierth the LORDE God: Beholde, I will laye a stone in Sion, a greates stone, a costly corner stone for a sure foundacion: y who so putteth his trust in him, shal not be confounded. Rightuousnes wil I set vp agayne in y balauce, and iudgment in the weightes. The tēpest of hale shal take awaye yo<sup>r</sup> refuge, that ye haue to disceane withal, and y ouerflowinge waters shal breake downe yo<sup>r</sup> strōge holdes of dissimulaciō. Thus the appoyntmēt that ye haue made w<sup>th</sup> death, shalbe done awaye, and the cōdicion that ye made with hell, shal not stōde. When the greates destruction goeth thorow, it shal all to treade you, It shal take you quyte awaye before it. For it shal go forth early in the mornynge, and contynue only y daye and y night. And the very feare only shal teach you, when ye heare it. For y bedde shal be so narrow y a mā cā not lye vpon it. And the cowering to small, that a mā maye not wynde him self therein. For the LORDE shal steppe forth as he dyd vpon the mount perazim, and shal take on as he dyd vpon the dale of Gabaon: that he maye bringe forth his dewyce, his straunge dewyce: and fulfil his worke, his wonderful worke. And therefore make no mockes at it, that youre captiwyte increase not: or I ha-



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ne herde the **LORDE** of hoostes saye, that there shal come a soden destruction and plague vpon the whole earth. Take hede, and he are my voyce, pondre and merck my wordes wel. Goeth not the husbonde man euer in due season earnestly to his londe: he moweth & ploweth his grounde to sowe. And whē he hath made it playne, he soweth it with fitches or comyn. He soweth y wheate and Barlye in their place, Milium and Rye also in their place. And y he maye do it right, his God teacheth him and sheweth him. For he treadeth not the fitches out with a wayne, nether bringeth he the cart here and there ouer the comyn, but he throsf sheth y fitches out with a flae, and the comyn with a rod. As for the wheate, he gryndeth it to make bried therof. In as moch as he can not bunge it to passe w treadinge out. For nether the brussinge that the cart wheles make, ner his beastes can grynde it. This and soch like thinges come of the **LORDE** of hoostes which is maruelous in counsell, and gre are in rightuousnesse. The xxx. Chap.

**W** vnto the o Ariel Ariel, thou cite that David wane. Take yet some yeaeres, and let some feastes yet passe ouer: then shal Ariel be beseged, so that she shal be heuy and so rousful, and shal be vnto me euen as a lyon. For I wil laye sege to the rounde aboute, and kepe y in with towers, and grane vp dy kes agaynst y. And thou shalt be brought lowe, and speake out of the earth, and thy wordes shal go humbly out of y grounde. Thy voyce shal come out of the earth, like the voyce of a witch, and thy talkinge shal groane out of the myre. For the multitude of thine enemies shalbe like meal dust. And then ombre of Tyrauntes shalbe as y dust that the wynde taketh awaye sodenly.

Psal. 11b

Thou shalt be visited of the **LORDE** of hoostes with thondre, earth quake, and with a greate crack, with the whyrle wynde, tempest, and with the flame of a consuming fyre. But now the multitude of all the people, that went out agaynst Ariel: the whole hooste, the stronge holdes, and sege is like a dreame which appeareth in the night. It is like as when an hungrie man dreameth that he is eatynge, and when he awaketh, he hath nothinge like as when a thurstie man dreameth that he is drinkynge, and when he awaketh, he is saynt, and his soule vnpatient.

Psal. 72. c

So is the multitude of all people, that mustre them selues agaynst the hill of Sion. But ye shalbe at youre wittes ende, ye

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shalbe abashed: ye shal stacke and relete and fro. Ye shalbe dronken, but not of wyne. Ye shal fall, but not thorow dronkenes. For the **LORDE** shal geue you an hard sleepinge spere, and holde downe youre eyes: namely y<sup>e</sup> prophetes and heades which shuldes, them shal he couer. And all visions shalbe vnto you, as the wordes that stonde in a sealed lettre, when one offreth it to a man that is lerned, and sayeth vnto vs this lettre. The he answereth: I ca not rede it, for it is shutt. But yf it be geue to one y is not lerned, or sayde vnto him: rede this lettre: Then sayeth he. I can not rede.

Therefore thus sayeth the **LORDE**: For so moch as this people draweth nye me w their mouth, and prayseth me highly with their lippes (where as there herte neuer the les is farre fro me, and the feare which they owe vnto me, that turne they to mens lawes and doctrynes) therefore wil I also shewe vnto this people, a maruelous terrible and greate thinge (Namely this: I wil destroye the wisdom of their wise, and the understandinge of their lerned men shal perish. Wo be vnto them that seke so depe, to byde their ymaginacion be fore the **LORDE**, which rehearce their counsels in y darkness, and saye: who seith vs, or who knoweth vs?

Which ymaginacion of yours is euen as when the potters claye taketh advisement, as though the worke might saye to y worke master: make me not, or as when an earthen vessel saith of the potter: he understandeth not. Se ye nor that it is hard by, that Libanus shalbe turned in to Charnel, and that Charnel shalbe taken as a wodde? Then shal deaf men understande the wordes of the boke, and the eyes of the blynde shal se without eny cloude or darkness. The oppressed shal holde a mery feast in the **LORDE**, and the poore people shal reioyse in the holy one of Israel.

Then shal the furious people cease, and y mockers shal be put awaye, and all they y do wronge shalbe rooted out, soch as labour to drawe me vnto synne, and y discue him, which reprocureth them in the gate, & soch as turne good personnes to vanite.

And therefore the **LORDE** (euen the defender of Abraham) saith thus vnto the house of Jacob: Now shal not Jacob be ashamed, nor his face cofounded, when he seith amonge his children (whom my handes haue made) soch as halowe my name amonge them: that they maye sancifie the holy one of Jacob, and feare the God of Israel.

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rael: and that they which afore tyme were of an erroneous spere, haue now understandinge, and y<sup>e</sup> soch as before coude not speake, are now lerned in my lawe.

### The xxx. Chapter.

**W** be to those shrekinge children (saye the **LORDE**) which seke counsell, but not at me: which take a webbe in honde, but not after my will: that they maye heape one synne vpon another. They go downe into Egypte, (and are me no counsell) to seke helpe at the power of pharao, and coforte in the shadowe of the Egipcians. But pharao helpe shalbe youre cofucion, and the comfote in the Egipcians shadowe shalbe youre owne shame. Your rulers haue bene at Zoan, and y<sup>e</sup> messaungers came vnto Hanes. But ye shal all be ashamed of the people y maye not helpe you, which shal not bunge you strength or comfote, but shame and confucion.

Your beastes haue borne burthens vpon their backes towarde the South, thorow the waye that is ful of parell and trouble, because of the lyo and lyones, of the Cockatrice and shurynged dragon. Yee the Mules bare youre substaunce, and the Camels brought y<sup>e</sup> treasure vpon their croked backes, vnto a people that cannot helpe you. For the Egipcians helpe shalbe but vane and lost. Therefore I tolde you also y youre pryde shulde haue an ende. Wherefore go hece, and write them this in their tables, and note it in a booke: that it maye remayne by their posterite, and be stil keppe. For it is an obstinate people, vnfaithful children, children that will not heare the lawe of the **LORDE**.

They darre saye to the prophetes: Intro mitte youre selues with nothinge, and vnto y<sup>e</sup> Soythsayers: tell us of nothinge for to come, but speake frendly wordes vnto vs, and preach vs false thinges. Treade out of the waye, go out of the path, turne the holy one of Israel from vs. Therefore thus saith the holy one of Israel: In as moch as ye haue cast of youre bewtie, and confortd youre selues with power and nymbleness, and put youre confidence therein: therfore shal ye haue this myschese agayne for youre destruction and fall, like as an hie wall, that falleth because of some rift (or blast) whose breakinge cometh sodenly.

And youre destruction shalbe like as an erthe pot, which breaketh no man touchinge it, yee and breaketh so sore, that a man shal not fynde a sheuer of it to fetch fyre in,

## The xxx. Chap. Ho. xi.

or to take water with all out of the pyt. For the **LORDE** God, euen the holy one of Israel hath promised thus: With stultitunge and rest shal ye be healed, In quyetnesse and hope shal youre strength lie. Not with standinge ye regarde it not, but ye will saie: No, for thus are we cōstrayned to fle vpon hoyses. (And therefore shal ye fle) we must ryde vpon swift beastes, and therefore youre persecutours shal yet be swifter. A thousand of you shal fle for one, or at the most for syue, which do but only geue you euell wordes: vntill ye be desolate, as a ship mast vpon an hie mountayne, and as a beken vpon an hill.

Exo. 14. d  
2. Par. 20. c

Leui. 26. b  
Iosu. 23. c

Ro. 2. a

Yet stonde the **LORDE** waitinge, that he maye haue mercy vpon you, and lifterth him self vp, that he maye receaue you to grace. For the **LORDE** God is rightuous. Zappie are all thei that wate for him. For thus (o thou people of Sion and ye citisens of Jerusalem) shal ye neuer be in henynes, for doubtlesse he will haue mercy vpon the. As soone as he heareth the voyce of thy crie, he will helpe the. The **LORDE** geneth you the bried of aduersite, and the water of trouble. But thine instructor fleyth not farre from the, yf thine eyes loke vnto thine instructor, and thine eares harken to his worde, that crieth after the and saith: This is the waye, go this, and turne nether to the right honde nor the leffte.

D

Deut. 4. a

Morouer yf ye destroye the syluer worres of youre Idols, and cast awaye the golden coapes that ye deckt them withall (as sylthynes) and saie, get you hence: The wil he geue rayne to the sede, that ye shal sowe in the earth, and geue you breade of the increase of the earth, so that all shalbe plentifulous and abundaunt. Thy catel also shal he fede in the brode medowes. yee thine oxen and Mules that till the grounde, shal eate good fodder, which is poured w y fanne. Goodly ryuers shal flowe out of all his mountaynes and hilles. In the daye of the greate slaughter when the towers shal fall, the Moone shal shyne as the Sonne and y Sonne shalbe senefolde, and haue as moch shyne, as in seven dayes beside.

Psal. 36. b

2. Pet. 3. b

In that daye shal the **LORDE** bynde y<sup>e</sup> bussed sores of his people, and heale their woundes. Beholde, the glory of the **LORDE** shal come from farre, his face shal burne, that no man shalbe able to abyde it, his lippes shal wagge for very indignacion, and his tounge shalbe as a consuming fyre. His breath like a vehement floude of wa



## The prophet Esay.

ter, which goeth vp to the throte. That he maye take awaye y<sup>e</sup> people, which haue turned themselves vnto vanite, and the brydle of ferroure, that lieth in other folkes charmes.

But ye shal synge, as the vs<sup>e</sup> is in y<sup>e</sup> night of the holy solemnite. Ye shal reioyse from youre hert, as they that come with the pipe, when they go vp to the mount of the **LORDE**, vnto y<sup>e</sup> rock of Israel. The **LORDE** also shal set vp the power of his voyce, and declare his terrible arme, with his angrie countenaunce, yee and the flame of the consuminge fyre, with earth quake, tempest of wynde, and hale stones. Then shal the Assirian feare also, because of the voyce of the **LORDE**, which shal smyte him with the rodde. And the same rodde which the **LORDE** wil sende vpon him, shal moue the whole foundation: with trompet, with noyse of warre and batell to destroye. For he hath prepared the fyre of payne from the begynnyng, yee euen for kynges also. This hath he made depe & wyde, y<sup>e</sup> nousshinge therof is fyre and wodde innumerable, which the breath of the **LORDE** kyndleth, as it were a match of brymstone.

The xxxi. Chapter.

**W** vnto them that go downe into **Egypte** for helpe, and trust in horses, and conforte them selues in Charettes, because they be many, and in horse me because they be lustie and stronge. But they regarde not the holy one of Israel, and they aske no question at the **LORDE**. Where as he neuer theles plageth y<sup>e</sup> wicked, and yet goeth not from his worde, whā he steppeth forth and taketh the victory agaynst the housholde of the frauwerde, and against the helpe of euell doers. Now the **Egyptians** are men, and not God, and their horses flesh and net spiete. And as soone as the **LORDE** stretcheth out his honde, then shal the helper fall, and he that shulde haue bene helped, and shal altogether be destroyed. For thus hath the **LORDE** spokē vnto me: Like as the **Lyon** or **lyōs** whelpereareth vpon the pray that he hath gotten, and is not afrayde, though y<sup>e</sup> multitude of shepardes crie out vpon him, nether abashed for all the heape of them: So shal the **LORDE** of hostes come downe from the mount **Sion**, and defende his hill. Like as bydes floure aboute their nestes, so shal the **LORDE** of hostes kepe, saue, defende and deliue **Jerusalem**. Therefore (o ye childre of Israel turne agayne, like as ye haue excaded in youre goinge back. For in y<sup>e</sup> daye every man shal cast out his Idols of

## The xxxij. Chap.

syner and golde, which ye haue made with youre synful bondes. Assur also shal be slayne with the swerde, not w<sup>th</sup> a mans swerde. A swerde shal deuoure him, but not a mans swerde. And he shal fle from the slaughter, and his seruantes shal be taken prisoners. He shal go for feare to his stronge holdes, and his prynces shal fle from his badge. This hath y<sup>e</sup> **LORDE** spokē, whose light burneth in **Sion**, and his fyre in **Jerusalem**.

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**B**ehold, the kinge shal gouerne as a rule of rightuousnes, and y<sup>e</sup> prynces shal rule accordinge to the balauce of equite. He shal be vnto mē, as a defence for the wynde, and as a refuge for the tempest, like as anyer of water in a thurstie place, and y<sup>e</sup> shadowe of a greater rock in a due lode. The eyes of the kinge shal not be dymme, and the eares of them that heare, shal take diligēt heed. The hert of the vnwise, shal attayne to knowlege, and the vnparfite tūge shal speake planely and distinctly. Then shal the mygarde be no more called gentle, ner the churle lyberall. But the churle wil be churlishly mynded, and his hert wil worke euell and playe the ypocrite, and ymagyn abhominacions agaynst God, to make the hungrie leane, and to withholde drinke from the thurstie: These are the perious weapons of the curvetous, these be his shameful counsels: that he maye begyle the poore with disceitful workes, yee euen there as he shulde geue sentence with the poore. But the liberrall person ymagineth honest thinges, and cometh vp with honesty.

**U**p (ye rich and ydle cities), harken vnto my voyce. Ye careles cities, marcke my wordes. After yeaeres and dayes shal ye be brought in feare, o ye carelesse cities. For **Zarnest** shal be out, and the grape gatheringe shal not come. O ye rich ydle cities, ye that feare no parell, ye shal be abashed and removed: when ye se the barrenesse, the nakednesse and preparinge to warre. Ye shal knocke vpon youre brestes, because of the pleasaunt felde, and because of the fruteful vynyarde. My peoples felde shal bringe thornes and thistels, for in every house is voluptuousnes & in the cities, wilfulnes. The palaces also shal be broken, and the greatly occupide cities desolate. The towres and bulwerkes shal be becme demnes for evermore, the pleasure of Mules shal be turned to pasture for shepe. Vnto the tyme that y<sup>e</sup> spiete be poured vpon vs from aboue.

Then shal the wilderness be a fruteful

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felde & the plenteous felde shal be retened for a wodde. Then shal equyte dwell in the desert, and rightuousnesse in a fruteful londe. And the rewarde of rightuousnesse shal be peace, and hir frute rest and quietnesse for ever. And my people shal dwell in the ynnies of peace, in my tabernacle and pleasure, where there is ynough in the all. And whē the hale filleth, it shal fall in the wodde and in the citie. O how happy shal ye be, whē ye shal safely sowe youre sēde besyde all waters & dryue thither the fete of youre oxē & asses.

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**T**herfore wo vnto the (robber) shalt not be robbed also: and vnto the that laiest wait, as who saye there shulde no waite be layde for the: Wo vnto the which doest hurte, euen so shalt thou be hurt also. And as thou layest waite, so shal wait be layde for the also.

**LORDE** be merciful vnto vs, we wait for the. Thine arme is at a poynte to vyset vs, but be thou oure health in the tyme of trouble. Graunte that the people maye fle at the anger of thy voyce, & that at thy vpspōndinge the Gentiles maye be scatred abroad, and that their spoyle maye be gathered, as the greshoppers are comonly gathered together in to the pyt. Stronde vpon **LORDE**, thou that dwellest on hie: Let **Sion** be fylled with equyte and rightuousnesse. Let treuth and faithfulness be in hir tyme: power, health, wisdom, knowlege & the feare of God are hir treasure. Beholde, their aungels crie with out, the messangers of peace wepe bitterly. The stretes are waite, there walke no man therein, the appoyntment is broken, the cities are despised, they are not regarded, the desolate earth is in heuynes. **Libanus** taketh it but for a spoite, that it is hewen downe: **Saron** is like a wyldernes: **Bazis** & **Charmel** are turned vpside downe. And therefore saith y<sup>e</sup> **LORDE**: I wil vp, now wil I get vp, now wil I aryse. Ye shal conceaue stubble, and beare strawe, & youre spiete shal be the fyre, that it maye consume you: & the people shal be burnt like lyme, & as thornes burne that are hewen of, & cast in the fyre.

**N**ow herten to (ye that are farre of) how I do with them, & considre my glory, yet that be at honde. The synners at **Sion** are a frayde, a sodane fearfulness is come vpon the ypocrytes. What is he amonge us (saye they) that will dwell by that consuminge fyre? which of vs maye abyde that everlastinge heate? He that ledeth a godly life (saye I) & speaketh the treuth: He that abhorreth to

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do violence and disceate: he that kepeth his hōde that he touch no rewarde: which stoppeth his eares, that he heare no counsell agaynst the innocent: which holdeth downe his eyes, that he se no euell. He it is, that shal dwell on hie, whose sauegarde shal be in the true rocke, to him shal be geuen the right true meat & drynke. His eyes shal se the ynge in his glory: & in the wyde worlde, and his herte shal deliue in the feare of God. What shal then become of the scribe? of the Sena-  
**C** tōure? what of him that teacheth childre? There shalt thou not se a people of a straunge tūge, to haue so diffused a language, that it maye not be vnderstonde: nether so straunge a speache, but it shal be perceaued.

There shal **Sion** be sene, the head citie of cure solemne feastes. There shal thine eyes se **Jerusalem** that glorious habitation: the tabernacle that neuer shal remoue, whose nales shal neuer be taken out worlde without ende, whose coardes euerychone shal neuer corruppe: for the glorious Magesty of the **LORDE** shal there be present amonge vs. In that place (where saye broad ryuers & streames are) shal nether **Gallye** rowe, ner greate shippe sale. For the **LORDE** shal be oure capteyne, the **LORDE** shal be oure lawe ge-  
**Iaco. 4. c** ner. The **LORDE** shal be oure kinge, & he himself shal be oure Sauioure. There are the coardes so layd abroad, that they cā not be better: The mast set vp of soch a fashion, that no bāner ner sale hāgeth therō: but there is dealed greatespoyle, yee lame men runne after the pray. Therelieth no mā that saith: I am sick, but all euell is taken awaye from the people, that dwell there.

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**C**ome ye heithen & heare, take heede ye people. Herte thou earth & all that is therein: thou rounde compass & all that groweth ther vpon: for the **LORDE** is angrie with al people, & his displeasure is kindled agaynst all the multitude of them, to curse them, & to slaye them. So that their slayne shal be cast out, & their bodies stincke: that eue the very hilles shal be wet with the bloude of them. All the starres of heauen shal be consumed, & the heauen shal folde together like a roll, & all the starres therof shall fall, like as the leaues fall from the vynes and sygetrees. For my swerde (saith he) shal be bathed in heauen, & shal immediatly come downe vpon **Idumea**, and vpon the people which I haue cursed for my vengeance.

And the **LORDE**s swerde shal be full of bloude, & be mustie with the fatnesse & bloude



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## The xxxvi. Chap.

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## The xxxvii. Chap. Ho. xiiij.

The xxxvii. Chapter.

**W**hen Ezechias herde that, he rente his clothes, & put on a sack cloth, & went in to the temple of the LORD. But he sent Eliachim the presider, Sobna the scribe & the eldest prestes cloothed in sack, vnto the prophet Esay the sonne of Amos, & they sayde vnto him: Thus saith Ezechias: this is the daye of trouble, of plague & of wrath: like as when a childe cometh to the byrth, but the woman hath no power to bringe it forth. The LORD thy God (no doute) hath well considered the wordes of Rabsaches, whom his lord & kinge of the Assirians hath sent, to desie & blasphemethe luyng God: with soch wordes, as the LORD & God hath herde right well. And therfore lift vp y prayer for the remnaunt, that yet are left. So the seruantes of kinge Ezechias came to Esay.

And Esay gaue them this answer: Saie thus vnto youre lord: thus saith the LORD: Be not a frayde of the wordes that thou hast herde, wherewith the kinge of Assirias seruantes haue blasphemed me. Beholde, I will cause a wynde go ouer him, as soone as he heareth it, he shal go agayne in to his countre, there will I distroye him with the swerde. Now when Rabsaches returned, he founde y kinge of Assiria layenge sege to Lobna, for he had vnderstonde, that he was departed from Lachis. For there came armour, y Taracha kinge of Ethiopia was come forth to warre agaynst him.

And when the kinge of Assiria herde y, he sent other messaungers to kinge Ezechias, with this commaundement. Saye thus to Ezechias kinge of Iuda: Let not thy God disceane the, in whom thou hopest, & sayest: Ierusalem shal not be geue in to the bondes of the kinge of Assiria. For thou knowest well, how the kinges of Assiria haue handled all the londes, that they haue subuerted, & happest thou to escape? Were the people of the Gētilis (whom my progenitours coquered) deliuered at eny tyme thorow their goddes? As namely, Bozan, Haran, Rezech, & the childre of Eden, which dwell at Thalassar. Where is the kinge of Hemath, & the kinge of Arphad, & the kinge of the cite Sephar-naim, Ena and Aua? Now when Ezechias had receaued y lettre of the messaungers, & red it, he went vp into the house of the LORD, & opened the lettre before y LORD. And Ezechias prayed before the LORD on this maner: O LORD of hostes, thou God of Israel, which dwellest vps Cherubin. Thou

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of lambes and gootes, with the fatnesse of neeres of the wethers. For the LORD shal kyl a great offringe in Bostra, and in the londe of Idumea. There shal the Unicomes fall with the Bulles, (that is with the gaintes) and their londe shalbe washed with bloude, & their grounde corrupte with fatnesse. Vnto the also (o Sion) shal come the daye of the vengeance of God, and the ye are when as thynne owne iugdmentes shalbe recompensed. Thy floudes shalbe turned to pyrch, and thine earth to brymstone, & therewith shal the londe be kyndled, so that it shal not be quenched daye ner night: But smoke euermore, & so forth to lie waist. And no man shal go thorow thy londe for ever: But pellicanes, Storckes, great Oules, and Ravens shal haue it in possession, & dwell therein.

For God shal spiede out the lye of desolacion vpon it, & weye it with the stones of emptynes. When kinges are called vps, the re shalbenone, and all princes shalbe awaye. Thornes shal growe in their palaces, nettles & thistles in their stronge holdes, y the dragons mayehaue their pleasure therein, & that they maye be a couite for Estriches. There shal straunge visures and monstrous beastes mete one another, & the wylde kepe company together. There shal the lamia lye, & haue hir lodginge. There shal the hedghogge buylde, digge, be there at home, and bunge forth his yongeones. The reshale the kyres come together, ech one to his life.

Seke thorow the scripture of the LORD & rede it. There shal none of these thinges be left out, there shal not one (ner soch) like) sayle. For what his mouth commaundeth, that same doth his spiete gather together (or fulfilleth). Vpon whom soeuer y lot fall, or to whom he dealeth it with the line: those shal possesse the enheritaunce from generation to generation, and dwell therein.

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**W**t the deserte & wilbernesse shal reioyse, y waist grounde shal be glad, and flourish as the lilly. She shal flourish pleasantly, and be ioyful, and euer be geuyng of thankes more and more. For y glory of libanus, the bewty of Charnel & Sars shalbe geuen her. These shal knowe the honoure of the LORD, and the magesty of oure God. And therfore strength y weake hōdes, and conforte the feble knees. Saye vnto them that are of a fearful hert: Be of good chere, and feare not. Beholde: youre God

cometh, to take vengeance & to rewarde. God cometh his owne self, and wil deliuer you. Then shal the eyes of the blinde be lightned, and the eares of the deaff opened. Then shal the lame man leape as an hart, & the domme mas tūge shal geue thanke.

In the wilbernesse also there shal welles spunge, and floudes of water in the deserte. The drie grounde shal turne to ryuers, and the thurstie to springes of water. Where as dragons dwelt afore, there shal growe sweete floures and grene ruffhes. There shalbe footpathes & comon stretes, this shalbe called the holy waye. No vnclene person shal go thorow it, for the LORD himself shal go with the that waye, and the ignorant shal not erre. There shalbe no lyon, and no ranshing beast shal come therein nor be there, but men shal go there fre and safe. And the redemed of the LORD shal conuerte, and come to Sion with thankes geuyng. Euerlastinge ioye shal they haue, pleasure & gladnesse shalbe among them, And as for all sorow and heynnes, it shal vanish awaye.

The xxxvi. Chapter.

**I**n the xiiij. yeare of kinge Ezechias, came Sennacherib kinge of the Assirians downe, to laye sege vnto all the stronge cities of Iuda. And the kinge of the Assirians sent Rabsaches from Lachis toward Ierusalem, agaynst kinge Ezechias, with agnons hooste, which set him by the condite of the ouerpole, in the waye that goeth thorow y fullers lode. And so there came forth vnto him Eliachim & Ezechias sonne the presyent, Sobna the scribe, and Joab Asaphs sonne the Secretary.

And Rabsaches sayde vnto them: Tell Ezechias, that the greate kinge of Assiria sayeth thus vnto him: What presumption is this, that thou trustest vnto: Thou thinkest (peraduēture) that thou hast counsell & power ynough, to mayntene this warre: & els wher to trustest thou, that thou castest this self of fro me: lo, Thou puttest thy trust in a broken staff of rede (I meane Egipte) which he that leaneth vpon, it goeth in to his honde & shuteth him thorow. Euen so is pharao the kinge of Egipte, vnto all the that trust in him. But yf thou woldest saye to me: We trust in y LORD oure God: A godly god, in dede: whose hie places & alters Ezechias toke downe, and commaunded Iuda and Ierusalem, to worshipec only before the altier. A byde the, thou hast made a condicion with my lord the kinge of the Assirians, that he shulde geue the two thousand

be houses: Art thou able to set me there vp? Singe now that thou canst not resist the power of the smallest pryncethat my LORD hath, how darrest thou trust in y charettes and horse men of Egipte? No more, thinkest thou y I am come downe hither, to destroye this londe with out the LORDS will: The LORD sayde vnto me: go downe in to thar londe, that thou mayest destroye it.

Then sayde Eliachim, Sobna & Johah vnto Rabsaches: Speake to vs thy seruantes (we praye the) in the Sirians language, for we vnderstonde it well: And speake not to vs in the Jewes tūge, lest the folcke heare, which lieth vpon the wall. Then answered Rabsaches: Thinke ye, y the kinge sent me to speake this only vnto you: Hath he not sent me to the also, that lie vps the wall: that they be not cōpelled to eate their owne donge, and drinke their owne stale with you?

And Rabsaches stode stiff, & cried with a londe voyce in the Jewes tūge, and sayde: Now take hede, how the greate kinge of the Assirias geueth you warnyng. Thus saith the kinge: Let not Ezechias disceane you, for he shal not be able to deliuer you. No more, let not Ezechias comforte you in the LORD, when he saith: The LORD with out doute shal defende vs, & shal not geue ouer this citie in to the bondes of the kinge of the Assirians, beleue him not. But thus saith the kinge of Assiria: opteyne my fauoure, encline to me: So maye euery mā enioye his vynyardes and sygetrees, and drinke the water of his cistern: vnto the tyme that I come myself, & bringe you in to a londe, y is like youre owne: wher in is wheat and wyne, which is both so wen with sede, and planted with vynyardes. Let not Ezechias disceane you, when he sayeth vnto you: The LORD shal deliuer us.

Might the goddes of the Gentiles kepe everymans londe, from the power of the kinge of the Assirians? Wher is the God of hemath & Arphad? Wher is the God of Sephar-naim? And who was able to defende Samaria out of my honde? Or which of all the goddes of the lōdes, hath deliuered the countre out of my power, so that the LORD shulde deliuer Ierusalem fro my honde? Vnto this, Ezechias messaungers helde the it tūges, and answered not one worde: for the kinge had charged them, that they shulde geue him none answer. So came Eliachim & Ezechias sonne the presyent, Sobna the scribe, and Joab Asaphs sonne the Secretary, vnto Ezechias with rente clothes, & tolde him the wordes of Rabsaches.

Esa. 63. a

Soph. 2. b

Tren. 4. b

Ioh. 5. b  
Deut. 29. a

Heb. 12. b  
Deut. 29. a  
11. b

21  
4. Re. 19. a

1002. a

23  
Esa. 31. b

1. Re. 22. e

4. Re. 17. a

Baruc. 2. e



## The prophet Esay.

Exo. 25. C  
Gen. 1. 2

art the God, that only is God of all the king domes of the worlde, for thou only hast crea ted haue z earth. Encline thine eare LORDE z considre, open thine eyes (o LORDE,) z se, and pondre all the wordes of Sennacherib, which hath sent his embassage to blasphemethe, the lyvinge God. It is true (o LORDE) that the kinges of Assiria have conquered all king domes z londes, z cast their goddes in the fy re. Notwithstondinge those were no goddes but the workes of mens hondes, of wodd or stone, therfore haue they destroyed them. De lyuer vs then (o LORDE oure God) from the hondes of Sennacherib, y all kingdomes of the earth maye knowe, that thou only art y LORDE. Then Esay the sonne of Amos sent vnto Ezechias, sayenge: Thus saith y LOR DE God of Israel: Where as thou hast ma de thy prayer vnto me, as couchinge Senna cherib, this is the answere, that the LORDE hath geuen concernynge him: Despised art thou, z mocked (o daughter of Sion) he hath shaken his heade at the, o daughter of Jeru salem. But thou Sennacherib, whom hast thou defied or blasphemed? And agaynst whō hast thou lifted vp thy voyce, z exalted thy proude lokes? euen agaynst the holy one of Israel. Thou with thy seruantes hast blas phemed the LORDE, and thus holdest thou of thyself: I couer the hiemountaynes, z sy des of Libanus with my hoisinen. And the re wil I cut downe the hie Cedre trees z the fayrest fyre trees. I will vp in to the heyth of it z in to the chesest of his timbre woddess. If there be no water, I wil graue z drynke. And as for waters of defence, I shal drie them vp with the fete of myne hooste. Yee (saist thou) hast thou not herde, what I ha ue taken in honde, z brought to passe of olde tyme? That same wil I do now also: waiste, destroye, z bringe the stronge cities vnto hea pes of stones. For their inhabitours shal be li ke lame men, brought in feare z confounded. They shal be like the grasse z grene herbes in the felde, like the hay vpon house toppes, that wythereth, afore it be growne vp.

Zac. 2. b  
Matt. 25. b  
Act. 9. a

I knowe thy wayes, thy goinge forth z thy comynge home, yee z thy madnesse aga ynst me. Therefore thy furiousnesse agaynst me, z thy pryde is come before me. I wil put a ryng in y nose, z a bridle byt in the chawes of the, z turne the aboute, euē the same waye thou camest. I wil geue the also this token (o Ezechias) this yere shalt thou eate that is kepte in stoare, z the next yere soch as groweth of himself, and in the thirde yere ye shal sowe and reape, yee ye shal plante vyn-

## The xxxviij. Chap.

yardes, and enioyethe frutes therof.

And soch of the house of Juda as are esca ped, shal come together, and the remnaunt shal take rote beneth, z bringe forth frute a boue. For the escaped shal go out of Jerusa le, z the remnaunt from the mount Sion. And this shal the gelousy of the LORDE of hoostes bringe to passe. Therfore thus sa ieth the LORDE, concernynge the kinge of the Assirians: he shall not come in to the cite, and shal shute no arrowe in to it, there shall no shilde hurte it, nether shal they graue a boue it. The same waye that he came, shal he returne, and not come at this cite, saith the LORDE. And I wil kepe and saue the cite (saith he) for myne owne, z for my ser uante Dauids sake.

Thus the angel went forth, and slew of the Assirians hooste, an clxxxv. thousand. And when men arose vp early (at Jerusa le:) Beholde, all laye ful of deed bodies. So Sennacherib the kinge of the Assirians brake vp, and dwelt at Nimue. Afterwarde it chaunced, as he prayed in the Temple of Ne rah his god, that Adramalech and Sarsar his owne sonnes slewe him with the swea de, and fled in to the londe of Ararat. And Esarhadon his sonne reigned after him.

### The xxxviij. Chapter.

Not longe afore this, was Ezechias de ad sick: And the prophet Esay the sonne of Amos came vnto him, and sayde: Thus commaundeth the LORDE: Set thyne hou se in ordie, for thou must dye, and shalt not escape. Then Ezechias turned his face to ward the wall, z prayed vnto the LORDE, and sayde: Remembre (o LORDE) that I ha ue walked before the in treuth and a stedfast hert, and haue done the thinge that is plea sant to the. And Ezechias wepte sore. The sayde God vnto Esay: Go and speake vnto Ezechias: The LORDE God of Dauid thy fa ther sendeth y this worde: I haue herde thy prayer, and considred thy teares: beholde, I will put xv yeres mo vnto thy life, and deli uer the and the cite also, from the honde of the kinge of Assiria, for I will defende the a te. And take the this token of the LORDE, y he will do it, as he hath spoken: Beholde, I will returne the shadowe of Achas Diall, y now is layed out with the Sonne, and bringe it ten degrees backward. So the Sonne turned ten degrees backward, the which he was descended afore.

A thankesgeuyng, which Ezechias kin ge of Juda wrote, when he had beneficke, z was recovered.

## The prophet Esay.

I thought I shulde haue gone to the ga tes of hell in my best age, and haue wanted the residue of my yeres.

I spake within my self: I shal neuer viset the LORDE God in this life: I shal neuer se man, amonge the dwellers of the worlde.

Myne age is folden vp together and ta ken awaye fro me, like a sheperdes cotage: my lyfe is hewen of, like as a weener cutteth of his webbe.

Why? I was yet takinge my rest, he he wed me of: z made an ende of me in one daie.

I thought I wolde haue lyued vnto the morow, but he brused my bones like a lyon, and made an ende of me in one daye.

Then charred I like a swalowe, and like a Crane, and mourned as a dove.

I lift vp myne eyes in to y hight: O LOR DE, (sayde I) violence is done vnto me, be thou swertie for me.

What shal I speake or say, et hat he maye this doo? y I maye lyue out all my yeres, yee in the bytternesse of my life?

Verely (LORDE,) men must lyue in bytter nesse, z all my life must I passe ouer therin: forthou raysest me vp, and wakest me. Vnt lo, I wil be wel content with this bytternes.

Neuertheles my conuersacion hath so ple ased y, that thou woldest not make an ende of my life, so that thou hast cast all my syn nes behynder thy backe.

For hell prayseth not the, death doth not magnifie the.

They that go downe into the graue, pra yse not thy treuth: but the lyvinge, yee the ly uynge acknolegethe, like as I do this da ye. The father telleth his children of thy fa ithfulnesse.

Deliyuer vs (o LORDE) and we wil synge prayses in thy house, all the dayes of oure life.

And Esay sayde: take a playster of fyges, and laye it vpon the soie, so shal it be whole. Then saide Ezechias: O what a greate thin ge is this, that I shal go vp in to the house of the LORDE.

### The xxxix. Chapter.

At the same tyme Merodach Baladā, Baladās sonne kinge of Babilon, sent lettres and presentes to Ezechias. For he understode, how that he had bene sick, z was recovered agayne. And Ezechias was glad therof, z shewed them the comodities of his treasure: of syluer, of golde, of spycies z rootes, of precious oyles, all that was in his cubboodes and treasure houses. There was not one thinge in Ezechias house, z so tho-

## The xl. Chap. Eze. xiiij.

row out all his kingdome, but he let them se it.

Then came Esay the prophet to kinge Ezechias, and sayde vnto him: What haue y men sayde, and from whence came they vnto the? Ezechias answered: They came out of a farre countre vnto me: out of Babilon. Esay sayde: what haue they looked vpon in thyne house? Ezechias answered: All that is in myne house, haue they sene: and there is no thinge in my treasure, but I shewed it them.

Then sayde Esay vnto Ezechias: Under stode the worde of the LORDE of hoostes, Be holde, the tyme wil come, that every thinge which is in thine house, and all that thy pro genitours haue layde vp in stoare vnto this daye, shal be caried to Babilon, and nothin ge left behinde. This sayeth the LORDE. Yee and parte of thy sonnes that shal come of the, and whom thou shalt get, shal be caried hence, and become gelded chamberlaines in the kinge of Babilons courte: Then sayde Ezechias to Esay: Now God prospere his owne councel, which thou hast tolde me. He sayde morouer: So that there be peace, and faithfulnesse in my tyme.

### The xl. Chapter.

Of good chere my people, be of go od chere (saith youre God) Conforte Jerusalem, and tell her: that hir tra uale is at an ende, that hir offence is pardo ned, that she hath receaued of the LORDEs honde sufficient correction for all hir synnes. A voyce crieth: Prepare y waye for the LOR DE in the wyldernes, make straight y path for oure God in the deserte. Let all valleis be exalted, and euery mountayne and hill be layde lowe. What so is croked, let it be made straight, and let the rough places be made playne feldez. For the glory of the LORDE shal apeare, z all flesh shal se it, for why, y mouth of the LORDE hath spoken it.

The same voyce spake: Now crie. And I sayde: what shal I crie? Then spake it: that, all flesh is grasse, and that all the bewtie the rof, is as the floure of the felde. When the grasse is wythered, the floure falleth awa ye. Euen so is the people as grasse, when the breath of the LORDE bloweth vpon them. Neuerthelesse whether the grasse wyther, or the floure fade awaye: Yet the worde of oure God endureth for euer. Morouer the voyce cried thus: Go vp vnto the hill (o Si on) thou that bringest good tidinges, lift vp thy voyce with power, o thou preacher Je rusalem. Lift it vp without feare, and say vnto the cities of Juda: Beholde, youre God: Eze. xl. c

B

4. re. a. c

A

Matt. 3. a  
Mar. 1. a  
Luc. 3. c  
Esa. 57. e  
Ioh. 1. d

Ioh. 1. b

Psal. 89. a  
Ecci. 14. d  
Iaco. 1. b  
1. Pet. 1. d

Matt. 5. d  
Psal. 32. b  
Iaco. 1. b  
1. Pet. 2. b

Esa. 66. c



## The prophet Esay.

Beholde, the LORD, even the almightiest, come with power, & beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shal feed his flock like an herdman. He shal gather the lambs together with his arme, and carie them in his bosome, & shal kindly intreate those that beare yonge.

Who hath holden the waters in his fist? Who hath measured heaven with his spanne, and hath comprehended all the earth of y<sup>e</sup> wolde in thre syngers? Who hath weyed the mountaynes and hilles? Who hath reformed the mynde of the LORD? Or who is of his counsel to teach him? At whom hath he asked counsell, to make him vnderstande, and to lerne him the waye of iudgment: to teach him science, and to enstrucke him in the waye of vnderstandinge? Beholde, all people are in comparisoun of him, as a droppe to a bucket full, and are counted as the leest thinge y<sup>e</sup> the balaunce weyeth. Beholde, y<sup>e</sup> Iles are in comparisoun of him, as the shadowe of the Sonne beame. Libanus is not sufficient to minstre fyre for his offeringe, and all the bestes therof are not ynough to one sacrifice. All people in comparisoun of him, are rekened, as nothinge, yee vayne vanite and emptynesse.

To whom then will ye liken God? or what similitude will ye set vp vnto him? Shal the caruer make him a carued ymage? and shal the goldsmith couer him with golde, or cast him in to a forme of syluer plates? Moreover shal the ymage maker (y<sup>e</sup> the poore man which is disposed, maye haue somthinge to set vp also) sette out and chose a tre, that is not rotten, and carue therout an ymage, y<sup>e</sup> moueth not? Knowe ye not this? Herde ye neuer of it? Hath it not bene preached vnto you sence the begynnyng? haue ye not bene enformed of this, sence the foundation of y<sup>e</sup> earth was layde: That he syteth vpon the Circle of the wolde, and that all the inhabitants of the wolde are in comparisoun of him, but as greshoppers: That he spredeth out the heauens as a coneueringe, that he stretcheth them out, as a tent to dwell in: That he bringeth princes to nothinge, and the iudges of the earth to dust: so that they be not planted nor sowne a gayne, nether their stocke rooted a gayne in the earth? For as soone as he bloweth vpon them, they wither & fade awaye, like the strawe in a whirle wynde.

To whom now will ye liken me, & whom shal I be like, saith the holyone? Lift vp youre eyes an hie, and confidre. Who hath

## The xli. Chap.

made those thinges, which come out by so greate heapes? and he can call them all by their names. For there is nothinge hyd vnto the greatnesse of his power, strength, and might. How maye then Jacob thinke, or how maye Israel saye: My wayes are hyd from the LORD, and my God knoweth not of my iudgements. Knowest thou not, hast thou not herde, that the euerlastinge God, the LORD which made all the corners of the earth, is nether weery nor saynt, and that his wisdom can not be comprehended: but that he geueth strength vnto the weery, and power vnto the saynt? Children are weery and saynt, and the strongest men fall. But vnto them that haue the LORD before their eyes, shal strength be increased, Angles wynges shal growe vpon them: When they runne, they shal not fall: and when they go, they shal not be weery.

### The xli. Chapter.

Still (ye I londes) and herken vnto me. Be stronge ye people, Come hither, and shew youre cause, we will go to the lawe together. Who rayseth vp y<sup>e</sup> iuste from the rynging of the Sonne, and calleth him to go forth? Who casteth downe the people, and subdueth the kinges before him: that he maye throwe them all to the grounde with his swearde, and scatere them like stubble with his bowe? He foloweth vpon them, and goeth safely himself, and cometh in no footpath with his fete. Who hath made, created, and called the generacions from the begynnyng? Euen I the LORD, which am the first, and with the last.

Beholde ye Iles, that ye maye feare, and ye endes of the earth, that ye maye be abashed, draw nye, and come hither. Every man hath exorted his neghbour, and brother, and bydden him be stronge. The Smyth comforted the moulder, & the Ironmyth the hammerman, sayenge: It shal be good, that we fasten this cast worke: and then they fastened it with nailes, that it shulde not be moued. And thou Israel my seruante: Jacob my electe sede of Abrahā my beloued, whom I led from the endes of the earth by the hande: For I called the from farre, & saide vnto the: Thou shalt be my seruante: I have chosen the, & will not cast y<sup>e</sup> awaye: be not afrayde, for I will be with y<sup>e</sup>. Take not behinde y<sup>e</sup>, for I will be thy God, to strength y<sup>e</sup>, helpe y<sup>e</sup>, & to kepe y<sup>e</sup> with this right hode of myne. Beholde, all they that resist the, shal come to confucion and shame: and thine aduersaries

## The prophet Esay.

shal be destroyed & brought to naught. So that who so seeketh after them, shal not fynde them. Thy destroyers shal perish, & so shal they that vnder take to make batell agaynst the. For I thy LORD & God, wil strength thy right honde. Euen I that saie vnto the: Feare not, I will helpe the. Be not afrayde thou litle womne Jacob, and thou despyed Israel: For I will helpe the, saith the LORD, & the holyone of Israel thine avenger. Beholde, I wil make the a treadinge cart & a newe flake, y<sup>e</sup> thou mayest thross the & grynde the mountaynes, and bringe the hilles to powder. Thou shalt sanne them, & the wynde shal carie them awaye, & the whyll wynde shal scatere the. But thou shalt reioyse in the LORD, and shalt delite in prayyinge the holyone of Israel.

When the thurstie and poore seeke water & fynde none, & when their tunge is drie of thurst: I geue it them, saith the LORD. I the God of Israel forsake them not. I bringe forth floudes in the hilles, & welles in the playne feldes. I turne y<sup>e</sup> wildernes to ryuers, and the drie londe to condytes of water. I plante in the wayst grounde trees of Cedre, Dore, Myre and olyues. And in the drie, I set fyre trees, elmes and hawthornes together. All this do I, y<sup>e</sup> they altogether maye se and marcke, perceaue with their hertes, & confidre: that the honde of the LORD maketh these thinges, and that the holyone of Israel bringeth them to passe. Stonde at youre cause (saith the LORD) and bringe forth youre strongest grounde, councelet the kinge of Jacob. Let the goddes come forth them selues, and shewe vs the thinges y<sup>e</sup> are past, what they be: let the declare the vnto vs, y<sup>e</sup> we maye take them to herte, and knowe them herafter. Either, let the shewe vs thinges for to come, and tel vs what shal be done herafter: so shal we knowe, that they be goddes. Shewe somthinge, ether good or bad, so wil we both knowlege y<sup>e</sup> same, & tel it out.

Beholde, ye goddes are of naught, & yo<sup>r</sup> makinge is of naught, but abomination hath chosen you. Nevertheless I haue waked vpon one from the North, & he shal come. And another from the East, which shal call vpon my name, & shal come to the princes, as the Potter to his claye, & as y<sup>e</sup> Potter treadeth downe the myre. Who tolde y<sup>e</sup> afore? So wil we confesse & saie, that he is righteous. But there is none that sheweth or declareth eny thinge, there is none also that heareth youre wordes. Beholde, I will first graunte the of Sion & Jerusalem to be Euangelistes. But

## The xlii. Chap. Jo. xv.

when I cōsider there is not one amonge the y<sup>e</sup> prophecieth, nether (when I axe him) y<sup>e</sup> answereth one worde. Lo, wicked are they & vayne, with the thinges also that they take in honde: yee wynde are they, and emptynesse, with their ymages together.

### The xlii. Chapter.

Beholde now therfore, this is my seruante whom I will kepe to my self: my electe, In whom my soule shal be pacified. I will geue him my spiete, that he maye shewe forth iudgment & equitye amonge the Gentiles. He shal not be an outcrys, ner an hie mynded person. His voyce shal not be herde in y<sup>e</sup> stretes. A blyssed rede shal he not breake, & the smoking flax shal he not quench: but faithfully & truly shal he geue iudgment. He shal nether be ouersene ner haustie, that he maye restore rightuousnesse vnto the earth: & the Gentiles also shal kepe his lawes. For thus saith God the LORD vnto him: (Euen he that made the heauens, and spred them abroad, & set forth the earth with hir encrease: which geueth breath vnto the people that is in it, & to them that dwell therein) I the LORD haue called y<sup>e</sup> in rightuousnesse, & led the by the honde. Therfore wil I also defende the, & geue the for a couenaunt of the people, & to be the light of the Gentiles. That thou mayest open the eyes of the blinde, let out the prysoners, & them that syt in darknesse, out of the dongeon house. I myself, whose name is the LORD, which geue my power to none other, nether myne honoure to the goddes: shewe you these new tidinges, and tel you them: or they come, for olde thinges also are come to passe.

Synge therfore vnto the LORD, a new songe of thakes geuyng, blow out his prayse vnto the ende of the wolde. They that be vpon the see, & all that is therein, prayse him, the Iles & they that dwell in them. Let the wildernes with hir cities lift vp hir voyce, the townes also that be in Cedar. Let them be glad that syt vpon rockes of stone, and let them crie derne from the hie mountaynes: ascribinge almightynes vnto the LORD, & magnifyinge him amonge the Gentiles. The LORD shal come forth as a gyaunte, and take a stomacke to him like a fleshy man of warre. He shal roare and crie, and ouercome his enemies.

I haue longe holden my peace (saith the LORD) shulde I therfore be still, and kepe sylence for ever? I will crie like a trauelinge woman, and once wil I destroye, and denoure. I wil make waist both mountayne & hill,



## The prophet Esay.

and die vpon euery grene thinge, that groweth thereon. I wil die vpon the floudes of water, and drinke vpon the ryuers. I wil bringe the blinde into a strete, that they knowe not: and lede them in to a forepath, that they are ignorant in. I shal make darknesse light before the, and the thinge yf is croked, to be straight. These thinges will I do, and not forget them. And therefore let them conuerter, and be ashamed earnestly, that hope in Idols, and saye to fashioned ymages: ye are oure godes.

Isa. 44. b

Mat. 15. b

Deut. 28

Isa. 44. d

Jer. 1. d  
Job. 1. a  
Dan. 9. a

**H**eare, o ye deaf men, and sharpen youre sightes to se (o ye blinde.) But who is blynder, the my seruauant? Or so deaf, as my mesfaungers, whom I sent vnto them? For who is so blynde as my people, and they yf haue the rule of them? They are like, as yf thou vnderstodest moche, and keptest nothinge: or yf one herde well, but were not obedient. The LORDE be merciful vnto them for his righteousnesse sake, that his worde might be magnified and praysed. But it is a myscheuous and wicked people. Their yonge men belonge all to the snare, and shal be shut in to prison houses. They shal be caried awaye captiue and no man shal loofethem. They shal be trode vnder foote, and no man shal laboure to bringe them agayne. But who is he amonge you, yf pondereth this in his mynde, yf considereth it, and taketh it for a warnynge in tyme to come?

Who suffred Jacob to be trodden vnder foote, and Israel to be spoyled? dyd not the LORDE? Now haue we synned agaynst him, and haue had no delite to walke in his wayes, nether bene obedient vnto his lawe. Therefore hath he poured vpon vs his wroothful displeasure, and ströge batell, which maketh vs haue to do on euery syde, yet will we not vnderstode: he burneth vs vp, yet syncketh it not in to oure hartes.

### The xliij. Chapter.

Isa. 41. b  
Deut. 7. a  
Deut. 28. d  
Jer. 1. b  
Exo. 14. c  
Dan. 2. d

**N**ow knowe the LORDE that made the (o Jacob) and he that fashioned the (o Israel) saith thus: Feare not, for I will defende yf. I haue called yf by thy name, thou art myne owne. When thou wentest in the water, I was by the, that the ströge floudes shulde not plucke yf awaye: When thou walkest in the fere, it shal not burne yf, and the flame shal not kinde vpon the. For I am the LORDE thy God, the heli one of Israel, thy Sauoure. I gaue Egypte for yf deliuerance, the Moyses and the Sabees for the: because thou wast deare in my sight,

## The xliij. Chap.

and because I set by the, and loued the, I pilled all men for the, and deliuered vpon all people for thy sake, that thou shuldest not feare, for I was with the. I wil bringe thy side from the east, and gather the together from the west. I wil saye to the north: let go. And to the south, kepe not backe: But bringe me my sonnes from farre, and my daughters from the endes of the worlde: Namely, all those that be called after my name: For the haue I created, fashioned, and made for myne honoure.

Bring forth that people, whether they haue eyes or be blynde, deaf or haue eares. All nacions shal come in one, and be gathered in one people. But which amonge yonder goddes shal declare soch thinges, and tell vs what is to come? Let them bringe their witness, so shal they be fre: for the men shal heare it, and saye: it is truth. But I bringe you witnesses (saith the LORDE) even those that are my seruantes, whom I haue chosen: to the intent that ye might be certified, and geue me faithfull credence: yee and to confide, that I am he, before whom there was neuer any God, and that there shal be none after me. I am only the LORDE, and without me is there no Sauoure. I geue warnynge, I make whole, I teach you, that there shal be no straunge God amonge you. And this recorde must ye beare me youre selues (saith the LORDE) that I am God. And euen he am I from the begynnynge, and there is none, that can take any thinge out of my honde. And what I do, can no man chaunge.

Thus saith the LORDE the holi one of Israel your redeemer: For youre sake I will sende to Babilon, and bringe all the strongest of them from thence: Namely, the Caldees that boost them of their shippes: Euen I the LORDE your holi one which haue made Israel, and am your kinge. Moreover, thus saith the LORDE (Euen he that maketh a waye in the see, and a footpath in the mightie waters: which bringeth forth the charrettes and horses, the hooftes and the power, that they maye fall a slepe and neuer ryse, and be extincte, like as tow is quenched.

Ye remembre not thinges of olde, and regarden nothinge that is past. Therefore beholde, I shal make a new thinge, and shortly shal it appeare: Ye shall well knowe it, I tolde it you afore, but I will tell it you agayne.

I will make stretes in the deserte, and ry-

## The prophet Esay.

uers of water in the wilderness. The wilde beastes shal worshippeme: the dragon, and the Estrich. For I shal geue water in yf wilderness, and streames in the deserte: that I maye geue drinke to my people, whom I chose. This people haue I made for my self, and they shal shewe forth my prayse. For thou (Jacob) woldest not call vpon me, but thou haddest an vnlust towarde me, o Israel. Thou gauest me not thy yonge beastes for burnt offringes, nether didest honoure me with thy sacrifices. Thou boughtest me no deare spice with thy money, nether pourest the fat of thy sacrifices vpon me. Howbeit I haue not bene chargeable vnto the in offringes, nether greuous in Incense.

But thou hast laden me with thy synnes, and weered me with thy vngodlynes: Where as I yet am euen he only, that for myne owne selues sake do awaye thine offences, and forget thy synnes: so that I wil neuer thinke vpon them. Put me now in remembraunce (for we will reason together) and shewe what thou hast for the, to make the quyte. Thy first father offended sore, and thy rulers haue synned agaynst me. Therefore I ether suspended, or slewe the chiefe prynces: I dyd curse Jacob, and gaue Israel into reprose.

### The xliij. Chapter.

**H**eare now, o Jacob my seruauant, and Israel whom I haue chose. For thus saith the LORDE, that made the, fashioned the, and helped the, euen from thy mothers wombe: Be not a frayde (o Jacob my seruauant,) thou righteous, whom I haue chosen. For I shal poure water vpon the drie grounde, and ryuers vpon the churste. I shal poure my sprete vpon thy side, and myne encrease vpon thy stocke. They shal growe together, like as the grassee, and as the Willies by the waters side. One will saye: I am the LORDE. Another wil call vnder the name of Jacob. The thirde shal subscribe with his honde vnto yf LORDE, and geue him self vnder the name of Israel.

Moreover, thus hath the LORDE spoke: euen the kinge of Israel, and his avenger, yf LORDE of hooftes: I am the first, and the last, and without me is there no God. For what is he, that ener was like me, which am from enerlastinge? Let him shewe his name and do wherthorow he maye be likened vnto me. Let him tell you forth plainly thinges,

## The xliij. Chap. Fo. xvi.

that are past and for to come: yee and that without eny feare or stoppe. For haue not I ener tolde you hitherto, and warned you? Ye can beare me recorde youre selues. Is there eny God except me? or eny maker, that I shulde not knowe him?

Wherefore all caruers of Idols are but vayne, and their labour lost. They must beare recorde them selues, that (seinge they can nether seer nor vnderstonde) they shal be confounded. Who shulde now make a god, or fashion an Idol, that is profitable for nothinge? Beholde all the felashippe of the must be brought to confucion. Let all the workmasters of them come and stonde together from amongemen: they must be abashed and confounded one with another. The smith taketh yron, and tempreth it with hote coles, and fashioneth it with hammers, and maketh it to all the strength of his armes: Yee somtyme he is saynt for very hunger, and so churste, that he hath no more power. The carpenter (or ymage caruer) taketh methetymbre, and spredeth forth his lyne: he marketh it with some coloure: he playneth it, he ruleth it, and squareth it, and maketh it after the ymage of a man, and accordinge to the bewtie of a man: that it maye stonde in the temple.

Moreover, he goeth out to hewe downe Cedre trees: he bringeth home Elmes and okes, and othertymbre of the wodd. Or els the Syre trees which he planted himself, and such as the rayne hath swelled, which wodd serueth for me to burne. Of this he taketh and warmeth himself withall: he maketh a fyre of it to bake bread. And afterwarde maketh a god there of, to honoure it: and an Idol, to knele before it. One pece he burneth in the fyre, with another he roseth flesh, that he maye eat: roste his bely full: with the thirde he warmeth himself, and saith: A ha: I am well warmed, I haue bene at the fyre. And of the residue, he maketh him a god, and an Idol for himself. He kneleth before it, he worshippeth it, he prayeth vnto it, and sayeth: deliuer me, for thou art my god.

Yet men nether consider ner vnderstonde, because their eyes are stopped, that they can not se: and their hertes, that they can not perceave. They pondre not in their myndes (for they haue nether knowlege ner vnderstodinge) to thinke thus: I haue bred one pece in the fyre, I haue baked bread w<sup>th</sup> yf

Isa. 42. b

Psal. 113. b  
Sap. 14. c

C

Isa. 42. c



## The prophet Esay.

coles there of, I haue rosted flesh withall, & eaten it: Shal I now of the residue make an abhominacion, and fall downe before a rotten peece of wodd? The keepinge of dust, and folishnesse of herte hath turned them a syde: so that none of them can haue a fre conscience to thinke: maye not Jerre?

Consider this (o Jacob and Israel) for thou art my seruaut. I haue made the, that thou mightest serue me. O Israel, forget me not. As for thyne offences, I dryue them awaye like the cloudes, and thy synnes as the myst. Turne y agayne vnto me, & I will deluyery.

Be glad ye heauens, whom the LORDE hath made, let all y is here beneth vpon the earth, be ioyfull. Reioyse ye mountaynes & wooddes, with all the trees that are in you: for y LORDE shal redeme Jacob, & shewe his glory vpon Israel. For thus saith the LORDE thy redemer, euen he that fashioned the from thy mothers wombe: I am the LORDE, which do all thinges myself alone. I only haue spied out the heauens, and I only haue layde the foundation of the earth. I de stroye the tokens of witches, and make the Soothsayers go wronge. As for the wise, I turnethem backward, and make their conninge folishnesse.

But I set vpon the purpose of my seruantes, and fulfil the counsel of my messangers. I saye to Ierusalem: turne agayne: And to the cities of Iuda, be ye buylded agayne: and I repayre their decayed places. I saye to the groundes: be drie. And I drie vpon thy water floudes. I saye to Cirus: thou art myne hyrd man, so that he shal fulfill all thinges after my will. I saye to Ierusalem: be thou buylded, and to the temple: be thou fast grounded.

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Thus saith the LORDE vnto Cirus his anoynted, whom he ledeyth by y right hō: be that the people maye fall downe before him: I wil lowse the gyrdle of kinges, y they shal open the gates before thy face, and not to shut their doies. I wil go before the, and make the croked straight. I shal breake the brasen doies, & burst the yron barres. I shal geue thee the hyd treasure, & the thinge which is secretly kepte: that thou mayest knowe, y the God of Israel haue called the by thy name: and that for Jacob my seruaut sake, & for Israel my chesen. For I called the by y name, and ordered the, or euer thou knewest me: Euen I the LORDE, before whom there is none other, for w out me there is no God. I haue prepared the, or euer thou knewest me: that it might be knowne from the risinge

## The xlv. Chap.

of the Sonne to the goinge downe of the same, that all is nothinge without me. For I am the LORDE, & there is els none. It is I y created the light and darcknes, I make peace and trouble: Yee euen I the LORDE do all thes thinges. The heauens aboue shal droppe downe, and the cloudes shal rayne righte ousnes. The earth shal open it self, and brynge forth health, and therby shal righte ousnes flourish. Euen I the LORDE shal brynge it to passe.

Wo be vnto him that chydeth w his master, the potsherde with the potter. Saith y claye to the potter: What makest thou? or y worke serueth for nothige: Wo be vnto him, y saith to his father: why begetteth thou? And to his mother: why bearest thou? Thus saith the LORDE, euen the holy one & maker of Israel: Are me of thinges for to come, concernyng my sonnes: and put me in remembrance, as touchyng the workes of my hōdes: I haue made the earth, and created mā vpon it. With my hondes haue I spied forth heauen, and geuen a commaundment for all the hooftethers of. I shal wake him vp with righte ousnesse, and ordie all his wayes. I shal buylde my cite, & let out my pisoners: that nether for gift nor rewardes, saith the LORDE of hooftes.

The LORDE hath sayde morouer: The occupiers of Egypte, the marchauntes of the Mooryans and Sabees, shal come vnto the with tribute, they shal bethine, they shal sold we the, and go with cheynes vpon their fetters. They shal fall downe before the, and make supplicacion vnto the. For God (w out who there is none other God) shal be with the. O how profounde art thou o God, thou God? Sauoure of Israel: Confounded be ye, and put to dishonoure: go hence together with shame, all ye that be workmasters of errorre: (that is worshippers of Idols) But Israel shal be saued in the LORDE, which is the ende lastyng saluaciō: They shal not come to shame ner confucion, woulde without ende.

For thus sayeth the LORDE: euen he that created heauen, the God y made the earth, that fashioned it, and set it forth: I haue not made it for naught, but I made it to be inhabited: Euen I the LORDE, without whom there is none other. I haue not spoken secretly, nether in darcke places of the earth. It is not for naught, that I sayde vnto the sede of Jacob: seke me. I am the LORDE, which w I speake, declare the thinge that is righte ous and true. Let the be gathered & come together, let the drawe nye hyther, y are

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ped of the people: haue they eny vnderstandinge, that set vp the stockes of their Idols, and praye vnto a god, that ca not helpe the? Let men drawe nye, let them come hither, ad aske counsel one at another, and shewe forth: What is he, that tolde this before? or, who spake of it, euer sence the begynnynge? haue not I y LORDE done it: without whom there is none other God: the true God and sauoure, and there is els none but I? And therfore turne you vnto me (all ye endes of the earth) so shal ye be saued, for I am God, & there is els none. I sweare by myself: out of my mouth cometh y worde of righte ousnesse, and that maye no man turne: but all knees shal bowe vnto me, and all tynge shal sweate by me, sayenge: Verely in the LORDE is my righte ousnes and strength. To him shal me come: but all they that thinke scorne of him, shal be confounded. And the whole sede of Israel shal be iustified, & praysed in y LORDE.

The xlvj. Chapter.

Yenertheles Bel shal fall, & Labō shal be broken: whose ymages are a burthe for the beastes and catell, to overlade the, and to make them weery. They shal syncke downe, and fall together: for they maye not ease them of their burthen, therfore must they go into captiuyte.

Herken vnto me, o house of Jacob, and all ye that remayne yet of the housholde of Israel: whom I haue borne from youre mothers wombe, and brought you vp from y byrth, till ye were grown: I y which shall beare you vnto youre last age: I haue made you, I will also nourish you, beare you and saue you. Whom will ye make me like, in fastyng or ymage, that I maye be like him? Ye soles (no doute) wil take out syluer and golde out of youre purses, and weye it, and hyre a goldsmith to make a god of it, that men maye knele downe and worshiipe it. Yet must he be taken on mens shulders and borne, and set in his place, that he maye stonde and not moue. Alas that men shulde crie vnto him, which geueth no answer: and deluyereyth not the man that calleth vpon him, from his trouble.

Consider this well, and be ashamed, Go into youre owne selues (o ye runnagates). Remembre the thinges which are past, sence the begynnynge of the worlde: that I am God, and that there is els no God, yee and y there is nothinge like vnto me. In the begynnynge of a thinge, I shewe the ende therof: and I tel before, thinges that are not yet come to passe. With one worde is my deuyc

## The xlvij. Chap. Ho. xvij.

accomplished, & fulfillerth all my pleasure. I call a byrde out of the east, and all that I take in honde, out of farre countrees. As soone as I commaunde, I brynge it hither: as soone as I thinke to denye a thinge, I do it.

Heare me, o ye that are of an hie stomack, but farre from righte ousnesse. I shal brynge forth my righte ousnesse, It is not farre, and my health shal not tariel longe awaye. I wil laye health in Sio, and geue Israel my glory.

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But as for the O daughter, thou virgin Babylon: thou shalt sit in the dust. Thou shalt sit vpon the groude, and not in arr onc (o thou mayden of Chaldea). Thou shalt nomore be called tender, and pleasaut. Thou shalt brynge forth the querne, & grynde meel, put downe thy stomacher, make bare thy knees, and shalt wade thorow the water ryuers. Thy shame shal be discovered, ad thy priuities shal be sene. For I wil auenge me of the, and no man shal let me: saith our redemer, which is called the LORDE of hooftes, the holy one of Israel.

Syt still, holde thy tynge, and get the in to some darcke corner (O daughter Caldea) for thou shalt nomore be called lady of kyng domes. I was so wroth with my people, y I punished myne inheritaunce, and gaue them in to thy power. Yenertheles, thou shewdest them no mercy, but euen the very aged men of the, didest thou oppresse right fore with thy yock, & thou thoughtest thus: I shal be lady for euer. And besyde all that, thou hast net regarded these thinges, nether cast, what shulde come after.

Heare now therfore, thou wilful, that syttest so carelesse, & speakest thus in thine herte: I am alone, and without me is there none: I shal neuer be wydow, ner desolate agayne. And yet both these thiges shal come to the vpon one daye in the twinklinge of an eye: Namely, wyddowhead, and desolacion. They shal mightely fall vpon the, for y multitude of thy witches, and for the greates heape of thy conuicers. For thou hast comforted thy self in thy disceatfulness, and hast sayde: I am alone, and without me is there none. Therfore shal trouble come vpon y, & thou shalt not knowe, from whence it shal arise. Myschese shal fall vpon y, which thou shalt not be able to put of. A sodane misery shal come vpon the, or euer thou be aware.

Exo. 16. c

Psal. 148. a  
32. b

Eze. 16. d  
Nau. 3. b

Pro. 21. b  
Iere. 50. b

Esa. 10. b  
Apo. 18. c

Dani. 5. e

Esa. 29. c

Isa. 43. d

Rom. 11. d  
Ien. 1. a  
Isa. 4. c

Esa. 1. a

Ien. 39. a

Isa. 43. b

Ien. 1. a



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**N**ow go to thy coniuers, and to the multitude of thy witches, (whom thou hast bene acquainted withal from thy youth) yf they maye helpe the, or strengthe the. Thou hast hither to had many counsels of them, so let the heauengasers & the beholders of starres, come on now and deluyner the: yee and let the shewe, when these new thinges shall come vpon the. Beholde, they shalbe like strawe, which yf it be kindled with fyre, no man maye rydde it for the vehemence of the flame: And yet it geneth no zynders to warme a man by, ner cleare fyre to syt by. Euen so shal they be vnto the, whom thou hast vsed & occupied from thy youth. Every one shal shewe yf his erroneous waye, yet shall none of them defende the.

### The xliii. Chapter.

**H**are this, O thou house of Jacob: ye yf are called by the name of Israel, and are come out of one stocke w<sup>th</sup> Iuda: which sweare by the name of the LORDE, and beare witness by the God of Israel (but not w<sup>th</sup> treuth and right) w<sup>ch</sup> are called s<sup>er</sup>men of the holy citie, as they that loke for conforth in the God of Israel, whose name is the LORDE of hostes.

The thinges that I shewed you euer sence the begynnyng: have I not brought the to passe, immediatly as they came out of my mouth, and declared them: And they are come: howbeit I knewe that thou art obstinate, and that thy neck hath an yron vane, and that thy brow is of brasse. Neuertheles I have euer sence the begynnyng shewed the of thinges for to come, and declared the vnto the, or euer they came to passe: that thou shuldest not saye: myne Idol hath done it, my carned or cast ymage hath shewed it. Ye are & conside all these thinges, whether it was yet that prophesied the: But as for me, I tolde the before at the begynnyng, new & secret thinges, yf thou knewest not of: And some done now not of olde time, wherof thou neuer herdest, before they were brought to passe: that thou canst not saye: I knewe of them. Moreover there be some wherof thou hast nether herde ner knowne, nether have they bene opened vnto thine cares afore tyme. For I knewe that thou woldest maliciously offende, therfore have I called the a transgressoure, euen from thy mothers wombe.

Neuertheles for my names sake, I have withdrawen my wrath, and for myne honours sake I have oversene the, so that I have not rooted the out. Beholde I have poured the, and not for moneye. I have chosen

## The xlii. Chap.

the in the fyre of pouerte. And that only for myne owne sake, for I geue myne honoure to none other, that thou shuldest not despise me. Herken vnto me O Jacob, & Israel who I haue called. I am euen he that is, I am yf first and the last. My honde is the foundacion of the earth, & my right honde spanneth ouer the heauens. As soone as I called the they were there. Gather you all together, and herken: Which of yonder goddes hath declared this, that the LORDE wil do by the kinge of Babilon, (whom he loueth & fauoureth) and by the Caldees his arme: I my self alone haue tolde you this before. Yee I shal call him and bringe him forth, & geue him a prosperous iourneye. Come nye & heare this: haue I spokē eny thi ge dardly sence the begynnyng: whē a thi ge begynneth, I am there.

Wherfore the LORDE God with his spirit hath sent me, And thus saith the LORDE thine avenger, the holy one of Israel: I am yf LORDE thy God, which teach the profitable thinges, and lede yf the waye, that thou shuldest go. Yf thou wilt now regarde my commandement, thy welthynges shalbe as the water streame: & thy rightuousnes as the waves flowinge in the see. Thy sede shalbe like as the sonde in the see, & the frute of thy body, like the grauel stones therof: Thy name shal not be roted out, nor destroyed before me. Ye shal go awaye from Babilon, and scape the Caldees with a mery voyce. This shalbe spoken of, declared abroad, & go forth vnto the ende of the worlde: so that it shalbe sayde: The LORDE hath defended his seruante Jacob, that they suffred no thurst, whē they trauayled in the wilderness. He claued the rockes a sonder, and the water gusshed out. As for the vngodly, they haue no peace, saith the LORDE.

### MESSIAS

### The xlii. Chapter.

**H**erken vnto me, ye Iles, and take heede ye people from farre: The LORDE hath called me fro my byrth, and made me cion of my name fro my mothers wobe: he hath made my mouth like a sharpe swerde, vnder yf the dome of his honde hath he defended me, and hyd me in his quyer, as a good arrowe, and sayde vnto me: Thou art my seruante Israel, I wil be honoured in the. Then answered I: I shal lese my labour, I shal spende my strength in vayne. Neuertheles, I wil commytte my cause and my worke vnto the LORDE my God. And now saith the LORDE whē he that fashioned me fro my mothers wombe to be his seruante, that I maye bringe I

## The prophet Esay.

ab agayne vnto him: howbeit, Israel will not be gathered vnto hi agayne. In whose sight I am greace, which also is my LORDE, my God and my strength. Let it be but a final thinge, that thou art my seruante, to set vp the kinredde of Jacob, & to restore the desolacion of Israel: yf I make the not also the light of the Gentiles, that thou mayest be my healeth vnto the ende of the worlde.

Moreover thus saith the LORDE the avenger and holy one of Israel, because of the abhorringe and despisinge amonge the Gentiles, concernyng the seruante of all them yf beare rule: Kynges and prynces shal se, and anse and worshipec; because of the LORDE that he is faithfull: and because of the holy one of Israel, which hath chosen the.

And thus saith the LORDE: In the tyme apoynted wil I be present with the. And in the houre of health wil I helpe the, & deluyner the. I wil make the a pledge for yf people, so yf thou shalt helpe vpon the earth agayne, and chalenge agayne the scattered heretages: That thou mayest saye to yf prisoners: go forth, & to them that are in darknesse: come into the light, that they maye fede in the hye wayes, & get their lyuynge in all places. There shal nether hunger ner thirste, heate nor Sonne hurt them. For he that fauoureth them, shal lede them, and geuethem drinke of the springe welles. I will make wayes vpon all my mountaynes, and my fote pathes shalbe exalted. And beholde, they shal come from farre: lo, some from the north and west, some from the south. Reioyse ye heauens, and synge prayses thou earth: Talke of ioye ye hilles, for God wil cōfōrte his people, & haue mercy vpon his, yf be in trouble.

Then shal Sion saye: God hath forsaken me, and the LORDE hath forgottē me. Doth a wife forget the childe of hir wombe, ad the some whō she hath borne: And though she do forget, yet wil not I forget the. Beholde, I haue writtē the vp vpon my bondes, thy malles are euer in my sight. They that haue broken the downe, shal make haist to buylde the vp agayne: and they that made the waste, shal dwell in the. Lift vp thine eyes, and loke aboute the: all these shal gather them together, and come to the. As truly as I lyue (saith the LORDE) thou shalt put them all vpon the, as an apparell, and ryde the to the, as a byde doth hir Jewels. As for thy londe that lieth desolate, waisted & destroyed: it shalbe to narrow for the, that shal dwell in it. And they yf wolde denoure the, shalbe farre awaye. Then the childe whō yf bare shal

## The l. Chap. Ho. xviij.

bring forth vnto yf, shal saye in thine eare: this place is to narrow, sit nye together, yf I maye haue rowme. Then shalt thou thinke by thy self: Who hath begottē me these? seinge I am bare & alde, a captyue & an outcast: And who hath nourished the vp for me? I am desolate & alone, but frō whēce come these?

And therfore thus saith the LORDE God: Beholde, I will stretch out myne honde to the Gentiles, and set vp my token to the people. They shal bringe the thy sonnes in their lappes, & carie thy doughters vnto yf vpon their shulders. For kynges shalbe thy nursinge fathers, and Quenes shalbe thy nursinge mothers. They shal fall before the w<sup>th</sup> their faces flat vpon the earth, and lick vp the dust of thy fete: that thou mayest knowe, how that I am the LORDE. And who so putterh his trust in me, shal not be confounded. Who spoyleth the giant of his pray: or who taketh the prisoner from the mightie: And therfore thus saith the LORDE: The prisoners shalbe taken from the giant, and the spoyle deluynered from the violēte: for I wil maynteyne thy cause agaynst thine aduersaries, and saue thy sonnes. And wil fede thine enemies with their owne fle. she, and make the drinke of their owne bloude, as of swete wyne. And all flesh shal knowe (O Jacob) that I am the LORDE thy Sauoure, and stronge auenger. Chap. i.

Thus saith the LORDE: Where is the bill of yf mothers denoucement, that I sent vnto her: or who is the vsurer, to whō I sold you? Beholde, for youre owne effees are ye sold: & because of youre transgression, is youre mother forsake. For why wolde no man receaue me, when I came: & when I called, no man gaue me answere. Was my hōde cleane synne of, that it might not helpe: or, had I not power to deluyner: lo, at a worde I drinke vpon the see, & of water floudes I make drie lōde: so yf for want of water, the fish corruppe and die of thirst. As for heauen, I clooth it with dardnesse, and put a sack vpon it.

The LORDE God hath geue me a weller ned tūge, so that I can conforthe them which are troubled, yee & yf in due season. He waked myne eare vp by tymes in yf moynnyng (as yf scolemasters do) yf I might herke. The LORDE God hath opened myne eare, therfore can I not saye naue, ner w<sup>th</sup> drawe myself, but I offere my backe vnto yf synners, and my chees to the nyppers. I turne not my face frō shame ad spittinge, for the LORDE God helpeth me, therfore shal I not be cōfounded. I haue hardened my face like a flyne

phe. 2. b  
isa. 31. c  
erem. 3. f

isa. 37. f

Ro. 9. d

2. ler. 3. a

isa. 59. a

exo. 14. c  
10. 3. d

exo. 10. e

2. Cor. 1. a

psal. 39. b  
10. 30. d  
mat. 26. g  
heb. 13. d



## The prophet Esay.

stone, for I am sure, that I shal not come to confucion. Myne aduocate speaketh for me, who wil then go with me to lawe. Let vs stode one agaynst another: yf there be eny that wil reason with me, let him come here forth to me. Beholde, the LORDE God stondeth by me, what is he that can condempne me? lo, they shalbe all like as an olde cloth, which yf mothes shal eate vp.

Ro. 8. f

Psal. 101

**C** Therefore who so feareth the LORDE amonge you, let him heare the voyce of his seruante. Who so walketh in darcknesse, and no light shyneth vpon him, let him hope in the LORDE, and holde him by his God. But take hede, ye haue all kyndled a fyre, and gyrded youre selues with the flame: Ye walke in the glistring of youre owne fyre, and in the flame that ye haue kyndled. This cometh vnto you from my honde, namely, yf ye shal slepe in sorowe.

The li. Chapter.

**A** Erken vnto me, ye that holde of rightuousnes, ye that seke the LORDE. Take hede vnto the stone, wherout ye are hewen, and to the grane wherout ye are digged. Considre Abraham youre father, and Sara that bare you: how that I called him alone, prospered him wel, and increased him: how the LORDE comforted Siō, and repayed all hir decaye: makinge hir deserte as a paradise, and hir wilderness as the garden of the LORDE. Myrth and ioye was there, thankes geuynge and yf voyce of prayse. Hauere specte vnto me then (o my people) and laye thine eare to me: for a lawe, and an ordinance shal go forth from me, to lighten the Gentiles. It is hard by, that my health and my rightuousnes shal go forth, and the people shalbe ordred with myne arme.

Gen. 21. a  
Rom. 4. a  
Gen. 12. a

Esa. 2. a

**B** The Ioudes (that is yf Gentiles) shal hope in me, and put their trust in myne arme. Lift vp youre eyes toward heaue, and loke vpon the earth beneath. For the heauens shal vanish awaye like smoke, and the earth shal teare like a clothe, and they that dwel therein, shal perish in like maner. But my health endureth for ever, and my rightuousnes shall not cease. Therefore herken vnto me, ye yf haue pleasure in rightuousnes, thou people that bearest my lawe in thine herte. Feare not the curse of men, be not a frayde of their blasphemies and reuylings: for woimes and mothes shal eat the vp like clothe and woll. But my rightuousnes shal endure for ever, and my sayunge health from generacion to generacion.

Psal. 101. d  
Matt. 24. c  
2. Pet. 3. b

Psal. 35

Iere. 31. f

Matt. 10. d  
Luc. 12. a  
Psal. 101. d

Wake vp, wake vp, and be stronge: O thou arme of the LORDE, wake vp, lyke as in ty-

## The li. Chap.

mes past, euer and sence the wolde began. Art not thou he, that hast wounded the pride lucifer, and hewen the dragon in peeces? Art not thou euen he, which hast druck vp the depe of the see, which hast made playne the see grounde, that the deluyered might go thorow? That the redemed of the LORDE, which turned agayne, might come with ioye vnto Siō, there to endure for euer. That myrth and gladnesse might be with them: that sorowe and wo might fle from the. Yee J, I am eue he, that in all thynges geueth you consolacion. What art thou then, that fearest a mortall mā, yf childe of man, which goeth awaye as doeth the floure? And forgettest the LORDE that made the, that spred out the heauens, and layde the foundation of the earth. But thou art euer a frayde for the sight of thine oppressoure, which is ready to do harme: Where is the wrath of the oppressoure? It cometh on fast, it maketh haist to appeare: It shal not perish, yf it shalde not be able to destroye, nether shal it faile for faute of nourishinge. I am the LORDE, God, that make the see to be still, and to rage: whose name is the LORDE of hostes. I shal put my worde also in thy mouth, and sende the with the turnynge of my honde, that thou mayest plante the heauens, and laye the foundations of the earth, and saye vnto Siō: thou art my people.

Awake, awake, and stonde vpon Jerusalem, thou that from the honde of the LORDE, hast dronke out the cuppe of his wrath: thou that hast supped of, and sucked out the slombunge cuppe to the botome. For amonge all the sonnes whom thou hast begotten, there is not one that maye holde the vp: and not one to lede the by the honde, of all the sonnes that thou hast nourished. Both these thinges are happened vnto the, but who is sorry for it? Yee, destruction, mourninge, hunger and swerde: but who hath comforted the? Thy sonnes lie comfortles at yf heade of a ry strete like a take vnyson, and are ful of yf a terrible wrath of yf LORDE, and punysshment of thy God. And therefore thou miserable and diont (howbeit it not w' wyne) heare this: Thus saith the LORDE: thy LORDE and God, yf defender of his people: Beholde, I wil take yf a barge cuppe out of thy hōde, eue yf cuppe of the dregges of my wrath: yf fro hence forth thou shalt neuer drinke it more, and wil put in their hōde that trouble the: which haue spoken to thy soule: stoupe downe, that we maye go ouer the: make thy body eue with the grounde, and as the strete to go vpon.

## The prophet Esay.

The lii. Chapter.

**U**pon Siō vp, take thy strength vnto the: put on thine honest rayment o Jerusalem, thou cite of the holy one. For from this tyme forth, there shal no vncircumcised ner vncleane person come in the. Shaker the fro the dust, arise and stonde vp, o Jerusalem. Pluck out thy neck from the bodde, o thou captyue daughter Siō. For thus saith the LORDE: Ye are solde for naught, therefore shal ye be redeemed also without eny money.

For thus hath the LORDE sayde: My people were downe afore tyme into Egypte, there to be strangers. Afterwarde dyd the kinge of the Assirians oppresse the, for naught. And now what profit is it to me (saith yf LORDE) yf my people is frely caried awaye, and brought in to heuynes by their rulers, and my name euer still blasphemed? saith the LORDE. But yf my people maye knowe my name, I my self will speake in that daye. Beholde, here am I. O how bewtiful are the feet of the Embassitoure, yf bringeth the message fro the mountayne, and proclaimeth peace: yf bringeth the good tydings, and preacherh health, and saith vnto Siō: Thy God is the kinge. Thy watchmen shal lift vp their voyce, w' loude voyce shal they preach of him: for they shal see him present, where the LORDE shal come agayne to Siō.

Be glad, o thou desolate Jerusalem, and reioyce together: for the LORDE will comforte his people, he wil deluyner Jerusalem. The LORDE wil make bare his holy arme, and shewe it forth in the sight of all the Gentiles, and all the endes of the earth shal see the sayunge health of oure God. Awaye, awaye, get you out fro then, and touch no vncleane thinge. Go out from amonge soch, and be cleane, yf that beareth the vessel of the LORDE. But ye shal not go out with sedicio, ner make haist as they that fle awaye: for the LORDE shal go before you, and the God of Israel shal kepe the watch.

Beholde, my seruante shal deale wysely, therefore shal he be magnified, exalted and greatly honoured. Like as yf multitude shal woe vpon him, because his face shalbe so deformed, and not as a mans face, and his bewtie like no man: Euen so shal the multitude of the Gentiles loke vnto him, and yf kinges shal shut their monthes before him. For they yf haue not benetolde of him, shal se him: and they yf herde nothinge of him, shal beholde him.

The liii. Chapter.

**W**ho geueth credence vnto oure preachinge? O to who is the arme of the LORDE knowne? He shal growe

## The liii. Chap. Ho. xix.

before the LORDE like as a brāich, and as a rote in a due grounde. He shal haue nether bewty ner fauoure. When we loke vpon him, there shalbe no saynesse: we shal haue no lust vnto him. He shalbe the most symple and despised of all, which yet hath good experience of sorowes and infirmities. We shal reken him so symple and so vyle, that we shal hyde oure faces fro him. Howbeit (of a treuth) he only taketh awaye oure infirmite, and beareth oure payne: Yet we shal iudge him, as though he were plaged and cast downe of God: where as he (not withstandinge) shal be wounded for oure offences, and smytten for oure wickednes. For the payne of yf punysshment shalbe layde vpon him, and w' his stripes shal we be healed.

Hebr. 2. a

Math. 8. b  
1. Pet. 2. d

2. Cor. 11. c

As for vs, we go all astraye (like shepe), euey one turneth his owne waye. But thorow him, the LORDE pardoneth all yf synnes. He shal be payned and troubled, and shal not open his mouth. He shalbe led as a shepe to be slayne, yet shal he be as still as a lambe before the shearer, and not open his mouth. He shalbe had awaye, his cause not herde, and w' out eny iudgment: Whose generacion yet no man maye nombre, when he shalbe cut of fro the grounde of the lyvinge: Which punysshment shal go vpon him, for the transgressiō of my people. His grane shalbe geue him with the condemned, and his crucifienge with the thennes, Where as he dyd neuer violence ner vnright, nether hath there bene eny deceitfulnesse in his mouth.

Iere. 11. d  
Actu. 8. f  
Mar. 27. b  
1. Cor. 5. c

Mar. 27. e

2. Cor. 5. e  
1. Pet. 2. d

Yet hath it pleased yf LORDE to smyte him with infirmite, that when he had made his soule an offeringe for synne, he might se a lōge lastinge seide. And this device of the LORDE shal prospere in his honde. With trauayle and labour of his soule, shal he opeyne greater riches. My rightuous seruante shal with his wysdome iustifie and deluyner the multitude, for he shal beare awaye their synnes. Therefore wil I geue him the multitude for his parte, and he shal denyde the strōge spoyle because he shal geue ouer his soule to death, and shalbe reuered amonge the transgressours, which neuertheles shal take awaye yf synnes of the multitude, and make intercession for the mysdoers.

1. Joh. 12. c  
Rom. 8. d

Rom. 8. e

Marc. 15. d  
Luc. 22. b

The liii. Chapter.

**T**herfore be glad now, thou bairde that bearest not. Reioyce, synge and be merry, thou yf art not with childe: For the desolate hath moo children, then the married wife, saith the LORDE. Make thy tēte wyder, and spredde out the hanginges of thine habitacio: spare not, laye forth thy coardes, and make fast thy stee

Gala. 4. d



## The prophet Esay.

Esay. 62. a  
Eze. 16. b  
Esa. 49. a

Es: for thou shalt breake out on the right syde and on the left, & thy sede shal haue yf Ge tiles in possession, ad dwel in the desolate cities. Feare not, for thou shalt not be confounded. Be not ashamed, for thou shalt not come to confusion. Reethou shalt forget the shame off thy youth, and shalt not remember the dishonour of thy weddeweade. For he that made the, shal be thy LORDE & husbande (whose name is the LORDE of hostes) & thine avenger shal be euen the holy one off Israel, the LORDE of the whole worlde. For the LORDE shal call the, beinge as a desolate forousfull woman, and as a yonge wife that hath broken hir wedlocke: saith thy God.

B  
Esa. 16. d  
Psal. 29. a

A litle while haue I forsaken the, but w greate mercifulnes shal I take the vp vnto me. Whe I was angrie, I hid my face from the for a litle season, but thow euerlasting goodnesse shal I pardon the, saith the LORDE thine avenger. And this must be vnto me, as the water of Noe: for like as I haue swome yf I wil not bringe the water off Noe eny more vpo the worlde: So haue I swome, yf I wil neuer be angrie w the, nor reprove the. The mountaynes shall remoue, & the hilles shal fall downe: but my louynge kyndnesse shal not moue, and the bonde off my peace shal not fall downe fro yf, saith yf LORDE thy merciful loue.

C  
Esa. 6. b

Beholde, thou poore, vexed & despised: I wil make thy walles of precious stones, & yf foundacio of Saphires, thy wyndowes off Cristall, thi gates of fyne cleare stone, & yf borders of pleasaunt stones. Thy childe shal all be taught of God, & I wil geue the plenty of peace. In rightuousnes shalt thou be ground, & be farre fro oppressiō: for the which thou nedest not be afraied, ne ther for hynderaunce, for it shal not come nye the. Beholde, yf a count yf was farre fro the, shal dwell w the: & he yf was someyne a stranger vnto the, shal be ioyned w the: Beholde, I make the smyth yf bloweth the coles in the fyre, & he maketh a weapon after his handy worke. I make also the waister to destroye: but all the weapens yf are made agaynst the, shal not prospeere. And as for all tinges, yf shal resiste the in iudgmet, thou shalt ouer come the, & cōdemne them. This is the heritage of the LORDES seruantes, & the rightuousnes that they shal haue of me, saith the LORDE.

The lv. Chapter.

A  
Ecc. 31. d  
Ioh. 7. d  
Apo. 22. d

Come to the waters all ye, yf be thurstie, & ye that haue no moneye. Come, bye, that ye maye haue to eate. Come, bye wyne & mylk, without eny money, or mo

## The lvi. Chap.

neye worth, Wherfore do ye laye out yf moneye, for the thinge yf fedeth not, and spende youre labour aboute the thinge that satisfieth you not? But herke rather vnto me, ad ye shal eate of the best, & youre soule shal haue hir pleasure in plēousnes. Encline youre eares, & come vnto me, take hede & youre soule shal lyue. For I will make an euerlastinge couenaunt with you, enē the sure mercies of David.

Beholde, I shal geue him for a witnesse amonge yf folke, for a pryncer & captayne vnto the people. Lo, thou shalt call an vnknown people: & a people that had no knowlege of the, shal runne vnto the: because off the LORDE thy God, yf holy one of Israel, which glorifieth the. Sete the LORDE while he maye be founde, call vpo him while he is nye. Let the vngodly man forsake his wayes, ad the vnrighteous his ymaginaciōs, & turne agayne vnto the LORDE, so shal he be merciful vnto him: and to oure God, for he is redy to forgeue.

For thus saith the LORDE: My thoughtes are not youre thoughtes, & ye are wayes are not my wayes: But as farre as the heauens are hyer then the earth, so farre do my wayes excede yours, & my thoughtes yours. And like as the rayne & snowe cōmeth downe from heauē, & returneth not thither agayne, but watereth the earth, maketh it fructfull & grene, that it maye geue come & breade vnto the sower: So the worde also that cometh out of my mouth, shal not turne agayne voyde vnto me, but shal accomplishe my wil & prospeere in the thinge, wherto I sende it. And so shal ye go forth w ioye, & be led with peace. The mountaynes and hilles shal sytge with you for ioye, and all the trees of the felde shal clappe their hondes. For thornes, there shal growe Syre trees, & yf Myrtre in the steade of briers. And this shal be done to the prayse of the LORDE, & for an euerlastinge toke, that shal not be taken awaye.

### The lvi. Chapter.

Ihus saith yf LORDE: Kepe equite, and do right, for my sauynge health shal come shortly, & my rightuousnes shal be opened. Blissed is the man yf doeth this, & the mans childe which kepeth the same. & that taketh hede, yf he vnhalowe nee the Sabbath (that is he that kepeth himself that he do no euil. Then shal not the stranger, which cleaueth to the LORDE, saye: Alas the LORDE hath shut me cleane out from his people. & ether shal the gelded man saye: lo, I am a drie tre. For thus saith the LORDE,

## The Prophet Esay

first vnto the gelded yf kepeth my Sabbath: Namely: that holdeth greatly of the thinge that pleaseth me, and kepeth my couenaunt: Vnto them wil I geue in my housholde and with in my walles, a better heretage & name: the yf they had bene called sonnes & daughters. I wil geue them an euerlastinge name, that shal not perishe. Agayne, he saith vnto the straungers that are disposed to sticke to the LORDE, to serue him, & to loue his name: That they shal be no bōde mē. And all they, which kepe the selues, that they vnhalowe not the Sabbath, namely: that they fulfill my couenaunt: Them wil I bringe to my holy mostayne, & make the ioyfull in my house of prayer. Their burnt offrings and sacrifices shal be accepted vpo myne auter. for my house shal be an house of prayer for all people.

Thus saith the LORDE God which gathereth together the scatred of Israel: I wil bringe yet another cōgregacion to him. All the bestes of the felde, & all the bestes of yf wod, shal come to deuoure hi. For his watchmen are all blinde, they haue all together no vnderstandinge, they are all domme dogges, not beinge able to barkke, they are slepe ry: slothful are they, & lie snooring: they are shamelesse dogges, yf be neuer satisfied. The sheperdes also in like maner haue no vnderstandinge, but euery man turneth his owne waye, euery one after his owne conetousnes, w all his power. Come (saye they) I wil fetch wyne, so shal we fyll oure selues, that we maye be dronken. And do to morow, like as to daye, yee and moch more.

### The LVII. Chapter.

Wt in the meane season. yf righteous perissheth, & no mā regardeth it in his hert. Good godly people are taken awaye. & no mā cōsidreth it. Namely: that the righteous is conuayed awaye thow yf wicked: that he himself might be in rest, lie quietly vpon his bed, & lyue after his owne pleasure. Come hither therfore ye charmers children, yf sonnes of the aduoutre & the whore: Wher in take ye youre pleasure? Vpo whom gape ye with yf mouth, & bleare out yf tongue? Are ye not childe of aduoutry, & a sede of dissimulation? & take youre pleasure vnder the oaks, & vnder all grene trees, the childe beynge slayne in the valleys, & denues off stone. Thy parte shal be with the stony rockes by the ryuer: & yf euen these shal be thy parte. For there thou hast poured meat and drynt-offrings vnto the. Shulde I onersee that? Thou hast made thy bed vpon his mountaynes, thou wentest vp thither, and there hast

## The lvij Chap. Ho. xx.

thou slayne sacrifices. Behynde the doores & postes, hast thou set vp thy remembraunce: Whent thou haddest discovered thyself to another then me, when thou werest downe, & made thy bed wyder (that is) when thou didest carue the certayne of yonder Idols, & lo nedest their couches, wherethou sawest the: Thou wentest straight to kinges with oyle, & dynerse oyrmentes (that is) thou hast sent thy messangers farre of, and yet art thou fallen in to the pyt therby. Thou hast had trouble for yf multitude of thine owne wayes, yet saydest thou neuer: I wil leane of. Thou thinkest to haue life (or health) of thy self, and therfore thou beleuest not that thou art sick. For when wilt thou be abasshed or feare, seinge thou hast broken thy promyse, & remembrest not me, nether hast me in thine hert? Thinkest thou, that I also will helde my peace (as afore tyme) yf thou fearest me not? & verely I wil declare yf goodnes & yf workes, but they shal not profity. whe thou criest, let yf chosen heape deliuer the. But the wynde shal take them all awaye, & cary the in to yf ayre. & neuertheles, they yf put their trust in me, shal inheret the londe, and haue my holy hill in possession.

And therfore thus he saith: Make redy, make redy, and clense yf strete, take vp what ye can out of the waye, that lede to my people. For thus saith the hie and excellēt, euen he that dwelleth in euerlastingnesse, whose name is the holy one: I dwel hie aboue and in the sanctuary, & with him also, yf is of a cōtrite and humble spiere: yf I maye heale a troubled mynde, and a cōtrite herte. For I chide not euer, & am not wroth w out ende. But yf blastinge goeth fro me, though I make the breath. I am wroth w hi for his conetousnes & lust, I synye him, I hyde me, and am angrie, whe he turneth himself, and foloweth yf bywaye of his owne hert. But yf I maye se his right waye agayne, I make him whole, I lede him, and restore him vnto them whom he maketh ioyful, & that were sory for him. I make the frutes of thākesgeuynge. I geue peace vnto them that are farre of, and to them that are nye, saye I the LORDE, that make him whole. But the wicked are like the raginge see, that cā not rest, whose water someth with the myre & granel. & uēso yf wicked haue no peace, saith my God.

### The LVIII. Chapter.

Wt therfore crie now, as loude as thou canst. Leane not of, lift vp thy voyce like a trōper, and shewe my people their offences, and yf house of Jacob

B  
Ose. 12. a  
Eze. 16. b

Math. 9.

Iere. 2. d  
Deut. 32.

Psal. 50. b  
Esa. 61. a

Psal. 101.

Ephe. 2. d

Esa. 49. d

Eze. 3. c  
Iere. 10. a  
Iona. 2. a  
Mat. 10. a  
and 16. c



# The Prophet Esay

# The lix. Chap.

their symes. For they seke me dalye, and wil knowe my wayes, euen as it were a people that dyd right, and had not forsaken the statutes of their God. They argue with me concerninge right iudgment, and wil pleate at the lawe with their God. Wherfore fast we (saye they) and thou seist it not: we put oure liues to straitnesse, and thou regardest it not?

**B** Beholde, when ye fast, your lust remaineth still: for ye do no lesse violence to your detters: lo, ye fast to strife and debate, and to synne him with your fist, that speaketh vnto you. Ye fast not (as somtyme) that your voyce might be heard aboue. Thynke ye this fast pleaseth me, that a man shulde chaste himself for a daye, and to wryth his head aboue like an hoke in an hairy cloth, and to lye vpon the earth? Shulde that be called fastinge, or a daye of pleasure? **LORDE**: But this fastinge pleaseth not me, till I tyme ke thou loose him out of bondage, that is in thy daunger: that thou breake the ooth of wicked bargaynes, that thou let the oppressed go fre, and take from them all maner of burthens. It pleaseth not me, till thou deale thy bread to the hongrie, and brynge the poore fatherlesse home in to thy house, when thou seist the naked that thou couer him, and hyde not thy face from thine owne flesh. Then shal thy light breake forth as the morninge, and thy health flourish right shortly: thy rightousnesse shal go before the, and thy glory of the **LORDE** shal embrace the.

Then yf thou callest, the **LORDE** shal answer the: yf thou criest, he shal saye: here I am. Yee yf thou layest awaye thy burthens, and holdest thy fingers, and ceaseest from blasphemous talkinge, yf thou hast compassion vpon the hongrie, and refrefhest the troubled soule: Then shal thy light springe out in the darknesse, and thy darknesse shal be as the noone daye. The **LORDE** shal neuer be thy gyde, and satisfie the desyre of thine hert, and fyl y bones with marry. Thou shalt be like a freshwatred garden, and like the founteyne of water, that neuer leaueth runnyng. Then the places that haue euer bene wast, shal be buylded of the: there shalt thou laye a foundacion for many kynreds. Thou shalt be called the maker vpon of hedges, and y buylder agayne of y waye of the Sabbath.

Yee yf thou turne thy sete from the Sabbath, so that thou do not the thinge which pleaseth thyself in my holy daye: then shalt thou be called vnto the pleasur, holy and glo-

rious Sabbath of the **LORDE**, where thou shalt be in hono: so y thou do not after thine owne ymaginacion, nether seke thine owne wil, ner speake thine owne wordes. The shal thou haue y pleasure in y **LORDE**, which shal carie y hie aboue y earth, and fede the with the heritage of Jacob thy father: for the **LORDE** owne mouth hath so promised.

## The LIX. Chap.

**B**ehold, the **LORDE** honde is not shortened: y it can not helpe, nether is his care so stopped: y it maye not heare. But y mysdebes haue separated you from y God, and y synnes hyde his face from you, y he heareth you not. For y hondes are defyled with bloude, and y fingers with rightousnesse: y lippes speake lesynges, and y tonge setteth out wickednes. No man regardeth rightousnes, and no man iudgeth truly. Euery man hopeth in vayne thinges, and ymagineth disceate, conceaeth weerynes, and bringeth forth euell. They brede cockatrice egges, and weene y spyders webb. Who so eateth of their egges, dieth. But yf one treade vpon the, there cometh vpon a serpent. Their webbe maketh no clothe, and they maye not ouer the with their labours. Their dedes are y dedes of wickednes, and y worke of robbery is in their hondes. Their sete runneth to euell, and they make haist to shed innocet bloude. Their counsels are wicked counsels, harme and destruction are in their wayes. But y waye of peace they knowe not. In their goinges is no equitye, their wayes are so croked, y who so eny goeth therein, knoweth nothinge of peace.

And this is y cause y equite is so farre from vs, and y rightousnes cometh not nye vs. We loke for light, lo, it is darknesse: for y meyne ge shyne, se, we walke in y darke. We grope like y blynde vpon y wall, we grope euen as one y hath none eyes. We stembles at y noone daye, as though it were toward night in y fallinge places, likemen y are half dead. We are all like Deeres, and mourne still like dones. We loke for equite, but there is none for health, but it is farre from vs. For y offences are many before y, and y synnes testifye agaynst vs. Yee we must confesse y we offende, and knowlege, y we do amysse: Namely, transgresse y dyssemble agaynst y **LORDE**, and fall a waye from y God: y synge presumpuous and malicious ymaginacions, and castinge false matters in y hertes. And therefore is equitye gone asyde, and rightousnes stoderth farre of: it is fallen downe in the strete, and the thinge that is playne and open, maye not be shewed. Yee y treuth is lade in prison, and he that

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refraineth himself from euell, must be spoyled. When the **LORDE** sawe this, it displeased him sore, y there was no where eny equite. He sawe also, that there was no man, which had pitie therof, or was greued at it. And he helde him by his owne power, and cleued to his owne rightousnes. He put rightousnes vpon him for a brest plate, and set the helmet of health vpon his heade. He put on wrath in steade of clothe, and toke gelously aboute him for a cloke: like as when a man goeth forth worthfully to recopence his enemies, and to be avenged of his aduersaries. Namely, that he might recompence and rewarde the **J**ldes, wherthorow the name of the **LORDE** might be feared, from the risinge of the Sonne: and his magesty, vnto the goinge downe of the same.

For he shal come as a violent waterstreame, which the wynde of the **LORDE** hath moued. But vnto Sion there shal come a redeemer, and vnto them in Jacob that turne from wickednesse, saith the **LORDE**. I will make this conuenant with them (sayeth y **LORDE**): My spierethat is come vpon the, and the wordes which I haue put in y mouth, shal neuer go out of thy mouth, nor out of y mouth of thy childre, no ner out of y mouth of thy childers childre, from this tyme forth for euer more.

## The lx. Chapter.

**N**ow therfore get the vp by tymes, for thy light cometh, and the glory of y **LORDE** shal ryse vpon y. For lo, while y darknesse and cloude couereth the earth, and the people, the **LORDE** shal shewe the light, and his glory shal besene in the. The Gentiles shal come to thy light, and kynges to the brightnes y springeth forth vpon y. Lift vpon thine eyes, and loke rounde aboute the: All these gather the selues, and come to the. Sonnes shal come vnto y from farre, and daughters shal gather the selues to the on every side. When thou seist this, thou shalt maruel exceedingly, and thine hert shal be opened: when the power of the see shal be couerted vnto the (that is) when the strength of the Gentiles shal come vnto the. The multitude of Camels shal couer y, the Diomedaries of Madia and Ephra. All they of Saba shal come, bringinge golde and incense, and shewing the prayse of the **LORDE**. All the catel of Cedar shal be gathered vnto y, the rames of Labaioth shal serue the, to be offred vpon myne auter, which I haue chosen in the house of my glory which I haue garnished. But what are these that fle here like the cloudes, and as the dones flienge to

# The lx. Chap. Ho. xxi.

their wyndowes:

The **J**les also shal gather the vnto me, and specially the shippes of y see: that they maye bunge the sonnes from farre, and their syluer and their golde with them, vnto the name of the **LORDE** thy God, vnto the holy one of Israel, that hath glorified the. Strangers shal buylde vpon thy walles, and their kynges shal do the seruyce. For when I am angrie, I synne the: and when it pleaseth me, I pardon the. Thy gates shal stonde open still both daye and night, and neuer be shut: that the hooste of the Gentiles maye come, and that their kynges maye be brought vnto the. For every people and kingdome that serueth not the, shal perish, and be destroyed with the swerde. The glory of libanus shal come vnto the: The fyre trees, Boxes and Cedres together, to garnish the place of my Sanctuary, for I wil glorifie the place of my sete.

Moreover those shal come kneeling vnto the, y haue vexed the: and all they that despised y, shal fall downe at y fore. Thou shalt be called the cite of the **LORDE**, the holy Sion of Israel. Because thou hast bene forsaken and hated, so that no man went thorow the: I wil make the glorious for euer and euer, and ioysful thorew out all posterities. Thou shalt sucke the mylk of the Gentiles, and kynges brestes shal fede the. And thou shalt knowe that I the **LORDE** am thy Sauoure and defender, the mighty one of Jacob. For brasie wil I geue the golde, and for yron syluer, for wood brasie, and for stones yron. I wil make peace thy ruler, and rightousnes thyne officer. Violence and robbery shal neuer be herde of in thy ionde, nether harme and destruction with in thy borders. Thy walles shal be called health, and thy gates the prayse of God. The Sonne shal neuer by thy daye light, and the light of the Moone shal neuer shyne vnto the: but y **LORDE** himself shal be thy euerlasting light, and thy God shal be thy glory.

Thy Sonne shal neuer go downe, and thy Moone shal not be taken awaye, for the **LORDE** himself shal be thy euerlasting light, and thy sorrowful dayes shal be rewarded y. Thy people shal be all godly, and possesse the lande for euer: the floure of my plantinge, the worke of my hondes, wherof I wil reioyce. The yongest zleest shal growe in to a thousande, and the symplest in to a stronge people. I the **LORDE** shal shortly bunge this thinge to passe in his tyme.

## The lxj. Chapter.

The spier of the **LORDE** God is w me, for y **LORDE** hath anoynted me, and sent



## The prophet Esay.

me, to preach good tydiges vnto the poore, yf I might bynde vp yf wounded hertes, yf I might preach deliuerance to yf captyne, & open the pryson to the that are bounde: yf I might declare yf acceptable yeare of yf LORDE, & the daye of yf avégeaunce of our God: that I might comfore all them that are in heuynesse, that I might geue vnto them yf mourne in Sion, bewty in the steade of ashes, ioyful oymēt for sighinge, pleasaunt raymēt for an heuy mide: That they might be called excellent in rightuousnesse, a platin ge of the LORDE for him to reioyce in.

They shal buylde the lōge rough wildernes, & set vp yf olde deserte. They shal repaire the waist places, & soch as haue bene voyde thow out many generaciōs. Straungers shal stōde & fede yf catel, & the Aleauntes shal be yf plowmē & reapers. But ye shal be named the prestes of the LORDE, & me shal call you the seruantes of our God. Ye shall enioye the goodes of yf Gētiles & tryūphe in their substāce. For yf greaier repiose & shame, shal they haue ioye, yf ye maye haue parte wthē. For they shal haue dubble possiō on i their lōde, & euerlastinge ioye shal be wth them. For I the LORDE, which loue right ad hate robbery (though it were offred me) shal make their woikes ful of faithfulness, & make an euerlastinge couenaunt wth them.

Their sede also and their generacion shal be knowne amōge the Gētiles, and amōge the people. All they that se them, shall knowe, that they are the hie blessed sede of yf LORDE. And therefore I am ioyful in the LORDE, & my soule reioysē in my God. For he shall put vpon me the garmēt of health, & couer me with the mātē of rightuousnes. He shal decke me like a brydegrome, & as a bryde that hath hir apparell vpo her. For like as yf tro unde bringeth forth frute, & as the garde shutteth forth sede: So shal the LORDE God cause rightuousnes, and the feare of God to flourish forth befor all the heithen.

### The li. Chapter.

Of Sions sake therefore wil I not holde my tūge, & for Ierusalem sake I will not ceasse: vntill their rightuousnes breake forth as yf shyninge light, & their health as a burnyng lampe. Then shal the Gētiles se thy rightuousnesse & all kinges thy glory. Thou shalt be named with a new name, which the mouth of yf LORDE shal shewe. Thou shalt be a crowne in the honde of the LORDE, and a glorious garlade in the hōde of thy God. From this tyme forth thou shalt neuer be called the forsake, & thy lōde shal nomore be

## The lxiij. Chap.

called the wildernes. But thou shalt be called Zephziba (that is, my beloued) & yf lōde Zēula (that is) a married womā: for yf LORDE loueth yf, & thy lōde shal be inhabited. And li ke as yonge mā taketh a daughter to marriage, so shal God marry himself vnto yf sonnes. And as a brydegrome is glad of his bryde, so shal God reioyse ouer the.

I wil set watchmē vpo thy walles (o Jerusalem) which shall nether ceasse daye nor night, to preach yf LORDE. And ye also shall not kepe him close, nor leaue to speake of him, vntill Ierusalem be set vp, & made the prayse of the worlde. The LORDE hath sworne by his right honde & by his stronge arme, that frō hence forth he wil not geue thy come to be meate for thine enemies, ner yf wyne (where thou hast laboured) to be drynke for yf straungers. But they that haue gathered in the come, shal eate it, & geue thankes to the LORDE: & they that haue borne in the wyne, shall drynke it in the court of my Sanctuary.

Stōde back, & departe a sūder, ye yf stōde vnder yf gate, make rowme ye people, repaire the strete, & take awaye yf stones, & set out a tokē for the people. Beholde, yf LORDE proclameth in the endes of the worlde: yf daughter Sion: se, thy Saluaciō cometh, behold, he bringeth his treasure wth him, & his woikes go before him. For they whō yf LORDE deliuereth, shal be called the holy people: & as for the, thou shalt be named the greatly occupied, and not the forsaken.

### The lxiij. Chapter.

What is he this, that cometh from Edom, with stayned reade clothes of Bosra: (which is so costly cloth) & cometh in so neebly with all his strength: I am he yf teacheth rightuousnes, & am of power to helpe. Wherefore the is thy clothing reade, & thy raymēt like his yf treadeth in yf wyne presse: I haue troddē the presse my self alone, & of all people, there was not one wth me. Thus haue I troddē downe myne enemies in my wrath, and set my fete vpo them in my indignacion: And their bloude sprange vpo my cloothes, & so haue I stayned all my rayment. For the daye of vengeance that I haue take in honde, & the yeare of my deliuerance is come. I looked aboute me, and there was no mā to shewe me eny helpe, I fel downe, and no man helde me vp. The I helde me by myne owne arme, & my seruētēesse susteyned me. And thus haue I troden downe the people in my wrath, and bathed them in my displeasure: In so moch that I haue shed their bloude vpon the earth.

## The prophet Esay.

I will declare the goodnesse of the LORDE, yee and the prayse of the LORDE for all that he hath gyuen vs, for the greaie good yf he hath done for Israel: which he hath gyuen them of his owne fauoure, & accordinge to the multitude of his louynge kindneses. For he sayde: These no doute wil be my people, and no shietinge children, and so he was their Sauoure. In their troubles he forsoke thē not, but the angel that went forth from his presence, deliuered them: Of very loue & kindnesse that he had vnto them, redemed he them. He hath borne them, and caried them vpon his arme, since the worlde begāne. But after they prouoked him to wraath and vexed his holy minde, he was their enemye, and fought agaynst them him self. Yet remēbered he the olde tyme, of Moses & his people: How he brought them from the water of the see, as a shepheard doth with his shepe: how he had gūen his holy spire amonge them: how he had led Moses by the right honde with his glorious arme: how he had dewyded the water before them (whereby he gat him self an euerlastinge name) how he led them in the deserte, as an hoise is led in the playne, that they shulde not stōmble. The spire of the LORDE led them, as a tame beast goeth in the felde.

Thus (o God) hast thou led thy people, to make thy self a glorious name with all. Loke downe then from heaue, and beholde the dwellinge place of thy sanctuary & thy glory. How is it, yf thy gelousy, thy strength, the multitude of thy mercies and thy louynge kindnesse, wyl not be entreated of vs: Yet art thou o father: For Abraham knoweth vs not, nether is Israel acquainted with vs. But thou LORDE art our father and redeemer, and thy name is euerlastinge. O LORDE wherefore hast thou led vs out of thy waye: wherefore hast thou hardened oure hertes, that we feare the not: Be at one with vs agayne, for thy seruantes sake yf are of the generaciō of thy heretage. Thy people hath had but litle of thy Sanctuary in possesiō, for oure enemies haue take it in: And we are become, cūen as we were from the begynnynge: but thou art not their LORDE, for they haue not called vpon thy name.

### The lxiij. Chapter.

That thou woldest cleue the heauen in sonder, & come downe: that the mountaynes might melt awaye at thy presence, like as at an hore fyre: and that the malicious might boyle, as the water doth vpon the fy

## The lxx. Chap. Fo. xxij.

re: Whereby thy name might be knowne amōge thine enemies, & yf the Gētiles might tremble before yf. That thou mightest come downe with thy wonderous straunge woikes, then shulde the hilles melt at thy presence. For since the begynnynge of the worlde there was none (excepte thou o God) that herde or perceaued, nether hath eny eye sene what thou host for the, that put their trust in the.

Thou helpest him that doth right with cherefulness, and them that thynke vpon thy wayes. But lo, thou art angrie, for we offende, and haue bene euer in synne, and there is not one whole. We are all as an vnclene thinge, & all oure rightuousneses are as the clothes stayned with the floures of a woman: we fall euerychone as the leafe, for oure synnes caue vs awaye like the wynde. There is no man that calleth vpon thy name, that stōnderth vpo to take holde by the. Therefore hydest thou thy face from vs, and confuseth vs, because of oure synnes.

But now o LORDE, thou father of ours: we are the claye, and thou art oure potter, and we all are the worke of thy hondes. Be not tofore displeased (o LORDE) and kepe not oure offences to lōge in thy remembraunce, but considre that we all are thy people. The cities of thy Sanctuary lye waist, Sion is a wildernes, and Jerusalem a deserte. Our holy house which is oure bewty, where oure fathers praysed the, is brent vp, yee all oure comodities and pleasures are waysted awaye. Wilt thou not be intreated (LORDE) for all this: Wilt thou holde thy peace, and scourge vs so sore?

### The lxx. Chapter.

They shal seke me, that hitherto haue not seded for me: they shal fynde me, that hitherto haue not sought me. Then shal I saye immediatly, to the people that neuer called vpon my name: I am here, I am here. For thus longe haue I euer holden out my hondes to an vnfaithful people, that go not the right waye, but after their owne ymaginacions: To a people, that is euer desyng me to my face. They make their oblacions in gardens, and their smoke vpon altars of bakke, they lurke amonge the graues, and lie in the dennes all night. They eate swyne flesh, and vnclene broth is in their vessels. If thou comest nye them, they saie: touch me not, for I am holier then thou.

All these men when I am angrie, shal be turned to smoke and fyre, that shal burne for



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ever. Beholde, it is written before my face, and shall not be forgotten, but recompensed. I shall reward it them in to their bosome: I mean your mysdedes, and the mysdedes of your fathers together (saith the LORDE) which have made their smokes upon the mountaynes, and blasphemed me upon the hills: their fore will I measure their olde dedes in to the ir bosome agayne.

**B** Moreover thus saith the LORDE: like as when one wolde gather holy grapes, men saye unto him: breake it not of, for it is holy: Even so will I do also for my seruantes sake, that I will not destroye them all. But I will take a sede out of Jacob, and out of Iuda one, to take possession of my hill. My chosen shall possesse these things, and my seruantes shall dwell there. Saron shall be a shepefold, and the valley of Achor shall geue stal linge for the catell of my people, that feare me. But as for you, ye are they, y haue forsaken the LORDE, and forgotten my holy hill. Ye haue set up an auker vnto fortune, and gotten rich drinke offeringes vnto treasure. Therefore wil I nombre you with the swerde, that ye shall be destroyed all together. For when I called, no man gaue me answer: when I spake, ye hearkened not vnto me, but dyd wickednes before myne eyes, and chosed the thinge that pleased me not.

**C** Therefore thus saith the LORDE God: Beholde, my seruantes shall eate, but ye shall haue hunger. Beholde, my seruantes shall drynke, but ye shall suffre thurst. Beholde, my seruantes shall be merry, but ye shall be confounded. Beholde, my seruantes shall reioyse for very quietnesse of herte. But ye shall erie for sorrow of herte, and coplayne for veracion of mynde. Your name shall not be sworn by amonge my chosen, for God the LORDE shall slaye you, and call his seruantes by another name. Who so reioysyth vpon earth, shall reioyse in the true God: And Who so sweareth vpon earth, shall sweare in the true God. For the olde enemye shall be forgotten, and taken awaye out of my sight. For lo, I shall make a new heauē, and a new earth. And as for the olde, they shall neuer be thought vpon, ner kepte in mynde: but me shall be glad and enermore reioyse, for the thinges, that I shall do.

**D** For why: Beholde, I shall make a ioyfull Ierusalem, yee I myself will reioyse with Ierusalem, and be glad with my people: And the voyce of wepinge and waylinge shall not be herde in her from thence forth. There shall neuer be childe ner olde man, that haue not

their full dayes. But whē the childe cometh to an hūderth yeare olde, it shall dye. And whē he that is an hūderth yeare of age do wronge, he shall be cursed. They shall buyld houses, and dwell in them: they shall plante vnyardes, and eate the frute of them. They shall not buyld, and another possesse: they shall not plante, and another eate: But the life of my people shall be like a tre, and so shall the works of their hondes.

My chosen shall lyue longe, they shall not labour in vayne, ner beget w trouble: for they are the hie blessed sede of the LORDE, and their frutes with them. And it shall be, that or euer they call, I shall answer them. Why le they are yet but thynkinge how to speake, I shall heare them. The wolff and the lambe shall fede together, and the lyon shall eate haye like the bullocke. But earth shall be the serpentes meate. There shall no man hurte ner slaye another, in all my holy hill, saith the LORDE.

### The lxxvi. Chapter.

**T**hus saith the LORDE: Heauē is my seate, and the earth is my fote stole. Where shall now the house stonde, y ye will buyld vnto me? And where shall be the place, y I wil dwell in? As for these thinges, my hōde hath made them all, and they are all created, saith the LORDE. Which of them shall I then regarde? Eue him that is of a lowly troubled spiere, and stōdeth in awe of my wordes. For who so slayeth an oxe for me, doth me so greate dishonoure, as he y killeth a mā. He that killeth a shepe for me, chooketh a dogge. He that bringeth me meat offeringes, offereth swynes blode: Who so maketh me a memonall of Incense, prayseth the thinge y is vnright. Yet take they such wayes in honde, and their soule delireth in these abhominacions.

Therefore wil I also haue pleasure in iauinghing them to scorne, and the thinge that they feare, wil I bunge vpon thē. For when I called, no man gaue answer: when I spake, they wolde not heare: But dyd wickednesse before myne eyes, and chosed the thinges that displeasē me. Heare the worde of God all ye, that feare the thinge which he speket. Your brethren that hate you, and cast you out for my names sake, saye: Let the LORDE magnifie himself, that we maye se your gladnesse: and yet they shall be confounded.

For as touchinge the cite and the temple, I heare the voyce of the LORDE, that will reward, and recompence his enemies: like as when a wife bringeth forth a man childe, or

er she suffre the payne of the byrth and angryll of y trauayle. Who euer herde or sawe such thinges: doth the grounde beare in one daye: or are the people borne all at once, as Sion beareth his sonnes? For thus saith the LORDE: Am I he that maketh other to beare, and beare not my self? Am not I he that beareth, and maketh barren: saith thy God. Reioyse with Ierusalem, and be glad with her, all ye that loue her. Be ioyful with her, all ye that mourned for her. For ye shall sucke cosorte out of hir breasts, and be satisfied. Ye shall taist, and haue delite in the plenteousnesse of hir power. For thus saith the LORDE: beholde, I wil let peace i to her, like a water floude, and y might of the heithē like a flowing stream. Then shall ye sucke, ye shall be borne vpon hir sydes, and be ioyful vpon hir knees. For like as a childe is comforted of his mother, so shall I comforte you, and ye shall be comforted in Ierusalem. And when ye se this, your herte shall reioyse, and your bones shall flourish like an herbe.

Thus shall the honde of the LORDE be knowne amonge his seruantes, and his indignacion amonge his enemies. For beholde, the LORDE shall come w fyre, and his charret shall be like a whyrlwynde, that he maye recompence his vengeance in his wiarth, and his indignacion with the flame of fyre. For y LORDE shall iudge all flesh with the fyre and with his swerde, and there shall be a greate nombre slayne of the LORDE. Soch as haue made themselues holy and cleane in the gardens, and those that haue eaten swyne flesh, myce, and other abhominacions, shall betaken awaye together, saith the LORDE. For I wil come to gather all people and ton

ges, with their workes and ymaginacions: these shall come, and se my glory. Vnto them shall I geue a tokē, and sende certayne of thē (that be deliuered) amonge the Gentiles: in to Celicia, Africa and Lidia (where men can handle bowes) in to Italie also and Greke londe.

The Iles farre of, that haue not herde speake of me, and haue not sene my glory: shall preach my prayse amonge the Gentiles, and shall bunge all your brethren for an offering vnto the LORDE, out of al people, vpon horses, charettes and hoise lytters, vpon Mooles and carres to Ierusalem my holy hill (saith the LORDE) like as the children of Israel bunge the offeringe in cleane vessels, to the house of the LORDE.

And I shall take out certayne of them for to be prestes and leuites, saith y LORDE. For like as the new heauē and the new earth which I wil make, shall be fast stablished by me: (saith the LORDE) So shall your sede and your name contynue, and there shall be a new Meone for the other, and a new Sabbath for the other, and all flesch shall come to worshiipe before me, (saith y LORDE.) And they shall go forth, and loke vpon the caryons of them, that haue transgressed agaynst me.

For their wormes shall not dye, nether shall their fyre be quenched, and all flesh shall abhorre them.

The ende of the prophet Esay.



# The Prophet Jeremy.

## What Jeremy conteyneth.

- Chap. I. He declareth first his callinge, and in a vision he seith the destruction of Jerusalem.
- Chap. II. The faithfulness and louynge mercy of God: Agayne, the vnrhancfulness of the people.
- Chap. III. He crieth vpon the people to amende, and sheweth them the wrath of God.
- Chap. IIII. He layeth the worthfull displeasure of God before them, and exorteth the to amendment.
- Chap. V. VI. VII. VIII. The wrath of God, and the cause therof: Plages and misery for to come.
- Chap. IX. The prophet mourneth and complayneth vpon the synnes of the people.
- Chap. X. He geueth the warnynge, that they folowe not the vses and customes of the heithen, and sheweth them how wayne a thinge it is to worshipec ymages, and to forget the true lyuynge God.
- Chap. XI. He putteth them in remembrance of the couenaunt, sheweth their misery, & complayneth of his owne persecucion.
- Chap. XII. The prosperite of the wicked, & trouble of the that are godly. The forsakynge of the Jewes, and callinge of the heithen.
- Chap. XIII. Soze plagis vpon the people, shewed vnto the prophet by the lynninge bache.
- Chap. XIII. The deth of frutes. Sowroth is God at the people, that he forbiddeth the prophet to praye for them.
- Chap. XV. God wil not be intreated, where his lawe is troden vnder fote. He answereth the prophet to his complaynte.
- Chap. XVI. The LORDE forbiddeth the prophet to kepe company with the people, or to take a wife in that place, for he is mynded to punish them.
- Chap. XVII. Punishment of them that forsake the LORDE, and put their trust in men. A commaundement concernynge the Sabbath.
- Chap. XVIII. By the porters worke the prophet is taught, so that he warneth the people, and telleth them of the punishment.
- Chap. XIX. The plage vpon Jerusalem and Tophet.
- Chap. XX. Pasur the chiefe prest smyteth Jeremy the prophet, and putteth him in prison, which sheweth him his plage for to come.
- Chap. XXI. The prophet sheweth the Fynge, what shal become of the cite.
- Chap. XXII. He exorteth the Fynge and all the people vnto godlynesse, and telleth what shal become of Sellu (other wyse called Josias) the sonne of Josias: and what shal happen to Iechonias the sonne of Joachim.
- Chap. XXIII. He reproveth the wicked rulers and false prophetes.
- Chap. XXIII. The vision of the fyge maides.
- Chap. XXV. He reproveth the Fynge and all

- the people, and sheweth the punishment for to come vpon the heithen.
- Chap. XXVI. Because the prophet rebuketh the people, the prestes and the prophetes put him to trouble: but at the last Ahicam deliuereth him.
- Chap. XXVII. God commaundeth the prophet for to make bondes and cheynes, to signifye the captiuite of the heithen Fynges.
- Chap. XXVIII. Hananias the false prophet withstandeth Jeremy.
- Chap. XXIX. A lettre of Jeremy sent vnto the presoners at Babilon.
- Chap. XXX. Jeremy (at the commaundement of God) wryteth his sermons in a booke. Swear and comfortabill promises vnto the godly: Agayne, the wrath of God agaynst the wicked.
- Chap. XXXI. He putteth the people in mynde of the louynge mercy and benefices of God, and comforteth them with his promises.
- Chap. XXXII. The prophet beyng in prison sheweth the deliuerance of the people out of captiuite.
- Chap. XXXIII. A playne and manifest prophecy of the Fyngdome of Christ.
- Chap. XXXIII. He sheweth the Fynge Sedechias and the people their punishment for breakynge the couenaunt.
- Chap. XXXV. He reproveth the disobedience of the people, thorow the good example of the heithen.
- Chap. XXXVI. The Fynge burneth the prophetes booke, but a greater is wrytten agayne forth, and the Fynge punished.
- Chap. XXXVII. Pharaos commaundeth out of Egypte to helpe the Fynge, but in wayne. Jeremy is put in prison.
- Chap. XXXVIII. The prynces laboure to haue the prophet deeb, they put him in a forer prison: but Abdenlech getteth him out, and the Fynge commaundeth with him.
- Chap. XXXIX. The cite of Jerusalem is wonne the Fynge taken, his somes and prynces slayne before his face, his owne eyes put out, and he led vnto Babilon. But Jeremy and Abdenlech escape.
- Chap. XL. How the chiefe captayne intreateth Jeremy. Godolias is made gouernour of the londe, the people resorte vnto him.
- Chap. XLI. Ismael slayeth Godolias, and taketh the people presoners, but Iohanna desendeth them.
- Chap. XLII. The captaynes are counsell at Jeremy, but folowen him not.
- Chap. XLIII. XLIII. They wil nedes go into Egypte agaynst the commaundement of God. The prophet exorteth the to the contrary, and to leaue their ydolatri: Nevertheless, they regard it not, but wil do as their fathers dyd before them.
- Chap. XLV. Jeremy comforteth Baruch, concerning his weaknesse of mynde.
- Chap. XLVI. The summe of Jeremies preaching vnto the heithen, specially vnto Egypte.
- Chap. XLVII. Agaynst the Philistynes.
- Chap. XLVIII. Agaynst Moab.
- Chap. XLIX. Agaynst the Ammonites, Edomites, Damasceus, Cedar and Elam.
- Chap. L. LL. Agaynst Babilon.
- Chap. LII. A recitynge how Jerusalem was beseged, wonne, and taken.

## The prophet Jeremy.



These are the Sermons of Jeremy the sonne of helchia the prest, one of them that dwelt at Anathot in the londe of Ben Jamin: when the LORDE had first spoken with him, in the tyme of Josias the sonne of Amon kinge of Iuda, in the xij yeare of his kingdome: and so durynge vnto the tyme of Joachim the sonne of Josias kinge of Iuda, and vnto the xi yeares of Sedechias the sonne of Josias kinge of Iuda were ended: when Jerusalem was taken, euen in the fyfth Moneth.

### The first Chapter.

**T**he worde of the LORDE spake thus vnto me: Before I fashioned the in thy mothers womb, I dyd knowe the: And ere thou wast borne, I sanctified the, & ordered the, to be a prophet vnto the people. The sayde I: Oh LORDE God, I am vnmete, for I am yet but yonge. And the LORDE answered me thus: Saye not so, I am to yonge: For thou shalt go to all that I shall sende the vnto, and whatsoeuer I commaunde the, that shalt thou speake. Be not afrayed of their faces, for I wil be with the, to deliuer the, saith the LORDE.

And with that, the LORDE stretched out his honde, and touched my mouth, and sayde: morouer vnto me: Beholde I put my wordes in thy mouth, and this daye do I set the ouer the people and kingdomes: that thou mayest rote out, breake of, destroye, and make waile: and that thou mayest buylde vp, and plate. After this, the LORDE spake vnto me sayenge: Jeremy, what seist thou? And I sayde: I see a watynge rodde. Then sayde the LORDE: thou hast sene right, for I will watch diligently vpon my worde, to perforce me it.

It happened afterwarde, that the LORDE spake to me agayne, & sayde: What seist thou? And I sayde: I do see a seethinge pot, lookinge from out of the north hitherwarde.

## The ii. Chap. Ifo. xxiii.

Then sayde the LORDE vnto me: Out of the north shall come a plage vpon all the dwellers of the londe. For so, I will call all the officers of the kyngdomes of the north, (saith the LORDE.) And they shall come, and euery one shall set his seate in the gates of Jerusalem, and in all their walles rounde aboute, and thorow all the cities of Iuda. And thorow them shall I declare my iudgment, vpon all the wickednesse of these men that haue forsaken me: that haue offred vnto straunge goddes, & worshipped the workes of their owne bondes.

And therefore gyde vp thy loynes, arise, and tell them all, that I geue the in commaundement. Feare them not, I will not haue the to be afrayed of the. For beholde, this daye do I make the a stroge fenced towne, an yron pyler, and a wall of stele agaynst the whole londe, agaynst the kinges and mightie men of Iuda, agaynst the prestes and people of the londe. They shall fight agaynst the, but they shall not be able to ouercome the: for I am with the, to deliuer the, saith the LORDE.

### The II. Chapter.

**O**reuer, the worde of the LORDE commaunded me thus: Go thy waye, & crie in the eares of Jerusalem, & saye: Thus saith the LORDE: I remembre the for the kyndnesse of thy youth, and because of thy stedfast loue: in that thou folowdest me thorow the wilderness, in an vntilled londe. Thou Israel wast halowed vnto the LORDE, and so was his first frutes. All they that denoured Israel, offended: misfortune fell vpon them, saith the LORDE. Heare therefore the worde of the LORDE, O thou house of Jacob, and all the generacion of the house of Israel. Thus saith the LORDE vnto you:

What vnfaithfulness founde yeure fathers in me, that they wente so farre awaye from me, fallinge to lightnesse, and beinge so wayne? They thought not in their hertes: Where haue we left the LORDE, y brought vs out of the lode of Egypte: y led vs thorow the wilderness, thorow a deserte and rough londe, thorow a drie and a dedly londe, yee a londe that no man had gone thorow, and wherein no man had dwelt. And when I had brought you in to a pleasaunt & elubylde londe, that ye might enioye the frutes and all the comodities of the same: ye went forth and defyled my londe, & brought myne heretage to abhominacion.

The prestes the selues saide not once: where is the LORDE? They y haue the lawe in the ir bondes, knowe me not: The shepherdes

Iere. 4. b  
Abac. 1. b  
Iere. 25. b

Eze. 3. a

Iere. 15. d

\* or l. ffe

Iere. 25. d

Iere. 2. d

Iere. 10. d  
and 10. c  
Zac. 2. b

Exo. 14. c

Esa. 32. f  
Deut. 6. b

Iere. 32. c

Marc. 12. c  
Ioh. 5. d



## The prophet Jeremy.

offende agaynst me. The prophetes do serue  
ce vnto Baal, & folowe such thinges as shall  
bunge them no profit.

Wherefore I am constrained (sayeth the  
LORDE) to make my complaynte vpon you,  
and vpon youre children. Go in to the Iles  
of Cerchim, and loke wel: sende vnto Cedar, ta  
ke diligent hede: and se, whether such thinges  
be done there, whether the Gentiles themsel  
ues deale so falsly & vntuly with their god  
des (which yet are no goddes in dede.) But  
my people hath genen ouer their hie honou  
re, for a thinge that maye not helpethem.

Be astonished (o ye heauens) be afraide,  
& abashed at soch a thinge, saith the LOR  
DE. For my people hath done two euils.  
They haue forsake me the well of the water  
of life, and digged them pittes, yee vile and  
broken pittes, that holde no water. Is Isra  
el a bonde seruaunt, or one of the household?  
Why is he then so spoyled? Why do they roa  
re and crie then vpon him, as a lyon? They  
haue made his londe wayst, his cities are so  
bient vp, that there is no man dwellinge in  
them. Yee the children of Toph and Tapha  
nes haue defyled thy necke.

Cometh not this vnto the, because thou  
hast forsaken the LORDE thy God, euer sen  
ce he led the by the waye? And what hast  
thou now to do in y strete of Egypte? to dun  
ke foule water? Either, what makest thou in  
the waye to Assiria? To dunke water of the  
floude? Thine owne wickednesse shall repro  
ue the, and thy turnynge awaye shall condem  
ne the: that thou mayest knowe and vnder  
stonde, how euil and hurtful a thinge it is, y  
thou hast forsaken the LORDE thy God, and  
not feared him, saith the LORDE God of  
hoofes.

I haue euer broken thy yock of olde, & bur  
stenthy bondes: yet saiest thou, I wil nomore  
serue, but (like an harlot) thou runnest aboute  
vpon all hie hilles, & amonge all grene trees:  
where as I planted the out of noble grapes  
and good rotes. How art thou turned then  
into a bytter, vnfrutefull, and straunge gra  
pe? Yee and that so sore: that though thou  
was shest the with Vitrus & makest thyself  
to sauoure with that swete smellingge herbe  
of Bouth: yet in my sight thou art stayned  
with thy wickednesse, saith the LORDE thy  
God.

Saye not now: I am not vnclene, and I  
haue not folowed the goddes. Loke vpon thy  
ne owne waies in the woddes, valleis & den  
nes: so shalt thou knowe, what thou hast do  
ne. Thou art like a swife Diomedary, that

## The ii. Chap.

goeth easely his waye: and thy wantonnes  
is like a wilde Ass, that vseth the wilderne  
se, and that shuffeth and bloweth at his wil.  
Who can tame the? All they that sette the,  
shal not saile, but synde the in thine owne  
vnclennes. Thou kepest thy fore from nath  
nes, and thy throte from thurst, and thou  
kest thus in thy self trust, I wil take no sor  
we, I wil lone the straunge goddes, & ban  
ge vpon them.

Like as a shefe that is taken with the de  
de, cometh to shame, enso is the house of  
Israel cometo confucion: the comon people,  
their kinges and rulers, their prestes and pro  
phetes. For they saye to a stock, thou art my  
father, and to a stone: thou hast begotten me,  
yee they haue turned their back vpon me, &  
not their face. But in the tyme of their trou  
ble, when they saye: stonde vp, and helpe vs,  
I shal answere the: Where are now thy god  
des, that thou hast made the: by them shal  
de vp, and helpe the in the tyme of neede? For  
loke how many cities thou hast (o Juda) so  
many goddes hast thou also.

Wherefore the wil ye go to lawe with me,  
seinge ye all are synners agaynst me, saith  
the LORDE? It is but lost labour, that I  
smyte youre children, for they receaue not my  
correction. Your owne swearde destroyeth  
your prophetes, like a deuouringe lyon. Y  
ye be the people of the LORDE, then heare v  
to his worde: Am I the become a wilderne  
se vnto the people of Israel? or a londe that  
hath no light? Wherefore saith my people  
then: we are falle of, and we wil come no mo  
re vnto the? Doth a mayden forget hir ray  
met, or a bryde hir stomacher? And doth my  
people forget me so longe? Why boofest thou  
thy wayes so hylie, (to opraune fauoure ther  
thorow) when thou hast yet stained them w  
blasphemies?

Vpon thy wynges is founde the blonde  
of poore and innocent people, and that ne  
in corners and holes only, but opely in all the  
se places. Yet darrest thou saye: I am gill  
lesse: Tush, his wraich can not come vpon me.  
Beholde, I wil reason with y, because thou  
darrest saye: I haue not offended. O howe  
nel wil it be for the, to abyde it: when it shall  
be knowne, how oft thou hast gone backward.  
For thou shalt be confounded, as wel of  
Egypte, as of the Assirians: Yee thou shalt  
go thy waye from the, & smyte y ne bondes  
together vpon thy heade. Because the LOR  
DE shal bringe that confidence and hope of  
thine to naught, and thou shalt not prosper  
with all.

## The prophet Jeremy.

### The iii. Chapter.

Only, when a man putteth awaye  
his wife, and she goeth from him, and  
marieth with another, then the que  
stion is: shulde he resorte vnto her eny more  
after that? Is not this selde then defyled and  
vnclene? But as for the, thou hast played  
the harlot with many louers, yet turne agay  
ne to me, saith the LORDE. Lift vp thine  
eyes on euery syde, and loke, yf thou be not  
defyled. Thou hast waited for them in the  
streets, and as a murtherer in the wilderne  
se. Thorow thy whordome and shamefull  
blasphemies, is the londe defyled.

This is the cause, that the rayne and e  
uenynge dew hath ceased. Thou hast got  
ten the an whores foreheade, and canst not  
be ashamed. Els woldest thou saye vnto me:  
O my father, thou art he that hast brought  
me vp, and led me from my youth: Wilt thou  
then put me awaye, and cast me of for euer?  
Or wilt thou withdrawe thy self clene fro  
me? Neuertheles, thou speakest soch wor  
des, but thou art euer doinge worse, and  
worse.

The LORDE sayde also vnto me, in the  
tyme of Josias the kinge: Hast thou sene  
what that shentinge Israel hath done: how  
she hath runne vp vpon all hie hilles, and  
amonge all thicke trees, and there played the  
harlot: hast thou sene also, (when she had do  
ne all this) how I sayde vnto her: that she  
shulde turne agayne vnto me, and yet she is  
not returned? Juda that vnfaithfull sister of  
hirs also sawe this: Namely, that after I  
had well sene the aduoutrye of the shenting  
ge harlot Israel, I put her awaye, and ga  
ue her a byll of deuorcement.

For all this, hir vnfaithfull sister Juda  
was not ashamed, but wente backe and pla  
yed the whore also. Yee and the noyse of hir  
whordome hath defyled the whole lode. For  
she hath committed hir aduoutrie with sto  
nes and stockes.

Neuerthelesse, hir vnfaithfull sister Juda  
is not returned vnto me agayne with hir who  
le herte, but faynedly, saith the LORDE.  
And the LORDE sayde vnto me: The bac  
syder Israel is more rightuous, the vn  
faithfull Juda: and therfore go preach the  
se wordes toward the north, & saye: Thou  
shentinge Israel, turne agayne (saith the  
LORDE,) and I will not turne my face from  
you, for I am merciful, saith the LORDE, & I  
will not all waye beare displeasure agaynst  
the: but on this condicion, that thou knowe  
thy greute blasphemy: Namely, that thou

## The iiij. Chap. Fo. xxv.

hast vnfaithfully forsaken the LORDE thy  
God, & hast made thy self partaker of straun  
ge goddes vnder all grene trees, but hast  
had no wil to heare my voyce, saith the LOR  
DE.

O ye shentinge children, turne agayne,  
saith the LORDE, and I wil be married with  
you. For I will take one out of the citie and  
two out of one generacion from amonge you,  
and bringe you out of Sion: and will gene  
you hyrdme after myne owne mynde, which  
shal fede you with lernynge and wysdome.  
Moreover, when ye be increased and multi  
plied in the londe, then (saith the LORDE)  
there shall nomore boost be made of the arke  
of the LORDES Testament: No man shall  
thinke vpon it, nether shall eny man make  
mention of it: for from thence forth it shall  
nether be visited, ner honoured with giftes.

Then shall Jerusalem be called the LOR  
DES seate, and all heithen shalbe gathered  
vnto it, for the name of the LORDES sake,  
which shalbe set vp at Jerusalem. And from  
that tyme forth, they shall folowe nomore  
the ymaginacion of their owne frauwerde  
herte.

Thē those y be of the house of Juda, shal  
go vnto the house of Israel: And they shal  
come together out of the north, in to the sa  
me londe that I haue genen youre fathers.  
I haue shewed also, how I toke the vp bein  
ge but a childe, and gauethe a pleasaunt lon  
de for thine heretage, yee and a goodly hoo  
ste of the heithen: and how I commaun  
ded the, that thou shuldest call me father on  
ly, and not to shentke fro me.

But like as a woman sayleth hir lover, so  
are ye vnfaithfull vnto me (o ye house of Is  
rael) saith the LORDE. And therfore the voy  
ce of the children of Israel was herde on e  
uery side, wepinge and waylinge: for they ha  
ue defyled their waye, and forgotten God  
their LORDE.

O ye shentinge children, turne agayne,  
(saynge: lo, we are thine, for thou art the  
LORDE oure God:) And so shal I heale you  
re backturnynges. The hilles fall, and all the  
hie pryde of the mountaynes, but the health  
of Israel shal stand only vpon God oure  
LORDE.

Confucion hath deuoured oure fathers  
laboure from oure youth vp: yee their shepe  
and bullockes, their sonnes and daughters:  
So do we also slepe in oure confucion, and  
shame couereth vs: for we and oure fathers  
from oure youth vp vnto this daye haue syn  
ned agaynst the LORDE oure God, and ha  
ue

Iere. 5. b  
Esa. 57. a

Eze. 2. c  
Ofec. 14. a  
Eze. 14. a  
Ofec. 2. d

D

Matt. 8. b

Matt. 23. c

Eze. 31. c

Tren. 5. a  
Dan. 3. b

Baruc. 1. b  
Iere. 14. a  
Psal. 105. a  
Esa. 64. a  
Hest. 14. a  
Iudic. 7. c

Psal. 95. a

Baruc. 3. b  
Iere. 17. c  
Ioh. 4. b

Exo. 4. d

Esa. 1. b

Iere. 32. c

Iob 21. b

Esa. 65. a  
Eze. 20. d  
Iere. 3. b

Esa. 3. a

Iere. 3. b  
Iere. 17. b  
Iere. 5. b  
Esa. 57. a  
Iere. 10. b



## The prophet Jeremy.

Esa. 9. a  
and 10. b

haue not obeyed the voyce of the LORDE  
oure God.

### The III. Chapter.

Jer. 5. a  
and 12. a

**A** Israel, yf thou wilt turne the, then  
turne vnto me, saith the LORDE.  
And yf thou wilt put away thy ab-  
ominacions out of my sight, thou shalt not  
be moued: And shalt sweare: The LORDE  
lyueth: in trowth, in equite and rightuous-  
nesse: and all people shall be fortunable and  
ioyfull in him. For thus saith the LORDE,  
to all Juda and Jerusalem: plowe youre lon-  
de, and sowe not amonge the thornes.

Jer. 6. b  
and 9. a  
Jer. 21. c

Be circumcised in the LORDE, and cut  
awaye the foreskynne of youre hertes, all ye  
of Juda, and all the indwellers of Jerusa-  
lem: that my indignacion breake not out like  
fyre, & kyndle, so that no man maye quench  
it, because of the wickednes of youre yma-  
ginacions.

Esa. 58. a

Preach in Juda and Jerusalem, crie out  
and speake: blowe the trompettes in the lon-  
de, crie that every man maye heare, and sa-  
ye: Gather you together, and we will go in  
to stronge cities. Set vp the token in Sion,  
speede you, and make no tarienge: for I will  
bringe a greate plage, and a greate destruc-  
tion from the north. For the spoyler of the  
Gentiles is broken vp from his place, as a  
lyon out of his dene, that he maye make the  
londe waist, and destroye the cities, so, that  
no man maye dwell therein. Wherfore gyde  
yourselues aboute w<sup>th</sup> sack cloth, mourne,  
and wepe, for the fearfull wiath of the LOR-  
DE shall not be withdrawn from you.

Jer. 1. c

At the same tyme (saith the LORDE) the  
hert of the kinge and of the prynces shall be  
gone, the prestes shall be astonished, and the  
prophetes shall be sore afraied. Then sayde  
J: O LORDE God, hast thou then disceaued  
this people and Jerusalem, sayenge: ye shall  
haue peace, and now the swerde goeth tho-  
row their lyues? Then shall it be saide to the  
people: to Jerusalem: there cometh a war-  
me wynde from the north thorow the waye  
of my people, but nether to fanne, ner to clese.

Deut. 28. a  
Jer. 1. b

After that shall there come vnto me a  
stronge wynde, and then wil I also geue sen-  
tence vpon them. For lo, he cometh downe  
like as a cloude, and his charettes are like a  
stormy wynde: his horsmen are swifter then  
the Aegle. Wo vnto vs, for we are destroy-  
ed. O Jerusalem, wash thine hert from wic-  
kednesse, that thou mayest be helped. How  
longe shall thy noysome thoughtes remayne  
with thee?

Tren. 4. d  
Dan. 9. a

For a voyce from Dan and from y hill of

Esa. 1. c

For thus hath the LORDE sayde: The  
whole londe shall be desolate, yet will I not  
then haue done. And therefore let the eare  
mourne, and let the heauen be sore aboue: for  
the thinge that I haue purposed and ta-  
ken vpon me to do, shall not repent me, and  
I will not go from it. The whole londe shall  
fle, for the noyse of the hoismen and bow-  
men: they shall runne in to denues in to wo-  
des, and clymme vp the stony rockes. All  
the cities shall be voyde, and no man dwel-  
linge therein.

What wilt thou now do, thou beinge de-  
stroyed? For though thou clothest thy self  
with scarlet, & deckest y<sup>th</sup> with gold: though  
thou payntest thy face w<sup>th</sup> colours, yet shalt  
thou trymme thy self in payne.

For those that hither to haue bene thy  
greate fauourers, shall abhorre thee, and go a-  
boute to slaye y<sup>e</sup>. For (methynke) I heare a no-  
yse, like as it were of a woman trauelinge, or  
one laboringe of hir first childe: Euen the  
voyce of the daughter Sion, that casteth  
out hir arnes, and sworneth, sayenge: Ah  
wo is me, how sore vexed and faynte is my  
herte, for them that are slayne.

The V. Chapter.

Oke thorow Jerusalem, beholde and  
se: Sete thorow hir stretes also wi-  
thin, yf ye can fynde one man, that  
doth equall and right, or that laboureth to  
be faithfull: and I shall spare him (saith the  
LORDE) for though they can saye: the LOR-  
DE lyueth, yet do they sweare to disceane:  
Whereas thou (O LORDE) lokest only vpon  
faith and treuth.

Thou hast scourged them, but they toke  
no repentaunce: thou hast correcte them for  
amendement, but they refused thy correction.  
They made their faces harder then a stone,  
and wolde not amende.

Therefore I thought in my self: peraduent-  
ure they are so symple and folish, that they  
vnderstande nothinge of the LORDES wa-  
ye, and iudgmentes of oure God. Therefore  
will I go vnto their heades and rulers, and  
talke with them: yf they knowe the waye of  
the LORDE, and the iudgmentes of oure God.  
But these (in like maner) haue broken the  
yok, and bursten the bondes in sonder.

Wherfore a lyon out of the wod shall hur-  
te them, and a wolfe in the euenynge shall de-  
stroye them. The cat of the mountayne shall  
lie lurkinge by their cities, to teare in peces  
all them, that come therout. For their offen-  
ces are many, and their departinge awaye  
is greate.

Shulde I then for all this haue mercy  
vpon the? Thy children haue forsaken me,  
and sworne by them that are no goddes.  
And albeit they were bounde to me in ma-  
riage, yet they fell to aduoutrie, and haun-  
ted harlottes houses.

In the desyre of vncleynly lust they are be-  
come like the stoned horse, euery man neyeth  
at his neighbours wife. Shulde I not correc-  
te this, saith the LORDE?

Shulde I not be avenged of euery peo-  
ple, that is like vnto this? Clymme vp vpon  
their walles, beate them downe, but destroye  
them not vtterly: cut of their braunches,  
because they are not the LORDES.

For vnfaithfully hath the house of Israel

## The iiij. Chap.

Ephraim speaketh out, and telleth of a de-  
struction. Beholde, the heithen gene Jeru-  
salem warnynge, and preach vnto her, that  
hir destroyers are comynge from farre coun-  
trees. They tell the cities of Juda the same  
also, they shall geue them warnynge in every  
place, like as the watch men in the felde. For  
they haue prouoked me to wiath, saith the  
LORDE.

Thy wayes and thy thoughtes, haue  
brought the vnto this, this is thyne owne  
wickednesse and disobedience, that hath pos-  
sessed thyne hert: Ah my bely, ah my bely,  
(shalt thou crie) how is my hert so sore? my  
hert paunteth within me, I can not be still,  
for I haue herdethe crienge of the trompe-  
tes, and peales of warre.

They crie murther vpon murther, the  
whole londe shall perish. Immediatly my  
tentres were destroyed, and my hanginges, in  
the twynkinge of an eye. How longe shall  
I see the tokens of warre, and heare the noy-  
se of the trompettes?

Nevertheless this shall come vpon them,  
because my people is become foolish, and  
hath vtterly no vnderstandinge. They are the  
children of foolishnes, and without eny dis-  
creit. To do euell, they haue witt ynough:  
but to do well, they haue no wisedome. I ha-  
ue looked vpon the earth, and se, it is wayst  
and voyde. I looked towarde heauen, and it  
had no shynne.

I behelde the mountaynes, and they tran-  
bled, and all the hilles were in a feare. I lo-  
ked aboute me, and there was no body, and  
all the byrdes of the ayre were awaye. I mar-  
ked well, and the plowed felde was become  
waist: yee all their cities were broken downe  
at the presence of the LORDE, and indigna-  
cion of his wiath.

For thus hath the LORDE sayde: The  
whole londe shall be desolate, yet will I not  
then haue done. And therefore let the eare  
mourne, and let the heauen be sore aboue: for  
the thinge that I haue purposed and ta-  
ken vpon me to do, shall not repent me, and  
I will not go from it. The whole londe shall  
fle, for the noyse of the hoismen and bow-  
men: they shall runne in to denues in to wo-  
des, and clymme vp the stony rockes. All  
the cities shall be voyde, and no man dwel-  
linge therein.

What wilt thou now do, thou beinge de-  
stroyed? For though thou clothest thy self  
with scarlet, & deckest y<sup>th</sup> with gold: though  
thou payntest thy face w<sup>th</sup> colours, yet shalt  
thou trymme thy self in payne.

The prophet Jeremy.

The v. Chap. Fo. xxvi.

## The prophet Jeremy.

For those that hither to haue bene thy  
greate fauourers, shall abhorre thee, and go a-  
boute to slaye y<sup>e</sup>. For (methynke) I heare a no-  
yse, like as it were of a woman trauelinge, or  
one laboringe of hir first childe: Euen the  
voyce of the daughter Sion, that casteth  
out hir arnes, and sworneth, sayenge: Ah  
wo is me, how sore vexed and faynte is my  
herte, for them that are slayne.

### The V. Chapter.

Oke thorow Jerusalem, beholde and  
se: Sete thorow hir stretes also wi-  
thin, yf ye can fynde one man, that  
doth equall and right, or that laboureth to  
be faithfull: and I shall spare him (saith the  
LORDE) for though they can saye: the LOR-  
DE lyueth, yet do they sweare to disceane:  
Whereas thou (O LORDE) lokest only vpon  
faith and treuth.

Thou hast scourged them, but they toke  
no repentaunce: thou hast correcte them for  
amendement, but they refused thy correction.  
They made their faces harder then a stone,  
and wolde not amende.

Therefore I thought in my self: peraduent-  
ure they are so symple and folish, that they  
vnderstande nothinge of the LORDES wa-  
ye, and iudgmentes of oure God. Therefore  
will I go vnto their heades and rulers, and  
talke with them: yf they knowe the waye of  
the LORDE, and the iudgmentes of oure God.  
But these (in like maner) haue broken the  
yok, and bursten the bondes in sonder.

Wherfore a lyon out of the wod shall hur-  
te them, and a wolfe in the euenynge shall de-  
stroye them. The cat of the mountayne shall  
lie lurkinge by their cities, to teare in peces  
all them, that come therout. For their offen-  
ces are many, and their departinge awaye  
is greate.

Shulde I then for all this haue mercy  
vpon the? Thy children haue forsaken me,  
and sworne by them that are no goddes.  
And albeit they were bounde to me in ma-  
riage, yet they fell to aduoutrie, and haun-  
ted harlottes houses.

In the desyre of vncleynly lust they are be-  
come like the stoned horse, euery man neyeth  
at his neighbours wife. Shulde I not correc-  
te this, saith the LORDE?

Shulde I not be avenged of euery peo-  
ple, that is like vnto this? Clymme vp vpon  
their walles, beate them downe, but destroye  
them not vtterly: cut of their braunches,  
because they are not the LORDES.

For vnfaithfully hath the house of Israel

## The v. Chap. Fo. xxvi.

and Juda forsaken me, saith the LORDE.  
They haue denied the LORDE, and sayde: it  
is not he.

Tush, there shall no misfortune come v-  
pon vs, we shall se nether swerde ner hon-  
ger. As for the warnynge of the prophetes,  
they take it: but for wynde, yee there is none  
of these, which will tell them, that soch thin-  
ges shall happen vnto them.

Wherfore thus saith the LORDE God  
of hoostes: because ye speake soch wordes,  
beholde: The wordes that are in thy mouth  
will I turne to fyre, and make the people to  
be wod, that it maye consume them.

Lo, I will bringe a people vps you from  
farre, o house of Israel (saith the LORDE) a  
mightie people, an olde people, a people who  
se speach thou knowest not, nether vndersto-  
dest what they saye.

Their arrowes are sodane death, yee they  
them selues be very giauntes. This people  
shall eate vp thy fyre & thy meate, yee they  
shall deuoure thy sonnes and thy daughters,  
thy shepe and thy bullockes.

They shall eate vp thy grapes & fyges.  
As for thy stronge and well sensed cities,  
wherin thou didest trust, they shall destroye  
them with the swerde.

Nevertheless I will not then haue done  
with you, saith the LORDE. But yf they  
saye: wherfore doth the LORDE oure God  
all this vnto vs?

Then answerethem: because, that like as  
ye haue forsake me, and serued straunge god-  
des in youre owne londe, euen so shall ye ser-  
ue other goddes also in a straunge londe.

Preach this vnto the house of Jacob, &  
crie it out in Juda, and saye thus: Heare this  
(thou folish) and vndiscrete people.) Ye haue  
eyes, but ye se not: eares haue ye, but ye hea-  
re not.

Feare ye not me, saith the LORDE: Are  
ye not ashamed, to loke me in the face: which  
bynde the see with the sonde, so that it can  
not passe his boundes: For though it rage,  
yet can it do nothinge: and though the wa-  
ues therof do swell, yet maye they not go  
ouer.

But this people hath a false and an obsti-  
nate herte, they are departed and gone a-  
waye fro me. They thinke not in their har-  
tes: O let vs feare the LORDE oure God,  
that geueth vs rayne early and late, when ne-  
de is: which kepeth ener still the haruest for  
vs yearly.

Nevertheless youre misdeedes haue tur-  
ned these from you, & youre synnes haue rob-  
bede

Lee ij



## The prophet Jeremy.

bed you herof. For amonge my people are founde wicked personnes, that pynely laye snares and waite for men, to take them, and destroye them.

And like as a net is full of byrdes, so are their houses full of that, which they haue gotten with falsede and disceate. Herof cometh their greatesubstaunce and riches, herof are they fat and welthy, and are runne awaye fro me with shamefull blasphemies. They minstre not the lawe, they make no ende of the fatherlesse cause, they iudge not the poore accordinge to equite.

Shulde I not punysh these thinges, saith the LORDE: Shulde I not be avenged of all such people, as these be? Horrible and greuous thinges are done in the londe.

The prophetes teach falsely, and the prestes folowe them, and my people hath pleasure therein. What will come therof at the last?

### The VI. Chapter.

**C**ome out of Jerusalem, ye stronge childre of Ben Jamin: blowe vp the trompettes ye Tecuites, set vp a token vnto Bethacarem, for a plage and a greate miserye pepeth out from the North.

I will liften the daughter Sion to a sayre and tendie woman, and to her shall come the shepherdes with their flockes. Their tentes shall pitch rounde aboute her, and everyone shall fede with his honde. Make battell agaynst her (shall they saye:) Arise, let vs go vp, while it is yet daye.

Alas, the daye goeth awaye, & the night shadowes fall downe: Arise, let vs go vp by night, and destroye hir stronge holdes, for thus hath the LORDE of hostes commaunded.

Hew downe hir trees, and set vp bulwarkes agaynst Jerusalem. This is the cite that must be punished, for in her is all maliciousnes. Like as a codyte aboundeth in water, eue so this cite aboundeth in wickednes. Robbery and vnrightrousnesse is herde in her, sorow & woundes are euer there in my sight. Amende the (o Jerusalem) lest I with drawe my herte from the, and make the desolate: & thy londe also, yf no man dwel in it. For thus saith the LORDE of hostes: The residue of Israel shall be gathered, as the remnaunt of grapes.

And therefore turne thine honde agayne into the basket, like the grape gatherer. But vnto whom shall I speake: whom shall I warne, that he maye take hede? Their eares are so vncomfited, that they maye not heare.

## The vi. Chap.

Beholde, they take the worde of God but for a scone, and haue no lust therto. And therefore I am so full of thy indignacion (o LORDE, that I maye suffre no longer. Shed out thy wrath vpon the children that are without, and vpon all yonge men. For the man must be taken prisoner with the wife, and the aged with the crepel. Then with their londes and wines shall be turned vnto straungers, whē I stretch out myne hand vpon the inhabitours of this londe, saith the LORDE. For from the leest vnto the most, they hange all vpon covetousnes: and from the prophet vnto the prest, they go all aboute with falsede and lies.

And besyde that, they heale the hurte of my people with swete wordes, sayenge: peace, peace, when there is no peace at all. Therefore they must be ashamed, for they haue committed abheminacion. But how shulde they be ashamed, when they knowe nothinge, neither of shame ner good nurture? And therefore they shall fall amonge the slayne, and in the houre when I shall viset them, they shall be brought downe, saith the LORDE.

Thus saith the LORDE: go into the stretes, conside and make inquisition for the olde waye: and yf it be the good and right waye, then go therein, that ye maye fynde rest for youre soules. (But they saye: we will not walke therein) and I will set watchmen ouer you, and therefore take hede vnto the voyce of the trompet. But they saye: we will not take hede. Heare therefore ye Gentiles, and thou congregation shalt knowe, what I haue denyed for them. Heare thou earth also: beholde, I will cause a plage come vpon this people, euen the frute of their owne ymaginations.

For they haue not bene obedient vnto my wordes and to my lawe, but abhorred them. Wherefore bringe yeme incense from Saba, & swete smellinge Calamus from farre countries: Your burnt offerings displeas me, and I reioyse not in youre sacrifices.

And therefore thus saith the LORDE: beholde, I will make this people fall, and they shall fall from amonge them the father of the children, one neyghboure shall perish with another.

Morouer thus saith the LORDE: Beholde, there shall come a people from the North, & a greate people shall arise from ynter of earth, w bowes & w dartes shall they be weaponed: It is a rough & scarce people, an vmerciful people: their voyce roareth like the see, they ride vpon horses wel appointed to fite.

## The prophet Jeremy.

tell agaynst the, o daughter Sion. Then shall this crie be herde: Oure armes are feeble, benynes and sorow is come vpon vs, as vpon a woman trauelinge with childe. No man go forth in to the felde, no man come vpon the hie strete: for the swearde and feare of the enemye shall be on euery side.

Wherefore, gyde a sack cloth aboute the (othou daughter of my people) sprynkle thy self with ashes, mourne and wepe bitterly, as vpon thy only beloued sonne: For the destroyer shall sodenly fall vpon vs. The haue I set for a prouer of my harde people, to seke out and to trye their wayes. For they are all vnfaithful and fallen awaye, they hange vpon shameful lucre, they are clene brasse and yron, for they hurte and destroye euery man. The bellous are brient in the fyre, the leade is consumed, the melter melteth in vayne, for the euil is not taken awaye from them. Therefore shall they be called naughty syluer, because the LORDE hath cast them out.

### The VII. Chapter.

**T**hese are the wordes, that God spake vnto Jeremy: Stonde vnder the gates of the LORDES house, and crie out these wordes there, with a loude voyce, and saye: Heare the worde of the LORDE, all ye of Iuda, that go in at this doore, to honoure the LORDE. Thus saith the LORDE of hostes the God of Israel. Amende youre wayes and youre counsels, and I wil let you dwell in this place. Trust not in false lyengewordes, sayenge: here is the temple of the LORDE, here is the temple of the LORDE, here is the temple of the LORDE.

For yf ye will amende youre waies and counsels, yf ye wil indge right betwixte a man and his neyghboure: yf ye wil not oppresse the straunger, the fatherles & the wyddowe: yf ye wil not shed innocent bloude in this place: yf ye wil not cleue to straunge goddes to youre owne destruction: then wil I let you dwell in this place, yee in the londe that I gaue afore tyme vnto youre fathers foreuer. But take hede, yee trust in counsels, that begyle you and do you no good. For when ye haue stollē, murthured, committed adoutrie, and periury: Whē ye haue offred vnto Baal, folowinge straunge & vntowne goddes: Then come ye, and stonde before me in this house (which hath my name geuen vnto it) and saye: Tush, we are absolved quyte, though we haue done all these abominacions.

What? thinke you this house that beareth my name, is a denne of theues? And these thinges are not done pynely, but before myne eyes, saith the LORDE. Go to my place in Silo, where vnto I gaue my name afore tyme, and loke well what I dyd to the same place, for the wickednes of my people of Israel. And now, though ye haue done all these dedes (saith the LORDE) and I myself rose vp euer by tymes to warne you and to comon with you: yet wolde ye not heare me: I called, ye wolde not answer. And therefore euen as I haue done vnto Silo, so wil I do to this house, that my name is geuen vnto, (and that ye put youre trust in) yee vnto the place that I haue geuen to you and your fathers. And I shall thrust you out of my sight, as I haue cast out all youre brethien the whole sede of Ephraim.

## The vii. Chap. Ho. xxvii.

Therefore thou shalt not praye for this people, thou shalt nether geue thanks, nor byd prayer for them: thou shalt make no intercession to me for them, for in no wise will I heare the. Seist thou not what they do in the cities of Iuda, and without Jerusalem? The children gather stickes, the fathers kindle the fyre, the mothers kneade the dowe, to bake cakes for the quene of heauen. They poure out drinke of fringes vnto straunge goddes, to prouoke me vnto wrath: how be it they hurte not me (saith the LORDE) but rather confounde, and shame them selues.

And therefore thus saith the LORDE God: beholde, my wrath and my indignacion shall be poured out vpon this place, vpon men and catell, vpon the trees in the felde and all frute of the londe, & it shall burne so, that no man maye quench it.

Thus saith the LORDE of hostes, the God of Israel: Reheape vp youre burnt offerings with youre sacrifices, & eate yf flesh. But when I brought youre fathers out of Egypte, I spake no worde vnto them of burnt offerings and sacrifices: but this I commaunded them, sayenge: hearken and obeye my voyce, and I shall be youre God and ye shall be my people: so that ye walke in all the wayes, which I haue commaunded you, that ye maye prospere.

But they were not obedient, they inclined not their eares there vnto, but went after their owne ymaginations and after the motions of their owne wicked herte, and so turned them selues awaye, and converted not vnto me. And this haue they done, from the tyme that youre fathers came out of Egypte, vnto this daye.



## The prophet Jeremy.

## The viij. Chap.

## The prophet Jeremy.

## The ix. Chap. Fo. xxviiij.

Jer. 25. a

Nevertheless, I sent vnto them my seruantes all the prophetes: I rose vp early and sent them worde, yet wolde they not herke, ner offremet their eares, but were obstinate, and worse then their fathers.

Jer. 5. a

And thou shalt now speake all these wordes vnto them, but they shal not heare the: thou shalt crie vpon them, but they shal not answer the. Therefore shalt thou saye vnto them: this is the people, that nether heareth the voyce of the LORD their God, ner receaueth his correction. Faithfulnes & treuth is clene rooted out of their mouth.

Eze. 5. a

Wherefore cut of thine hayre, and cast it awaye, take vp a complaynte in the whole londe: for the LORD shal cast awaye, and scatere the people, yf he is displeased withall.

Jer. 12. d

For the children of Juda haue done euell in my sight, saith the LORD. They haue set vp their abominations, in the house yf hath my name, and haue defyled it. They haue also buylded an altar at Tophet, which

4. Re. 23. c  
Deut. 32. c  
Psalm. 105. e  
Jer. 44. a

is in the valley of yf childre of Ennō: yf they might burne their sonnes and daughters, which I neuer commaunded them, nether came it euer in my thought. And therefore beholde, the dayes shal come (saith the LORD) that it shal no more be called Tophet, or the valley of the children of Ennō, but the valley of the slayne: for in Tophet they shal be buried, because they shal els haue no rowme.

Jer. 19. a

Yee yf deed bodies of this people shal be eaten vp of the foules of the ayre & wilde bestes of the earth, & no man shal fraye them awaie. And as for the voyce of myrrh & gladnesse of the cities of Juda, & Jerusalem, the

Jer. 9. b  
c

voyce of the bydegrome and of the byde: I will make them cease, for the londe shal be desolate.

Eze. 26. b

Jer. 16. b  
15. b

### The viij. Chapter.

**A**t the same tyme, saith the LORD, the bones of the kinges of Juda, the bones of his princes, the bones of the prestes and prophetes, yee and the bones of the citisens of Jerusalem, shalbe brought out of their graues and layed agaynst the Sonne, the Moone and all the heauenly hostes: whom they loued, whom they serued, whom they ranne after, whom they sought & worshipped. They shal nether be gathered together ner buried, but shal lye vpon the earth, to their shame and despisinge.

Jer. 22. e

And all they that remayne of this wicked generacion, shal desyre rather to dye then to lye: where so euer they remayne, & where as I scatere them, saith the LORD of ho-

stes. This shalt thou saye vnto them also: Thus saith the LORD: Women fall so, that they arise not vp agayne: And turne they so farre awaye, yf they neuer conuerter. Wherefore then is this people and Jerusalem gone so farre backe, that they turne not agayne? They are euer the longer the more obstinate, and will not be conuerted.

For I haue looked, and considered: but there is no mā, that speaketh a good worde: there is no man, that taketh repentaunce for his synne, that will so much as saye: wherfore haue I done this? But every man (as soone as he is turned backe) runneth forth still, like a wilde horse in a battayl. The Scourge knoweth his apoynted tyme, the Turtledowe, yf Swallow and the Crane, consider the tyme of their traualle: but my people will not knowe the tyme of the punishment of the LORD. How darre ye saye then: we are wise, we haue the lawe of the LORD amonge vs?

Beholde, the disceatfull penne of the scribes, setteth forth lies: therefore shal the wise be confounded, they shalbe afrayed and taken: for lo, they haue cast out the worde of the LORD: what wysdome can then be amonge them? Wherefore, I will geue them wyues vnto aleauntes, and their seldesto destroyers.

For from the lowest vnto the hiest, they folowe all shamesfull lucre: and from the prophet vnto the prest, they deale all with lies. Nevertheless, they heale the harte of my people with sweete wordes, sayenge: peace, peace, where there is no peace at all.

Ye for shame, how abhominable thinges do they? And yet they be not ashamed, yf they knowe of no shame.

Wherefore in the tyme of their visitacion, they shal fall amonge the deed bodies, saith the LORD.

Morouer I will gather them in (saith the LORD) so that there shal not be one grape vpon the vyne, nether one fyge vpon the fyge tre, and the leaues shalbe plucked of.

Then will I cause them to departe, and saye: why prolonge we the tyme? Let vs gather oure selues together, and go in to the stronge cite, there shall we be in rest: for the LORD oure God hath put vs to silence, and geuen vs water myrte with gall, to drynke, because we haue synned agaynst him.

We looked for peace, and we saye not the better, we wayted for the tyme of health, and lo, here is nothinge but trouble.

Then shall the noyse of his horses be

herde from Dan, the whole londe shall be assayed at the neyge of his stronge horses: for they shal go in, and deuoure the londe, with all that is in it: the cities, and those that dwell therein. Morouer, I will make Cockatrices & serpentes amonge you (which will not be charmed) and they shal byte you, sayeth the LORD.

Sorrowe is come vpon me, and benynes vexeth my herte: for lo, the voyce of the crying of my people is herde from a farre countrey: Is not the LORD in Sion? Is not he kinge in her? Wherefore then haue they grieved me (shall the LORD saye) with their ymages and foolish straunge fashions? The harvest is gone, the Sommer hath an ende, and we are not helped. I am sore vexed, because of the hurte of my people: I am heavy and abashed, for there is no more Triacle at Galaad, and there is no physician, that can heale the hurte of my people.

### The IX. Chapter.

**W**ho will geue my heade water ynough, & a well of teares for my ne eyes: that I maye wepe night and daye, for the slaughter of my people? Wolde God that I had a cotage some where farre from folke, that I might leaue my people, and go from thence: for they be all aduourters and a shrenkinge sorte. They be de their tinges like bowes, to shute out lies: As for the truth, they maye nothinge awaye with all in the wolde. For they go from one wickednes to another, and holde nothinge of me, saith the LORD.

Yee one must kepe himself from another, no man maye safely trust his owne brother: for one brother vndermyne another, & one neighbour begyleth another. Yee one dissembleth with another, and they deale with no truth. They haue practised their tinges to lye, and taken greate paynes to do myschefe. They haue set their stole in the myddest of disceate, and (for very dissemblinge falsede) they wil not knowe me, saith the LORD.

Therefore thus saith the LORD of hostes, beholde, I wil melte them and trie the, for what shulde I els do to my people? The tinges are like sharpe arrowes, to speake disceate. With their mouth they speake peaceably to their neighbour, but priuely they laye waite for him. Shulde I not punyssh them for these thinges, saith the LORD? Or shulde I not be auenged of eny soch people, as this? Vpon the mountaynes will I take vp a lamentacion and sorowfull crie, and a mourninge vpon the sayre playnes of the

wildernes: Namely, how they are so biente vp, that no man goeth there enymore: Yee a man shal not heare one beast crie there.

Bydes and catell are all gone from thence. I will make Jerusalem also an heape of stones, and a denne of venymous wormes. And I wil make the cities of Juda so waiste, that no man shal dwell therein. What man is so wise, as to vnderstande this? Vnto whom hath the LORD spoken by mouth, that he maye shewe this, and saye: O thou londe, why perishest thou so? Wherefore art thou so brient vp, and like a wilderness, that no mā goeth thowow? Yee the LORD himself tolde the same vnto them, that forsoke his lawe, and kepte not the thyng that he gaue them in commaundement, nether lyued thereafter: but folowed the wickednes of their owne herites, and serued straunge goddes, as their fathers taught them.

Therefore, thus saith the LORD of hostes, the God of Israel: Beholde, I will fede this people with wormwood, and geue them gall to drynke. I will scatere them also amonge the heithen, whom nether they ner their fathers haue knowne: and I will sende a fire arde amonge them, to persecute them, vntill I bringe them to naught. Morouer, thus saith the LORD of hostes: loke that ye call for mourninge wyues, and sende for wise women: that they come shortly, and singe a mourninge songe of you: that the teares maye fall out of oure eyes, and that oure eye lydes maye gush out of water.

For there is a lamentable noyse heard of Sion: O how are we so sore destroyed? O how are we so piteously confounded? We must forsake oure owne natural countrey, and we are shot out of oure owne lodgiges. Yet heare the worde of the LORD (o ye women) and let your eares regarde the wordes of his mouth: that ye maye lerne your daughters to mourne, and that every one maye teach hir neighbouresse, to make lamentacion. Namely thus: Deech is clymme vp in at oure wyndowes, he is come in to oure houses, to destroye the childe before the doore, & yf yongeman in the strete.

But tell thou planely, thus saith yf LORD: The deed bodies of men shal lye apon yf ground, as the donge vpon the felde, and as the hay after the mower, and there shal be no man to take them vp. Morouer, thus saith the LORD: Let not the wise man reioyse in his wysdome, ner the stronge man

Psalm. 78. a  
Mich. 3. c

Eccl. 14. c

Deut. 29. f  
Ios. 24. c

Deut. 32. c  
Jer. 23. c

Deut. 28. c

C

Jer. 24. b

D



in his strength, neither the rich man in his riches: But who so wil reioyse, let him reioyse in this, that he vnderstandeth, and knoweth me: for I am the LORDE, which do mercie, equite and rightuousnes vpon earth. Therefore haue I pleasure in such thinges, saith y<sup>e</sup> LORDE. Beholde, the tyme cometh (saith the LORDE) that I wil viset all them, whose foreskynne is vncircumcised: The Egipcians, the Jewes, the Edomites, the Ammonites, the Moabites, and the shauen Madianites, that dwel in the wilderness. For all y<sup>e</sup> Gentiles are vncircumcised in the flesh, but all the house of Israel, are vncircumcised in the herte.

The x. Chapter.

**H**ear the wordes of the LORDE, y<sup>e</sup> he speaketh vnto the, o thou house of Israel: Thus saith the LORDE: Ye shal not lerne a fter the maner of the heithen, and ye shal not be afrayed for the tokens of heauen: for the heithen are afrayed of such: See all the customes and lawes of the Gentiles are nothinge, but vanite. They hewe downe a tre in the wod with the hondes of the woike man, and fashion it with the axe: they coner it ouer with golde or syluer, they fasten it w<sup>th</sup> nailes and hammers, that it moue not. It stodeh as stiff as the palme tre, it can nether speake ner go, but must be borne. Be not ye afrayed of such, for they can do nether good ner euil. But there is none like vnto y<sup>e</sup> (o LORDE) thou art greate, and greate is the name of y<sup>e</sup> power. Who wolde not feare the? or what finge of the Gentiles wolde not obeye the?

For amonge all the wysmen of the Gentiles, and in all their kingdomes, there is none, that maye belikened vnto the. They are all together vnlearned and vnwise. All their connyng is but vanite: namely, wod, syluer, which is brought out of Tharsis, and beate to plates: and golde from Ophir, a woike y<sup>e</sup> is made with the honde of the craftsman, and the caster, clothed with yalow sylck and scarlet: euen so is the woike of their wysmen all together. But the LORDE is a true God, a lyvinge God, and an everlastinge kinge. If he be wroth, the earth shaketh: all the Gentiles maye not abyde his indignacion.

As for their goddes, it maye well be sayde of the: they are goddes, that made nether haue ner earth: therefore shal they perish fro the earth, and from all thinges vnder heauen. But as for oure God, he made the earth with his power, and with his wisdom hath he fynished the whole compasse of the worlde, with his discrecion hath he spred out the

heavens, At his voyce the waters gather together in the ayre, he dra weth vp y<sup>e</sup> cloudes from the vttemost partes of y<sup>e</sup> earth: he sendeth lighteninge to rayne, and bringeth forth the wyndes out of their treasures: his wisdom maketh all men fooles. And confounded be all casters of ymages, for that they cast, is but a vayne thinge, and hath no life. The vayne craftes men with their woikes, that they in their vanite haue made, shal perish one with another in the tyme of visitacion. Neuertheles, Jacobs poise is not such: but it is he, that hath made all thinges, and Israel is the rodd of his inheritaunce: The LORDE of hoostes is his name. Put awaye thy vnclemesse out of the londe, thou that art in the stronge cities. For thus saith the LORDE: Beholde, I wil now thrust out the inhaours of this londe a greate waye off, and trouble them of such a fashio, that they shal no more be founde.

Alas, how am I hurte: Alas, how painefull are my scourges vnto me: For I considre this sorow by my self, and I must suffre it. My tabernacle is destroyed, and all my coardes are broken. My children are gone from me, and can no where be founde. Now haue I none to spiede out my rente, or to set vp my hanginges. For the hyrdmen haue done foolishly, that they haue not sought the LORDE. Therefore haue they dealt vnwisely with the ir catell, and all are scatred abroad. Beholde, the noyse is harde at honde, and greate sedicio out of the north: to make the cities of Iuda a wilderness, and a dwellinge place for Dragons. Now I knowe (o LORDE) that is not in mas power to ordie his owne waies, or to rule his owne steppes and goings. Therefore chastethou vs (o LORDE) but with sauoure, and not in thy wrath, bringe vs not vterly to naught. Poure out thy indignacion rather vpon the Gentiles, that knowe y<sup>e</sup> not, and vpon the people that call not on thy name: And that because they haue consumed, denoured and destroyed Jacob, and haue re ted out his glory.

The XI. Chapter.

**T**his is another Sermon, which the LORDE commanded Jeremij for to preach, sayenge:

Hear the wordes of the couenant, and speake vnto all Iuda, and to all them that dwel at Jerusalem. And saye thou vnto the: Thus saith the LORDE God of Israel: Cursed be euery one, that is not obedient vnto y<sup>e</sup> wordes of this couenant: which I commanded vnto youre fathers, what tyme as I

brought them out of Egipte, from the yron fornaice, sayenge: Be obedient vnto my voyce, and do accordinge to all that I commaunde you: so shal ye be my people, and I wil be youre God, and will kepe my promyse, y<sup>e</sup> I haue sworne vnto youre fathers: Namely, that I wolde geue them a londe which floweth with mylke and hony, as ye se, it is come to passe vnto this daye.

Then answered I, and sayde: Amen. It is euen so LORDE, as thou sayest. Then the LORDE sayde vnto me agayne: Preach this in y<sup>e</sup> cities off Iuda and rounde aboute Jerusalem, and saye: Heare the wordes off this couenant, that ye maye kepe them. For I haue diligently exorted youre fathers, euer sen cethertyme that I brought them out off the Londe off Egipte, vnto this daye. I gaue them warnyng by tymes, sayenge: hearken vnto my voyce: Neuertheles, they wolde not obeye me, nor encline their eares vnto me, but folowed the wicked ymaginacions of their owne hertes. And therefore haue I accused them as transgressours of all the wordes off this couenant, that I gaue them to kepe, which they (notwithstoddinge) haue not kepte.

And the LORDE sayde vnto me: It is soe out, that whole Israel and all the citisens off Jerusalem are gone backe. They haue turned them selues to the blasphemies off their fore fathers, which had no lust to heare my woide. Euen likewise haue these also folowed straunge goddes, and worshipped them. The house off Israel and Iuda haue broken my couenant, which I made w<sup>th</sup> the ir fathers.

Therefore thus saith the LORDE: Beholde, I will sende a plage amonge you, which ye shal not be able to escape: and though ye cry vnto me, I will not heare you. The shal the crownes off Iuda and the citisens of Jerusalem go, and call vpon their goddes, vnto whom they made their oblaciōs: but they are not able to helpe them in tyme off their trouble. For as many cities as thou hast (o Iuda) so many goddes hast thou also: And loke how many stretes there be in the (o Jerusalem) so many shameful aulters haue ye set vp, to offre vpon them vnto Baal. But praye not thou for this people, byd nether prayse ner prayer for them: for though they cry vnto me in their trouble, yet will I not heare them.

O thou beloued, why doest thou so shamefull greate blasphemies in my house: euen as though that holy flesh might absolve the,

specially when thou hast made thy boost off thy wickednes. The LORDE called the a grene olyue tre, a sayre one, a frutesfull one, a goodly one: but now that there is a contrary report off the abroad, he will burne the vp, and destroye thy braunches. For the LORDE off hoostes that plated the, hath deuysed a plague for the (o thou house of Israel and Iuda) for y<sup>e</sup> euil that ye haue done, to prouoke him to wrath, in that ye dyd seruyce vnto Baal.

This (o LORDE) haue I lerned of the, and vnderstode it, for thou hast shewed me the ir ymaginacions. But I (as a meke lambe) was caried awaye to beslayne: not knowinge, that they had deuysed such a counel agaynst me, sayenge: We will destroye his meate with wod, and dryue him out of the londe off the lyuynge, that his name shal neuer be thought vpon. Therefore I will beset the now (o LORDE of hoostes) thou rightuous iudge, thou that tryest the reynes and the hertes: let me se the auenged of them, for vnto the haue I committed my cause. The LORDE therefore spaketh thus of the citisens of Anathoth, that sought to slaye me, sayenge: preach not vnto vs in the name of the LORDE, or els thou shalt dye of oure hondes. Thus (I saye) spake the LORDE of hoostes: Beholde, I will viset you. Your yonge me shal perish with the swearde, y<sup>e</sup> sonnes and youre daughters shal vterly dye of hunger, so that none shal remayne. For vpon the citisens off Anathoth wil I bringe a plage, and the yeare of their visitacion.

The XII. Chapter.

**L**ORDE, thou art more rightuous, then that I shulde dispute with the: Neuertheles, let me talke with the in thinges reasonable. How happeneth it, that the waye off the vngodly is so prosperous: and that it goeth so wel with them, which (with out eny shame) offende and lyue in wickednesse: Thou plantest them, they take rote, they growe, and bringe forth frute. They boost moch off the, yet doest thou not punyssh them. But thou LORDE (to whom I am well knowne) thou that hast sene, and proued my herte, take them awaye, like as a flock is caried to the slaughter house, and apoynte them for the daye off slaughteringe.

How longe shall the londe mourne, and all the herbes off the felde perish, for the wickednes off them that dwell therein?

The catell and the bydes are gone, yet saye they: rush, God will not destroye vs vterly.

Iere. 17. b  
Matt. 7. b  
Ro. 11. c

Esa. 12. d

D

Esa. 53. b

Iere. 18. b

Iere. 20. c  
17. b

Esa. 70. b  
Amo. 7. b

2

Iob. 21. a  
Ab. 1. c

1. Pet. 2. a

Iere. 14. b  
Deu. 29. c  
Soph. 1. c  
Iere. 5. b  
23. c



Seinge thou art weery in runnyng with the fore men, how wilt thou then runne w<sup>th</sup> hoises? In a peaceable sure londe thou mayest be safe, but how wilt thou do in the furious pryde of Jordane? For thy biethren ad thy kynred haue altogether despised the, and cried out vpon the in thine absence. Beleue them not, though they saye fayre wordes to the. As for me (saye I) I haue forsaken my ne owne dwellinge place, and lest myne here tage. My life also that I loue so wel, haue I geuen in to the hōdes of myne enemies. My ne heretage is become vnto me, as a Lyon in the wod. It cried out vpon me, therefore haue I forsaken it. Myne heretage is vnto me, as a spreckled byrde, a byrde of dyuerse coloures is vpon it. So hence, and gather all the beastes of the felde together, that they maye eate it vp.

Dyuerse hyrdmē haue broken downe my vynyarde, and troden vpon my porcion. Of my pleasaunt porcion, they haue made a wil dernes & deserte. They haue layed it waist: and now that it is waist, it sigheth vnto me. Yeethe whole londe lieth waist, and no man regardeth it. The destroyers come ouer the heeth every waye, for the swearde off the LORDE shal consume from the one ende of y<sup>e</sup> lōde to the other, and no flesh shal haue rest. They shal sowe wheat, and reepe thornes. They shal take heretage in possession, but it shal do them no good. And ye shalbe conso unded of youre owne wynnynge, because of the greate wraith of the LORDE.

Thus saith the LORDE vpon all myne enel neighbours, that laye honde on myne heretage, which I haue geuen my people of Is rael: Beholde, I wil plucke them (namely Is rael) out of their londe, and put out the hou se of Juda from amonge them. And whē I haue rooted the out, I wil be at one with the agayne, and wil haue mercy vpon them: and bryngethem agayne, euery man to his owne heretage, and in to his lōde. And yf they (na mely that trouble my people) wil lerne y<sup>e</sup> wa yes of them, to sweare by my name: The LOR DE lyuerh (like as they lerned my people to sweare by Baal) the shal they be rekened a mōge my people. But yf they wil not obeye, the will I rote out the same folke, and dest royethem, saith the LORDE.

The XIII. Chapter.

**W**orouer, thus saied the LORDE vnto me: go thy waye & get the a lyn nen bieche, and gyde it aboute thy loynes, and let it not be wet. Then I got me a biech, acordyng to the commaundemēt of

the LORDE, and put it aboute my loynes. Af ter this, the LORDE spake vnto me agayne: Take the bieche that thou hast prepared, & put aboute the, and get the vp, and gome to Euphrates, and hyde it in a hole off the rock. So wēt I, and hydde it, as the LORDE commaunded me. And it happened longe af ter this, that the LORDE spake vnto me: Up, and get the to Euphrates, and fet the bieche from thence, which I commaunded the to hyde there. Then went I to Euphrates, and digged vp, and toke the biech from the place where I had hyd it: and beholde, the biech was corrupte, so that it was profitable for nothinge.

Then sayde the LORDE vnto me: Thus saith the LORDE: Euen so will I corrupte the pryde off Juda, and the hie mynde off Ierusalem. This people is a wicked people, they will not heare my woide, they folowē y<sup>e</sup> wicked ymaginacions off their owne heart, & hange vpon straunge goddes, the haue they serued & worshipped: and therfore they shal be as this biech, that serueth for nothinge. For as stratel y as a biech lieth vpon a mā loynes, so stratel y dyd I bynde y<sup>e</sup> whole hou se of Is rael, and the whole house of Judam to me, saith the LORDE: that they might be my people: that they might haue a glorious name: y<sup>e</sup> they might be in honoure: but they wolde not obeye me. Therfore laye this ry dle before them, and saye: Thus saith the LORDE God of Is rael: euery pot shal be fyl led with wyne. And they shal saye: thūstest thou we knowe not, y<sup>e</sup> euery pot shalbe fyl led with wyne? Then shalt thou saye vnto them: Thus saith the LORDE: Beholde, I shal fyll all the inhabitours of this lōde w<sup>th</sup> dioncēnes, the kynges that syt vpo Dāuides stole, the prestes and prophetes, with all y<sup>e</sup> dwell at Ierusalem. And I will smyte them one agaynst another, yee y<sup>e</sup> fathers agaynst the sonnes, saith the LORDE.

I wil not pardon them, I wil not spare them, ner haue pitie vpon them: but destroye them. Be obedient, gene eare, take no dyspay ne at it, for it is the LORDE himself that spea keth. Honour y<sup>e</sup> LORDE youre God herein, or he take his light from you, and or ener you re fete stembles in darknesse at y<sup>e</sup> hill: lest whē ye loke for the light, he turne it in to y<sup>e</sup> shado we and darknesse of death. But yf ye wil not heare me, that gene you secrete warnynge, I will mourne from my whole herte for youre stubburnesse. Piteously will I wepe, and the teares shal gush out of myne eyes. For the LORDES flocke shal be caried awaye captiue.

Tell the kinge & the rulers: Humble yo<sup>r</sup> sel ues, set you downe lowe, for y<sup>e</sup> crowne of yo<sup>r</sup> glory shal fall from youre heade. The cities toward the south shalbe shut vp, & no man shal open the. All Juda shal be caried awa ye captyue, so that none shal remayne.

Lift vp youre eyes, and beholde the, that came from the North: Like a fat flocke shal they fall vpon the. To whom wilt thou ma kethy mone, when they come vpon the: for thou hast taught the thy self, and made the masters ouer the. Shal not sorowe come vpo the, as on a woman tranelinge with childe? And yf thou woldest saye the in thine hert: Wherfore come these thinges vpo me? Eue for the multitude of thy blasphemies, shal thy hynder partes & thy fete be disconered. For like as the man of Jude maye chaunge his kynne, & the cat of the mountayne hir spettes: so maye yet that be exercised in euell, do good. Therfore will I scatre you, lyke as y<sup>e</sup> stobbe that is take awaye with y<sup>e</sup> south wynde. This shal be youre porcion, and the porcion of youre measure, wher with ye shal be rewarded of me, saith the LORDE: becau se ye haue forgotten me, and put youre trust in disceatful thinges. Therfore shal I tur ne thy clothes ouer thy heade, and discover thy thees, that thy pruyties maye be sene: y<sup>e</sup> aduourie, thy deedly malice, thy beastlynnes and thy shamefull whordome. For vpon the feldes and hilles I haue sene thy abhomin a tions. Wo be vnto the (o Ierusalem) whē wilt thou ener be clensed enymore?

The XIII. Chapter.

The woide of the LORDE shewed vn to Jeremy, cōcernynge y<sup>e</sup> derth off the frutes.

**J**uda shal mourne, men shal not go moch more thorow his gates: the lon de shal be no more had in reputacion, & the crye of Ierusalem shal breake out. The lordes shal sende their seruantes to fetch water, & when they come to the welles, they shal fynde no water, but shal carie their ves sels home emptye. They shal be ashamed ad confounded, & shal couer their heades. For the grounde shalbe dried vp, because there cō meth no rayne vpon it. The plowmen also shalbe ashamed, ad shal couer their heades. The hynde shal forsake the yonge sawne, that se bugeth forth in y<sup>e</sup> felde, because there shalbe no grasse. The wilde Asses shal ston de in the Masse, and diawe in their wynde like the Diagōs, their eyes shal sayle for wāt of grasse.

Donles oure owne wickednesse rewarde us: But LORDE do thou acordyng to y<sup>e</sup> na me, though cure transgressions and synnes be many. For thou art the comforte & helpe of Is rael in the tyme of trouble. Why wilt thou be as a straunger in the Londe, and as one that goeth ouer the felde, ad cometh in only to remayne for a night? Why wilt thou make thy self a coward, and as it were a giant that yet maye not helpe? For thou art our (o LORDE) and we beare thy name, therfore forsake vs not.

Then spake the LORDE, concernynge this people y<sup>e</sup> haue pleasure to go so nembly w<sup>th</sup> their fete, and loue not of, and therfore displeaseth the LORDE: in so moch, that he will now bringe agayne to remembraunce all the ir mys dedes, ad punysh all their synnes. See euen thus sayde the LORDE vnto me: Thou shalt not praye to do this people good. For though they fast, I will not heare their pray ers. And though they offre burnt offrages & sacrifices, yet wil not I acceptethem. For I will destroyethem with the swearde, hunger and pestilence. Then answerde I: O LORDE God, the prophetes saye vnto them: Tush, ye shal se no swearde, and no hunger shal come vpon you, but the LORDE shal geue you con tinuall rest in this place.

And the LORDE sayde vnto me: The pro phetes preach lies vnto them in my name. I haue not spoken with them, nether gaue I them eny charge, nether dyd I sende the: yet they preach vnto you false visions, charmyn ge, vanite, and disceatfulnesse of their owne herte. Therfore thus saith the LORDE: As for those prophetes that preach in my name (whom I neuer theles haue not sent) and y<sup>e</sup> saye: Tush, there shal nether batel ner hon ger be in this londe: With swearde ad with hunger shal those prophetes perish, and the people to whom they haue preached, shal be cast out of Ierusalem, dye of hunger, ad be slayne with the swearde, (and there shalbe no man to burie them) both they ad their wy ues, their sonnes and their daughters. For thus wil I p<sup>r</sup>re their wickednes vpon the. This shal the saye also vnto them: My ne eyes shal wepe without ceassinge daye & night. For my peep<sup>e</sup> shalbe destroyed with greate harme, and shal perish with a gre ate plage. For yff I go in to the felde, lo, it lieth all full off slayne men: Off I co me in to the cite, lo, they be all famished of hunger.

See their prophetes also and prestes shal be led in to an unknowne londe.



## The prophet Jeremy.

## The xvi. Chap.

## The prophet Jeremy.

## The xvij. Chap. Jo. xxxi.

**D** Hast thou then utterly forsaken Juda? (sayde J) Dost thou so abhorre Sis? Or hast thou so plagued vs, that we can be healed no more? We looked for peace, and there cometh no good: for the tyme of health, & lo, here is nothinge but trouble. We knowlege (o LORDE) all oure mysdedes, and the synnes of oure fathers, that we haue offended y. Be not displeased (o LORDE) for thy names sake, for get not thy lowynge & yndnes: Remembre y throne of thyne honoure, breake not the covenaut, that thou hast made with vs. Are there any amonge the goddes of the Gentiles, that sende rayne, or geue the showers of heauen? Dost not thou it o LORDE oure God, in whō we trust? Yee LORDE, thou dost all these thinges.

### The XV. Chapter.

**W**hen spaketh the LORDE vnto me, & sayde: Though Moses and Samuel stode before me, yet haue I no herte to this people. Dryne them awaye, that they maye go out of my sight. And yf they saye vnto the: Whyther shal we go? The tell the: The LORDE geueth you this answer: Some vnto death, some to the swearde, some to hunger, some in to captiuite. For I will bringe foure plagis vpon them, saith the LORDE. The swearde shal stragle them, the dogges shal deuoure them, the foules of the ayre & beeestes of the earth shal eate them vp, and destroye them. I will scatere them aboute al so in all kingdomes and londes to be plagued, because of Manasses the sonne of Ezechias kinge of Juda, for the thinges that he dyd in Jerusalem.

**W**ho shal then haue pite vpon the, o Jerusalem? Who shal be sory for the? Or who shal make intercession, to opteyne peace for the? Seinge thou goest frome, & turnest backward, saith the LORDE: Therefore I will stretch out myne honde agaynst the, to destroye the, and I will not be intreated. I will scatere the abroad with the fanne on every side of the londe: I will waiste my people and destroye them, for they haue had no lust to turne from their owne wayes. I will make their wyddowes mo in nombre, then the sonnes of the see. Vpon y mothers of their children, I shal bringe a destroyer in the noone daye. Sodenly and vnawarres, shal I sende a feare vpon their cities. She that hath borne vij. children, shal haue none, hir herte shal be ful of sorowe.

**T**he Sonne shal saye her in the cleare daye, when she shalbe confounded and saynte for very heynesse. As for those y remay-

ne, I wil deluyner them vnto the swearde of their enemies, saith the LORDE. O mother, alas that euer thou dydest beare me, anemie and hated of the whole londe: Though I neuer lente ner receaued vpon vsury, yet every man speake euell vpon me. And y LORDE answered me: Lede not I the then vnto good: Comenot I to the, when thou art in trouble: and helpe y, when thine enemye oppresseth the: Dost one yron hurte another, or one metall that cometh from the north, another? As for youre riches and treasure, I wil geue them out in to a pray, not for any money, but because of all youre synnes, that ye haue done i all youre coastes. And I wil bigge you with youre enemies in to a londe, y ye knowe not: for the fyre that is kyndled in my indignacion, shal burne you vp.

**O** LORDE sayde I then thou knowest all thinges, therefore remembre me, & visite me, deluyner me fro my persecuters: Receaue my cause in y lōge wrath, yet thou knowest, that for thy sake I suffre rebuke. When I had founde thy wordes, I at them vpgredely: they haue made my hert ioyfull & glad. For I call vpon thy name, o LORDE God of hoostes. I dwell not amonge the scoiners, nether is my deluyte therein: but I dwell only in the feare of thy honde, for thou hast fylled me with bytternes. Shall my heynes endure for euer? Are my plagis then so greates, y they maye neuer be healed? Wilt thou be as a water, that falleth, and can not contynue? Vpon these wordes, thus sayde the LORDE vnto me: Yf thou wilt turne agayne, I shal set the in my seruyce: and yf thou wilt take out the thinge that is precious from the vyle, thou shalt be euen as myne owne mouth. They shal conuerte vnto the, but turne not thou vnto the: and so shal I make the a stronge wall of stele agaynst this people. They shal fight agaynst the, but they shal not preuaile. For I myself will be with the, to helpe the, and deluyner the, saith the LORDE. And I will ryd the out of the hondes of the wicked, and deluyner the out of the honde of trauntes.

### The XVI. Chapter.

**O**uer, thus sayde the LORDE vnto me: Thou shalt take y no wife, ner beget children in this place. For of the children that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this londe, thus saith the LORDE: They shal dye an horrible death, no man shal mourne for them, ner burie them, but they shal lye as do

ge vpon the earth. They shal perish thorow the swearde and hunger, and their bodies shal be meate for the foules of the ayre, and beeestes of the earth. Agayne, thus saith the LORDE: Go not vnto them, that come together, for to mourne and wepe: for I haue taken my peace fro this people (saith the LORDE) yee my fauoure and my mercy. And in this londe shal they dye, olde and yonge, and shal not be buried: no man shal bewepe them, no man shal clippe or shawe himself for them.

**T**here shal not one viset another, to mourne with them for their deed, or to comforte them. One shal not offre another the cuppe off consolacion, to forget their heynes for father and mother. Thou shalt not go in to their feast house, to syt downe, moch lesse to eate or drynke with them. For thus saith the LORDE off hoostes the God off Israel: Beholde, I shal take awaye out of this place, the voyce off mynth & gladnesse, the voyce off the brydegrome and off the bryde: yee and that in youre dayes, that ye maye se it.

**N**ow when thou shewest this people all these wordes, and they saye vnto the: Wherefore hath the LORDE deuysed all this greates plage for vs? Or what is the offence and synne, that we haue done agaynst the LORDE oure God? Then make thou them this answer: Because youre fathers haue forsaken me (saith the LORDE) and haue cleued vnto straunge goddes, whom they haue honoured and worshipped: but me haue they forsaken, and haue not kepte my lawe. And ye w youre shamefull blasphemies, haue exceded the wickednes off youre fathers. So every one off you foloweth the frawerde euell ymaginacion off his owne hert, and is not obediēt vnto me.

**T**herefore wil I cast you out off this londe, in to a londe that ye and youre fathers knowe not: and there shall ye serue straunge goddes daye and night, there will I shewe you no fauoure. Beholde therefore (saith the LORDE) the daies are come, that it shall no more be sayed: The LORDE lyueth, which brought the children of Israel out of the lōde of Egypte: but (it shall be sayde) the LORDE lyueth, that brought the children of Israel from the North, & from all londes where I had scatred them. For I wil bringe the agayne in to the lōde, that I gaue vnto their fathers.

**B**eholde, (saith the LORDE) I will sende out many fishers to take them, and after y wil I sende out many hunters to hunte the

out, from all mountaynes and hilles & out of the caues of stones. For myne eyes beholde all their wayes, and they can not be hyd from my face, nether can their wicked dedes be kepte close out of my sight. But first will I sufficiently rewarde their shamefull blasphemies and synnes, wherewith they haue defyled my londe: Namely, with their stinkinge Idols and abominacions, wherw they haue fylled myne heretage. O LORDE, my strength, my power, and refuge in tyme off trouble. The Gentiles shal come vnto the from the endes off the worlde, and saye: Vnto oure fathers haue cleued vnto lies, their Idols are but vayne and vnprofitable. How can a man make, those his goddes, which are not able to be goddes? And therefore, I will once teach them (saith y LORDE) I wil shewe them my honde and my power, that they maye knowe, y my name is y LORDE.

### The XVII. Chapter.

**O**ure synne (o ye off the trybe of Juda) is writte in the table of y hertes, & graue so vpon the edges of y altars w a penne of yron & with an Adamant clawe: y youre children also maye thynke vpon youre altars, woddes, thicke trees, hie hilles, mountaynes & felde. Wherefore, I will make all youre substance & treasure be spoyled, for the greates synne that ye haue done vpon youre hie places, thorow out all y coostes off youre lōde. Ye shal be cast out also from the heretage, that I gaue you. And I wil subdue you vnder the heuy bōdage of youre enemies, in a londe that ye knowe not. For ye haue ministred fyre to my indignacion, which shal burne euermore. Thus saith the LORDE: Cursed be the man that putteth his trust in man, & that taketh flesh for his arme: and he, whose herte departeth from y LORDE. He shal be like the heeth, that groweth in the wilderness. As for the good thinge that is for to come, he shal not se it: but dwell in a drie place off the wilderness, in a salt and vnoccupied londe. O Blissed is the man, that putteth his trust in the LORDE, and whose hope the LORDE is himself. For he shalbe as a tre, that is planted by the water syde: which spredeth out the rote vnto moystnesse, whom the heate can not harne, when it commeth, but his leaues are grene. And though there growe but litle frute because off drowth, yet is he not carefull, but he neuer leaueth off to bringe forth frute. Amonge all thinges lyuynge, man hath the most disceatfull and vnsercheable hert.



# The prophet Jeremy.

# The xviij. Chap.

Who shall then knowe it? Euen I the  
LORDE ripe out the grounde off the hert,  
ad search the reynes and rewarde euery mā  
acordinge to his wayes, and acordinge to  
the frute off his counceils.

The disceatfull maketh a nest, but brin-  
geth forth no yonge: he commeth by riches,  
but not righteously. In the myddest off his  
life must he leaue them behinde him, and at  
the last be founde a very soole. But thou (o  
LORDE) whose throne is most glorious, excel-  
lent and off most antiquite, which dwellest  
in the place of oure holyrest: Thou art the  
comfote off Israel. All they that forsake  
the, shalbe confounded: all they that depar-  
te from the, shalbe witten in earth, for they  
haue forsaken the LORDE, the very condite  
of the waters of life.

Heale me, o LORDE, and I shall be whole:  
saue thou me, and I shall be saued, for thou  
art my prayse. Beholde, these men saye vnto  
me: Where is the worde of the LORDE? Let  
it come. Where as I neuertheles ledinge the  
flock in thy wayes, haue compelled none by  
violence. For I neuer desyred any mā's deeth,  
this knowest thou well. My wordes also we-  
re right before the. Be not now terrible vnto  
me (o LORDE) for thou art he, in whom I ho-  
pe, when I am in parrill. Let my persecuters  
be confounded, but not me: let them be a fray-  
ed, and not me. Thou shalt bunge vpon the  
the tyme off their plage, and shalt destroye  
them right. soie.

Agayne, thus hath the LORDE sayde vn-  
to me: Go and stonde vnder the gate, where  
thorow the people and the kinges of Iuda  
go out and in, yee vnder all the gates of Je-  
rusalem, and saye vnto them: Heare the wor-  
de of the LORDE, ye kinges of Iuda, and all  
thou people of Iuda, and all ye citefyns of  
Jerusalem, that go thorow this gate: Thus  
the LORDE commaundeth: Take hede for  
youre lyues, that ye carie no burthen vpon  
you in the Sabbath, to bringe it thorow the  
gates of Jerusalem: ye shall beare no bur-  
then also out of youre houses in the Sab-  
bath: Ye shall do no labour there in, but ha-  
lowe the Sabbath, as I commaunded you  
re fathers. How be it they obeyed me not, ne-  
ther hearkened they vnto me: but were obsti-  
nate & stubburne, ad nether obeyed me, ner re-  
ceaued my correccion.

Neuertheles, yf ye will heare me (saith  
the LORDE) and beare no burthen in to y  
cite thorow this gate vpon the Sabbath:  
If ye will halowe the Sabbath, so that ye  
do no worke there in: then shal there go tho-

row the gates of this cite, kinges and pry-  
ces, that shall sit vpon the stole of David:  
They shall be caried vpon charettes, and ry-  
de vpon horses, both they and their princes:  
Yee whole Iuda and all the citefyns of Je-  
rusalem shall go here thorow, and this cite  
shall euer be the more and more inhabited.  
There shall come men also from the cities  
of Iuda, from aboute Jerusalem, ad from y  
londe of Ben Jamun, from the playne felde,  
from the mountaynes and from the wilder-  
nesse: which shall bunge burnt offrings, sa-  
crifices, oblations, and incense, and offre vp  
thankes geuyng in the house of the LORDE.  
But yff ye will not be obedient vnto me, to  
halowe the Sabbath, so that ye will beare  
youre burthens thorow the gates off Jeru-  
salem vpon the Sabbath: Then shall I set  
fyre vpon the gates off Jerusalem, ad it shal  
burne vpon the houses off Jerusalem, and no  
man shal be able to quench it.

The XVIII. Chapter.  
This is another communica-  
cion, that God had with  
Jeremy, sayenger.

Rise, and go downe in to the potters  
house, and there shall I tell the more  
off my mynde. Now when I came to  
the potters house, I founde him makinge  
his worke vpon a whele. The vessel that the  
potter made off claye, brake amonge his ho-  
des: So he beganne a new, and made ano-  
ther vessel, acordinge to his mynde. Then  
sayde the LORDE thus vnto me: Maye not I  
do w<sup>t</sup> you, as this potter doeth, O ye hou-  
se off Israel: saith the LORDE: Beholde, ye  
house off Israel: ye are in my honde, euen as  
the claye in the potters honde.

When I take in honde to rote out, to des-  
troye, or to waiste awaye any people or kig-  
dome: yff that people (agaynst whom I haue  
thus deuysed) couerte from their wickednes:  
Immediately, I repente off the plage, that I  
deuysed to bringe vpon the. Agayne: When  
I take in honde, to buylde, or to plante a peo-  
ple or a kingdome: yff the same people do e-  
uell before me, and heare not my voyce: Im-  
mediatly, I repente off the good, that I de-  
uysed to do for them.

Speake nowtherfore vnto whole Iuda,  
and to them that dwell at Jerusalem: Thus  
saith the LORDE: Beholde, I am deuysinge  
a plage for you, and am takinge a thynge in  
honde agaynst you.

Therefore, let euery man turne from his

# The prophet Jeremy.

# The xix. Chap. Ho. xxxij.

enell waye, take vpon you the thynge that is  
good, and do right. But they saye: No more  
of this, we will folowe oure owne ymagina-  
cions, and do euery mā acordinge to the wil-  
fulnesse of his owne mynde.

Therfore thus saith the LORDE: Are a-  
monge the heithen, yf eny man hath herde  
soch horrible thinges, as the doughter of Si-  
on hath done. Shal not yf snowe (yf melteth  
vpon the stony rockes of Libanus) moystur-  
re the felde? Or maye the springes off wa-  
ters be so granen awaye, that they runne no  
more, geue moystnesse, ner make frutefull?  
But my people hath so forgotten me, yf they  
haue made sacrifice vnto vayne goddes.  
And whyle they folowed their owne wayes  
they are come out of the hie strete, and gone  
into a sore waye not vsed to be troden. Whe-  
re thorow they haue brought their londe in  
to an enerlastinge wildernesse and scone:  
So yf who so euer trauayleth ther by, shal-  
be abashed, and waggeth their heades. With  
an East wynde will I scatere the, before the-  
ir enemies. And when their destruction co-  
meth, I will turne my backe vpon them, but  
not my face.

Then sayde they: come, let vs ymagin-  
sinthynge agaynst this Jeremy. Yee this  
dyd euen the prestes, to whom yf lawe was  
commytted: the Senatours, yf were the wy-  
fest: and the prophetes, which wanted not yf  
worde off God. Come (sayde they) let vs cut  
out his tūge, and let vs not regarde his wor-  
des. Considre me (o LORDE) and heare the  
voyce of myne enemies. Do they not recom-  
pence enell for good, when they dygg a pye  
for my soule? Remembre, how that I stode  
before the, to speake for the, ad to turne awa-  
ye thy wrath from them.

Therfore let their childre dye of hunger,  
and let them be oppressed with the swearde.  
Let their wyues be robbed of their childre,  
and become wyddowes: let their husbōdes  
be slayne, let their yonge men be kyled with  
the swearde in the felde. Let the noyse be her-  
de out of their houses, when the murder-  
er cometh sodenly vpon them: For they haue  
digged a pit to take me, and layed snares for  
my fete. Yet LORDE, thou knowest all their  
cōcell, that they haue deuysed, to slaye me.  
And therfore forgue them not their wicked-  
nes, and let not their synne be put out of thy  
sight: but let them be iudged before the as  
the giltie: This shalt thou do vnto the in y  
tyme of thy indignacion.

The XIX. Chapter.

Oroner, thus saide the LORDE vn-  
to Jeremy: Go thy waye, and bye  
the an erthen pytcher, and bunge  
forth the Senatours and chiefe prestes in to  
the valley of the childre off Ennon, which  
lieth before the porte that is made of brick, &  
shewe them there the wordes, that I shall  
tell the, and saye thus vnto them: Heare the  
worde of the LORDE, ye kinges of Iuda, ad  
ye citefyns of Jerusalem: Thus saith the  
LORDE of hostes the God of Israel: Behol-  
de, I will bunge soch a plage vpon this pla-  
ce, that yf eares of all that heare it, shal glo-  
we. And that because they haue forsake me,  
and unhalowed this place, and haue offred  
in it vnto straunge goddes: whō nether they,  
their fathers, ner the kinges off Iuda haue  
knowne. They haue filled this place also w<sup>t</sup>  
the bloude of innocentes, for they haue set  
vp an altare vnto Baal, to burne their chil-  
dren for a burnt offering vnto Baal, which I  
nether commaunded, ner charged them, ne-  
ther thought once there vpon.

Beholde therfore, yf tyme cometh (saith  
the LORDE) yf this place shal no more be cal-  
led Tophet, ner yf valley of yf childre off En-  
non, but yf valley of slaughter. For in this pla-  
ce wil I slaye the Senatours of Iuda & Je-  
rusale, & kill the downe w<sup>t</sup> the swearde in yf  
sight of their enemies, ad of them that seke  
their lyues. And their deed carcases wil I ge-  
ue to be meate for the foules of the ayre, and  
beestes of the felde. And I wil make this ci-  
te so desolare, ad despyed: that who so goeth  
there by, shal be abashed & geast vpon her,  
because of all hir plagis.

I will fede them also w<sup>t</sup> the flesh of their  
sonnes & their doughters. Yee euery one shal  
eate vp another in the beseginge & straitnes-  
se, wher w<sup>t</sup> their enemies (yf seke their lyues)  
shal kepe the in. And the pytcher shalt thou  
brike in the sight of the mē, yf shalbe w<sup>t</sup> the,  
and saye vnto the: Thus saith the LORDE  
off hostes: Ene so wil I destroye this peo-  
ple & cite: as a potter briketh a vessel, that  
can not be made whole agayne.

In Tophet shal they be buried, for they  
shal haue none other place. Thus wil I do  
vnto this place also, saith the LORDE, and to  
the yf dwell there in: yee I wil do to this ci-  
te, as vnto Tophet (for the houses of Jeru-  
salem & the houses of the kinges of Iuda are  
despyled, like as Tophet, because off all the  
houses, in whose parlors they dyd sacrifice  
vnto all the hostes of heauē, and poured out  
drynke offrings vnto straunge goddes.  
And so Jeremy came from Tophet, where

fff 4



## The prophet Jeremy.

the LORDE had sent him to prophesie, and stode in the courte off the house off the LORDE, and spake to all the people: Thus saith the LORDE off hoostes the God of Israel: Beholde, I will bringe vpon this cite and vpon euery towne aboute it, all the plagues that I haue deuysed agaynst them: for they haue bene obstinate, and wolde not obeye my warnynges.

### The XX. Chapter.

**W**hen Pashur the preast, the sonne off Immer, chese in the house off the LORDE, herde Jeremy preach so fastidiously: he smote Jeremy, and put him in the stockes, that are by the hie gate of Ben Jamin, in the house off the LORDE. The next daye followinge, Pashur brought Jeremy out of the stockes agayne. Then sayde Jeremy vnto him: The LORDE shall call the name of Pashur (that is excellent and increasinge) but Magor (that is fearfull and afayed) euery where. For thus saith the LORDE: beholde, I will make the afayed, the thy self, and all that fauoure y: which shall perish with the swearde off their enemies, euen before y face.

And I wil geue whole Iuda vnder the power off the kinge off Babilon, which shall carie some vnto Babilon prisoners, and slaye some with the swearde. Moreover, all y substaunce off this londe, all their precious and gorgeous woikes, all costlynesse, and all the treasure off the kinges off Iuda: wil I geue into the hodes off their enemies, which shall spoyle them, and carie them vnto Babilon.

But as for the (o Pashur) thou shalt be caried vnto Babilon with all thine household, and to Babilon shalt thou come, where thou shalt die, and be buried: thou and all thy fauourers, to whom thou hast preached lies. O LORDE, thou makest me weake, but thou refreshest me, and makest me stronge agayne. All the daye longe am I despysed, and laughed to scoone off euery man: because I haue now preached longe agaynst malicious Tyranny, and shewed them off destruction. For y which cause they cast the worde off the LORDE in my teth, and take me euer to the worst.

Wherefore, I thought from hence forth, not to speake off him, ner to preach eny more in his name. But the worde off the LORDE was a very burnyng fyre in my hert and in my bones, which when I wolde haue stopped, I might not. For why, I herde so many derisiois and blasphemies, yee euen off my ne owne companyons, and off soch as were

## The xxi. Chap.

conuersaunte with me: which wente aboute, to make me afayed sayenge: vpon him, let vs go vpon him, to feare him, and make him holde his tounge: y we maye ouer come him, and be a venged off him.

But the LORDE stode by me, like a mighty giaunte: therfore my persecuters fell, and coude do nothinge. They shall be sore confounded, for they haue done vnwisely, they shall haue an euertlasting shame. And now, O LORDE off hoostes, thou righteous searcher, which knowest the reynes and the very hertes: let me se them punished, for vnto the I committe my cause.

Synge vnto the LORDE, and prayse him, for he hath deliuered the soule off the oppressed, from the honde off the violent. Cursed be the daye, wherein I was borne: vnhappie be y daye, wherein my mother brought me forth. Cursed be the man, that brought my father the tidings, to make him glad, sayenge: thou hast gotten a sonne. Let it happen vnto that man, as to the cities which the LORDE turned vpside downe (when he had longe herde the wicked rumoure off them) because he slewe me not, as soone as I came out off my mothers wombe, and because my mother was not my graue herself, that the byrth might not haue come out, but remained still in her. Wherefore came I forth off my mothers wombe? To haue experience off labour and sorrow: and to lede my life with shame.

### The XXI. Chapter.

**T**hese are the wordes that the LORDE spake vnto Jeremy, what tyme as kinge Sedechias sent vnto him Pashur the sonne off Nethania, and Sephonias the sonne off Maasia prest, sayenge: Are we uncalled at the LORDE (we praye the) off our behalfe, for Nabuchodonosor the kinge off Babilon besegeth vs, yff the LORDE (peradventure) will deale with vs, accordinge to his marvelous power, and take him from vs.

Then spake Jeremy: Geue Sedechias this answer. Thus saith the LORDE God off Israel: beholde, I will turne backe the weapons, that ye haue in youre hondes, wherewith ye fight agaynst the kinge off Babilon and the Caldees, which besege you rounde aboute y walles: and I wil brige the together in to the myddest off this cite, and I myself will fight agaynst you, with an outstretched honde, and with a mighty arme, in great displeasure and terrible wrath: and will smyte

## The prophet Jeremy.

them, that dwell in this cite: yee both me, and the cite, that shall dye off the pestilence.

And after this (saith the LORDE) I shall deliuer Sedechias the kinge off Iuda, and his seruantes, his people (and soch as are escaped in the cite, from the pestilence, swearde, and hunger) into the power off Nabuchodonosor kinge off Babilon: yee in to the hodes off their enemies, in to the hodes off those y folowe vpon their lyues, which shall smyte them with y swearde: they shall not pite the, they shall not spare them, they shall haue no mercy vpon them.

And vnto this people thou shalt saye:

Thus saith the LORDE: beholde, I laye before you the waye off life and deeth. Who so abyde in this cite, shall perish: ether w the swearde, with hunger, or with pestilence. But who so goeth out to holde on y Caldees parte, y besege it, he shall saue his life, and shall wyne his soule for a pray. For I haue set my face agaynst this cite (saith the LORDE) to plage it, and to do it no good. It must be gea in to the honde off the kinge off Babilon, and be brent with fyre.

And vnto the house off the kinge off Iuda, saye thus: heare the worde off the LORDE (o thou house off David) for thus saith the LORDE: I will geue righteuousnes, and that soone, deliuer the oppressed fro violent power: or euer my terrible wrath break out like a fyre, and burne so, that no man maye quench it, because off the wickednes off youre ymaginations. Beholde (saith the LORDE) I wil come vnto you, that dwell in the valles, rocks and felde, and saye: Tush, who will make vs afayed? or who will come in to oure houses? For I will vset you (saith the LORDE) because off the wickednes off youre inventions, and will kyndle soch a fyre in youre wod, as shall consume all, that is aboute you.

### The XXII. Chapter.

**T**hus sayde the LORDE also: Go downe in to the house off the kinge off Iuda, and speake there these wordes, and saye: heare the worde off the LORDE, thou kinge off Iuda that syttest in the kyngly seate off David: thou and thy seruantes and y people, that go in and out at this gate. Thus the LORDE commaundeth: kepe equite and righteuousnesse, deliuer the oppressed fro the power off the violent: do not greue ner oppresse the straunger, the fatherlesse ner the wyddowe, and shed no innocent bloude in this place.

And yff ye kepe these thinges faithfully, then shall there come in at the dore off this

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house kynges, to syt vnto Dauids seate: they shall be caried in Charettes and ryde vpon houses, both they and their seruantes, and their people. But yf ye wil not be obedient vnto these commaundementes, I sweare by my ne owne self (saith the LORDE) this house shall be waist. For thus hath the LORDE spoken vpon the kinges house off Iuda: Thou art the heade, as Galaad is in Libanus: What wilt thou laye off it, yf I make the not so waist (and thy cities also) that no man shall dwell there in? I will prepare a destroyer with his weapons for the, to hew downe thy special Cedre trees, and to cast them in the fyre.

And all the people that go by this cite, shall speake one to another: Wherefore hath the LORDE done thus vnto this noble cite? Then shall it be answered: because they haue broken the couenamt off the LORDE their God, and haue worshipped and serued strange goddes. Mourne not ouer the deed, and be not wo for them, but be sorry for him that departeth awaye: for he cometh not agayne, and seeth his natyue countre no more. For thus saith the LORDE, as touching Sellum the sonne off Josias kinge off Iuda, which reigned after his father, and is caried out off this place:

He shall neuer come hither agayne, for he shall dye in the place, where vnto he is led captiue, and shall se this londe nomore. Wo worth him, that buyldeth his house with vnrighteuousnes, and his perlers with the good, that he hath gotten by violence: which neuer recompenseth his neghburs labour, ner payeth him his hye. He thinketh in himself: I wil buylde me a wyde house, and gorgeous perlers: he causeth wyndowes to be hewen there in, and the sylinges and geastes make he off Cedre, and paynteth them with Zenober. Thinkest thou to reigne, now that thou prouokest me to wrath with y Cedre trees?

Dyd not thy father eate and drynke, and prospere well, as longe as he dealt with equite and righteuousnesse? Yee when he helped y oppressed and poore to their right, then prospered he well.

From whence came this, but only because he had me before his eyes: saith the LORDE. Where theles, as for thine eyes and thine herte, they loke vpon covetousnesse, to shed innocent bloude, to do wrenge and violence. And therfore, thus saith the LORDE agaynst Joachim, y sonne off Josias kyng off Iuda: They shall not mourne for him: (as they vseto do) alas brother, alas syfter:



Nether shall they saye vnto him: Alas sye, alas for that noble prynce. But as an Asse shall he be buried, corrupte and be cast with out the gates of Jerusalem.

**D** Clymme vpon the hill off Libanus (o thou doughter Sion) lift vp thy voyce vpon Basan, crie from all partes: for all thy louers are destroyed. I gaue the warninge, whyle thou wast yet i prosperite. But thou saydest: I wil not heare. And this maner hast thou vsed from thy youth, that thou woldest neuer heare my voyce. All thy hyrdmen shal be dryuen with the wynde, and thy derlinges shal be caried awaye in to captiuite: Then shalt thou be brought to shame and confucion, because of all thy wickednes: thou that dwellest vpon Libanus, ad makest thy nest in the Cedre trees. O how greateshal ymour nyngbe, when thy sorowes come vpon the, as a woman trauelinge with childe.

Esa. 13. b  
21. a  
Iere. 19. d  
30. a

As truly as I lyue (saith the LORDE.) Though Jechonias the sonne off Joachim kinge off Juda were the signet off my right honde, yet will I plucke him off: And I wil geue the in to y power off the that seke to slaye the, and in to the power off them that thou fearest: in to the power off Nabuchodonosor the kinge off Babilon, and in to the power of the Caldees. Moreover, I will sende the, and thy mother that bare the, in to a straunge londe, where ye were not borne, ad there shall ye dye. But as for the londe that ye will desire to retorne vnto, ye shall neuer come at it agayne. This man Jechonias shal belike an ymaginacion robbed and torne in peces, which pleaseth no man, for all his apparell. Wherefore both he and his sede shal be sent awaye, and cast out in to a lode, that they knowe not.

O thou earth, earth, earth: heare the worde off the LORDE: Wyte this man amonge the outlawes, for no prosperite shall this man haue all his life longe. Nether shall any of his sede be so happie, as to sit vpon the seate of David, and to beare rule in Juda.

The XXIII. Chapter.

2  
Ezec. 34. a

**O** be vnto the shepherdes, that destroye, and scatere my flocke, saith the LORDE. Wherefore, this is the commaundment of the LORDE God of Israel, vnto the shepherdes that feede my people: Ye scatere ad thrust out my flocke, and loke not vpon them. Therfore, now will I viset the wickednes of youre ymaginacions, saith y LORDE: And will gather together the remna

unt of my flocke, from all londes that I haue dryuen them vnto, and will bringe them agayne to their pastures, that they maye growe and increace. I will set shepherdes also amonge them, which shall fede them. They shall no more feare and drede, for there shall none off them be lost, saith the LORDE. Beholde, the tyme commeth (saith the LORDE) that I will raise vp the righteous braunch off David, which shall beare rule, and discusse matters with wysdome, and shall set vp equitye and rightuousnes agayne in the earth.

In his tyme shall Juda be saued, and Israel shal dwell without feare. And this is the name that they shall call him: euen the LORDE oure rightuous maker. And therfore beholde, the tyme commeth (saith the LORDE) that it shall no more be sayde: the LORDE lyne, which brought the children off Israel out of the londe of Egypte: But the LORDE lyne, which brought forth, ad led the sede of the house off Israel, out off the north londe, and from all countrees where I had scatred them, and they shal dwell in their owne londe agayne.

My herte breaketh in my body because of the false prophetes, all my bones shate: I am become like a droncken man (that by the reason of wyne can take no rest) for very feare of the LORDE, and of his holy wordes. Because the londe is full of aduocaters, where therow it is destroyed and mourneth, and y pleasaunt pastures of the deserte are dried vp. See the waye that men take, is wicked, z their gouernaunce is nothinge like the holy worde of the LORDE. For the prophetes and the prestes them selues are polluted wypoetes, ad their wickednes haue I founde in my house, saith the LORDE. Wherefore, their waye shall be slippery in the darcknesse, where in they maye sticke and fall. For I will bringe a plage vpon them, euen the yere of the ir visitacion, saith the LORDE. I haue sene folly amonge the prophetes of Samaria, y they preached for Baal, ad disceaued my people off Israel. I haue sene also amonge the prophetes off Jerusalem foule aduocaters, and presumptuous lies. They take the most shamefull men by the hode, flatteringe them, so that they can not retorne from their wickednes. All these with their citsyns are become, as Sodom, and as the inhabitours off Gomorre.

Therfore thus saith the LORDE of hostes concernynge the prophetes: Beholde, I wil fede them with worme wood, z make them drynke the water of gall. For so the pro-

phetes of Jerusalem is the sicknes of Apocri sic come in to all the londe.

And therfore the LORDE of hostes geth you this warnynge: heare not the wordes of the prophetes, that preach vnto you, and disceane you: for they speake the meanynge of their owne herte, and not out of the mouth of the LORDE. They saye vnto them, that despyse me: The LORDE hath spoken it: Tush, ye shal prospere right well. And vnto all them, that walke after the lust of their owne herte, they saye: Tush, there shall no mysfortune happen you. For who hath sytten in the counsell of the LORDE, that he hath herde and vnderstonde, what he is aboute to do? Who hath marked his deuys, and herde it? Beholde, the stormy wyther of the LORDE (that is, his indignacion) shal go forth, and shal fall downe vpon the heade of the vngodly. And the wyath of the LORDE shal not turne agayne, vntill he perforce, and fulfill the thoughte of his herte. And in the latter dayes ye shall knowe his meanynge.

I haue not sent these prophetes, (saith the LORDE) and yet they ranne. I haue not spoken to them, and yet they preached. But yf they had continued in my counsell and herde my wordes: they had turned my people from their euell wayes and wicked ymaginacions. Am I the God that seeth but the thinge, which is nye at honde, and not that is farre off? saith the LORDE. Maye any man hyde him self so, that I shal not se him? saith the LORDE. Do not I fulfill heauen and earth? saith the LORDE. I haue herde well ynough, what the prophetes saye, that preach lyes in my name, saye ge: I haue dreamed, I haue dreamed. How longe wil this continue in the prophetes hertes, to tel lyes, and to preach the craftie sotslye of their owne herte? Whose purpose is, (with the dreames that every one tell) to make my people forget my name, as their fore fathers dyd, when Baal came vp. The prophet that hath a dreame, let him tell it: and he that vnderstandeth my worde, let him shewe it faithfully.

For what hath chaffe and wheat to do together? saith the LORDE. Is not my worde like a fyre, saith the LORDE) and like an hammer, that breaketh the harde stone? Therfore thus saith the LORDE: beholde, I wil vpo the prophetes, that steale my worde purely from euery man. Beholde, here am I (saith the LORDE) agaynst the prophetes, that take vpon their tungen to speake:

The LORDE hath sayde it. Beholde, here am I (saith y LORDE) agaynst those prophetes, that darre prophesy lyes, and disceane my people with their vanities and miracles, whom I neuer sent, ner commaunded them. They shal do this people greatesharne, saith the LORDE.

If this people, ether eny prophete or prest are the, and saye: what is the burthen of the LORDE? Thou shalt saye vnto them: What? burthen? Therfore will I cast you fro me (saith the LORDE) because ye youre selues are a burthen. And the prophet, prest or people that vseth this terme (the burthen of the LORDE) him will I viset, and his house also.

But thus shall ye saye, every one to another: What answer hath the LORDE geuen? or, what is the LORDES commaundement? And as for the burthen of the LORDE, ye shal speake nomore of it: for euery mans owne worde is his burthen, because ye haue altered the wordes of the lyuynge God the LORDE of hostes oure God.

Thus shall euery man saye to the prophetes: what answer hath the LORDE geuen the? Or, what saith the LORDE? And not once to name the burthen of the LORDE. Therfore thus saith the LORDE: For so moch as ye haue vsed this terme (the burthen of the LORDE) where as I notwithstandinge sent vnto you, and forbade you to speake of the LORDES burthen:

Beholde therfore, I will repute you as a burthen, and will cast you out of my presence: yee and the cite also, that I gaue you and youre fathers: and will bringe you to an everlastinge confucion, and in to soch a shame, as shal neuer be forgotten.

The XXIII. Chapter.

**T**he LORDE shewed me a visio: Beholde, there stode two maundes of figes before y Temple of the LORDE. After y Nabuchodonosor kyng of Babilon had led awaye captiue Jechonias the sonne of Joachim kinge of Juda, the mightie men also of Juda, with the workemasters and conyngemen of Jerusalem, vnto Babilon. In the one maunde were very good fyges, euen like as these that be first ripe. In the other maunde were very naughtie figes, which might not be eaten, they were so euell.

Then sayde the LORDE vnto me: what seist thou Jeremyn? I sayde: fyges, where of some be very good, and some so euell, that no man maye eate them.



## The prophet Jeremy.

Then came the worde of the LORDE vnto me, after this maner: Thus saith y LORDE the God of Israel: like as thou knowest the good fyges, so shal I knowe the men led awaye, whom I haue sent out of this place in to the londe of the Caldees, for their profite: and I will set myne eyes vpon them for the best, for I will bringe them agayne in to this londe: I will buylde them vp, and not breake them downe: I will plante them, and not rote them out. And I will geue them an herte, to knowe, how that I am the LORDE. They shalbe my people, and I wilbe their God, for they shal retorne vnto me with the ir whole herte.

And like as thou knowest the naughtie fyges, which maye not be eatē, they are so euell: Euen so wil I (saith the LORDE) let Sede chias the kinge of Iuda, (ye and all his prynces, & the residue of Ierusalem that remayne ouer in this londe, & them also that dwell in Egipte) to be vexed & plagued in all kingdomes & londes. And will make them to be a re prose, a comon by worde, a laughinge stocke & shame, in all the places, where I shal sca tre them. I will sende the swearde, hunger & pestilence amonge them, vntill I haue clene consumed them out of the londe, that I ga ne vnto them & their fathers.

### The XXV. Chapter.

**A** Sermon that was geuen vnto Jeremy, vpon all the people of Iuda: In the fourth yeare of Joachim the sonne of Josias kinge of Iuda, that was, in the first yeare of Nabuchodonosor kinge of Babilon. Which sermone, Jeremy the prophet made vnto all the people of Iuda, & to all y Inhabitours of Ierusalem, on this maner:

From the xij yeare of Josias the sonne of Amon kinge of Iuda, vnto this present daye, (that is euen xxiij yeare) the worde of the LORDE hath bene committed vnto me. And so I haue spokē to you, I haue rysen vp early, I haue geuē you warnynge in season, but ye wolde not heare me. Though the LORDE hath sent his seruantes, all the prophetes vnto you in season: Yet wolde ye not obeye, ye wolde not encline yo' cares to heare.

He sayde: turne agayne euery man from his euell waye, & from youre wicked ymaginations, & so shal ye dwell for euer in the lon de, that the LORDE promised you & youre fore fathers: And go not after straunge god des, serue them not, worshi pe them not, & an gre me not with the workes of youre hōdes: then will not I punyssh you. Neuertheles, ye wolde not heare me (saith the LORDE) but

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hane defied me with the workes of youre hō des, to youre owne greate harme.

Wherefore, thus saith the LORDE of hoos tes: Because ye haue not hearkened vnto my worde, so, I will sende out, & call for all the people, y dwell in the north (saith the LOR DE) & wil prepayre Nabuchodonosor the kin ge of Babilon my seruauant, and wil bringe them vpon this londe, and vpon all y dwell therein, & vpon all the people that are abou te them, and will vterly rote them out. I will make of them a wilderness, a mockage, and a continuall deserte.

Morouer, I will take from them the voy ce of gladnesse and solace, the voyce of the brydegrome & the bryde, the voyce of the a noynted, with the cresshettes: & this whole londe shal become a wilderness, & they shal serue the sayde people and the kinge of Ba bilon, thie score yeares and ten. When the xij yeares are expyied, I wil viset also the wic kednesse of the kinge of Babilon & his peo ple, saith the LORDE: yee & the londe of the Caldees, & wil make it a perpetuall wilder nes, & wil fulfil all my wordes vpon that lon de, which I haue deuysed agaynst it: yee all that is writen in this boke, which Jeremy hath prophesied of all people: so that they also shal be subdued vnto dyuersē naciōs: & greate kynges, for I wil recompense them, accordinge to their dedes & workes of their owne hondes.

For thus hath the LORDE God of Israel spoken vnto me: Take this wyne cuppe of in dignacion fro my honde, that thou mayest cause all the people (to whom I sende the) to drinke of it: that when they haue dronke thereof, they maye be madd, & out of their wyttes, when the swearde commeth, that I wil sende amonge them. Then toke I the cup pe from the LORDES honde, & made all the people drynke thereof, vnto whom the LOR DE had sent me.

But first the cite of Ierusalem, & all the cities of Iuda, their kinges & prynces: roma ke the desolate, waiste, despysed & cursed, acor dinge as it is come to passe this daye. Yet & Pharaos kinge of Egipte, his seruantes, his prynces & his people altogether one w another and all kinges of the londe of Iuda, all kinges of the Philistynes londe, Ascalon, Gaza, Accaron & the remnaunt of Asdod, the Edomites, the Moabites & the Ammoni tes: all the kinges of Tirus & Sidon: the kin ges of the Isles, that are beyonde the see: De dan, Thema, Buz & the shauen Imaclites: all the kinges of Araby, & (generally) all the

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kinges that dwell in the deserte: all the kin ges of Simri, all the kinges of Elam, all y kinges of the Medes, all kinges toward the north (whether they be farre or nye) ene ry one with his neighbours: &ee and all the kingdomes that are vpon the whole earth. The kinge of Sesach (sayde he) shal drinke with them also.

And saye thou vnto them: this is the com mandment of the LORDE of hoostes the God of Israel: drinke and be droncken, spe re, and fall, that ye neuer ryse: and that tho row the swearde, which I wil sende amonge you. But yf they will not receaue the cup pe of thy honde, and drinke it, then tell them: Thus doth the LORDE of hoostes threaten you: drynke it ye shal, and that shortly. For lo, I begynne to plague the cite, that my na me is geuen vnto: thynke ye then, that I will leaue you unpunished? Ye shall not go quyte. For why, I call for a swearde vpo all the inhabitours of the earth, saith the LOR DE of hoostes.

Therefore tell them all these wordes, and saye vnto them: The LORDE shal crie from aboue, and let his voyce be herde from his holy habitation. With a greate noyse shal he crie from his courte regall. He shal gene a greate voyce (like the grape gatherers) and the sounde thereof shalbe herde vnto the en des of the worlde. For the LORDE hath a iudgment to geue vpon all people, and will holde his courte of iustice with all flesh and punyssh the vngodly, saith the LORDE.

For thus sayeth y LORDE of hoostes: Be holde, a miserable plague shal go from one people to another, and a greate stormy wa ter shal arise from all the endes of the earth. And the same daye shal the LORDE himself slaye them, from one ende of the earth to a nother. There shall no more be made for e ny of them, none gathered vp, none buried: but shal lie as dunge vpon the ground.

Mourne (o ye shepherdes) & crie: spuinc le youre selues with affshes, o ye rammes of the flocke: for the tyme of youre slaughter is fulfilled, and ye shal fall like vessels con nyingly made for pleasure.

The shepherdes shal haue no waye to fle, and the rammes of the flocke shal not escape. Then shal the shepherdes crie horri bly, and the rammes of the flocke shal mour ne: for the LORDE shal consume their pastu re, and their best felde shal lie deed because of the horrible wrath of the LORDE. They shal forsake their foldes like as a lyon: for their londes shalbe waiste, because of the

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wrath of the destroyer, and because of his fearfull indignacion.

### The XXVI. Chapter.

**I**n the begynnyng of the reigne of Joachim the sonne of Josias kyng of Iuda, came this worde from the LORDE, sayenge: Thus saith the LOR DE: Stonde in the courte of the LORDES house, and speake vnto all them which (out of the cities of Iuda) came to do worship pe in the LORDES house, all the wordes y I commaunde the to saye. Loke that thou ke pe not one worde backe, yf (perauenture) they will herke, and turne euery man from his wic ked waye: that I maye also repente of the plage, which I haue determed to brynge vpon them, because of their wicked in ven tions.

And after this maner shalt thou speake vnto them: Thus saith the LORDE: yf ye will not obeye me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruantes the prophetes, whom I sent vnto you, rysynge vp tynely, and still sendinge: yf ye will not folowe the (I saye) then will I do to this house, as I dyd vnto Silo, and will make this cite to be abhured of all the people of the earth. And the prestes, the prophetes and all the people herde Jeremy preach these wordes, in the house of the LORDE.

Now when he had spoken out all the wor des, that the LORDE commaunded him to preach vnto all the people, then the prestes, the prophetes and all the people toke holde vpon him, and sayde: thou shalt dye. How darrest thou be so bolde, as to saye in the na me of the LORDE: it shal happen to this hou se as it dyd vnto Silo: and this cite shalbe so waiste, that no man shal dwell therein?

And when all the people were gathered aboute Jeremy in the house of the LORDE, the prynces of Iuda herde of this rumou re, & they came soone out of the kinges pa lace in to the house of the LORDE, and sat them downe before the new dore of the LOR DE. Then spake the prestes and the prophe tes vnto the rulers & to all the people, these wordes: This man is worthy to dye, for he hath preached agaynst this cite, as ye you re selues haue herde with youre eares.

Then sayde Jeremy vnto the rulers and to all the people: The LORDE hath sente me to preach agaynst this house & agaynst this cite all the wordes that ye haue herde. Ther fore amende youre wayes, and youre ad vy sementes, and be obedient vnto the voyce of



the LORDE youre God: so shal the LORDE repēt of the plage, yf he had deuysed agaynst you. Now as former: I am in youre hondes, do with me, as ye thinke expedient and good. But this shall ye knowe: yf ye put me to death, ye shal make youre selues, this cite & all the inhabitours there of, gilty of innocent bloude. For this is of a treuth: that the LORDE hath sente me vnto you, to speake all these wordes in youre eares.

Then sayde the rulers and the people vnto the prestes and prophetes: This man maye not be condemned to death, for he hath preached vnto vs in the name of the LORDE our God. The Elders also of the londe stode vp, & sayde thus vnto all the people: Michas the Morascite, which was a prophet vnder Ezechias kinge of Iuda, spake to all the people of Iuda: Thus saith the LORDE of hostes: Sion shalbe plowed like a felde, Ierusalem shalbe an heape of stones, & the hill of the LORDES house shalbe turned to an hie wode. Byd Ezechias yf kinge of Iuda & the people of Iuda put him to death for this: No verily, but rather feared yf LORDE, & made their prayer vnto him. For the which cause also yf LORDE repented of the plage, yf he had deuysed agaynst them. Shulde we then do soch a shamefull dede agaynst oure selues? There was a prophet also, that preached stiffly in the name of the LORDE, called Urias the sonne of Semeia of Cariathiarim: this man preached also agaynst this cite & agaynst this lode, according to all as Jeremey saith. Now when Joachim the kinge with all the estates & prynces had herd his wordes, the kinge went aboute to slaye him. When Urias perceaued that, he was afrayed, & fled, & departed in to Egipte.

Then Joachim the kinge sent seruantes into the lode of Egipte, namely: Elnatha the sonne of Achbor, & certayne men with him in to Egipte, which fetched Urias out of Egipte, & brought him vnto kinge Joachim that slewe him with the swerde, & cast his deed body into yf comō peoples graue. But Ahicam the sonne of Saphan helped Jeremey, that he came not in to the hondes of the people to be slayne.

## The XXVII. Chapter.

**I**n the begynnyng of the reigne of Joachim the sonne of Josias kynge of Iuda, came this worde vnto Jeremey from the LORDE, which spake thus vnto me: Make the bondes & chaynes, and put them aboute thy neck, & sende the to the kinge of Edom, the kinge of Moab, the kinge

of Ammon, the kinge of Tyrus, & to the kinge of Sidon: & that by the messengers, which shal come to Ierusalem vnto Sedechias the kinge of Iuda, and byd them saye vnto their masters: Thus saith the LORDE of hostes the God of Israel, speake thus vnto yo<sup>r</sup> masters: I am he that made the earth, the men & yf catell that are vpon the grounde, with my greates power & outstretched arme, & haue geuen it vnto whom it pleased me. And now will I deliuer all these londes in to the power of Nabuchodonosor the kinge of Babilon my seruant. The bestes also of the felde shal I geue him to do him seruice. And all people shal serue him, & his sonne, and his childe children, vntil the tyme of the samel: & he come also: & many people & great kinges shal serue him.

Moreover, that people & kingdome which wil not serue Nabuchodonosor, and that wil not put their neckes vnder yf yock of the kinge of Babilon: the same people will I visit with swerde, with hunger, with pestilence, vntill I haue consumed them in his hondes, saith the LORDE. And therfore, folow me youre prophetes, soyth sayers, expounders of dreames, charmers & witches, which saye to you: ye shal not serue the kinge of Babilon. For they preach you lies, to bunge you farre from youre londe, & that I might call you out, & destroye you. But the people that put their neckes vnder the yock of the kinge of Babilon, & serue him, those I will remayne still in their owne lode (saith the LORDE) & they shal occupie it, & dwell therein.

All these thinges tolde I Sedechias the kinge of Iuda, and sayde: Put youre neck vnder the yock of the kinge of Babilon, and serue him & his people, that ye maye lyue. Why wilt thou and thy people perish with the swerde, with hunger, with pestilence like as the LORDE hath deuysed for all people, that wil not serue the kinge of Babilon? Therfore geue no eare vnto those prophetes (that tell you: Ye shal not serue the kinge of Babilon) for they preach you lies, nether beue I sent them, saith the LORDE: how be it they are bolde, falsly for to prophete in my name: that I might yf sooner dryue you out, & that ye might perish with yo<sup>r</sup> preachers.

I spake to the prestes also and to all the people: Thus saith the LORDE: Heare me the wordes of those prophetes, that preach vnto you, & saye: Beholde, the vessels of the LORDES house shal shortly be brought hither agayne from Babilon: For they prophete lies vnto you. Heare them not, but saye

to the kinge of Babilon, yf yemaye lyue. Wherefore will ye make this cite to be destroyed? But yf they be true prophetes in very dede, and yf the worde of the LORDE be commytred vnto them, then let them praye the LORDE of hostes, that the remnaunt of the ornaments (which are in the house of the LORDE, and remayne yet in the house of the kinge of Iuda and at Ierusalem) be not caried to Babilon also. For thus hath the LORDE of hostes spoken concernynge the pylers, the laver, the seate and the residue of the ornaments that yet remayne in this cite, which Nabuchodonosor the kinge of Babilon toke not, when he caried awaye Jechonias the sonne of Joachim kinge of Iuda, with all the power of Iuda and Ierusalem, from Ierusalem vnto Babilon, captyue.

Yee thus hath the LORDE of hostes the God of Israel spoken, as touchynge the residue of the ornaments of the LORDES house, of the kinge of Iudaes house, and of Ierusalem: They shalbe caried vnto Babilon, and there they shall remayne, vntil I viset them, saith the LORDE. Then wil I bunge them hither agayne. And this was done in the same yere: & in the begynnyng of the reigne of Sedechias kinge of Iuda.

## The XXVIII. Chapter.

**I**n the fourth yere of the reigne of Sedechias kinge of Iuda, in the fifth Moneth, It happened, that Hananias yf sonne of Assur the prophet of Gabon, spake to me in the house of the LORDE, in the presence of the prestes & of all the people, & sayde: Thus saith the LORDE of hostes the God of Israel: I haue broke the yock of the kinge of Babilon, and after two yere wil I bunge agayne in to this place, all the ornaments of the LORDES house, yf Nabuchodonosor kinge of Babilon caried awaye from this place vnto Babilon. Yee I wil bunge agayne Jechonias the sonne of Joachim the kinge of Iuda himself, with all the prisoners of Iuda, (yf are caried vnto Babilon) & in to this place, saith yf LORDE, for I wil breake yf yock of the kinge of Babilon.

Then the prophet Jeremey gaue answere vnto that prophet Hananias, before the prestes & before all the people that were present in the house of the LORDE. And the prophet Jeremey sayde: Amen, yf the LORDE doth so, & graunte the thinge, which thou hast propheted: that he maye bunge agayne all the ornaments of the LORDES house, & restore all the prisoners from Babilon in to this place. Neuertheles, percer thou also, what I will

saye, that thou & all the people maye heare: The prophetes that were before vs in tymes past, which propheted of warre, or trouble, or pestilence, ether of peace, vpon many nations & greates kingdomes, were proued by this (yf God had sende them in very dede) when the thinge came to passe, which that prophet tolde before.

And Hananias the prophet toke the chayne from the prophet Jeremias neck, & brake it: & with that sayde Hananias, that all the people might heare: Thus hath the LORDE spoken: Euen so will I breake the yock of Nabuchodonosor kinge of Babilon, from the neck of all nations, yee & that within this two yere. And so the prophet Jeremey wente his waye. After now that Hananias the prophet had taken the chayne from the prophet Jeremias neck, and broken it: The worde of the LORDE came vnto the prophet Jeremey sayenge: Go, and tell Hananias these wordes: Thus saith the LORDE: Thou hast broken the chayne of wode, but in steade of wode, thou shalt make chaynes of yron. For thus saith the LORDE of hostes the God of Israel: I wil put a yock of yron vpon the neck of all this people, that they maye serue Nabuchodonosor the kinge of Babilon, yee & so shal they do. And I wil geue him yf bestes in the felde. Then sayde the prophet Jeremey vnto yf prophet Hananias: Heare me (I praye the) Hananias: The LORDE hath not sent the, but thou bringest this people in to a fals beleue. And therfore thus saith yf LORDE: beholde, I wil sende the out of the lode, & within a yere thou shalt die, because thou hast falsly spoke agaynst the LORDE. So Hananias the prophet died the same yere in the seventh Moneth.

## The XXIX. Chapter.

**T**his is the Copie of the lettre, yf Jeremey the prophet sent from Ierusalem vnto the prisoners: the Senatours, prestes, prophetes, & all the people, whom Nabuchodonosor had led vnto Babilon: after yf tyme yf kinge Jechonias & his Queene, his chambelaines, the prynces of Iuda & Ierusalem & the wittners of Ierusalem were departed thither. Which lettre, Elasa yf sonne of Saphar & Gamaria yf sonne of Belchia dyd beare, whō Sedechias the kinge of Iuda sent vnto Babilon to Nabuchodonosor yf kinge of Babilon: these were yf wordes of Jeremias the letter: Thus hath yf LORDE of hostes yf God of Israel spoke, vnto all the prisoners, yf were led frō Ierusalem vnto Babilon: I wil geue you houses to dwell therein: I will place you

Deu. 18. d  
Nu. 15. a

C

Iere. 29. c

B

Iere. 33. a



Gen. d. 1. ye maye enioye the frutes thereof: take you wyues, to beare you sonnes and daughters: prouyde wyues for youre sonnes, z husbondes for youre daughters: that they maye get sonnes z daughters, and that ye maye multiplie there. Laboure not to be fewe, but seke after peace z prosperite of the cite, where in ye be presoners, z praye vnto God for it. For in the peace there of, shal yo<sup>r</sup> peace be.

Baru. 1. c.  
1. Tim. 2. a

Ierc. 23. c.  
27. b

Ierc. 14. c

2. Pa. 36. d  
Ierc. 23. b  
1. Efd. 1. a

Deu. 4. c  
10. a

Ioan. 7. d

4. Reg.  
24. d

Ierc. 24. b

Ierc. 25. a  
44. a

For thus saith the LORDE of hoostes the God of Israel: Let not these prophetes and soythsaies y<sup>e</sup> be amonge you, disceane you: z beleue not youre owne dreames. For why, they preach you lies in my name, z I haue not sent them, saith the LORDE. But thus saith the LORDE: When ye haue fulfilled lxx yeares at Babilon, I wil bringe you home, and of myne owne goodnes I will carie you hither agayne vnto this place. For I knowe, what I haue deuysed for you, saith the LORDE. My thoughtes are to geue you peace, z not trouble (which I geue you all redie) z that ye might haue hope agayne. Ye shal crie vnto me, ye shal go z call vpon me, z I shal heare you. Ye shal seke me, z fynde me: yee, yf so be that ye seke me with youre whole herte, I will be founde of you (saith the LORDE) and will delyuer you out of prison, z gather you together agayne out of all places, where in I haue scatred you, saith the LORDE: and wil bringe you agayne to the same place, from whence I caused you be caried awaye captyue.

But where as ye saye, that God hath ray sed you vp prophetes at Babilon: Thus hath the LORDE spoken (concernynge the finger that sytteth in the stole of Dauid, and all y<sup>e</sup> people that dwell in this cite, youre bre thien that are not gone with you into cap tynye.) Thus (I saye) speaketh the LORDE of hoostes: Beholde, I wil sende a swearde, hunger z pestilence vpon them, z wil make them like vntymely fyges, that maye not be eate for bytternes. And I wil persecute them with the swearde, with hunger z death.

I will delyuer them vp to be vered of all Kingdomes, to be cursed, abhorred, laughed to scoone, z put to confucion of all the peo ple, amonge whom I haue scatred them: z that because they haue not bene obedient vnto my commaundementes, (saith the LOR DE) which I sent vnto them by my seruau ntes the prophetes. I stode vpearly, and sent vnto them, but they wolde not heare, saith the LORDE. Heare therfore the worde of the LORDE, all ye presoners, whom I sent from Ierusalem vnto Babilon: Thus hath the LOR

DE of hoostes the God of Israel spoken, of Achab y<sup>e</sup> sonne of Colaias, z of Sebedias the sonne of Maasia, which prophetic lie vnto you in my name: Beholde, I wil dely uer them in to the honde of Nabuchodonosor the kinge of Babilon, that he maye slay them before youre eyes. And all y<sup>e</sup> presoners of Iuda that are in Babilon, shal take vpon them this terme of cursinge, and saye: Cursed be he that do vnto the, as he dyd vnto Sebedias z Achab, whom the kinge of Babilon rosted in the fyre, because they synned shamefully in Israel.

For they haue not onely defiled their ney bours wyues, but also preached lyenge wo des in my name, which I haue not comma nded them. This I testifie, z assure, saith the LORDE. But as for Semeia the Nehelamite, thou shalt speake vnto him: Thus saith the LORDE of hoostes the God of Israel: Because thou hast sealed lettres vnder thy name, vnto all the people that is at Jeru salem, z to Sophonias the sonne of Maasia the prest, yee and sent them to all the prests where in thou wytest thus vnto him: The LORDE hath ordered the to be prest in stede of Joiada the prest, that thou shouldest be the chiefe in the house of the LORDE above all prophetes, z preachers, z that thou mightest put them in prison, or in y<sup>e</sup> stockes, how hap peneth it then, that thou hast not reprimand Jeremy of Anathot, which neuer leaue the his propheticenge. And beside all this, he hath sent vs worde vnto Babilon, and tolde vs planely, that oure captynte shal longe endure: that we shulde buylde vs houses to dwell therein, z to plante vs gardens, that we might enioye the frutes thereof. Which lettre Sophonias the prest dyd rede, and let Jeremy the prophet heare it.

Then came the worde of the LORDE vnto Jeremy, sayenge: Sende word to all them that be in captynte, on this maner: Thus hath the LORDE spoken concernynge Semeia y<sup>e</sup> Nehelamite: Because that Semeia hath propheticd vnto you without my com myssion, z brought you in to a false hope, therfore thus the LORDE doth certifie you: Beholde, I wil vyset Semeia the Nehelamite, z his seide: so that none of his shall remayne amonge this people, z none of them shall see the good, y<sup>e</sup> I will do for this people, saith the LORDE. For he hath preached falsely of the LORDE.

The XXX. Capter.  
These are the wordes, that the LORDE shewed vnto Jeremy, sayenge: Thus

saith the LORDE God of Israel: Wryte vp diligently all the wordes, that I haue spoken vnto the, in a booke. For lo, the tyme commeth (saith the LORDE) that I will bringe agayne the presoners of my people of Israel and Iuda, saith the LORDE: For I will restore them vnto the londe, that I gaue to their fathers, and they shall haue it in possession.

Agayne, these wordes spaketh the LORDE, concernynge Israel and Iuda: Thus saith the LORDE: We heare a terrible crie, feare and disquiernes. For what els doth this signifie, that I se? Namely, that all stronge men smyte, euery man his honde vpon his loynes, as a woman in the payne of hir tra uayle. Who ener sawe a man trauayle with childe? Enquere therafter, z se. Xce all their faces are maruelous pale.

Alas for this daye, which is so dredefull, that none maye belickened vnto it: and alas for the tyme of Jacobs trouble, from the which he shall yet be delyuered. For in that daye, saith the LORDE, I will take his yock from of thy neck, z breafe thy bondes. They shall nomore serue straunge goddes vnder him, but they shall do seruyce vnto God the LORDE, and to Dauid their kinge, whom I will rayse vp vnto them. And as for the, o my seruauit Jacob, feare not (saith y<sup>e</sup> LOR DE) and be not afayed, o Israel. For lo, I will helpe the also from farre, z thy seide from the londe of their captynte.

And Jacob shall turne agayne, he shal be in rest, and haue a prosperous life, and no man shall make him afayed. For I am with the, to helpe the, saith the LORDE. And though I shal destroye all the people, amonge whom I haue scatred the, yet will I not destroye the, but correcte the, and that with discrecion. For I knowe, that thou art in no wise without faute. Therfore thus saith y<sup>e</sup> LORDE: I am sory for thy hurte and woundes. There is no man to meble with thy cause, or to bynde vp thy woundes: theremaye no man helpe the.

All thy louers haue forgotten the, and care nothinge for the. For I haue geuen the a cruell stroke, and chastened the roughly: and that for the multitude of thy mysdedes, for thy synnes haue had the ouer hande. Why makest thou mone for thy harme? In my self haue pite of thy sorowe, but for the multitu de of thy mysdedes and synnes, I haue do nethis vnto the.

And therfore all they that deuoure the, shal be deuoured, and all thine enemies shal

be led in to captynte. All they that make the waist, shalbe waisted themselues: and all those that robbe the, will I make also to be robbed. For I will geue the thy health agayne, and make thy woundes whole, saith the LORDE: because they reuyled the, as one cast awaye vnd despised, o Sion.

For thus saith the LORDE: Beholde, I will set vp Jacobs tentes agayne, and defende his dwellinge place. The cite shalbe buyl ded in hir olde estate, and the houses shal ha ue their right foundacion. And out of them shal go thankesgeuyng, and the voyce of ioye.

I will multiplie them, and they shall not diminish: I shall endue them with honoure, and no man shall subdue them. Their chil dren shalbe as a fore tyme, and their congre gacion shal continue in my sight. And all tho se that vexed them, will I viset.

A caprayne also shall come of them, and a prynce shall sprynge out from the myddest of them: him will I chalenge to myself, and he shall come vnto me. For what is he, that geueth ouer his herte, to come vnto me? saith the LORDE. Ye shalbe my people also, and I wilbe youre God. Beholde, on the other syde shal the wrath of the LORDE breafe out as a stormy water, as a mightie whylle wynde: and shal fall vpon the heades of the vngodly.

The terrible displeasure of the LORDE shall not leaue of, vntill he haue done, z per formed: the intent of his herte, which in the latter dayes ye shal vnderstonde. At the same tyme (saith the LORDE) shal I be the God of all the generacions of Israel, z they shalbe my people.

The XXXI. Chapter.

Thus saith the LORDE: The people of Israel which escaped in y<sup>e</sup> wil der nes from the swearde, founde grace to come in to their rest. Euen so shal the LOR DE now also appeare vnto me from farre, and saye: I loue the with an euerlastinge loue, therfore do I spiede my mercy before the. I will repaie the agayne (o thou daughter of Israel) that thou mayest be fast and sure. Thou shalt take thy tabrettes agayne, z go forth with them, that lede the daunce.

Thou shalt plante vynes agayne vpon y<sup>e</sup> hilles of Samaria, and the grape gatherers shal plante, and synge.

And when it is tyme, the watchmen vpon themoun: of Ephraim shal crie: Arise, let vs go vp vnto Sion to oure LORDE God.



for thus saith the LORD: Reioyce with gladnes because of Jacob, crie vnto the heade of the Gentiles: speake out, synge, and saye: The LORD shall deliuer his people, the remnant of Israel, make them whole.

**B** Beholde, I will bringe them agayne from out of the north lode, and gather them from the endes of the worlde, with the blynde and lame that are amonge them, with the women that be greete with childe, and soch as be also deliuered: and the company of them that come agayne, shal be greete.

They departed from hence in heynes, but with ioye will I bringe them hither agayne. I will lede them by the ryuers of water in a straight waye, where they shall not stumbe: for I will be Israels father, and Ephraim shalbe my firstborne.

Hear the worde of the LORD (o ye Gentiles) preach in the Iles, that lie farre off, and saye: he that hath scatred Israel, shall gather him together agayne, and shall kepe him as a shepherde doth his flocke. For the LORD shall redeme Jacob, and ryd him from the honde of the violent. And they shal come, & reioyce vpon the hill of Sion, & shall haue plenteousnes of goodes, which the LORD shall geue them: namely, wheate, wyne, oyle, yonge shepe and calues. And their conscience shalbe as a well watered garden, for they shall nomore be hongrie.

**C** Then shal the mayde reioyce in the daunce, yee both yonge and olde folkes. For I will turne their sorow in to gladnesse, and will comforte them, and make them ioyfull, euen from their hertes. I will poure plenteousnes vpon the hertes of the prestes, and my people shalbe satisfied with good thinges, saith the LORD.

Thus saith the LORD: The voyce of heynes, wepyng and lamentacion came vp in to heauen: euen of Rachel mournynge for hir children, and wolde not be comforted, because they were awaye.

But now saith the LORD: leaue of from wepyng and crienge, witholdethyne eyes from teares, for thy labour shalbe rewarded, saith the LORD. And they shall come agayne out of the londe of their enemies: yee euenthy posterite shall haue consolacion in this (saith the LORD) that thy children shall come agayne in to their owne londe.

Moreover I herde Ephraim, (that was led awaye captyue) complayne on this manner: O LORD, thou hast correcte me, and thy chastenynge haue I receaved, as an vn-

tamed calfe. Conuertethou me, and I shalbe conuerted, for thou art my LORD God. Yee as soone as thou turnest me, I shall forsake my self: and when I vnderstande, I shall synne vpon my thee. For verely I haue comitted shamefull thinges: O let my youth beare this reprove and confucion.

Vpon this complayne, I thought thus by myself: is not Ephraim my deare sonne? Is he not the childe, with whom I haue had all myrth and pastyme? For sence the tyme that I first comoned with him, I haue him euer in remembraunce: therfore my very herte dryueth me vnto him: gladly and lowngly will I haue mercy vpon him, saith the LORD. Get the watchmen, prouyde teachers for the: set thine herte vpon the right waie, that thou shuldest walke, and turne agayne: (othou doughter of Israel,) turne agayne to these cities of thyne. How longe wilt thou go astraie, othou shrieking doughter? For the LORD will worke a new thyng vpon earth: A woman shall compasse a man.

For thus saith the LORD of hostes the God of Israel: It will cometherto, that when I haue brought Iuda out of captiuite, these wordes shalbe herde in y londe and in his cities: The LORD, which is the fayre brydegrome of rightuousnesse, make the frutefull, othou holy hill: And there shall dwell Iuda and all hir cities, the shepherdes and hussbonde men: For I shall fede the hongrie soule, and refresh all faynte hertes. When I herde this, I came agayne to myself, and mused, like as I had bene waked out of a swete slepe.

Beholde (saith the LORD) the dayes come, that I will sowe the house of Israel and the house of Iuda, with men and with cattell. Yee it shall cometherto, that like as I haue gone aboute in tymes past to reter them out, to scatre them, to breake them downe, to destroye them and chaste them: Euen so will I also go diligently aboute, to buylde them vp agayne, and to plante them, saith the LORD.

Then shall it no more be sayde: y fathers haue eaten a sower grape, and the childrens teth are set on edge: for every one shal bye for his owne mysdede, so that who so eateth a sower grape, his teth shalbe set on edge.

Beholde, the dayes come (saith the LORD) y I will make a new couenant with y house of Israel & with y house of Iuda: after the couenant that I made with their fathers, when I toke them by the hande, &

led them out of the londe of Egypt: which couenant they brake, wherfore I punished them sore, saith the LORD: But this shal be the couenant that I will make with the house of Israel after those dayes, saith the LORD: I will plante my lawe in the inward partes of them, and write it in their hertes, and wilbe their God, and they shalbe my people.

And from thence forth shall no man teach his neyghboure or his brother, and saye: knowe the LORD: But they shall all knowe me, from the lowest vnto the hiest, saith the LORD. For I will forgene their mysdedes, and wil neuer remembre their synnes eny more. Thus saith the LORD which gaue the sonne to be a light for the daye, and the Moone and starres to shyne in the night: which moueth the see, so that the floudes therof were scarce: his name is the LORD of hostes. Like as this ordinaunce shal neuer be taken out of my sight, saith the LORD: So shal the sede of Israel neuer cease, but all waye be a peop'e before me.

Moreover, thus saith the LORD: like as the heauen aboue can not be measured, and as the foundations of the earth beneth maye not be sought out: So will I also not cast out the whole sede of Israel, for that they haue commytted, saith the LORD. Beholde, the dayes come saith the LORD, y the cite of y lorde shalbe enlarged from the towre of Hananeel, vnto y gate of the corner wall. From thence shal the right measure be taken before her vnto the hill toppe of Gareb, and shal come aboute Gaatha, and the whole valley of the deed carcasses, and of the ashes, & all Seremoth, vnto the broke of Cedron: and from thence vnto the corner of the horsgate toward y east, wher as the Sanctuary of the LORD also shal be set. And when it is now buylde, & set vp of this fashion it shal neuer be broken, ner cast downe eny more.

The XXXII. Chapter.

**T**hese wordes spaketh the LORD vnto Jeremy, in the tenth yeare of Sedechias kinge of Iuda, which was y fouith yeare of Nabuchodonosor, whattyme as the kinge of Babilons hoste layed sege vnto Ierusalem. But Jeremy the prophet laye bounde in y courte of the prison, which was in the kinge of Iudaes house: where Sedechias the kinge of Iuda caused him to be layed, because he had prophecied of this manner: Thus saith the LORD: Beholde, I

will deliuer this cite in to the bondes of the kinge of Babilon, which shal take it. As for Sedechias the kinge of Iuda, he shal not be able to escape the Caldees, but surely he shall come in to the bondes of the kinge of Babilon: which shal speake with him mouth to mouth, and one of them shal loke another in the face. And Sedechias shalbe caried vnto Babilon, and there shal he be, vntill the tyme that I vyset him, saith the LORD. But yf thou takest in hode to fight agaynst the Caldees, thou shalt not prosper.

And Jeremy sayde: Thus hath the LORD spoken vnto me: Beholde, Hananeel the sonne of Shallum thine Vncles sonne shall come vnto the, and requyre the to redeme y londe, that lieth in Anathot vnto thy self: for by reason of kynred it is thy parte to redeme it, and to bye it out.

And so Hananeel myne Vncles sonne came to me in the courte of the prison, (acordinge to the worde of the LORD,) and sayde vnto me: Bye my londe (I praye the) that lieth in Anathot, in the countre of Ben Jamin: for by heretage thou hast right to lose it out for thy self, therfore redeme it. Then I preceaued, that this was the commandement of the LORD, and so I lowsed the londe from Hananeel of Anathot, myne Vncles sonne, and weyed him therethe moneye: euen seven sycles, and ten syluer pens.

I caused him also to make me a writinge, and to seale it, and called recorde there by, and weyed him there the money vpon the waighes. So I toke the euydence with the copie (when it was orderly sealed and red ouer) and I gaue the euydence vnto Baruch the sonne of Nerias the sonne of Maasia in the sight of Hananeel my cosen, and in the presence of the witnesses, that be named in the euydence, and before all the Jewes that were therby in the courte of the prison.

I charged Baruch also before them, sayinge: The LORD of hostes the God of Israel commandeth the, to take this sealed euydence with the copie, and to laye it in an erthen vessell, that it maye longe continue.

For the LORD of hostes the God of Israel hath determed, that houses, feldes and vynyardes shalbe possessed agayne in this londe.

Now when I had deliuered the euydence vnto Baruch y sonne of Nerias, I besought the LORD, sayinge: O LORD God, It is thou that hast made heauen and earth

Iere. 34. a  
27. a. 38. a  
39. a

Leui. 25. d  
Nu. 27. a  
36. a  
Ruth. 4. a

Gene. 1. a  
Iere. 10. b

ut. 32. a  
n. 48. d

re. 3. e  
att. 2. c

ze. 20. f



with thy greates power and his arme, and there is nothinge to harde for y. Thou shewest mercy vpon thousandes, thou recompencest the wickednes of the fathers, in to the besome of the children that come after them.

Thou art the greates and mightie God, whose name is the LORDE of hostes: greates in counsell, and infinite in thought: Thine eyes loke vpon all the wayes of mens children, to rewarde euery one after his waye, and accordinge to the frutes of his inuencions: Thou hast done greates tokens and wonders in the londe of Egypte (as we se this daye) vpon the people of Israel and vpon these men: to make thy name greates, as it is come to passe this daye: Thou hast brought thy people of Israel out of the londe of Egypte, with tokens, with wonders, with a mightie honde, with a stretched out arme and with greates terriblenes: and hast geuen them this londe, like as thou haddest promysed vnto their fathers: Namely, that thou woldest geue them a lode, that floweth with mylke and honye.

Now when they came therin, and possessed it, they folowed not thy voyce, and walked not in thy lawe: but all that thou commaundedest them to do, that haue they not done, and therfore come all these plagis vpon them.

Beholde, there are bulwarkes made now agaynst the cite, to take it: and it shalbe wonne of the Caldees that besege it, with swerde, with hunger and death, and loke what thou hast spoken, that same shal come vpon them.

For lo, all thinges are present vnto the: Yet sayest thou vnto me (O LORDE God) and commaundest me, that I shall loose a pece of londe vnto my self, and take witnessetherto: and yet in the meane season the cite is deliuered in to the power of the Caldees.

Then came the worde of the LORDE vnto me, sayenge: Beholde, I am the LORDE God of all flesh, Is there eny thinge then to harde for me? Therfore thus sayde the LORDE: beholde, I shal deliuer this cite in to the power of the Caldees, and in to the power of Nabuchodonosor the kinge of Babilon, they shal take it in: For the Caldees shal come, and wyne this cite, and set fyre vpon it, and burne it: with the gorgeous houses, in whose parlours they haue made sacrifice vnto Baal, and poured drynke offerings vnto straunge goddes, to prouoke me vnto wrath.

For seinge the children of Israel and the children of Iuda haue wrought wickednes before me euer from their youth vp, what haue they els done, but prouoked me with the workes of their owne hondes: saith the LORDE.

O, what hath this cite bene els, but a prouokinge of my wrath, euer sence the daye that I buylded it, vnto this houre: Wherein I cast it out of my sight, be cause of the greates blasphemies of the childre of Israel and Iuda, which they haue done to prouoke me: yee they, their kinges, their princes, their prestes, their prophetes, whole Iuda, and all the citsyns of Ierusalem.

When I stode vpearly, and taught them and instructed them, they turned their backs to me, and not their faces. They wolde not heare, to be reformed and correct. They haue set their goddes in y house, that is halowed vnto my name, to defyle it. They haue buylded his places for Baal in the valley of the children of Ennon, to vowe their sonnes and daughters vnto Moloch: which I neuer commaunded them, nether came it euer in my thought, to make Iuda synne with soch abhominacion.

Morouer thus hath the LORDE God of Israel spoken, concerninge this cite, which (as ye your selues confesse) shalbe deliuered in to the honde of the kinge of Babilon, when it is wonne with the swerde, with hunger and with pestilence. Beholde, I will gather them together from all londes, wherein I haue scatred them in my wrath, in my sorrowfull and greates displeasure: and will bringe them agayne vnto this place, wherethey shal dwell safely. And they shalbe my people, and I wilbe their God.

And I will geue them one herte and one waye, that they maye feare me all the daies of their life, that they and their children after them maye prospere. And I will set vp an euerslastinge couenaunt with them, Namely: that I will neuer cease to do them good, and that I will put my feare in their hertes, so that they shal not runne awaye frome.

Yee I will haue a lust and pleasure to do them good, and faithfully to plante them in this londe, with my whole herte, and with all my soule.

For thus saith the LORDE: like as I haue brought all this greates plage vpon this people: so will I also bringe vpon them all the good, that I haue promysed them. And men shal haue their possessions in this

londe, wherof ye saye now, that it shal nether be inhabited of people ner of catell, but be deliuered in to the hondes of the Caldees: yee londe shalbe bought for money, and eueryde made ther vpon and sealed before witnesses in the countre of Ben Jamin, and rounde aboute Ierusalem: in the cities of Iuda, in the cities that are vpo the mountaynes, and in them that lie beneth, yee and in the cities that are in the deserte. For I wil bringe their presoners hither agayne, saith the LORDE.

The XXXIII. Chapter.

When the worde of the LORDE came vnto Jeremij on this maner, whē he was yet bounde in the countre of the preson: Thus saith the LORDE, which fulfilleth the thinge that he speaketh the LORDE which perfourmeth the thinge that he taketh in honde: euen he, whose name is the LORDE: Thou hast cried vnto me, and I haue herdethe: I haue shewed greates and hierthings, which were vnkowne vnto you.

Thus (I saye) spake the LORDE God of Israel, concerninge the houses of this cite, and the houses of the kinges of Iuda: that they shalbe broken thorow the ordinaunce and wepens, when the Caldees come to be segethem: and they shalbe fylled with the deed carcases of men, whom I will slaye in my wrath and displeasure: whē I turne my face from this cite, because of all hir wickednes. Beholde, (saith the LORDE) I will heale their woundes, and make them whole: I will open them the treasure of peace and trerth.

And I will retorne the captiuyte of Iuda and Israel: and will set them vp agayne, as they were afore. From all mysdedes (wher in they haue offended agaynst me) I will clese them: And all their blasphemies which they haue done agaynst me, when they regarded me not, I will forgene them.

And this shal get me a name, a prayse and honoure, amonge all people of the earth, which shal heare all the good, that I will shewe vnto them: Yee they shalbe as frayd and astonnied at all the good dedes and benesites, that I will do for them. Morouer, thus saith the LORDE: In this place, wherof ye saye that it shalbe a wil-ernes, wher in nether people ner catell shal dwell: In like maner in the cities of Iuda and without Ierusalem (which also shalbe so voyde, that nether people ner catell shal dwell there) shal the voyce of gladnesse be herde agayne.

ne, the voyce of the brydegrome and of the bryde, the voyce of them that shal synge: (Prayse the LORDE of hostes, for he is louyng, and his mercy endureth for euer) and the voyce of them that shal offre vp gistes in the house of the LORDE. For I will restore the captiuyte of this londe, as it was afore, saith the LORDE. Thus saith the LORDE of hostes. It shal come yet therto, that in this londe, which is voyde from men and catell, and in all the cities of the londe, there shal be set vp shepherdes cotages: in the cities vpon the mountaynes, and in the cities that lie vpon the playne, and in the deserte.

In the londe of Ben Jamin, in the felde of Ierusalem, and in the cities of Iuda shal the shepe be nombred agayne, vnder the honde of him, that telleth them, saith the LORDE. Beholde, the tyme commeth (saith the LORDE) that I wil performe that good thinge, which I haue promysed vnto the house of Israel and to the house of Iuda. In those daies and at the same tyme, I will bringe forth vnto Dauid, the braunch of rightuousnes, and he shal do equite and rightuousnesse in the londe. In the se daies shal Iuda be helped, and Ierusalem shal dwell safe, and he that shal call her is euen God oure rightuous maker. For thus the LORDE promyseth: Dauid shal neuer want one, to syt vpon the stole of the house of Israel: nether shal the prestes and Levites want one to offre all waye before me, burnt offerings, to kyndle the meat offerings, and to prepare the sacrifices.

And the worde of the LORDE came vnto Jeremij after this maner: Thus saith the LORDE: Maye the couenaunt which I haue made with daye and night, be broken, that there shulde not be daye and night in due season: Then maye my couenaunt also be broken, which I made with Dauid my seruauant, and so he not to haue a sonne to reigne in his Trone. So shal also the prestes and Levites neuer sayle, but serue me. For like as the starres of heauen maye not be nombred, nether the sonde of the see measured: so will I multiplie the sede of Dauid my seruauant, and of the Levites my ministers.

Morouer, the worde of the LORDE came to Jeremij, sayenge: Considrest thou not what this people speaketh? Two kynnedes (saye they) had the LORDE chosen, and those same two hath he cast awaye. For so farre is my people come, y they haue no hope to come to



gether eny more, and to be one people agayne. Therfore thus saith the LORD: As I haue made no couenaunt with daye & night, and geue no statute vnto heauen and earth: then will I also cast awaye the sede of Dauid my seruauit: so that I wil take no prynce out of his sede, to rule the posterite of Abrahā, Isaac and Jacob. But yet I will turne agayne their captiuite, and be mercifull vnto them.

The XXXIII. Chapter.

**T**hese are the wordes which the LORD spake vnto Jeremy, what tyme as Nabuchodonosor the kinge of Babilon, & all his hoostes (out of all the kingdome yf were vnder his power) and all his people, fought agaynst Jerusalem and all the cities therof. Thus saith the LORD God of Israel: Go, & speake to Sedechias the kinge of Iuda, & tell him: The LORD sendeth this worde: Beholde, I will deliuer this cite in to the hōde of the kinge of Babilon, he shal burne it, and thou shalt not escape his bondes, but shalt be led awaye prisoner, and deliuered into his power. Thou shalt loke the kinge of Babilon in the face, and he shal speake with the mouth to mouth, and then shalt thou go to Babilon. Yet heare the worde of the LORD, o Sedechias thou kinge of Iuda: Thus saith the LORD vnto the: Thou shalt not be slayne with the swerde, but shalt die in peace. Like as yf fore fathers, the kinges, thy progenitours were brente: so shalt thou be brente also, & in the mournynge they shal saye: oh lord. For thus haue I determed, saith the LORD.

**T**hen spake Jeremy the prophet all these wordes vnto Sedechias kinge of Iuda in Jerusalem: what tyme as the kinge of Babilons hooste besieged Jerusalem, and the remnant of the cities: Namely, Lachis & Azekah, which yet remayned of the stronge defended cities of Iuda.

These are the wordes that the LORD spake vnto Jeremy the prophet, when Sedechias was agreed with all the people at Jerusalem, that there shulde be proclaimed a libertie: so that every man shulde let fre go his seruauit and handmayde, Hebrew & Hebrewesse, & no Iewe to holde his brother as a bondeman. Now as they had consented, even so they were obedient, & let them go fre. But afterwarde they repented, & toke agayne the seruantes and handmaydens, wherin they had letten go fre, and so made them bondes agayne.

**F**or the which cause the worde of the LORD

came vnto Jeremy from the LORD himself, sayenge: Thus saith the LORD God of Israel: I made a couenaunt with your fathers, when I brought them out of Egypte, (that they shulde no more be bondmen,) sayenge: When seven yeares are out, every man shal let go fre his bought seruauit an Hebrew, yf he haue serued him sixe yeares. But yf fathers obeyed me not & hearkened not vnto me. As for you, ye were now turned, & dyd right before me, in yf ye proclaimed, every mā to let his neighbour go fre, & in yf ye made a couenaunt before me, in the temple that beareth my name: But yet ye haue turned your selues agayne, and blasphemed my name: In this, yf every man hath requyred his seruauit and handmayden agayne, whom ye had letten go quyte and fre, and compelled them to serue you agayne, and to be your bondmen. And therefore thus saith the LORD: Ye haue not obeyed me, every man to proclame fredome vnto his brother and neighbour: wherfore, I will call you vnto a fre dome, saith the LORD: euen vnto the swerde, to the pestilence, and to hunger, and will make you to be plagued in all the kyngdomes of the earth. Yet those men that haue broken my couenaunt, and not kepte the wordes of the apoyntment, which they made before me: when they hewed the calfe in two, & when there wente thorow the two halfes therof: The princes of Iuda, the princes of Jerusalem, the gelded men, the prestes and all the people of the londe (which were thorow the two sydes of the calfe.) Those men wil I geue in to the power of their enemies, and in to the bondes of them that folowe vpon thei lyues.

And their deed bodies shal be meate for the foules of the ayre, and bestes of the felde. As for Sedechias the kinge of Iuda & his princes, I will deliuer them in to the power of their enemies, and of them that be sye to slaye them, and in to the hōde of the kyng of Babilons hooste, which now is departed from you: But thorow my commaundement (saith the LORD) they shal come agayne before this cite, they shal fight agaynst it, wyne it, and burne it. Moreover I will laye the cities of Iuda so wast, that no man shal dwell therein.

The XXXV. Chapter.

**T**he wordes which the LORD spake vnto Jeremy, (in the reigne of Joachim the sonne of Josias kinge of Iuda) these: Go vnto yf house of the Rechabites, & call them out, & bunge the to yf house of the

LORD in to some commodious place, and geue them wyne to drynke. Then toke I Jasias the sonne of Jeremy, the sonne of Zababania, and his brethren and all his sonnes, and the whole hōsholde off the Rechabites: and brought them to the house off the LORD, in to the closet of the children off Hanan the sonne off Igdaia the man off God: which was by the closet off the princes, that is aboue the closet of Maasia the sonne of Sellum, which is the chefe off the tresury. And before the sonnes of the kynred of the Rechabites, I set pottes full of wyne, and cuppes, and sayde vnto them: drynke wyne. But they sayde: we drynke no wyne, for Jonadab the sonne of Rechab oure father commaunded vs, sayenge: Ye and your sonnes shall neuer drynke wyne, buylde no houses, so we no sede, plante no vynes, yet ye shall haue no vynyardes: but for all your tyme ye shall dwell in tentes, yf ye maye lyue longe in the lode, wherin ye be strangers. Thus haue we obeyed the commaundment of Jonadab yf sonne of Rechab oure father, in all yf he hath charged vs, and so we drynke no wyne all oure lyue longe: we, oure wyues, & sonnes & oure daughters. Neither buylde we eny house to dwell therein, we haue also amonge vs nether vynyardes, ner come lode to dwel: but we dwell in tentes, we ok eye, & do accordinge vnto all, that Jonadab oure father commaunded vs.

But now yf Nabuchodonosor the kinge of Babilon came vp in to the lode, we sayde: come, let vs go to Jerusalem, yf we maye escape the hooste of the Caldees ad the Assirians: & so we dwell now at Jerusalem. Then came yf worde of the LORD vnto Jeremy, sayenge: Thus saith the LORD of hoostes the God of Israel: Go & tell whole Iuda & all the inhabitours of Jerusalem: Wyll ye not be reformed, to obeye my wordes? saith the LORD. The wordes which Jonadab the sonne off Rechab commaunded his sonnes, yf they shulde drynke no wyne, are fast & surely kepte: for vnto this daye they drynke no wyne: but obeye their fathers commaundement. But as for me, I haue stode vp early, I haue spokē vnto you, & geuen you earnest warnynge: & yet haue ye not bene of edict vnto me. Yet I haue sent my seruantes, all the prophetes vnto you, I rose vp early, & sent you worde, sayenge: Turne you, every man from his wicked waye: amede yo lyues, & go not after strange goddes, to worshippē the: yf ye maye continue in the lode, which I haue geuen vnto you and your fathers, but ye wolde nether

heare me, ner folowe me.

The childre of Jonadab Rachabs sonne haue steadfastly kepte their fathers commaundement, yf he gaue them, but this people is not obedient vnto me. And therefore thus saith the LORD of hoostes yf God of Israel: Beholde, I wil bunge vps Iuda & vps enyone yf dwelleth in Jerusalem, all the trouble yf I haue deuysed agaynst the. For I haue spokē vnto the, but they wolde not folowe: I haue called vnto them, neuertheles they wolde geue me no answer. Jeremy also spake vnto the hōsholde off the Rechabites: Thus saith the LORD of hoostes the God of Israel: For so moch as ye haue obeyed yf commaundment of Jonadab yo father, & kepte all his preceptes, & done accordinge vnto all yf he hath bydden you: Therfore thus saith the LORD of hoostes the God of Israel: Jonadab the sonne of Rechab shal not saye, but haue one out of his stocke, to stode allwaye before me. The XXXVI. Chap.

**I**n the fourth yeare of Joachim the sonne of Josias kyng of Iuda, came yf worde of the LORD vnto Jeremy, sayenge: Take a booke, & write therein all yf wordes, yf I haue spokē to the, to Israel, to Iuda & to all the people, fro the tyme yf I begane for to speake vnto the (in yf reigne of Josias) vnto this daye. That when the house of Iuda heareth of the plage, which I haue deuysed for the, they maye peradventure turne, every man fro his wicked waye, that I maye for geue their offences and synnes.

Then dyd Jeremy call Baruch the sonne of Nerias, & Baruch wrote in the booke at yf mouth of Jeremy, all the wordes of the LORD, which he had spoken vnto him. And Jeremy commaunded Baruch sayenge: I am in prison, so that I maye not come in to the house of yf LORD: therefore go thou thither, & rede the booke, that thou hast writte at my mouth: Namely, the wordes off the LORD, & rede the in the LORDS house vpon the fasting daye: that the people, whole Iuda, & all they that come out of the cities, maye heare. Peradventure they will praye mekely before the face of the LORD, and turne, every one from his wicked waye. For greate is the wraich and displeasure, that the LORD hath taken agaynst this people.

So Baruch the sonne of Nerias dyd, accordinge vnto all that Jeremy the prophet commaunded him, readinge the wordes off the LORD out off the booke in the LORDS house. And this was done in the fyfth yeare off Joachim yf sonne of Josias kinge of Iuda, in



**Jer. 3. 2** the ix. moneth when it was commaunded, that all the people of Jerusalem shulde fast before the LORDE, and they also that were come from the cities of Juda vnto Jerusalem.

**Jer. 25. d** Then red Baruch the wordes of Jeremy out of the boke within the house of the LORDE, out of y<sup>e</sup> treasury of Gamarias the sonne off Saphan the scribe, which is besyde the hyer losse off the new dore of the LORDES house: that all y<sup>e</sup> people might heare. Now whē Micheas the sonne off Gamarias the sonne of Saphan had herde all the wordes of the LORDE out of y<sup>e</sup> boke, he wēte downe to the kynges palace in to y<sup>e</sup> scribes chābre for there all y<sup>e</sup> prynces were set: Elisama the scribe, Dalias the sonne of Semei, Elnathā the sonne off Achbor, Gamaria the sonne of Saphan, Sedechias the sonne of Zananias, with all the prynces. And Micheas tolde them all the wordes, y<sup>e</sup> he herde Baruch rede out of the boke before the people.

Then all the prynces sent Jehudi y<sup>e</sup> sonne of Nathamias the sonne of Salamia the sonne of Chusi, vnto Baruch, sayenge: Take in thine honde the boke, wherout thou hast red before all the people, and come. So Baruch the sonne of Nerias toke y<sup>e</sup> boke in his honde, and came vnto them. And they sayde vnto him: Sit downe, and rede the boke, y<sup>e</sup> we may heare also. So Baruch red, y<sup>e</sup> they might heare. Now when they had herde all the wordes, they were abashed one vpon another, and sayde vnto Baruch: We wil certifie the kyng of all these wordes. And they examined Baruch, sayenge: Tell vs, how dost thou wyte all these wordes out off his mouth? Then Baruch answered them: He spake all these wordes vnto me with his mouth, and I alone was with him, and wrote them in the boke.

Then sayde the prynces vnto Baruch: Go thy waye, and hyde the with Jeremy, so that no man knowe where ye be. And they went in to the kyng to the courte. But they kepte the boke in the chābre off Elisama the scribe, ad tolde the kyng all the wordes, that he might heare. So the kyng sent Jehudi to fetch him y<sup>e</sup> boke, which he brought out off Elisama y<sup>e</sup> scribes chābre. And Jehudi red it, that the kyng and all the prynces, which were aboute him, might heare. Now the kyng sat in the wynter house, for it was in the ix. Moneth, and there was a good fyre before him. And whē Jehudi had red thre or foure leaues therof, he cut the boke in peces with a peme knyfe, and cast it in

to the fyre vpon the herth, vntill the boke was all brente in the fyre vpon the herth.

Net no man was abashed therof, or reme his clothes: nether the kyng himselfe, ner his seruantes, though they herde all these wordes. Neuertheles Elnathan, Dalias ad Gamarias, besoughte the kyng, that he wolde not burne the boke: notwithstandinge y<sup>e</sup> kyng wolde not heare them, but commaunded Jeramyhel the sonne off Amalech, Sarias the sonne of Esriel and Selamia y<sup>e</sup> sonne of Abdiel, to laye bondes vpon Baruch the scribe, and vpon Jeremy the prophet: but the LORDE kepte them out of sight. After now that the kyng had brente the boke, ad y<sup>e</sup> sermons which Baruch wrote at y<sup>e</sup> mouth off Jeremy: The worde of the LORDE came vnto Jeremy sayenge: Take another boke, and write in it all the forsayde sermons, that were writen in the first boke, which Joachim the kyng off Juda hath biente.

And tell Joachim the kyng off Juda, Thus saith the LORDE: thou hast biente y<sup>e</sup> boke, and thoughtest within thy self: Why hast thou writen therein, that the kyng off Babilon shal come, z make this lode wast: so that he shal make both people and catel to be out of it? Therfore thus the LORDE saith, of Joachim the kyng off Juda: There shal none of his generacion sit vpon the trone of David. His dced corse shal be cast out, that the heat off the daye, and the frost off the night maye come vpon him: And I will vyset the wickednes of him, of his sede, and of his seruantes. Moreover all the well that I haue promised the (though they herde me not) will I bunge vpon them, vpon y<sup>e</sup> inhabitants of Jerusalem, and vpon all Juda. Then toke Jeremy another boke, and gaue it Baruch the scribe the sonne of Nerias, which wrote therein out of the mouth off Jeremy: all the sermons that were in the first boke, which Joachim the kyng off Juda dyd burne. And there were added vnto them many mo sermons, then before.

The XXXVII. Chapter.

**S**edechias y<sup>e</sup> sonne of Josias (which was made kyng thorow Nabuchodonosor kyng of Babilon) reigned in the londe of Juda, in the steade off Joachias the sonne of Joachim. But nether he, ner his seruantes, ner the people in the lode wolde obeye the wordes of y<sup>e</sup> LORDE, which he spake by the prophet Jeremy. Neuertheles Sedechias the kyng sent Juchal the sonne of Selamia and Sophonias the sonne of Maasia the prest to the prophet Jeremy, se

nyge: O praye thou vnto the LORDE oure God for vs. Now Jeremy walked sie amon gethe people at that tyme, and was not put in prision as yet. Pharaos hooste also was come out of Egipte: which when the Caldees that beseged Jerusalem, perceaued, they departed from thence.

Then came the worde of the LORDE vnto Jeremy the prophet, sayenge: Thus saith y<sup>e</sup> LORDE God of Israel, This answere shal ye geue to the kyng of Juda, that sent you vnto me for counsell: Beholde, Pharaos hooste which is come forth to helpe you, shal returne to Egipte in to his owne londe: But the Caldees shal come agayne, z fight agaynst this cite, wyne it, and set fyre vpon it. For thus saith the LORDE: disceane not y<sup>e</sup> owne myndes, thynke ynge on this maner: Tush, the Caldees go now their waye frem vs: No, they shal not go their waye. For though ye had slayne the whole hooste off the Caldees, that besege you, and enery one of the slayne laye in his tent, yet shulde they stonde vp, and set fyre vpon this cite. Now whē the hooste of the Caldees was broke vp from Jerusalem for feare of the Egiptians armye, Jeremy went out of Jerusalem toward the lode of Ben Jamin, to do certayne busynesse there amon y<sup>e</sup> people. And whē he came vnder Ben Jamins porte, there was a porter called Jerias the sonne of Selamia y<sup>e</sup> sonne of Zananias, which fell vpon him z toke him, sayenge: y<sup>e</sup> mynde is to rume to the Caldees. Then sayde Jeremy: It is not so, I go not to the Caldees. Neuertheles Jerias wolde not beleue him, but brought Jeremy boūde before the prynces. Wherfore the prynces were angrie with Jeremy, causinge him to be beaten, z to be layed in prision in the house of Jonathas the scribe. For he was the ruler of the prision. Thus was Jeremy put in to the dongeon z prision, and so laye there a longe tyme. Then Sedechias the kyng sent for him, z called him, z axed him quietly in his owne house, sayenge: thinkest thou this busynes (that now is in honde) cometh off the LORDE? Jeremy answered: yee y<sup>e</sup> it doth: z thou (sayde he) shalt be deliuered in to the kyng of Babilons power.

Moreover, Jeremy sayde vnto kyng Sedechias: What haue I offended agaynst y<sup>e</sup>, agaynst thy seruantes, or agaynst this people, that ye haue caused me be put in prision? Where are youre prophetes, which haue prophesied vnto you and sayde, that y<sup>e</sup> kyng of Babilon shulde not come agaynst you z this lode? And therfore heare now, o my lord the

kyng: let my prayer be accepte before the, z sende me nomore in to y<sup>e</sup> house of Jonathas the scribe, that I dye not there. Then Sedechias the kyng commaunded to put Jeremy in the fore entrie off the prision, and daily to the geuen him a cake of bried, and els no dighte meate, vntill all the bried in the cite was eaten vp. Thus Jeremy remayned in y<sup>e</sup> fore entrie off the prision.

The XXXVIII. Chapter.

**S**aphatias the sonne off Mathā, Gedolias the sonne of Pashur, Juchal the sonne of Selamia, z Pashur the sonne of Malchias perceaued the wordes, y<sup>e</sup> Jeremy had spokē vnto all the people, namely on this maner: Thus saith the LORDE: Who so remayneth in this cite, shal perish, ether with the swearde, with hunger or with pestilence: But who so falleth vnto the Caldees, shal escape, wyngynge his soule for a pray, z shal lyue. For thus saith the LORDE: This cite (no doute) must be deliuered in to y<sup>e</sup> power of the kyng of Babilon, z he also shal wyne it. The sayde the prynces vnto y<sup>e</sup> kyng: Syr, roe besech you let this man be put to death, for thus he discourageth the hōdes of the souldyers y<sup>e</sup> be in this cite, z the hōdes of all the people, whē he speaketh soch wordes vnto the. This mā verely labourereth not for peace of y<sup>e</sup> people, but mischefe. Sedechias the kyng answered and sayde: lo, he is in y<sup>e</sup> hōdes, for y<sup>e</sup> kyng maye denye you nothinge. Then toke they Jeremy, and cast him in to the dongeon off Malchias the sonne off Amalech, that dwelt in the fore entrie off the prision. And they let downe Jeremy w<sup>th</sup> ceares in to a dongeon, where there was no water, but myre. So Jeremy stak fast in the myre. Now when Abdemelech the Moorian beyng a chamberlayne in the kynges courte, vnderstode, that they had cast Jeremy in to the dongeon: he went out off the kynges house, and spake to the kyng (which the sat vnder the porte off Ben Jamin) these wordes: My lord the kyng, where as these men medle with Jeremy the prophet, they do him wronge: Namely, in that they haue put him in prision, there to dye of hunger, for there is no more bried in the cite. The kyng commaunded Abdemelech the Moorian, and sayde: Take frem hēce xxx. men whom thou wilt, z drawe vp Jeremy the prophet out of the dongeon, before he dye. So Abdemelech toke the men w<sup>th</sup> him, z went to y<sup>e</sup> house of Amalech, z there vnder an almyer he gat older ragges z wome cloutes, z let the downe by a coarde, in to the dongeon to Jeremy.

**Jer. 21. b**  
**27. a**

**Jer. 31. a**

**B**



## The prophet Jeremy.

And Abdemelech the Moian sayde vnto the prophet Jeremy: O put these ragges and cloutes vnder thine arme holes, betwixte the and the coardes: ad Jeremy dyd so. So they drewe vp Jeremy with coardes and toke him out of the dongeon, and here mayned in the fore entrie of the prison. The Sedechias the kynge sent and caused Jeremy the prophet be called vnto him, in to the thirde entrie, that was by the house off the **LORDE**. And the kynge sayde vnto Jeremy: I wil are the somwhat, but hyde nothinge frome. The Jeremy answerde Sedechias: As I be playne vnto the, thou wilt cause me suffre death: yf I geue the counsell, thou wilt not folowe me. So the kynge swore an oath secretly vnto Jeremy, sayenge: As truly as the **LORDE** lyueth, that made vs these soules, I will not slaye the, ner geue the in to the hōdes of them, that seke after thy life.

Then sayde Jeremy vnto Sedechias: Thus saith y<sup>e</sup> **LORDE** off hoostes the God of Israel: As case be, that thou wilt go forth vnto the kynge off Babilons prynces, thou shalt saue thy life, and this cite shall not be brēt, yee both thou and thy housholde shall escape with youre lyues. But yff thou wilt not go forth to the kynge off Babilons prynces, then shalt this cite be deliuered in to the hondes of the Caldees which shall set fyre vpon it, and thou shalt not be able to escape them. And Sedechias sayde vnto Jeremy: I am afrayde for the Jewes, that are fled vnto the Caldees, lest I come in their hōdes, and so they to haue me in derision.

But Jeremy answerde: No, they shal not betraye the: O herken vnto the voyce off the **LORDE** (I beseeke y<sup>e</sup>) which I speake vnto the, so shalt thou be well, and saue thy life. But yf thou wilt not go forth, the **LORDE** hath tolde me this planely: Beholde, all the women that are left in the kynge of Judas house, shal go out to the kynge of Babilons prynces. For they thynke, yf thou art disceained: and that y<sup>e</sup> men in whom thou didest put thy trust, haue gotten the vnder, and set thy feet fast in the myre, and gone their waye from the. Therefore all thy wyues with their children shall fle vnto the Caldees, and thou shalt not escape their hondes, but shalt be y<sup>e</sup> kynge of Babilons prisoner, and this cite shall be brent. Then sayde Sedechias vnto Jeremy: loke y<sup>e</sup> no body knowe off these wordes, and thou shalt not dye. But yf the prynces perceane, that I haue talked with the, and come vnto the, sayenge: O speake, what sayde the kynge to the: hyde it not from vs, and

## The xxxix. Chap.

we wil not put the to death. Tell vs (we praye the) what sayde y<sup>e</sup> kynge to the. Set thou geue them this answer: I haue humbly besought the kynge, that he will let me lye no more in Jonathas house, that I dye not there: Then came all the princes vnto Jeremy, and axed him, And he tolde them, after the maner as the kynge bad him. Then they belid their peace, for they perceaued nothinge. So Jeremy abode still in the fore entrie off the prison, vntill the daye that Jerusalem was wonne.

### The xxxix. Chapter.

**N**ow when the cite off Jerusalem was taken (for in the ix. yeare of Sedechias kynge of Juda in the tenth Moneth, came Nabuchodonosor the kynge off Babilon and all his hooste, and beseged Jerusalem. And in the xi. yeare of Sedechias in the fourth Moneth y<sup>e</sup> ix. daye off y<sup>e</sup> Moneth, he brake into the cite). Then all the kynge of Babilons prynces came in, and sat the downe vnder the poire: Nergall, Sarez, Samgarnebo, Sarschim, Rabsaris, Nergal, Sarez, Rabmag, with all the other prynces of the kynge of Babilon. And when Sedechias the kynge of Juda with his sondyres sawe them, they fled, and departed out off the cite by night thorow the kynges garde, and thorow the poire that is betwene the two walles, and so they wente towarde the wilderness.

But the Caldees hooste folowed fast after them, and toke Sedechias in the felde of Jericho, and brought him prisoner to Nabuchodonosor the kynge off Babilon vnto Reblatha, that lieth in the londe off Hemath where he gaue iugment vpon him. So the kynge of Babilon caused the children of Sedechias and all the nobles off Juda be slayne, before his face at Reblatha. And made Sedechias eyes be put out, and bounde him with chaynes, and sent him to Babilon.

Morouer, the Caldees brēt vp the kynges palace, with y<sup>e</sup> other houses of the people, and brake downe the walles off Jerusalem. As for the remnaunt of the people that were in the cite, and soch as were come to helpe them (what so euer was left of the come for te Nabuzaradan the chiefe captayne caried them to Babilon. But Nabuzaradan the chiefe captayne let the rascall people (and those that had nothinge) dwell still in the lōde off Juda, and gaue them vynyardes and cornfeldes at the sametyme. Nabuchodonosor al so the kynge of Babilon gaue Nabuzaradan the chiefe captayne a charge, cōcernyng y<sup>e</sup>

## The prophet Jeremy.

remy, sayenge: take and cherish him, and make moch off him: se thou do him no harme, but intreate him after his owne desyre.

**S**o Nabuzaradan y<sup>e</sup> chiefe captayne, Nabuzaradan the chiefe chamberlayne, Nergalsarez the treasurer and all the kynge of Babilons lordes, sent for Jeremy, and caused him be set out off the fore entrie off the prison, and committed him vnto Godolias the sonne off Ahicam the sonne of Saphan: that he shulde carie him home, and so he dwelt amonge the people. Now whyle Jeremy laye yet bounde in the fore entrie off the prison, y<sup>e</sup> woide off the **LORDE** came vnto him sayenge: Go, and tell Abdemelech the Moian: Thus saith the **LORDE** off hoostes y<sup>e</sup> God off Israel: Beholde, the cruell and sharpe plage that I haue denyed for this cite, will I bringe vpon them, that thou shalt se it: but I wil deliuer the (sayeth the **LORDE**) and thou shalt not come in the hondes off thosemen, whom thou fearest. For doubtles I will saue the, so that thou shalt not perish with the swerde: but thy life shalbe saued, and that because thou hast put thy trust in me, saith the **LORDE**.

### The xl. Chap.

**T**his is the maner, how the **LORDE** intreated Jeremy, when Nabuzaradan the chiefe captayne had let him go free from Rama, whither as he had led him bounde, amonge all the prisoners, that were caried from Jerusalem and Juda vnto Babilon. The chiefe captayne called for Jeremy, and sayde vnto him: The **LORDE** thy God spake mightely before off the mysery vpon this place: Now the **LORDE** hath sent it, and persourmed it, as he had promised: For ye haue synned agaynst the **LORDE**, and haue not bene obedient vnto his voyce, therfore commeth this plage vpon you. Beholde, I loose the bondes from thy hōdes this daye: yf thou wilt now go with me vnto Babilon, vpon the: For I will se to the, and prouyde for the: But yf thou wilt not go with me to Babilon, then remayne here. Beholde, all the londe is at thy will: loke where thou thinkest conueniēt and good for the to abyde, the dwell. If thou canst not be content to dwell alone, then remayne w<sup>th</sup> Godolias the sonne off Ahicam the sonne of Saphan, whom the kynge of Babilon hath made gouernoure out y<sup>e</sup> cities of Juda, and dwell w<sup>th</sup> him amonge the people, or remayne, where so euer it please thy. So the chiefe captayne gaue him his expenses w<sup>th</sup> a rewarde, and let him go. Then wente Jeremy vnto Godolias y<sup>e</sup> sonne of Ahicam to Masphat, and dwelt there w<sup>th</sup> him amonge

## The xl. Chap. Fo. xli.

gethe people that were left in the londe.

**N**ow when y<sup>e</sup> captaynes of the hooste of Juda (which w<sup>th</sup> their felowes were scatred abroad on euery syde in y<sup>e</sup> lōde) vnderstode, y<sup>e</sup> the kynge of Babilon had made Godolias y<sup>e</sup> sonne of Ahicam gouernoure in the lōde, and y<sup>e</sup> man, wife and childe, yee and the poore men in the londe (y<sup>e</sup> were not led captiue to Babilon) shulde be vnder his Jurisdiction: They came to Godolias vnto Masphat: Namely, Ismael the sonne of Nathaniass, Johana and Jonathan the sonnes of Carea, Sareas the sonne of Tanhomech, the sonnes of Ophus and Tophetite, Jesamias y<sup>e</sup> sonne of Machari, w<sup>th</sup> their cōpanyons. And Godolias the sonne of Ahicam the sonne off Saphan, swore vnto the and their felowes on this maner: Be not afrayed to serue the Caldees, dwell in the lōde, and do the kynge of Babilon seruyce, so shal ye prospere. Beholde, I dwell at Masphat to be an officer in the Caldees behalfe, and to satisfie soch as come to vs. Therfore gather you wyne, come and oyle, and kepe them in youre ware houses, and dwell in youre cities, that ye haue in keepinge.

See all the Jewes also y<sup>e</sup> dwelt in Moab vnder y<sup>e</sup> Ammonites, in Idumea and in all y<sup>e</sup> countrees, wher they herde, y<sup>e</sup> the kynge of Babilon had made Godolias the sonne of Ahicam the sonne of Saphan, gouernoure vpon the y<sup>e</sup> were left in Juda: All the Jewes (I saye) returned out off all places where they were fled vnto: and came in to the lōde of Juda to Godolias vnto Masphat, and gathered wyne and other stutes, and that very moch.

Morouer Johanna the sonne of Carea and all y<sup>e</sup> captaynes of y<sup>e</sup> hooste, y<sup>e</sup> were scatred on euery syde in the londe, came to Godolias in Masphat, and sayde vnto him: Knowest thou not y<sup>e</sup> Baalis kynge of y<sup>e</sup> Ammonites hath sent Ismael y<sup>e</sup> sonne of Nathaniass, to slaye the? But Godolias y<sup>e</sup> sonne of Ahicam beleued the not. The sayde Johana the sonne of Carea vnto Godolias in Masphat these wordes secretly: Let me go (I praye the) and I will slaye Ismael the sonne of Nathaniass, so y<sup>e</sup> no body shal knowe it. Wherfore will he kill the, y<sup>e</sup> all the Jewes which resorte vnto the, might be scatred, and the remnaunt in Juda perish: The sayde Godolias the sonne of Ahicam to Johanna the sonne of Carea: Thou shalt not do it, for they are but lies, that men saye of Ismael.

### The xli. Chap.

**I**n the seventh Moneth it happened, y<sup>e</sup> Ismael the sonne of Nathaniass y<sup>e</sup> sonne of Elisama (one of y<sup>e</sup> kynges bloude) came w<sup>th</sup> the that were greatest



aboute the kyng, & ten men that were sworne with him: vnto Godolias the sonne off Abicam to Masphat, and eate there together. And Ismael y sonne of Nathanas w<sup>t</sup> those ten men that were sworne to him, starte vp, and smote Godolias the sonne of Abicam the sonne of Saphan w<sup>t</sup> the swearde, & slewe hym, whom the kyng off Babilon had made gouernoure off the londe. Ismael also slewe all the Jewes that were with Godolias at Masphat, and all the Caldees that he founde there waitynge vpon him.

The nexte daye after that he had slayne Godolias (the matter was yet vntowne) there came certayne men from Sichem, fro Silo and Samaria, to the nombre off lxxx. which had shauen their beerdes, rent their clothes, & were all heuye, bringinge meat offringes and incense in their hondes, to offere it in the house off the LORDE. And Ismael the sonne of Nathanas went forth off Masphat wepinge, to meete them. Now whē he met them, he sayde: Go youre waye to Godolias the sonne of Abicam. And when they came in the myddest off the cite, Ismael the sonne off Nathanas (with them that were sworne vnto him) slewe them, euē at the myddest off the pyt. Amonge these lxxx. mē there were ten, y sayde vnto Ismael: Oh slaye vs not, for we haue yet a greate treasure in the felde, off wheate, barley, oyle and hony. So he spared thē, and slewe them not with their brethren. Now the pyt wherin Ismael dyd cast the deed bodies off the mē (whom he slewe because off Godolias) had kynged. <sup>2. Re. 15.</sup> As caused to be made, for feare off Baasā the kyng off Israel, and the same pit dyd Ismael fyll with slayne men. As for the remnant off thē people, the kynges daughters and all the people that were yet left at Masphat, vpon whom Nabusaradan the chiefe Captayne had made Godolias the sonne off Abicam gouernoure: Ismael the sonne off Nathanas caried them awaye presoners towarde the Ammonites. But when Johanna the sonne off Carea and all they which had bene captaynes ouer the kynges hooste with him, herde off all the wickednes that Ismael the sonne off Nathanas had done: they toke their companyons, and wente out for to fight with Ismael the sōne off Nathanas, and founde him by the waters off Rabim in Gabaon. Now when all the people, whom Ismael led captiue, sawe Johanna y sonne off Carea and all the other captaynes off the hooste, they were glad. So all the people that Ismael had caried awaye fro Mas-

phat, were brought agayne.

And whē they returned, they came to Johanna the sonne off Carea. But Ismael the sonne off Nathanas fled from Johanna w<sup>t</sup> eight off his sworne companyons, & went to the Ammonites. Then Johanna the sonne off Carea and all the captaynes off the hooste that were w<sup>t</sup> him, toke the remnant off the people, whom Ismael the sonne off Nathanas had led awaye (When he had slayne Godolias the sonne off Abicā) whom they also had rescued from hym: fightinge men, women & children, and gelded men, whom they brought agayne from Gabaon: and wente from thence, and sat them downe at Beth Chimham, which lieth besyde Bethleē, that they might go in to Egipte for feare off the Caldees: off whom they were afrayed, because that Ismael the sonne off Nathanas had slayne Godolias Abicams sonne, whom the kyng off Babilon had made gouernoure in the londe.

The XLII. Chapter.

**S**o all the rulers, and Johanna the sonne off Carea, Jesanias the sonne off Osias came with all the people fro the leest vnto the most, & sayde vnto Jeremij the prophet: O heare oure petitiō, that thou mayest praye for vs vnto the LORDE y God, and for the remnant, wherof there be very few left off many, as thou seist vs: that the LORDE thy God maye shewe vs a waye to go in, & tell vs, what we shulde do. Then Jeremij the prophete sayde vnto them: I haue herde you. Beholde, I will praye vnto your LORDE, as ye haue requyred me: and lette what answer the LORDE geueth you, I shall certifie you theroff, and kepe nothinge backe fro you. And they sayde vnto Jeremij: The LORDE off treuth & faithfulness be our recorde, that we wil do all, that the LORDE thy God commaundeth vs, whether it be good or euell. We will hearken vnto the voyce off oure LORDE God, to whom we sende thee: that we maye prospere, when we haue folowed the voyce off the LORDE oure God.

And after ten dayes came the worde off the LORDE vnto Jeremij. Then called he Johanna the sonne off Carea, and all the captaynes off the people that were with him: & all the people from the leest to the most, & sayde vnto them: Thus saith the LORDE God off Israel vnto whom ye sent me, to saye forth youre prayers before him: If ye wil dwell in this londe, I shall burye you, & not breake you downe: I shall plante you, & not rote you out: for I am pacified, as ye

nyng the trouble that I haue done to you. Feare not the kyng off Babilon, off whom ye stonde in awe: O be not afrayed off him, saith the LORDE: for I will be with you, to helpe you, and deliuer you from his honde. I will pardon you, I wil haue mercy vpon you, and bryng you agayne in to youre owne londe.

Nevertheless, yf ye purpose not to dwell in this londe, ner to folowe the voyce off the LORDE your God: but will saye thus: we will not dwell here, but go in to Egipte: where we shall nether se warre, heare the noyse off batell, ner suffre hunger, there will we dwell. Wherfore heare now the worde off the LORDE, o ye remnant off Juda. Thus saith the LORDE of hostes the God off Israel: If ye be whole purposed to go in to Egipte, ad to be there as strangers: the swearde that ye feare, shall ouertake you in Egipte: and the hunger wheroff ye be here afrayed, shall hange vpon you in to Egipte, and there ye shall dye. For all they, that off set purpose vnder take to go in to Egipte, thereto ease them selues off their mysery, shall perish with the swearde, with hunger and pestilence: not one off them shall remayne, there shal none escape the plague, that I wil bryng vpon them.

For thus saith the LORDE off hostes the God off Israel: like as my wraich and indignacion is come vpon the inhabitours off Ierusalem, so shall my displeasure go forth vpon you also, yf ye go in to Egipte: For there ye shal be reuyled, abhoired, brought to shame and confucion: and as for this place, ye shall neuer se it more. The LORDE forbiddeth you (o ye remnant off Juda) that ye shall not go in to Egipte. And forget not that I haue warned you earnestly this daye els shal ye begyle youre selues. For ye sent me vnto the LORDE your God, and sayde: O praye thou the LORDE oure God for vs: and lette what answer the LORDE oure God geueth the, that bringe vs agayne, ad we shall do thereafter. Now haue I shewed, and declared vnto you the voyce off the LORDE your God, for the which cause he hath sent me to you. If ye will not folowe it, be sure, yf ye shall perishe with the swearde, with hunger & pestilence: euē in the same place, where youre lust was to go, and dwell.

The XLIII. Chapter.

**N**ow when Jeremij had ended all y wordes off y LORDE God vnto y people, (for their sakes to whom God

had sent him) Asarias the sonne off Osias, & Johanna y sonne off Carea, with all the proude personnes, sayde vnto Jeremij: Thou lyeist, the LORDE oure God hath not sent y to speake vnto vs, that we shulde not go in to Egipte, and dwell there: But Baruch the sonne off Nerias prouoketh the agaynst vs, that he might bryng vs in to the captivitye off the Caldees: that they might slaye vs, and carie vs awaye presoners vnto Babilon.

So Johanna the sonne off Carea, and all the captaynes off the hooste, and all the people folowed not the commaundement off the LORDE: Namely, to dwell in the londe off Juda: But Johanna the sonne off Carea & all the captaynes off the hooste, caried awaye all the remnant in Juda, that were come together agayne from the Zeythen (amonge whom they had bene scattered) to dwell in the londe off Juda: Men, women, childre, the kynges daughters: all those that Nabusaradan the chiefe captayne had left with Godolias the sonne off Abicam. They caried awaye also the prophet Jeremij, Baruch the sonne off Nerias, and so came in to Egipte: for they were not obedient vnto the commaundement off God. Thus came they to Taphnis.

And in Taphnis the worde off the LORDE happened vnto Jeremij, sayenge: Take greate stones in thine hōde, and hyde them in the brick wall, vnder the dore off Pharaos house in Taphnis, that all the men off Juda maye se, and saye vnto them: Thus saith the LORDE off hostes the God off Israel: Beholde, I will sende and call for Nabuchodonosor the kyng off Babilon my seruant, and will set his seate vpon these stones that I haue hyd, and he shall spiede his tente ouer them.

And when he cometh, he shal smyte the lōde off Egipte with slaughter, with prisonment and with the swearde. He shall set fyre vpon the temples off the Egiptians goddes, and burne them vp, & take them selues presoners. Moreover he shall araye himselfe w<sup>t</sup> the lōde off Egipte, like as a shepherde putteth on his core, and shall departe his waye from thence in peace. The pilers also off the temple off the Sonne that is in Egipte, shal he breake in peces, and burne the temples off the Egiptians goddes.

The LXIII. Chapter.

**T**his is the wordy was shewed to Jeremij concerninge all y Jewes, which dwelt in Egipte: at Magdal, at Taphnis.



## The prophet Jeremy.

## The xliii. Chap.

phus, at Memphis, & in the lande of pat-  
res. Thus saith the LORD of hostes the  
God of Israel: Ye haue sene all y<sup>e</sup> misery, y<sup>e</sup>  
I haue brought vpon Jerusalem, and vpon  
all the cities of Juda: so that this daye they  
are desolate, and no man dwelling therein: &  
y<sup>e</sup> because of the greates blasphemies, which  
they committed, to prouoke me vnto anger:  
In that they wente backe to do sacrifice ad  
worshipe vnto straunge goddes: whom ne-  
ther they, ner ye, ner yo<sup>r</sup> fathers haue know-  
ne. How be it, I sent vnto them my seruantes  
all the prophetes: I rose vp early, I sent vn-  
to them, and gaue them warninge: O do no  
such abhominable thinges, & thinges that I  
hate. But they wolde not folowe ner herke,  
to turne from their wickednes, and to do no  
more sacrifice vnto straunge goddes.

Wherefore my indignacion & wrath was  
kindled, and it brente vnto the cities of Juda,  
the feldes with the fire of Jerusalem: so  
that they were made waste and desolate, as  
it is come to passe this daye. Now therfore  
thus saith the LORD of hostes the God  
of Israel: How happeneth it, that ye do so  
greates euell vnto youre owne soules, thus to  
destroye the men and women, childre and ba-  
bes of Juda: so that none of you is left, be-  
cause ye prouoke me vnto wrath with the  
workes of youre owne hondes: wher ye offre  
vnto straunge goddes in the lande off Egip-  
te, where as ye be gone to dwell: That ye  
might utterly perishe, and that ye might be  
reuyled and shamfully intreated of all na-  
tions. Or haue ye now forgotten the wicked-  
nes off yo<sup>r</sup> forefathers, the wickednes off y<sup>e</sup>  
kynge of Juda and their wyues, y<sup>e</sup> wicked-  
nes that ye youre selues ad youre wyues ha-  
ue done in the lande off Juda, in the cite and  
in the lande off Jerusalem?

Yet are ye not sorry this daye, ye feare not,  
neither walke ye in my lawe and in my com-  
maundementes, that I haue geue vnto you  
and youre forefathers.

Therefore thus saith the LORD of ho-  
stes the God off Israel: I am stedfastly ad-  
vysed and determed, to punyssh you, and to  
rote out all Juda. As for the remnant off  
Juda that purposly wente in to Egip-  
te, the re to ease them off their misery: I will take  
them, and they shall all be destroyed. In y<sup>e</sup>  
lande off Egip-  
te shall they perishe, beyng  
consumed with the swerde and with hon-  
ger. For from y<sup>e</sup> leest vnto y<sup>e</sup> most, they shall  
perishe with the swerde and with hunger.  
Moreover they shall be reuyled, abhored, sha-  
med, and confounded. For I will viset them

that dwell in Egip-  
te, as I haue visited Je-  
rusalem: with the swerde, with hunger and  
with pestilence: So that none off the rem-  
nant off Juda, which are gone to dwell in  
Egip-  
te, shall be left to come agayne in to y<sup>e</sup>  
lande off Juda: all though they thynke to  
come thither agayne, and to dwell there. For  
none shall come agayne, but such as are fled  
awaye.

Then all the men which knewe that their  
wyues had offred vnto straunge goddes, &  
a greates sorte off wyues that stode there, yee  
and all the people that dwelt there in Egip-  
te in the cite of Patures, answered Jeremy, &  
sayde: As for the wordes that thou hast spo-  
ken vnto vs in the name of the LORD, we  
will in no wyse heare them: but what so ever  
geeth out of oure owne mouth, that wil we  
do: We will do sacrifice, and offre oblacions  
vnto the Quene off heauen: like as we and  
yo<sup>r</sup> forefathers, oure kynge and oure heade  
haue done in the cities off Juda, and in the  
streets and feldes of Jerusalem. For then  
had we plenteousnesse off vytales, then we  
were in prosperite, and no myffortune ca-  
me vpon vs.

But sens we left of, to offre, and to do sa-  
cifice vnto the Quene off heauen, we haue  
had scarcenes of all thinges, and perishe w<sup>th</sup>  
the swerde and hunger. Last of all, when  
we womē did sacrifice and offred vnto the  
Quene off heauen, did we make her cakes ad  
peure vnto her drinke offerings, to do her sa-  
uour without oure husbandes wylls?

Then sayde Jeremy vnto all the people,  
to the men, to the women and to all the fol-  
ke, which had geuen him that answer: Dyd  
not the LORD remembre the sacrifices that  
ye, yo<sup>r</sup> forefathers, youre kiges & rulers (w<sup>ch</sup>  
all the people) haue offred in the cities off Ju-  
da, in the streets and lande off Jerusalem?  
and hath he not considered this in his myn-  
de? In so moch, that the LORD might  
no longer suffre the wickednes off youre  
inventions, and the abhominable thinges  
which ye dyd: Is not youre lande desolate &  
voyde, yee and abhored, so that no man dwel-  
leth therein any more, as it is come to passe  
this daye?

Dyd not all this happen vnto you, because  
ye made such sacrifice, and synned agaynst  
the LORD? Ye haue not folowed his voy-  
ce, to walke in his lawe, in his ordinaunces  
and statutes.

See this is the cause, that all myffor-  
tune happened vnto you, as it is come to passe  
this daye.

## The prophet Jeremy.

## The xlii. Chap. & xliii.

Moreover, Jeremy spake vnto all the peo-  
ple and to all the women: Heare the worde  
off the LORD all Juda, ye that be in the  
lande off Egip-  
te: Thus saith the LORD  
off hostes the God off Israel: Ye and you  
re wyues haue spoken with youre owne mo-  
uth, the thinge that ye haue fulfilled in de-  
de.

Yet thus haue ye sayde: We will not fay-  
le, but do the thinge that pleaseth vs: we  
wil do sacrifice and poure out drynt off rin-  
ges to the Quene off heauen. Purposly ha-  
ue ye set vp youre owne good meanynges, &  
hastely haue ye fulfilled youre owne inten-  
te. And therfore, heare the worde of the LORD  
all Juda, ye that dwell in the lande off  
Egip-  
te.

Beholde, I haue sworne by my greates na-  
me (saith the LORD) that my name shall not  
berehearsed thoro we ny mans mouth of Ju-  
da, in all the lande off Egip-  
te: to saye: The  
LORD God lyueth, for I wil watch, to pla-  
ge them, and not for their wealth. And all  
the men off Juda that be in the lande off Egip-  
te, shall perishe with the swerde and with ho-  
ger, vntill they be utterly destroyed.

Nevertheless, those that fled awaye for y<sup>e</sup>  
swerde, shall come agayne in to the lande off  
Juda (but there shall be very fewe of them)  
And all the remnant off Juda, that are  
gone in to Egip-  
te, there to dwell, shall knowe,  
whose wordes shall be founde true: theirs  
or myne. Take this for a token, that I wil vi-  
set you in this place (saith the LORD) and  
that ye maye knowe, how that I (without  
doute) wil perfourne my purpose vpon you,  
(to punyssh you. Beholde (saith the LORD)  
I wil deliuer Pharaos Ophraim kynge off  
Egip-  
te in to the hondes of his enemies, y<sup>e</sup> se-  
te after his life: euen as I gaue Sedechias  
the kynge off Juda in to the hondes of Na-  
buchodonosor kige off Babilo, which sought  
after his life.

### The XLV. Chapter.

These are the wordes off Jeremy the  
prophet spake vnto Baruch the son-  
ne of Nerias, after that he had writ-  
ten these Sermons into a booke at the mouth  
off Jeremy. In the fourth yeare off Joachim  
the sonne off Josias kynge off Juda.

Thus saith the LORD God off Israel  
vnto the O Baruch: In so moch as thou  
thoughtest thus (when thou wast writinge)  
Wo is me, the LORD hath geuen me payne  
for my trouble: I haue weered my self w<sup>th</sup>  
sighinge, and shall I synde no rest: Therfo-

retell him (O Jeremy) y<sup>e</sup> the LORD saith  
thus: Beholde, The thige that I haue buyl-  
ded, wil I breake downe agayne, and rote  
out the thinge, that I haue planted, yee this  
whole lande. And sekest thou yet promoci-  
on? Loken for it, and desyre it not. For I will  
bringe a miserable plage vps all flesch, saith  
the LORD. But thy life will I geue the for  
a pray, where so ever thou goest.

### The XLVI. Chapter.

These are the wordes off the LORD  
to the prophet Jeremy, which he  
spake vnto the Gentiles. These wor-  
des folowinge preached he to the Egipcians  
concernyng the hoost off Pharaos Necho  
kynge off Egip-  
te, when he was in Charca-  
mis besyde the water off Euphrates: what  
tyme as Nabuchodonosor the kynge off Ba-  
bilon slewe him, In the fourth yeare off Je-  
achim the sonne off Josias kynge off Ju-  
da.

Ye make redy buckler and shyld, ye go  
forth to fight: See harnessse youre horses, &  
set youre selues vpon them: Ye set youre sa-  
lletes fast on, ye bringe forth speares, ye scou-  
re youre swerdes, & put on youre brest pla-  
tes.

But alas, how happeneth it, that I se  
you so afrayed: why shriek ye backe: where  
fore are youre worthies slayne? Yet they run-  
ne so fast awaye, that none off them loketh  
behynde him. Fearfulnesse is fallen vpon  
euerychone off them, saith the LORD.  
The lightest off fote shall not fle awaye,  
and the worthies shall not escape.

Towarde the north by the water off Eu-  
phrates they shall stumbe and fall. But  
what is he this, that swelleth vp, as it we-  
re a floude, roaringe & raginge like the strea-  
mes off water: It is Egip-  
te that ryseth vp  
like the floude, and casteth out the waters  
with so greates noyse.

For they saye: We will go vp, and will co-  
uer the earth: we wil destroye y<sup>e</sup> cities, with  
them that dwell therein. Get you to house bac-  
ke, roll forth y<sup>e</sup> Charettes, come forth ye wor-  
thies: ye Moians, ye Libeans with youre  
bucklers, ye Libeans with youre bowes: So  
shall this daye be vnto the LORD God off  
hostes, a daye off vengeance, that he maye  
avenge him off his enemies. The swerde shall  
denoure, it shall be satisfied and bated in the-  
ir bloude: For the LORD God off hostes  
shall haue a slayne offeringe towarde the  
North, by the water off Euphrates. Go vp  
(O Galaad) & bringe triacle vnto the dought-  
er off Egip-  
te.



But in payne shalt thou go to surgery, for thy wounde shall not be stopped. The heithen shall heare off thy shame, and the londe shall be full of thy confucion: for one stronge man shall stumbe vpon another, how then shulde they not fall both together?

**C** These are the wordes that the LORDE spake to the prophet Jeremij, concerninge y<sup>e</sup> hoost of Nabuchodonosor the kynge of Babylon, which was to destroye the londe off Egypte: Preach out thorow the londe of Egypte, and cause it be proclaimed at Migdal, Memphis and Taphnis, and saye: Stonde still, make the redie, for the swearde shall consume the rounde aboute.

How happeneth it that thy mightie workes are fallen? why stodeth they not fast? Euen because the LORDE thrust them downe. The slaughter was greates, for one fell euer still vpon another. One cried vpon another: Vp, let vs go agayne to oure owne people, and to oure owne naturall countre, from the swearde of oure enemye.

**C** Crie euen there: O Pharaos kynge of Egypte, the tyme will bringe sedicion. As truly as I lyue (saith the kynge, whose name is the LORDE of hoostes) it shall come as y<sup>e</sup> mount of Thabor, and as Libanus yf it stoode in the see. O thou doughter of Egypte, make redy thy geer to flyt. For Memphis shall be voyde and desolate, so that noma shall dwell therein. The londe of Egypte is like a goodly fayre calfe, but one shall come out of the north to dryue her forwarde. Hir wagi-ed souldyers that be with her, are like fat calves.

They also shall fle away together, and not abyde: for the daye off their slaughter and the tyme of their visitacion shall come vpon them.

The crie off their enemies shall make a noyse, as the blast of a trompet. For they shall entre in with their hooste, and come wares, as it were hewers downe of wood. And they shall cut downe hir wood (saith the LORDE) with out eny discrecion. For they shall be mo in nobie then the greshoppers, so that no man shall be able to tell the. The doughter of Egypte shall be confounded, when she shall be deliuered in to the hondes off the people off the north.

**E** Moreover thus saith the LORDE of hoostes the God of Israel: Beholde I will vyset that restless people off Alexandria, Pharaos and Egypte, yee both their goddes and their kynges: euen Pharaos, and all them y<sup>e</sup>

litten vnto him. Yee I will deliuer them in to the hondes off those, that sette after their lyues: Namely, in to the power off Nabuchodonosor the kynge off Babylon, and in to the power off his seruantes. And after all these thinges, it shall be inhabited as afore tyme, saith the LORDE.

But be not thou afrayed (o my seruant Jacob) feare not thou, o Israel. For lo, I wil helpe the from farre, and thy sede from the londe of thy captiuite. Jacob also shall come agayne, and be in rest: he shall be rich, and no man shall do him harme. Fearethou not (o Jacob my seruant) saith the LORDE, for I am with the: and will destroye all nacions, amonge whom I haue scatred the. Neuertheles I will not consume the, but chasten the and correcte the: yee and that with discrecion: nether wil I spare the, as one that were faultlesse.

The XLVII. Chapter.

**T**hese are the wordes, that the LORDE spake vnto Jeremij the prophet agaynst the Phylistines, before that Pharaos smote the cite off Gaza. Thus saith the LORDE: Beholde, there shall waters arise out off the north: and shall growe to a greates floude, runnyng euer and couerynge the londe, the cities and them that dwell therein.

And the men shall crie, and all they that dwell in the londe, shall mourne at the noyse and stampynge off their stronge barbed horses, at the shakynge off their charrettes, and at the remblinge off the wheles. The fathers shall not loke to their children, so feable and weery shall their hondes be: at the same tyme, when he shall be there, to destroye the whole londe off the phylistines. He shall make waist both Tirus, Sidon and all other that are sworne vnto them.

For the LORDE will destroye all Palestina, and the other Iles, that be denyed fro the countre. Baldnesse is come vpon Gaza, Ascalon with hir other valleys shall kepe hir peace.

How longe wilt thou slaye, O thou swearde off the LORDE? Turne agayne in to y<sup>e</sup> sheeth, reste, and leaue off. But how can it cease, when the LORDE himself hath gyven it a charge agaynst Ascalon, and raysed it vp agaynst the cities off the see coast?

The XLVIII. Chapter.

**T**hus saith y<sup>e</sup> LORDE off hoostes y<sup>e</sup> God of Israel agaynst Moab: Wo be to y<sup>e</sup> cite off Nebo, for it shall be layed

waist, brought to confucion and taken. Yee y<sup>e</sup> stronge cite off Cariatharim shall be brought to shame, and afrayed: Moab shall nomore be had in honoure: Wicked counsell shall be taken vpon Hesbon. Come (shall they saye) let vs rote them out, that they maye be nomore amonge the nombre of the Gentiles, yet that they maye nomore be thought vpon: Thus the swearde shall persecute y<sup>e</sup>. A voyce shall crie from Horonaim: With greates waistinge and destruction, is Moab made desolate.

And this cite shall be herde in all hir cities. As the goinge vp vnto Luhith there shall arise a lamentacion: and dyene towarde Horonaim, there shall be herde a cruell and a deedly crie: Get you awaye, saue youre lyues & be like vnto the heeth in y<sup>e</sup> wilderness.

For, because thou hast trusted in thy stronge holdes and treasure, thou shalt be taken. Chamos with his prestes and prynces shall go awaye in to captiuite.

**B** The destroyer shall come vpon all cities, none shall escape. The valleys shall be destroyed, and the feldees shall be layed waist: like as the LORDE hath determed.

Make a token vnto Moab, that she get hir awaye speedely: for hir cities shall be made so desolate, that no man shall dwell therein. Cursed be he that doth the worke of the LORDE negligently, and cursed be he that kepeth backe his swearde from sheddynge off bloude.

Moab hath euer bene rich and carlesse from hir youth vp. She hath sytten and take hir ease with hir treasure. She was neuer yet put out off one vessell in to another (y<sup>e</sup> is) she neuer wente awaye in to captiuite, therefore hir caist remayneth, and hir sauoure is not yet chaunged.

But lo, the tyme cometh (saith the LORDE) that I shall sende hir trussers to trusse her vp, to prepare and season hir vessels: yee hir tankerdes rattell, and shate to & fro. And Moab shall be ashamed off Chamos, like as Israel was ashamed off Bethel, wherein she put hir trust.

**C** Wherefore do yethinke thus: we are mightie, and stronge men off warre: Moab shall be destroyed, and hir cities brente vp: hir chosen yongemen shall be slayne, saith the kynge, whose name is the LORDE off hoostes. The destruction off Moab cometh on a pace, and hir fall is at hande.

All hir neighbours shall mourne for her, and all they that knowe hir name, shall saye: O how happeneth it, that the stronge staff

and the goodly rod is thus broken? And thou doughter Dibon, come downe from thy glory, and syt in pouerte. For he that destroyeth Moab, shall come vp to the also, and breake downe thy stronge holdes.

And thou that dwellest in Aroer, get the to y<sup>e</sup> strete, & loke aboute the: are they that are fled and escaped, and saye: what thynge is happened? O Moab is confounded and ouercome.

Mourne and crie, tell it out at Arnon, that Moab is destroyed. And misery shall come vpon the playne londe: Namely, vpon holon, and Jaza: vpon Mephat and Dibon, vpon Nebo and the house of Diplathaim, vpon Cariatharim and Bethgannul, vpon Bethniaon and Carioth, vpon Bosra and all the cities in the lode off Moab, whether they lye farre or neare.

**D** The home of Moab shall be smytte downe, & hir arme broken, saith the LORDE. Make hir drunken (for she magnified hir self aboue the LORDE) that men maye clappe the: it honde at hir vomyte, and that she also maye be laughed to scorne. O Israeli, shalt thou not laugh him to scorne, when he is taken amonge heenes? Yee because off thy wordes that thou hast spoken agaynst him, thou shalt be dryuen awaye. Yee Moabites shall leaue the cities, and dwell in rockes off stone, and become like dones, that make theire nestes in holes.

As for Moabs pryde, we haue herde off it, she is very hie mynded. I knowe hir stoutnesse, hir boostinge, hir arrogancy and the pryde off hir stomack, saith the LORDE. For hir furiosnes maye nether vpholde her w<sup>th</sup> strength, ner dede. Therefore shall there mourninge be made for Moab, and eueryma shall crie for Moabs sake: a lamentacion shall be made, to the men that stonde vpon the wall. So will I y<sup>e</sup> mourne for the also (o Jazer) and for the, O thou vynyarde off Sybma.

Thy wyne bratches shall come ouer y<sup>e</sup> see, and the branches off Jazer but vnto the see: the destroyer shall breake in to thy harvest and grape gatheringe. Myrrh and cheare shall be taken awaye from the tymbre felde, and from the whole londe off Moab.

There shall be no swete wyne in the presse, the treader shall haue no stomacke to crie, yee there shall be none to crie vnto him: which afore tyme were herde from Hesbon to Eleale and Joaz, which lifed vp their voyce from Zoar vnto Horonaim, that bullock off the yeare olde. The waters also off Memrim shall be dried vp.



## The prophet Jeremij.

## The xlix. Chap.

Moreover I will make Moab cease (saith the LORDE) from the offerings and censings that she hath made unto her goddesses in her places. Wherefore my heart mourneth for Moab, like a crowne playenge an heuy songe: and for the mens sake off the bricke wall my heart mourneth also, even as a pyper, that pipeth a dolefull songe: for they shall be very fewe, and destroyed.

All heades shall be shaven, and all beards clipped off: all bondes bounde, and all loynes gyrded aboute with sack cloth. Upon all the house toppes and stretes off Moab, there shall be mourning: For I will breake Moab like an vnprofitable vessel saith the LORDE. How fearfull is she: How mourneth she: How doth Moab hang downe her heade, and is ashamed: Thus shall Moab be a laughing stocke, and had in derision off all them, that be rounde aboute her.

For thus saith the LORDE: Beholde, the enemye shall come flyenge as an Aegle, and spiede his wynges upon Moab. They shall clymme ouer the walles, and wyne the stronge holdes. Then the mighty mens hertes in Moab, shall be like the herte off a woman travelinge with childe.

And Moab shall be made so desolate, that she shall no more be a people, because she hath set up her selfe agaynst the LORDE. Feare, pyt, and shere shall come vpon the (o Moab) saith the LORDE. Who so escapeth the feare, shall fall in the pyt: and who so getteth out off the pyt, shall be taken in the snare.

For I will bringe a yere off visitacion vpon Moab, saith the LORDE. They that are able to fle, shall stonde vnder the shadowe off Zefebon. For there shall go a fyre out off Zefebon, and a flame from Sion, and shall burne vpon that proude people off Moab, both before and behynde.

Wo be vnto the (o Moab) for thou people off Chamos shalt perish: Yee thy sonnes and daughters shall be led awaye captiue. Yet at the last will I bringe Moab out off captiuite agayne, saith the LORDE. Thus farre off the plage off Moab.

### The XLIX. Chapter.

Concerninge the Ammonites, thus saith the LORDE: Hath Israel no children, or is he without an heyer? Why hath your kynge then taken Gad in: wherefore doth his people dwell in his cities? Beholde therefore, the tyme cometh (saith the

LORDE) that I will bringe a noyse off warre into Rabath off the Ammonites. Labell shall be desolate, and her cities burnt up: and the Israelites shall be lordes ouer those, that had the in possession afore, saith the LORDE. Zefebon shall mourne, for it shall be roted out off the grounde, saith the LORDE. The cities off Rabath shall crye out, and gyde them selues with sack cloth: they shall mourne, and runne aboute the walles for their kynge shall be led awaye prisoner yee his preestes and prynces with him.

Wherefore trustest thou in the water fumes, that flowe to and fro, o thou feare doughter: and thy nestest thou art so safe (by reason off thy treasure) that no man shall come to thee?

Beholde, I will bringe a feare vpon the, saith the LORDE God off hostes, from all those that be aboute thee: so that yee shall be scattered every man from another, and no man shall gather them together agayne, that be fled. But after that, I will bringe the Ammonites also out off captiuite agayne.

Vpon the Edomites hath the LORDE off hostes spoken on this maner: Is there no more wysdome in Theman? Is there no more good counsell amonge his people? Is their wysdome then turned clene to naught? Get you hence, turne youre backs, and pe downe into the depe, o ye cities syns off Dedan.

For I will bringe destruction vpon Esau, yee and the daye off his visitacion. If the grape gatherers came vpon the, shulde they not leaue some grapes? If the nigherobers came vpon the, shulde they not take somuch, as they thought were ynough?

But I will make Esau bare, and discover his secretes, so that he shall not be able to hyde them. His sede shall be waisted awaye, yee his brethren and his neighbours, and he himself shall not be left behinde.

Thou shalt leane thy fatherlesse children behinde the, and I will kepe them and thy widowes shall take their comfort in me. For thus hath the LORDE spoken: Beholde, they that men thought were vnmete to drinke of the cuppe, have dronken with the first: and thy nestest thou then to be free?

No, no thou shalt nether be quyte nor free, but thou must drynke also: For why, I haue sware by my self (saith the LORDE) that Dofra shall become a wyldernes, an open shame, a laughing stocke and cursyng: and her cities shall be a continuall deserte.

## The prophet Jeremij.

## The l. Chap. Fo. xlii.

For I am perfectly in soured of the LORDE, that he hath sent a message all ready vnto the Zethen. Gather you together, and go forth agaynst them: make you ready to the battayle, for lo: I will make the but small amonge the Zethen, and litle regarded amonge men.

Thy hie stomacke and thy pryde of thy herte haue disceined y, because thou wilt dwell in the holes of stony rockes, and haue the hie mountaynes in possession. Nevertheless though thy nest were as hie as the Aegles, yet wil I cast the downe, saith the LORDE. Moreover Idumea shall be a wilderness: who so goeth by it, shall be abashed, and won dre at all his miserable plagues. Like as Sedom, Gomor and the cities that laye there aboute, were turned vpon the downe (saith the LORDE) so shall no body dwell in Idumea, and no man shall haue his habitacion there. Beholde, like as the Lyon cometh vp from the pleasant medowes of Jordane vnto y grene pastures off Etha, so wil I dryue him, and make him runne agaynst her. But who is the yonge man that I will ordenetherto? Who is like, vnto me? What is he that will stryue with me? What shepherd maye stonde in my hondes?

Therefore heare the counsell of the LORDE, that he hath taken vpon Idumea: and his purpose, that he hath deuysed vpon the cities syns of Theman: The leest of the flocke shall reare them in peces, and loke what sayre theynge they haue, they shall make it waiste, and them selues also. At the noyse of their fall y earth shall quake, the crye of their voyce shall be heard vnto the reed see. Beholde, y enemye shall come and fle vpon hither, like as it were an Aegle, and spiede his wynges vpon Dofra. Then shall the hertes of the worthies in Edom be as the herte of a woman travelinge of childe. Vpon Damascus, Zemar and Arphad shall come confusion, for they shall heare euell tydings: they shall be tossed to and fro like the see that can not stonde still. Damascus shall be sore a frayde, and shall fle, tremblinge shall come vpon her. Sorowe and payne shall ouer take her as a woman travelinge of childe. But how shulde so worshipfull and glorious a cite be forsaken? Heare therefore: her yonge men shall fall in the stretes, and all her men of warre shall be taken awaye in that tyme, saith the LORDE of hostes. I will kindle a fyre in the walles of Damascus, which shall consume the palace of Benadad. As for Cedar and the kyngdome of Basa, whom Nabuchodonosor the kyng of

Babylon smote downe, the LORDE hath spoken thus vpon them: Arise, and get you vnto Cedar, and destroye the people of the easte. Their tentes and their flockes shall they take awaye, yee their hanginges and their vessel. Their Camels also shall they carie awaye with them. They shall come aboute them on euery syde with a fearfull crye.

Ye, get you soone awaye, crepe in to cannes, that ye maye dwell there: o ye inhabitants of Basa, saith the LORDE: for Nabuchodonosor y kyng of Babylon hath holden a counsell concernyng you, and concluded his deuysed agaynst you. Arise, and get you vpon agaynst yonder rich and carelesse people (saith the LORDE) which haue nether gates nor doore barres, and that dwell not together. Their Camels shall be stollen, and the dionnes of their catell dryuen awaye.

Moreover, these that be shaven wil I scatter towarde all the wyndes, and bringe them to destruction: yee and that thow their owne familiers, saith the LORDE. Basa also shall be a dwellinge for Dragons, and an euell lastyng wilderness: so that no body shall dwell there, and no man shall haue there his habitacion.

These are the wordes, that the LORDE spake to the prophet Jeremij concernyng Elam, in the begynnyng of the reigne of Sedechias kyng of Iuda. Thus saith the LORDE of hostes: Beholde, I wil breake the bowe of Elam, and take awaye their strength: and vpon Elam I wil bringe the foure wyndes from y foure quarters of heauen, and wil scatter them agaynst the same foure wyndes. And there shall be no people, but some of Elam shall fle vnto them.

For I wil cause Elam be a frayde of their enemies, and of them that seke their lyues: and wil bringe vpon them the indignacion of my wrath, saith the LORDE. And I wil persecute them with the swearde so longe til I haue brought them to naught. I wil set my stole in Elam, I wil destroye both the kyng and y prynces from thence, saith the LORDE. But in processe of tyme, I wil bringe Elam out off captiuite agayne, saith the LORDE.

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The wordes y the LORDE spake vnto the prophet Jeremij, concernyng Babylon, and the londe of the Caldees: Preach amonge the Gentiles, let your voyce be heard, make a toke: crye out, kepe no silence, but saye: Babylon shall be wonne, Bel shall be confounded, and Merodach shall be overcome.

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Yet their goddes shal be brought to shame, and their ymages shal stonde in feare. For out of the north there shal come a people agaynst her, which shal make hir longe so waiste, that no body shal dwell therein: neither man nor beast, for they shall fle and departe from thence. In those dayes & at that tyme (saith the LORD) the childre of Israel shall come, they & the childre of Juda, wepinge & makinge haist, & shal sette the LORD their God. They shall are the way to Sion, they shall they to: & their faces, & come, and hange vpon the, in a couenaunt that neuer shal be broken.

My people hath bene a lost flocke, my shepherdes haue disceined them, & haue made them go astraye vpon the hilles. They haue gone from the mountayne to the litle hill, & forgotten their folde. All they y came vpon them, haue deuoured the: & their enemies sayde: We haue made no faute agaynst them, for they haue displeased the LORD, yee euen the LORD which is the bewtie of their righteousness, & y defended their fathers. Yet shal ye fle from Babilon, & departe out of y longe of the Caldees, and ye shall be as the rammes that go before the flocke. For lo, I will wake vp an hoost of people from y northen longe, & bryng them vpon Babilon: these shal laye sege to it, & wyne it: Their arrows shal not mysse, like as a conynge archer shureth not wronge. And the Caldees shal be spoyled, & all they that spoyl them, shal be satisfied, saith the LORD: because ye were so chearfull & glad, to treade downe myne heretage, & fulfilled youre pleasures, as the calves in the grasse: and triumphed ouer them like the bulles, when ye had gotten the victory. Your mothers shal be sore confounded, and they that bare you, shal come to shame. She shall be the leest set by amonge the nations, vyode, waiste, & dried vp. No man shal be able to dwell there, for the feare of y LORD, but she shal be whole desolate. All they that go by Babilon, shall stonde still, & be abashed, & shal wondre at all hir plagues.

Go forth in yo' araye agaynst Babilon rounde aboute, all y that can handle bowes: shute as her, spare no arrows, for she hath synned agaynst the LORD. Crie out: vpon her, vpon her, agaynst her rounde aboute: she shal yelde herselfe, her foundacions shal fall, & hir walles shal come downe, for it shal be the vengeance of the LORD. See vengeance shal be taken of her, & as she hath done, so shal she be dealt withall. They shal rote out the sower from Babilon, & him y handleth

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the sickle in harvest. For feare of the sword of the enemy, every man shall get him to his owne people, & every man shall fle to his owne longe. Israel is a scatred flocke, the Lyons haue dispersed them. First the kinge of the Assirians deuoured them, last of all this Nabuchodonosor kynge of Babilon hath brused all their bones.

Therefore thus saith the LORD of hostes the God of Israel: Beholde, I will visite the kinge of Babilon & his kingdome, as I haue visited the kinge of the Assirians: and will bryng Israel agayne to his pleasant pasture, that he maye fede vpon Chamel & Basan, and be satisfied vpon the mount of Ephraim & Galaad. In those dayes and at the same tyme (saith the LORD) yf the offence of Israel be sought for, there shal none be founde: yf men enquire for the synne of Juda, there shal be none: for I will be mercifull vnto them, whom I suffre to remayne oner.

Go downe (o thou avenger) into the enemies longe, & visite them that dwell therein: downe with them, and smyte them vpon the backes, saith the LORD: do accordinge to all, that I haue commaunded the. There is gone aboute the longe a crie of a slaughter & greate murther, namely on this manner: How happeneth it, that the hammer of the whole worlde is thus broken & brused in sonder: How chaunceth it, that Babilon is become a wilderness amonge the heithen on this manner: I myself haue layed wayte for the, & thou art taken: vnawarres art thou trapped & snared: for why, thou hast provoked y LORD vnto anger: The LORD hath opened his house of ordinaunce, & brought forth the weapons of his wrath. For the thinge that is done in the longe of the Caldees, it is the LORD of hostes worke.

These thinges shal come vpon her at the last, they shal breake into hir prieny chabres, they shal leaue her as bare as stones, that be layed together vpon heapes. They shal so destroye her, y nothinge shal be left. They shal slaye all hir mightie souldyers, and put them to death. Wo be vnto the, for the daye & tyme of their visitacion is at hande. Me thinke I heare already a crie, of them that be fled & escaped out of the longe of Babilon, which shewe in Sion the vengeance of the LORD oure God, the vengeance of his temple: See a voyce of them, that crie agaynst Babilon: Call vp all the archers agaynst Babilon, pytch youre tentes rounde aboute her, that none escape. Recompence

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her, as she hath deserved: and accordinge as she hath done, so deale with her agayne: for she hath set vp her self agaynst the LORD, agaynst y holy one of Israel. Therefore shal hir yongemen fall downe in the stretes, & all hir men of warre shal be roted out in y daye, saith the LORD. Beholde, I speake vnto the (o thou proude) saith the LORD God of hostes: for thy daye shal come, enē the tyme of y visitacion. And the proude shal stonble & fall, & no man shal helpe him vp. I wil burne vp his cities with fyre, & it shal consume all that is rounde aboute him.

Thus saith the LORD of hostes: The childre of Israel & Juda suffre violence together. All they that haue them in captiuitie, kepe them fast, & wil not let them go: but their avenger & redemer is mightie, whose name is the LORD of hostes: he shal manteyne their cause, he shal make the longe shakke, & iudge them that dwell therein, one with another. The swearde shal come vpon the Caldees (saith the LORD) vpon them that dwell in Babilon, vpon their prynces, & vpon their wyse men: The swearde vpon their soych sayers, (as for those, they shal become foolles.) The swearde vpon their worthies, so that they shal stonde in feare: The swearde vpon their horsmen and charrettes, & vpon all the comon people that dwell vnder the: so that they all shal become like women: The swearde vpon their treasure, so that it shal be stolen awaye: The swearde vpon their waters, so that they shal be dried vp: For the longe worshippeth ymages, & delyteth in straunge wondrefull thinges. Therefore shal wilde bestes, Apes & Estriches dwell therein: for there shal neuer man dwell there, neither shal eny man haue his habitacion there for evermore. Like as God destroyed Sodom & Gomorre, with the cities that laye there aboute, saith the LORD: So shal no man dwell there also, neither shal eny mā haue there his habitacion. Beholde, there shal come a people from the north, with a greate bonde of men, & many kinges shal stonde vp from the endes of the earth: They beare bowes & buclers, cruell are they & vnmmercifull.

Their voyce roareth like the raginge see, they ryde vpon horses, & come weapened to fight agaynst the: O Babilon. As soone as the kinge of Babilon heareth tell of them, his bondes shal wawe feable: Sorrowe and heynnes shal come vpon him, as a woman trauelinge with childe. Beholde, like as the Lyon cometh vp from the pleasant medowes of Jordane vnto the grene pastures

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of Echan, so wil I dryue the forth, and make them runne agaynst her. But whom shal I chose out, & ordene to soch thinge: For who is like me, or who wil stryue with me: or what shepherde maye stonde agaynst me: Therefore heare the counsel that the LORD hath genen vpon Babilon, and the deuyc that he hath taken vpon the longe of the Caldees. The leest amonge the people shal teare them in peces, & loke what pleasaunt thinge they haue: they shal laye it waiste. The noyse at y wyynyng of Babilon shal shakke the earth, & the crie shal be herde amonge the Gētiles.

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Thus hath the LORD sayde: Beholde, I will rayse vp a perious wynde agaynst Babilon & hir citezens, y bearcenell will agaynst me. I wil sende also in to Babilō sanners, to sanne her out, & to destroye hir longe: for in the daye of hir trouble they shal be aboute her on euery syde. Moreover, the LORD hath sayde vnto the bowe men, & to them y clynne ouer the walles in best places: Ye shal not spare hir yongemen, kyll downe all hir hoost. Thus the slayne shal fall downe in the longe of the Caldees, and the wounded in the stretes. As for Israel & Juda, they shal not be forsake of their God, of the LORD of hostes, of the holy one of Israel: no, though they haue fylled all their longe full of synne. Fle awaye from Babilon, euery man saue his life. Let no man holde his tunge to hir wickednes, for the tyme of the LORDS vengeance is come, yee he shal rewarde her agayne. Babilon hath bene in the LORDS honde a golden cuppe, y maketh all londes droncken. Of hir wyne haue all people droncken, therefore are they out of their wittes. But sodenly is Babilon fallen, and destroyed. Mourne for her, bryng plasters for hir woundes, yf she maye peradventure be healed agayne. We wolde haue made Babilon whele (saye they) but she is not reconered. Therefore wil we let her alone, & go euery mā into his owne countre. For hir iudgmeēt is come in to heauen, & is gone vp to the cloudes. And therefore come on, we will shewe Sion the worke of the LORD oure God.

Make sharpe the arrows, and fyll the quyners: for the LORD shal rayse vp the spiete of the kynge of the Medes, which hath already a desyre to destroye Babilon. This shal be the vengeance of the LORDS, and the vengeance of his temple.

Set vp tokens vpon the walles of Babilon, make youre watch stronge, set yo' watch men in araye, yee holde prieny watches: & yet



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for all that shall the **LORDE** go forth with the deuycce, which he hath taken vpon them that dwell in Babilon.

O thou that dwellest by the greates waters, o thou that hast so greates treasure and riches, thyne ende is come: & the rekyng of thy wynnynge. The **LORDE** of hoostes hath sworne by himself, that he wil ouerwhelme the with men like greshoppers in nombre, which with a corage shall crie Alarum Alarum agaynst the. Yee euen the **LORDE** of hoostes, that with his power made the earth, with his wysdome prepayed y rounde wolde, & with his discrecion spred out the heauens. As soone as he letteth his voyce be herde, the waters in the ayre were scarce: he draweth vp the cloudes from the endes of the earth. he turneth y lightenynge to rayne, he bringeth the wyndes out of their secrete places. By the reason of wysdome, all men are become fooles. Confounded be all the casters of ymages: for y thinge that they make, is but disceate, & hath no breath. Vayne is it, & worthy to be laughed at: & in the tyme of visitacion it shal perish.

**D** Neuertheles, the porcion of Jacob is none such: but he that made all thinges, whose name is the **LORDE** of hoostes, he is the rede of his enheritaunce. Thou breakest my weapens of warre, & yet thorow the I haue scatred the nacions & kyngdomes: Thorow the haue I scatred horse & horseman, yee the charettes, & soch as sat vpon them: Thorow the I haue scatred man & woman, olde and yonge, bacheler & mayden. Thorow the I haue scatred the shepherde & his flocke, the husbandman & his catell, the prynces & the rulers. Therefore wil I rewarde the cite of Babilon & all hir citsyns the Caldees, with all the euell which they haue done vnto Sion: Yee that ye youre selues shall se it, saith the **LORDE**. Beholde, I come vpon the (thou noy some hill) saith the **LORDE**, thou that destroyest all londes. I wil stretch out my honde ouer the, & cast the downe from the stony rockes: & wil make the a brenthe hill, so that ne ther corner stones, ner pinnacles, ner foundation stones shal be taken eny more out of the but waist & desolate shalt thou lie foreuer more, saith the **LORDE**.

**E** Set vp a toke in the londe: blowe the trompettes amonge the heithen, prouoke the nacions agaynst her, call the kyngdomes, of Ararat, Memi & Ascanes agaynst her: nombre out Taphsar agaynst her, bringe as greates a sorte of horses agaynst her, as yf they were greshoppers. Prepare agaynst them y

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people of the Medes & their kynges, prynces & all their chese rulers, yee and the whole londe that is vnder them.

The londe also shal shake & be a frayd, when the deuycce of the **LORDE** shal come forth agaynst Babilon: to make the londe of Babilon so waist, that no man shal dwell eny moretherin. The Worthies of Babilon shal leaue the batell, & kepe them selues in stronge holdes, their strength hath fayled them, they shal be like women. Their dwelling places shal be brient vp, their barres shal be broken. One pursuauant shal mete another, yee one poste shal come by another, to bringe the kyng of Babilon tydinges: that his citie is taken in on euery syde, the foordes occupied, the fennes brient vp, and the souldyers sore afrayed.

For thus saith the **LORDE** of hoostes the God of Israel: The doughter of Babilon hath bene in hir tyme like as a thresshyng floore, but shortly shal hir haruest come. Nabuchodonosor the kyng of Babilon hath deuoured and destroyed me, he hath made me an emptie vessell. he swallowed me vp like a Dragon, and fylled his bely with my delicacies: he hath cast me out, he hath taken my staffe awaye, & the thinge that was left me hath he caried vnto Babilon, saith the doughter, that dwelleth in Sion: Yee & my bloude also, vnto the Caldees, saith Jerusalem. Therefore thus saith the **LORDE**: Beholde, I wil defende thy cause, & avenge the: I will drynke vp hir see, & drye vp hir water sprynges.

Babilon shal become an heape of stones, a dwelling place for dragons, a fearfulnes & wondring, because no man dwelleth there. They shall roare together like Lyons, & as the yong Lyons when they be angrie, so shal they bede them selues. In their heate I shal set drynke before the, & they shal be drynke for ioie: Then shal they slepe an euerlastinge slepe, & neuer wake, saith the **LORDE**. I shal carie them downe to be slayne like shepe, like wethers & gootes. O, how was Salsah wonne: O, how was the glory of y whole londe taken: how happeneth it, that Babilon is so wondred at amonge the heithen. The see is rysen ouer Babilon, & hath covered her with his greates waves. Hir cities are layed waist, the londe lieth vnburied, & voyde: it is a londe, where no man dwelleth, & where no man transeleth thorow. Moreover, I wil vyset Bel at Babilon: & the thinge that he hath swallowed vp, that same shal I plete out of his mouth. The Gentiles also shal

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runne nomore vnto him, yee and the walles of Babilon shal fall.

O my people, come out of Babilon, that eny man maye saue his life, from the fearful wrath of the **LORDE**. Be not saynte herde, & feare not at euery rumoure that shal be herde in the londe: for euery yeare bringeth new tydinges, yee straunge wickednes and lordshipe. And lo, the tyme cometh that I wil vyset the ymages of Babilon, and the whole londe shal be confounded, yee and hir slayne shal lie in the myddest of her. heauen and earth with all that is therein, shal reioyce ouer Babilon, when the destroyers shal come vpon her from the north, saith y **LORDE**.

Like as Babilon hath beaten downe and slayne many out of Israel, so shal there fall many, and be slayne in all hir kyngdome. Ye that haue escaped the swearde, haist you, sto denot still, remembre the **LORDE** as farre off: and thinke vpon Jerusalem, for we were ashamed to heare the blasphemies: oure faces were covered with shame, because the straunge aleantes came in to the Sanctuary of the **LORDE**. Wherefore beholde saith the **LORDE**: the tyme cometh, that I wil vyset the ymages of Babilon, and thorow the whole lode they shal mourne and fall. Though Babilon clymmed vp in to heauē, and kepte her power an hie: yet shal I sende her destroyers saith the **LORDE**.

A piteous crie shal be herde from Babilon, and a greates misery from the londe of the Caldees: when the **LORDE** destroyeth them, and when he dryueth out the hie stomack & proude boostinge, where with they haue bene as furious, as the waves of greates water floudes, and made greates crakes with their wordes. For the destroyers shal come vpon her (euen vpon Babilon) which shal take hir worthies, and brake their bowes: for God is disposed to avenge him self vpon them, & sufficiently to recompence the. Yee (saith the **LORDE**) I will make their prynces, their wyse men, their chese rulers & all their worthies, drynke: so that they shal slepe an euerlastinge slepe, and neuer wake: Thus saith the kyng, whose name is y **LORDE** of hoostes.

Moreover, thus saith the **LORDE** of hoostes: The thicke wall of Babilon shal be broken, and hir proude gates shal be brient vp. And the thinge that the Gentiles and the people haue wrought with greates tranayle and labour, shal come to naught, and be consumed in the fyre.

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This is the charge that Jeremij gaue vnto Sarias the sonne of Nerias, the sonne of Naasia, when he wente towarde Babilon with Sedechias the kyng of Iuda, in the fourth yeare of his reigne. Now this Sarias was a peaceable pryncce. Jeremij wrote in a booke, all the misery that shulde come vpon Babilon, yee and all these sermons that be written agaynst Babilon, and gaue Sarias this charge: When thou comest vnto Babilon, se that thou rede all these wordes, and saye: O **LORDE**, thou art determed to rote out this place, so that nether people ner catell shal dwell there eny more, but to lie waist for ener: and when thou hast redde out the booke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye: Euen thus shal Babilon syncke, & be thrust downe with the burthen of trouble, that I will bringe vpon her: so that she shal neuer come vp agayne. Thus farre are y preachinges of Jeremij.

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**S**edechias was xxi. yeare olde, when he was made kyng, & he reigned xj. yeare in Jerusalem. His mothers name was Hamithal, Jeremies doughter of Lobna. he lyued wickedly before the **LORDE** euen as Joachim dyd. Wherefore the **LORDE** was angrie at Jerusalem & Iuda, so longe till he had cast the out of his presence. And Sedechias fel from the kyng of Babilon. But in y ij. yeare of his raigne, In the tenth Moneth, the tenth daye of the Moneth it happened, that Nabuchodonosor kyng of Babilon with all his hooste came before Jerusalem, & beseged it, & made them bulworkes rounde aboute it. And this beseginge of the cite endured vnto the xj. yeare of kyng Sedechias.

And in the fourth Moneth, the ix. daye of the Moneth, there was so greates hunger in the cite: that there were no more vitayles for the people of the londe. So all the souldyers brake awaye, and fled out of the cite by night, thorow the waye of the porte betwene the two walles by the kynges garden. Now y Caldees had compassed the cite rounde aboute, yet wente these men their waye towarde the wilbernesse.

And so the Caldees folowed vpon them, and toke Sedechias the kyng in the felde of Jericho, when his hoost was runne from him. So they caried the kyng awaye prisoner to Reblatha, vnto the kyng of Babilon in the londe of Hemath, where he gaue iudgment vpon him.

The kyng of Babilon also caused Sedechias



sonnes be slayne before his face, yee z put all the prynces of Iuda to death at Reblatha. Moreover he put out the eyes of Sedechias, caused him be bounde with cheynes, to be caried vnto Babilon: z let him lie in prison, till he dyed.

Now y<sup>e</sup> tenth daye of the fyfth Moneth in the xij<sup>e</sup> yere of Nabuchodonosor kynge of Babilon, Nabusaradan the chiefe captaeyne and the kynge of Babilons seruantes came vnto Jerusalem, z brent vp the house of the LORDE. He brent vp also the kynges palace, all the houses z all the gorgeous buyldinges in Ierusalem. And the whole hoost of the Caldees y<sup>e</sup> were with the chiefe captaeyne, brake downe all the walles of Jerusalem rounde aboute.

**C** As for the poore people z soch folke as yet was left in the cite, which also were fallen to the kynge of Babilon, yee z what people as yet remayned: Nabusaradan the chiefe captaeyne caried them awaye prisoners. But y<sup>e</sup> poore people of the countre, dyd Nabusaradan the chiefe captaeyne leaue in the londe, to occupie the vynyardes z felde. The Caldees also brake the brasen pilers, that were in the house of the LORDE, yee the seate and the brasen lauer that was in the house of y<sup>e</sup> LORDE: z caried all the metall of them vnto Babilon. They toke awaye also the Cauldrons, shouels, flesh hokes, sprinklers, spones z all the brasen vessell that was occupide in the seruyce: with the basens, colepannes, sprinklers, portes, candilstickes, spones, and cuppes: wherof some were of golde, and some of syluer.

The chiefe captaeyne toke also the two pilers, the lauer, the xij<sup>e</sup> brasen bullockes y<sup>e</sup> stode vnder y<sup>e</sup> seate, which kynge Salomon made in the house of the LORDE: z all the vessell conteyned so moch metall, that it might not be weyed. For euery piler was xviij<sup>e</sup> cubites hie, z the rope that went aboute it, was xij<sup>e</sup> cubites, z foure fingers thicke and rounde: Now vpon the rope were brasen knoppes, z euery knoppe was fyne cubites hie: z vpon the knoppes were whopes, z pomgranates rounde aboute of clene brasen.

After this maner were both the pilers fashioned with the pomgranates, wherof there were an hundred and xviij<sup>e</sup>, which han

ged vpon the whoopes rounde aboute. The chiefe captaeyne also toke Sarias y<sup>e</sup> hie priest z Sophonias that was chiefe next him, and the thre keepers of the treasury. He toke also of the cite a chamberlayne which was a captaeyne of the souldyers, z seven men that were the kynges seruantes, which were founde in the cite: z Sepher a captaeyne that was to muster the men of warre: with xij<sup>e</sup> men of the countre that were taken in the cite. These Nabusaradan the chiefe captaeyne caried them to the kynge of Babilon vnto Reblatha: and the kynge of Babilon caused them to be put to death at Reblatha in the londe of Remath. And thus Iuda was lede awaye captyue, out of his owne londe.

This is the summe of the people, whom Nabuchodonosor lede awaye captyue.

In the senenth yere of his reigne, he caried awaye of y<sup>e</sup> Jewes, thre thousande and twenty. In the xviij<sup>e</sup> yere Nabuchodonosor caried awaye from Jerusalem eight hundredth z xxxij<sup>e</sup> personnes. In the xxij<sup>e</sup> yere of Nabuchodonosor Nabusaradan the chiefe captaeyne, toke awaye seven hundredth Jewes prisoners. The whole summe of all the prisoners, is foure thousande and hundredth.

In the xxxvij<sup>e</sup> yere after that Joachim the kynge of Iuda was caried awaye in the xxv<sup>e</sup> daye of the xij<sup>e</sup> Moneth, Evilmerodach kynge of Babilon (the same yere y<sup>e</sup> he reigned) gaue Joachim the kynge of Iuda his pardon, and let him out of prison, and set him on his throne: And set his throne about the trones of the other kynges that were with him in Babilon. He chaunged also the docthes of his prison, yee and he att with him all his lifelonge. And he had a cōtinuall luyngge geuen him of the kynge of Babilon, euery daye a certayne thinge allowed him, all the dayes of his life, vntill he dyed.

(\*)

The ende of the prophet Jeremey.

# The Lamentacions of Jeremey.

And it came to passe after Ierusalem was brought into captiuyte, and Ierusalem destroyed: that Jeremey the prophet sat wepinge, mournynge and makinge his mone in Jerusalem: so that w<sup>th</sup> an heuy herte he sighed, z sobbed, sayenge:

The first Chapter.

**L**as, how sitteth the cite so desolate, y<sup>e</sup> some tyme was full of people: how is she become like a wedowe, which was the lady of all nacions: how is she brought vnder tribute, that ruled all londes? She wepeth sore in the night, so that y<sup>e</sup> teares runne downe hir chekes: for amonge all hir louers, there is none, that geueth her any comforte: yee hir nexte frendes abhorre her, z are become hir enemies.

Iuda is taken prisoner, because she was defyled: z for seruyngge so many straunge goddes, she dwelleth now amonge the heithen. She fyndeth no rest, all they that persecuted her, toke her, and so she dwelleth amonge hir enemies.

The stretes of Sion mourne, because no man cometh more to the solompne feastes: All hir gates are desolate, hir priestes make lamentacion, hir maydens are carefull, and she herself is in greate heuynesse.

Hir enemies are fallen vpon hir heade, z haue put her to shame: because the LORDE hath chastened her for hir greate wickednes: hir children are ledde awaye captyue before their enemye.

All the beutie of the doughter of Sion is awaye, hir prynces are become like withers, that fynde no pasture. They are drye awaye before their enemye, so that they haue no more power.

Now doth Jerusalem remembre the tyme of hir misery z disobedience, yee the ioye z pleasure y<sup>e</sup> she hath had in tymes past: seynge hir people is brought downe thorow the power of their enemye, z there is no man for to helpe her: hir enemies stode lookinge at her and laugh hir Sabbath dayes to scorne.

Ierusalem synned euery more z more, therefore is she come in decaye. All they that had her in honoure, despise her: for they haue sene hir fylchynesse. Yee she sigheth, and is a shamed of herselfe.

Hir slaytes are defyled, she remembred not

what wolde folowe: therefore is hir fall so greate, and there is no mā to comforte her. **LORDE**, cōsidre my trouble, for myne enemye hath the vpper honde.

The enemye hath put his honde to all the precious thinges that she had, yee euen before hir eyes came the heithen in and out of the Sanctuary: whom thou (nevertheles) hast forbydden to come within thy congregation.

All hir people seke their bried with heuynesse, z loke what precious thinge euery man hath, that geueth he for meate, to saue his life. Considre (**LORDE**) and se, how vyle I am become.

O ye all that go fore by, beholde and se, yf there be any sorowe like vnto myne, wherewith the LORDE hath troubled me, in the daye of his fearefull wrath.

From aboue hath he sent downe a fyre, in to my bones and chastened me: he hath layed a net for my fete, and throwne me wyde open: he hath made me desolate, so that I must euer be mournynge.

The y<sup>e</sup> of my transgression is come at the last, with his honde hath he taken it vp, and put it aboute my neck. My strength is gone: the LORDE hath deliuered me into those hondes, wherout I can not quyte myselfe.

The LORDE hath destroyed all the mightie men, that were in me. He hath proclaimed a feast, to slaughter all my best me. The LORDE hath troden downe the doughter of Iuda, like as it were in a wyne presse.

Therefore do I wepe, and myne eyes gush out of water: for the cōforter that shulde quyen me, is farre frome. My children are dryen awaye, for why? the enemye hath gotten the ouer honde.

Sion casteth out hir hōdes, and there is no man to comforte her. The LORDE hath layed the enemies rounde aboute Iacob, and Jerusalem is as it were a menstruous womā, in the myddest of them.

The LORDE is righteous, for I haue prouoked his countenance vnto anger. O take hede all ye people, and considre my heuynesse: My maydens and my yonge men are led awaye in to captiuyte.

I called for my louers (but they begyled me): for my prestes and councelers, but they perished: euen while they sought for meate, to saue their lyues.

Considre (**LORDE**) how I am troubled, my wombe is disquieted, my herte turneth aboute in me, and I am full of heuynesse. The



swearde harteth me without, and within I am like vnto death.

**W** They heare my mournynge, but there is none that wil comforte me. All myne enemies haue herde of my trouble, and are glad therof, because thou hast done it. But thou shalt brynge forth the tyme, when they also shal be like vnto me.

**N** From the shall come all their aduersite: thou shalt plucke them awaye, euē as thou hast plucked me, because of all my wickednesse. For my sorow is very greate, and my herte is heuy.

The II. Chapter.

**W** Las, how hath y<sup>e</sup> LORDE darkened the doughter of Sion so sore in his wrath? As for the honoure of Israel, he hath casten it downe from heauen: how happeneth it, that he remembered not his owne forefole, when he was angrie?

ren. 4 b  
Par. 19. a  
Isa. 58. a

**T**he LORDE hath cast downe all the glory of Jacob without eny fauoure: All the stronge places of the doughter Iuda hath he broken in his wrath, & thowne them downe to the grounde: hir kyngdome & hir prynces hath he suspended.

**I**n the wrath of his indignacion he hath broken all the home of Israel: he hath with drawe his right honde from the enemye: yee a flame of fyre is kyndled in Jacob, & hath consumed vp all rounde aboute.

**H**e hath bent his bowe like an enemye, he hath fastened his right honde as an aduersary: and enery thinge that was pleasaunt to se, he hath smytten it downe. He hath poured out his wrath like a fyre, in to the tabernacle of the doughter Sion.

**T**he LORDE is become, like as it were an enemye, he hath cast downe Israel & all his places: yee all his stronge holdes hath he destroyed, and fylled the doughter of Iuda w<sup>th</sup> much sorow and heynesse.

**H**is tabernacle (which was like a garden of pleasure) hath he destroyed: hir hie solepne feastes hath he put downe. The LORDE hath brought it so to passe, that the hie solempne feastes and Sabbathes in Sion, are ciene forgotte. In his heuy displeasure hath he made the kyng & prestes to be despised.

Isa. 7. b

**T**he LORDE hath forsaken his owne altar, & is wroth with his owne Sanctuary, & hath geuen the walles of their towres in to the hondes of the enemye. Their enemies made a noyse in the house of the LORDE, as it had bene in a solempne feast daye.

**T**he LORDE thought to breake downe the walles of the doughter Sion, he spied out his lyne, & drewe not in his honde, till he had

destroyed them. Therefore mourne the turrets and the broken walles together.

**H**is portes are casten downe to the grounde, hir barres are broken & smytten in sonden: hir kyng & prynces are caried awaye to the Gētiles. They haue nether lawe ner prophetes, ner yet eny vision from the LORDE.

**T**he Senatours of the doughter Sion sit vpon the grounde in sylence, they haue strewed ashes vpon their heades, and gydded them selues with sackcloth. The maydens of Ierusalem hange downe their heades to the grounde.

**M**yne eyes begynne to sayle methowm wepinge, my body is disquieted, my leueris poured vpon the earth, for the greate hurt of my people, seyng the children and babes dyd sweare in the stretes of the cite.

**E**uen when they spake to their mothers: where is meate and drynke? for whyle they so sayde, they fell downe in the stretes of the cite, like as they had bene wounded, and so medyed in their mothers bosome.

**W**hat shal I saye of the (O thou doughter Ierusalem) to whom shal I like the? To whom shal I compare the (O thou doughter Sion) to comforte the withall? Thy herte is like a mayne see, who maye heale the?

**T**hy prophetes haue looked out vayne & shalish thinges for the, they haue not shewed the of thy wickednesse, to kepe the from captiuite: but haue ouerladen the, and thowm falsedescattered the abroad.

**A**ll they that go by the, clappe their hondes at the: hissinge and wagginge their heades vpon the doughter Ierusalem, and saye: is this the cite that men call so sayre, wherein the whole londe reioyseth?

**A**ll thine enemies gape vpon the, whisperinge and bytinge their teth, sayenge: let us denecure, for the tyme that we looked for, is come: we haue founde and sene it.

**T**he LORDE hath fulfilled the thinge that he was purposed to do: and performed that he had denyed longe agoo: he hath destroyed, and not spared. He hath caused the enemye aduersary to tryumphe ouer the, and led vp the home of thine enemye.

**L**et thine herte crie vnto the LORDE, O thou cite of the doughter Sion: let thy turrets rüne downe like a ryuer daye & night: let not the aple of thine eye leaue of.

**S**tonde vp, and make thy prayer in the first watch of the night, poure out thine heart like water before the LORDE: lift vp thine hondes, for the lyues of thy yonge children: that dye of hunger in the stretes.

**B**ehold (O LORDE) & conside, why hast thou gathered me vp so clene? Shal the women then eate their owne frute, euen children of a spanne longe? Shal the prestes and prophetes be slayne thus in the Sanctuary of the LORDE?

**Y**onge & olde lye behinde the stretes vpon the grounde, my maydens & yonge men are slayne with the swearde: whom thou in the daye of thy wrothfull indignacion hast put to death: yee euen thou hast put them to death, & not spared them.

**M**y neighbours that are rounde aboute me, hast thou called, as it were to a feast daye: so that in the daye of the LORDES wrath none escaped, nether was eny left behinde. Those that I had brought vp & nourished, hath myne enemy destroyed.

The III. Chapter.

**A**nthe mā, that (thow the rodd of his wrath) haue experiece of misery. He drewe me forth, and led me: yee in to darcknesse, but not in to light.

**A**gaynst me only he turneth his honde, & layerth it euer vpon me.

**M**y flesh & my skynne hath he made olde, and my bones hath he brussed.

**H**e hath buylded rounde aboute me, & closed me in with gall and trauayle.

**H**e hath set me in darcknesse, as they that be deed for euer.

**H**e hath so hedged me in, that I can not get out, & hath layed heuy lynces vpon me.

**T**hough I crie & call piteously, yet heareth he not my prayer.

**H**e hath stopped vp my wayes with four squared stones, & made my pathes croked.

**H**e layeth waite for me like a Bere, and as a lyon in a hole.

**H**e hath marred my wayes, and broke me in peces, he hath layed me waist altogethe.

**H**e hath bent his bowe, and made me as it were a marck to shute at.

**T**he arrowes of his quyuer hath he shot, euen in to my reynes.

**I**am laughed to scoine of all my people, they make songes vpon me all y<sup>e</sup> daye longe.

**H**e hath fylled me with bytternesse, & geuen me w<sup>th</sup> wound to drynke.

**H**e hath smytten my teth in peces, & rolled me in the dust.

**H**e hath put my soule out of rest, I forget all good thinges.

**I** thought in my self: I am vndone, there is no hope forme in the LORDE.

**R**emembre yet my misery and my trouble, the wound and the gall.

**Y**eethou shalt remembre them, for my soule melteth awaye in me.

**W**hyle I considre these thinges in my hert, I get a hope agayne.

**N**amely, that the mercies of the LORDE are not clene gone, & that his lounge kyndnesse ceaseth not.

**H**is faithfulness is greate, and renueth it self as the moynge.

**T**he LORDE is my porcion (saith my soule) therefore wil I hope in him.

**O** how good is the LORDE vnto the, that put their trust in him, and to the soule that seeketh after him?

**O** how good is it with stilnesse to waite and carie, for the health of the LORDE?

**O** how good is it for a man, to take the yock vpon him from his youth vp?

**H**e sitteth alone, he holdeth him still, and dwelleth quietly by him self.

**H**e layeth his face vpon the earth, yf (per case) there happen to be eny hope.

**H**e offreth his cheke to the smyter, he will be content with reproues.

**F**or the LORDE wil not forsake for euer.

**B**ut though he do cast of, yet (acordinge to y<sup>e</sup> multitude of his mercies) he receaueth to grace agayne.

**F**or he doth not plage, & cast out the children of men from his herte.

**T**o treade all the presoners of the earth vnder his fete.

**T**o iudge the iudgment of man before the most highest.

**T**o condemne a man in his cause: The LORDE hath no pleasure in soch thinges.

**W**hat is he then that saith: there shulde somthinge be done without the LORDES commandement?

**O**ut of the mouth of the most highest goeth not euell and good.

**W**herfore them murmureth the luyng man: let him murmoure at his owne synne.

**L**et vs loke well vpon oure owne waies, & remembre oure selues, and turne agayne to y<sup>e</sup> LORDE.

**L**et vs lift vp oure hertes with oure hondes vnto the LORDE, that is in heauen.

**W**e haue bene dyssemblers & haue offended, wilt thou therefore not be intreated?

**T**hou hast couered vs in thy wrath, & persecuted vs, thou hast slayne vs without eny fauoure.

**T**hou hast hyd thy self in a cloude, that oure prayer shulde not go thorow.

**T**hou hast made vs outcastes, and to be despysed amonge the heithen.



## The Lamentacions of Jeremy. The iiii. Chap.

y All oure enemies gape vpon vs.  
 y Feare and snare is come vpon vs, yee despise and destruccion.  
 y Whole ryuers of water gush out of my ne eyes, for the greate hurte of my people.  
 y Myne eyes runne, and can not ceasse, for there is no rest.  
 y O LORDE, when wilt thou loke downe fro heauen, and conside?  
 y Myne eye breaketh my herte, because of all the daughters of my cite.  
 y Myne enemies hunted me out sharply like a byrde, yee and that with out a cause.  
 y They haue put downe my life into a pitte, and layed a stone vpon me.  
 y They poured water vpon my heade, then thought I now am I done.  
 y I called vpon thy name (O LORDE) out of the depe pitte.  
 y Thou hast herde my voyce, z hast not turned away thine eares fro my sighinge and crienge.  
 y Thou hast enclined y self vnto me, when I called vpon the, z hast sayde: feare not.  
 y Thou (O LORDE) hast mayntened the cause of my soule, and hast redeemed my life.  
 y O LORDE, thou hast sene my blasphemers, take thou my cause vpon the.  
 y Thou hast well consided how they go aboute to do me harme, z that all their counsels are agaynst me.  
 y Thou hast herde their despytefull wordes (O LORDE) yee and all their ymaginations agaynst me.  
 y The lippes of myne enemies, z their denyces that they take agaynst me, all the daye longe.  
 y Thou seist also their sittinge downe and their rysinge vp, they make their songes of nothinge but of me.  
 y Rewarde them (O LORDE) accordinge to the workes of their bondes.  
 y Genethem y thinge, that their owne herte is afrayed of: euen thy curse.  
 y Persecute them, (O LORDE) with thy indignacion, z rote them out from vnder the heauen.  
 y The III. Chapter.  
 y How is the golde become so dymme? How is the goodly coloure of it so sore chaunged? and the stones of y Sanctuary thus scatred in the corner of euery strete?  
 y The children of Sion that were all waye in honoure, z clothed with y most precious golde: how are they now become like the erthen vessels which be made with the potters honde?

The Lamyes gene their yonge ones suck, w bare brestes: but the daughter of my people is cruel, and dwelleth in the wyldernes like the Estriches.  
 The tonges of the suckinge children, do not y rose of their mouthes for very thurst. The yonge children are bled, but there is no man, that geneth it them.  
 They that were wonte to saye delicately, perishe in the stretes: they that afore were brought vp in purple, make now moche of donge.  
 The synne of the daughter of my people is become greater, then y wickednesse of Sodom, that sodely was destroyed, and not taken with bondes.  
 Hir abshayners (or Lazarees) were better then y snowe or mylke: their coloure was fresh read as the Corall, their beutie like the Saphyre.  
 But now their faces are very black: I knowe, that thou shuldest not knowe them in the stretes. Their skynne cleueth to their bones, Ie is wythered, and become like a drye stock.  
 They that be slayne with the swearde, are happier, then such as dye of hunger, and perishe awaye famishinge for the futes of the felde.  
 The womē (which of nature are pitifull) haue sodden their owne children with their bondes: that they might be their meate, in y miserable destruccion of the daughter of my people.  
 The LORDE hath perfourmed his heuy wrath: he hath poured out the furiousnes of his displeasure. He hath kindled a fyre in Sion, which hath consumed the foundations therof.  
 Neither the kinges of the earth, ner all y inhabitours of the worlde, wolde haue believed, that the enemye z aduersary shulde haue come in at the gates of the cite of Ierusalem.  
 Which neuertheles is come to passe for y synnes of hir prophetes, and for the wickednes of hir prestes, that haue shed innocentes bloude within her.  
 So that these blinde men were stumblinge in the stretes, and stayned them selues w bloude, which els wolde touche no bloody cloth.  
 But they cried vnto euery mā: fle the waye, awaye, get you hēce, touch it not. (sayde they) ye must be brent, ye must dwell amonge the Gentiles, z byde no longer here.  
 The countenance of the LORDE hath banyshe them, z shal neuer loke more vpon

## The Lamentacions of Jeremy. Chap. v. Fo. li.

them: for they them selues nether regarded the prestes, nor pitied their elders.  
 Wherfore yet oure eyes sayle vs, whyle we loke for vayne helpe: seynge we be euer waitynge vpon a people, that can do vs no good.  
 They laye so sharpe waite for vs, that we cannot go safe vpon the stretes: for oure ende is come, oure dayes are fulfilled, oure ende is here.  
 Oure persecuters are swifter then the Eagles of the ayre: they folowed vpon vs ouer the mountaynes, and layed wait for vs in y wilderness.  
 The very breth of oure mouth: euen the anoynted LORDE himself shalbe take in our resynnes, of whom we saye: Vnder his shadowe we shalbe preserued amonge the heithen.  
 And thou (O daughter Edom) that dweldest in the londe of hus, be glad and reioyce: for the cuppe shal come vnto the also, which whē thou suppest of, thou shalt be droncke.  
 Thy synne is wel punished (O thou daughter Sion) he shall not suffice the to be caried awaye any more. But thy wickednesse (O daughter Edom) shall be vyset, and forthy synnes sake, he shal lede the into captiuyte.  
 The V. Chapter.  
 C All to remembraunce (O LORDE) what we haue suffred, cōsidre and se oure cōfucion. Oure inheritaunce is turned to the straungers, z oure houses to the aleaunties. We are become carefull and fatherlesse, and oure mothers are as the wydowes. We are sayne to drynke oure owne water for moneye, and oure owne wod must we bye with moneye. Oure neckes are vnder persecucion, we are weery, and haue no rest.  
 Afore tyme we yelded oure selues to the Egipcians, and now to the Assirians, only that we might haue bried ynough. Oure fathers (which now are gone) haue synned, z we must beare their wickednesse. Seruauntes haue the rule of vs, and no man deliuereth vs out of their hōdes. We must get o lyryng with the parrell of oure lynes, because of the dronch of the wilderness.  
 Oure skynne is as it had bene brent in an oven, for very sore hunger. The wyues are rashed in Sion, z the maydens in the cities of Iuda. The prynces are hanged vp with the honde of the enemies, they haue not spared the olde sage men, they haue taken yonge mens lynes from them, and the boyes are hanged vp vpon trees. The elders syt no more vnder the gates, and the yonge men vñe no

more playenge of Musick. The ioye of oure herte is gone, oure mery quere is turned in to mourninge. The garlande of oure heade is fallen: alas, that euer we synned so sore.  
 Therfore oure hert is full of heynesse, z oure eyes dymme: because of y hill of Sion that is destroyed, In so moch, that the fores runne vpon it. But thou (O LORDE) that remainest for euermore, and thy seate wolde with out ende: Wherfore wilt thou still forget vs, and forsake vs so longe? O LORDE: Turne thou vs vnto the, z so shal we be turned. Remme o daies as in olde tyme, for thou hast now banished vs longe ynough, and bene sore displeased at vs.

The ende of the Lamentacions of Jeremy.

## The Prophet Baruch.

What Baruch conteyneth.

- Chap. I. Baruch readeth the boke before the kyng and all the people, which sende money to Ierusalem.
- Chap. II. They knowlege, that they haue deserved punishment: God promyseth them forgiveness.
- Chap. III. They praye hartely beinge in prison, and he exorteth them to amende.
- Chap. IIII. A sermon to the people, with an exortacion to pacience.
- Chap. V. He conforteth them, and sheweth the vocation of the heithen.
- Chap. VI. A copie of the epistole, that Jeremy sent to the Jewes, which were led awaye prisoners vnto Babilon.



These are the wordes of the booke, that Baruch the sonne of Nerias the sonne of Maasia, the sonne of Sedechias, the sonne of Sedei, the sonne of Helchia, wrote at Babilon in the fift yere the seuenth daye of the moneth: what tyme as the Caldees wanne Ierusalem and brent it.



## The prophet Baruch.

The first Chapter.



**A**nd Baruch dyd rede the wordes of this boke, that Jehonias the sonne of Joachim kynge of Juda might heare: and in the presence of all the people, that were come to heare the boke: yee and be fore all the noble kinges sommes, before y lordes of the counsell and elders: and before the whole people, from y lowest vnto the hiest: before all them that dwelt at Babilon, by y water of Sodi. Which when they herde it, wepte, fasted, and prayed before the LORDE.

**B** They made a colleccion also of money, accordinge to euery mans power, and sent it to Jerusalem vnto Joachim the sonne of Helchia the sonne of Salon prest, with y other prestes: and to all the people which were w him at Jerusalem, what tyme as they had gotten the ornamentes of the temple of y LORDE (that were taken awaye out of the temple) that they might bringe them agayne in to the londe of Juda, the x. daye of the moneth Siban: namely, syluer vessel, (which Sedechias the sonne of Josias kinge of Juda had made.) After that Nabuchodonosor kinge of Babilon had take Jehonias, with all his prynces, lordes, and all the people, and led them captyue from Jerusalem vnto Babilon.

**C** And they sayde: Beholde, we haue sent you money, to bye you burnt offerynges and incense withall: make you unleuened bred, z offre for synne vpon the aulter of the LORDE oure God. And praye for the prosperite of Nabuchodonosor kinge of Babilon, and of Balthasar his sonne: y their dayes maye be vpon earth, as the dayes of heauen: that God also maye geue vs strength, and lighten oure eyes: that we maye lyue vnder the defence of Nabuchodonosor kinge of Babilon, and vnder the proteccion of Balthasar his sonne: that we maye longe do them seruyce, and synde fauoure in their sight. Praye for vs also vnto the LORDE oure God, for we haue synned agaynst the LORDE oure God, and vnto this daye is not his wrath turned yet awaye from vs. And se that ye rede this boke (which we haue sent vnto you to be rehearsed in the temple of the LORDE) vpon the hye dayes, and at tyme conuenient.

**D** Thus shal ye saye: The LORDE o God is righteous, but we are worthy of cofusion z shame: like as it is come to passe this daye, vnto all Juda, z to euery one y dwelleth at Jerusalem: to o kinges, prynces, prestes, p-

## The ii. Chap.

phetes z to oure fathers. We haue synned before the LORDE oure God, we haue not put oure trust in him, ner geuen him credence: we haue not obeyed him, we haue not hearkened vnto the voyce of the LORDE oure God, to walke in the commaundementes that he gaue vs. Sens the daye that he brought oure forefathers out of the londe of Egypte vnto this present daye, we haue bene euer a my beleuyng and an vnfaithful people vnto y LORDE oure God: destroyenge oure selues utterly, and shrenkinge backe, that we shulde not heare his voyce.

Wherfore there are come vpon vs greates plagues z dyuerse curses, like as the LORDE deuysed by Moyses his seruante: which brought oure forefathers out of the londe of Egypte, to geue vs a lode, that floweth with mycke and hony, like as it is to se this daye. Nevertheless, we haue not hearkened vnto the voyce of the LORDE oure God, accordinge to all the wordes of the prophetes, whom he sent vnto vs and to oure rulers: but euery man followed his owne mynde and wicked ymaginacion: to offre vnto straunge goddes, and to be enel in the sight of the LORDE oure God.

The II. Chapter.

**I**n the which cause the LORDE oure God hath perfourmed his deuyce, wherof he certified vs, and oure hea des that ruled in Jerusalem: yee and oure kyn ges, oure prynces, with all Israel and Juda. And soch plagues hath y lord brought vpon vs, as neuer came to passe vnder the heau: like as it is fulfilled in Jerusalem, accordinge as it is written in the lawe of Moyses: that a man shulde eate y flesh of his owne sonne, z the flesh of his owne doughter. Moreover, he hath deluyered them in to the bondes of all the kinges, y are rounde aboute vs (to be confounded and desolate) z scatred the abrode in all londes z nacions. Thus are we broughte beth z not aboue, for we haue synned agaynst the LORDE o God, z not bene obedient vnto his voyce. Therefore y LORDE o God is righteous, z we with o fathers (as reason is) are brought to ope shame, as it is to se this daye. And as for these plagues y are come vpon vs already, y LORDE had denyced the for yet wolde we not praye vnto y LORDE oure God, y we might euery ma turne fro his vngodly wayes. So y LORDE hath caused soch plagues to come vpon vs, for he is righteous in all his workes, which he hath commaunded vs: which we also haue not done, ner hearkened vnto his voyce, for to walke in y comma dementes of y LORDE, y he had geue vnto vs

## The prophet Baruch.

And now o LORDE God of Israel, thou hast brought thy people out of the londe of Egypte with a mightie honde, with tokens and wodres, with thy greates power ad outstretched arme: and hast gotten thy selff a name, as it is come to passe this daye: O LORDE oure God, we haue synned, we haue done wickedly, we haue behaued oure selues vngodly in all thy righteousnes. Turne thy wrath fro vs (we beseeke the) for we are but a few left amonge the heithen, where thou hast scatred vs. Heare o prayers (o LORDE) z oure peticions, bringe vs out of captiuitie, for thine owne sake: get vs fauoure in the sight of the, which haue led vs awaye: y all lodes maye knowe, that thou art the LORDE oure God, and that Israel and his generacion calleth vpon thy name.

O LORDE, loke downe fro thy holy house vpon vs: enclyne thine eare, z heare vs. For the deed, y be gone downe to their graues, z whose soules are out of their bedies, ascribe vnto the LORDE nether prayse ner rightuous makinge: but the soule that is vexed for the multitude of hir synnes, which goeth on heuely and weakly, whose eyes begynne to fayle: yee soch a soule as crybeth prayse and rightuousnesse vnto the LORDE. O LORDE, we poure out oure prayers before the, and requyre mercy in thy sight, O LORDE oure God: not for eny godlynesse off oure forefathers, but because thou hast sent out thy wrath z indignacion vpon vs: accordinge as thou dydest threaten vs, by thy seruantes the prophetes, sayenge:

Thus sayeth the LORDE: Bowe downe youre sholders and neckes, and serue the kynge of Babilon, so shal ye remayne still in the londe, that I gaue vnto youre fathers. Off ye will not do this, ner heare the voyce of y LORDE youre God, to serue the kynge of Babilon: I shall destroye you in the cities of Juda, within Jerusalem and without. I will also take from you the voyce off mynith and the voyce of ioye, the voyce of the brydegrome and the voyce of the bryde, ad there shal no man dwell more in the londe. But they wolde not hearken vnto thy voyce, to do the kynge of Babilon seruyce: and therfore hast thou perfourmed the wordes, that thou spakest by thy seruantes the prophetes: namely, that the bones of oure kynges and the bones of oure fathers shulde be traslated out of their place.

And lo, now are they layde out in the heau: of y Sonne, z in the celde of y night, ad ded in greates mysery: w hunger, w swear-

## The iii. Chap. Ho. liij.

de, w pestilence z are clene cast forth. As for the temple wher in thy name was called vpon thou hast layde it waiste, as it is to se this daye: z y for the wickednes of the house of Israel z the house of Juda. O LORDE o God, thou hast intreated vs after all thy goodnes z accordinge to all y greates louinge mercy of thine, like as thou spakest by thy seruante Moyses, in the daye when thou didest comaunde him, to wyte thy lawe before the children of Israel, sayenge: If ye will not hearken vnto my voyce, the shal this greates multitude be turned in to a very smal people, for I wil scatre the abrode. Not withstandinge I am sure, that this folke will not heare me: for it is an hardnecked people. But in y lode of their captiuitie, they shal remembre them selues, z lerne to knowe, y I am the LORDE their God: when I geue the an herte to vnderstande, z eares to heare. Then shal they prayse me in the lode of their captiuitie, z thynke vpon my name. Then shal they turne them fro their harde backes, z from their vngodlynes: Then shal they remembre the thynges, y happened vnto their forefathers, which synned agaynst me. So will I bringe them agayne in to the londe, which I promised w an oath vnto their fathers: Abraham, Isaac z Jacob: z they shal be lordes of it, yee I wil increace the, and not minyssh the. And I wil make another couenaunt with them: soch one as shal endure for euer: namely, y I will be their God, and they shal be my people: and I wil no more dryue my people the children off Israel, out of the londe y I haue geue the.

The III. Chapter.

**A**nd now o LORDE allmightie, thou God of Israel: o soule y is in trouble, z o spiete y is vexed, crieth vnto the: heare vs (o LORDE) z haue pite vpon vs, for thou art a mercifull God: be gracious vnto vs, for we haue synned before y. Then endurest for euer, shulde we the utterly perishe: O LORDE almighty, thou God of Israel: heare now y prayer of y deed Israelites z of the ir childre, which haue synned before y, z not hearkened vnto the voyce of the LORDE their God, for the which cause these plagues hange now vpon vs. O LORDE, remembre not y wickednes of o forefathers, but thinke vpon thy power z name now at this tyme: for thou art y LORDE o God, z y (o LORDE) wil we prayse. For thou hast put y feare i o hartes, to y intet y we shulde call vpon y name, z prayse y in oure captiuitie: and y we might turne from the wickednesse of oure forefathers, y synned before the.



## The prophet Baruch.

## The iij. Chap.

**B** Beholde, we are yet this daye in oure captiuite, where as thou hast scatred vs, to be an abhominacion, curse, and synne: like as it hath happened vnto oure fathers also, because of all their wickednesse and departynge from the.

Psal. 78. a

**O** Israel, heare the commaundementes of life: pondre them well with thine eares, that thou mayest lerne wysdome. But how happeneth it Israel, that thou art in thine enemies lode: thou art waken olde in a straunge countre, and defyled with the deed. Why art thou become like them, that go downe to their graues? Ene because thou hast forsaken the well of wysdome. For yf thou haddest walked in the waye of God, truly thou shuldest haue remayned still safe i thine owne londe.

Iere. 2. b

Pro. 1. 3. a

Psal. 118. b

118. r

**O** lerne then where discrecion is, where vertu is, where vnderstodunge is: that thou mayest knowe also fro whence cometh longe life, a necessary lyuynge, the light of the eyes, and quyetnes. Who ener founde out hir place: or who came ener in to hir treasures?

**C** Where are y prynces of the heithen become, and soch as ruled the bestes vpon the earth? They that had their pastyme with the foules of the ayre, they that hooded vp syluer and golde (wherin men trust so moch) and made no ende of their gatheringe: What is worth of them, that coyned siluer, and were so carefull, and coude not brynge their workes to passe: They be roted out, and gone downe to hell, and other men are come vp in their steade: Yongemen haue sene light, and dwelt vpon earth: but the waye of reformation haue they not knowne, ner vnderfonde the pathes therof: nether haue their children receaued it, yee right farre is it fro the. It hath not bene herde of in the lode of Canaan, nether hath it bene sene at Theman.

**D** The Agarenes sought after wysdome, but that which is earthly, like as the marchauntes of the lode do. They of Theman are conynge also, and they labour for wysdome, and vnderstodunge: but y waye of true wysdome they knowe not, nether do they thynke vpon the pathes therof. O Israel, how greate is the house of God: and how large is the place of his possession? Greate is he, and hath none ende: hye and vnmeasurable. What is become of those famousse gyauntes, that were so greate of bodyes, and so worthy men of warre: Those had not the LORDE chosen, nether haue they founde the waye of reformation, therfore were they destroyed: and for so

Deu. 4. f

Iere. 23. d

Psa. 144. a

moch as they had no wisdome, they perished because of their foolishnesse.

Who hath gone vp in to heauen, to take wysdome there, and brought her downe fro the cloudes? Who hath gone ouer the see to fynde her, and hath chosen her aboue golde, and brought her hither? No man knoweth the wayes of wysdome, nether is there eny y can seke out hir pathes. But he that woteth all thynges, knoweth her, and he hath founde her out with his foreknowledge. This same is he which prepared the earth at the begynnyng, and fylled it with all maner of foules and bestes. When he sendeth out the light, it goeth: and when he calleth it agayne, it obeyeth him with feare. The starres kepe their watch, and geue their light, yee and y gladly. When he calleth them, they saye: here we be. And so with chearfulness they shewe light vnto him, y made the. This is oure God, ad there shall none other be compared vnto him: It is he, y hath founde out all wysdome, and hath geuen her vnto Jacob his seruaunt, and to Israel his beloued. Afterwarde dyd he shewe himself vpon earth, and dwelt among men.

### The III. Chapter.

**T**his is the boke off the commaundementes of God, and the lawe y endeth for ever. All they y kepe it, shall come to life: but soch as forsake it, shall come to death. Turne the o Jacob, and take holde of it: walke by this waye, thou shalt see his brightness and shyne. Geue not thine honour to another, and thy worshippe to a straunge people. O Israel, how happie are we, seige that God hath shewed vs soch thynges as are pleasur vnto him: He of good cheare, hath geuen people of God, o thou awnciet Israel. Now are ye solde amonge the heithen, howbeit not for youre vtter destruction: but because ye prouoked God the LORDE to wrath and displeasure, therfore were ye deliuered vnto youre enemies: For ye displeased the euerlastinge God that made you, offeringe vnto deuils and not God. We haue forgott him that brought you vp, ad youre nurses haue ye greued, o Jerusalem.

When she sawe that the wrath off God was commynge vpon you: she sayde: Shall o ye that dwell aboute Sion, for God hath brought me into greates heynnesse: ad why? I se the captiuite of my people, of my sonnes and daughters, which the euerlastinge God will brynge vpon them. With ioye dyd I nourish them, but now must I leaue them with wepyng and sorow.

## The prophet Baruch.

## Chap. v. Fo. liij.

Let no man reioyce ouer me wyddowe ad forsaken: which for the synnes off my children, am desolate of euery man. For why, they departed from the lawe of God: they wolde not knowe his rightuousnes, ner walke in the waye off his commaundementes: and as for the pathes off the treuth and godlynesse, they had no lust to go in them.

**O** ye dwellers aboute Sion: come, and let vs call to remembraunce the captiuite, that the euerlastinge God hath brought vpon my sonnes and my daughters. He hath brought a people vpon them from farre, an vncharitable people, and of a straunge langage: which nether regarde the olde, ner pyte the yonge.

These haue caried awaye the deare beloued of my wyddowes, leauynge me alone, both desolate and childlesse. But alas, what can I helpe you? Now he y hath brought these plagis vpon you, deliuer you also fro the bondes of youre enemies.

**G**o youre waye (O my children) go youre waye: for I am desolate and forsaken. I haue put off the clothinge of peace, and put vpon me the sackcloth off prayer, and for my ryme I will call vpon the most hyest. Be off good cheare, o my children: crie vnto the LORDE, and he shall deliuer you from the power of the prynces, youre enemies.

For verely, I haue euer a good hope off youre prosperous health: yee a very gladnesse is come vpon me from the holy one, because of the mercy that ye shall haue off oure euerlastinge Sanioure.

With mournynge and wepyng dyd I leaue you go from me, but with ioye and perpetuall gladnesse, shall the LORDE brynge you agayne vnto me. Like as the neyghbours of Sion sawe youre captiuite from God, Ene so shall they also se shortly youre health in God, which shall come on you with greates honoure and euerlastinge worshippe.

**O** my children, suffre pacietyly the wrath that shall come vpon you, For the enemy hath persecuted the, but shortly thou shalt se his destruction, and shalt treade vpon his necke. My derlynges haue gone rough hard wayes, for they are led awaye as a flocke that is scatred abroad with the enemies.

But be of good cōforte (o my children) and crie vnto the LORDE: For he that led you awaye, hath you yet in remembraunce: and like as ye haue bene mynded to swarne from yo God, so shall ye now endenoure youre selues, and to turne agayne, and to seke him.

For he that hath brought these plagis vpon

you, shall brynge you euerlastinge ioye agayne with youre health. Take a good herte vnto the, o Jerusalem: for he which gaue y that name, exorteth the so to do.

The wicked doers that now put the to trouble, shall perishe: and soch as haue reioysed at thy fall, shall be punysshed. The cities whom thy children serue, and that haue caried awaye thy sonnes, shall be correcte. For like as they be now glad of y decaye, so shall they mourne in their owne destruction. The ioye off their multitude shall be taken awaye, ad their cheare shall be turned to sorowe. For a fyre shall fall vpon them from the euerlastinge God, longe to endure: and it shall be inhabited of deuils for a greates season.

Iere. 50. a  
b. c

### The V. Chapter.

**J**erusalem, loke aboute the towarde the east, and beholde the ioye, that cometh vnto the from God. For lo, thy sonnes, (whom thou hast forsake, and that were scatred abroad) come gathered together from the east and west, reioysinge in the worde of the holy one, vnto the honoure off God.

Put off thine mournynge clothes (o Jerusalem) and thy sorow, and decke the with the worshippe and honoure, that cometh vnto the from God, with euerlastinge glory. God shall put the cloake off rightuousnesse vpon the, and set a crowne off euerlastinge worshippe vpon thine heade: for vpon the will God declare his brightness, that is vnder the heauen: Yee an euerlastinge name shall be geuen the of God, with peace of rightuousnesse, and y honoure of Gods feare.

**A**rise o Jerusalem, stande vpon hye: loke aboute the towarde the east, and beholde thy children gathered from the east vnto the west: which reioyce in the holy worde, haunynge God in remembraunce. They departed from the on fote, and were led awaye of their enemies: but now shall the LORDE bringe them caried with honoure, as children off y kyngdome. For God is purposed to brynge downe all stoute mountaynes, yee and all hye rockes, to fylle the valleys, and so to make them euen with the ground: y Israel maye be diligit to lyue vnto y honoure of God. The woddes, and all pleasur trees shall ouershadowe Israel, at the commaundement of God. For hyther shall God brynge Israel with ioyfull myrth, and in the light of his magesty: with the mercy and rightuousnesse, that cometh of himself.



A copie off the epistle, that Jeremy the prophet  
did sende vnto the Jewes, which were led awaye  
prisoners by the kynge of Babilō. Wherin he cer-  
tifieth them of the thinge, that was co-  
maunded him of God.

The VI. Chapter.

**B**Ecause of the synnes that ye have  
done agaynst God, ye shall be led awa-  
ye captyue vnto Babilon, even off  
Nabuchodonosor the kynge of Babilon.  
So when ye be come in to Babilon, ye shall  
remayne there many yeaeres, and for a longe  
season: namely, viij. generacions: & after that  
wil I bringe you awaye peaceably from the  
ce. Now shal ye se in Babilō, goddes of gol-  
de, of syluer, of wodd and of stone: borne v-  
pon mens shulders, to cast out a fearfulness  
before the heithen. But loke that ye do not  
as the other: be not ye afraied, and let not  
the feare of them overcome you.

Therefore, when ye se the multitude of peo-  
ple worshippinge them behinde & before, sa-  
ye ye in youre hertes: O LORDE, it is thou,  
that oughtest only to be worshipped: My-  
ne angel also shal be with you, and I myself  
wil care for youre soules. As for the rymbre  
of those goddes, y carpenter hath polished  
them: yee gylted be they, & layed over with  
syluer, yet are they but vayne thinges, & can  
not speake. Like as a wench y loneth pera-  
mours is trynly deckt, euen so are these ma-  
de & hanged w golde. Crownes of golde ve-  
rely haue their goddes vpon their heades:  
so the prestes them selues take the golde and  
syluer from them, & put it to their owne vses:  
yee they geue of the same vnto harlottes, ad  
trymme their whores withall: Agayne, they  
take it from the whores, and decke their god-  
des therewith. Yet can not these goddes deli-  
uer them selues from rust and mothes. Whe  
they haue conered them with clothynge off  
purple, they wyper their faces for the dust of  
the temple, wherof their is moch amōge thē.  
One hath a sceptre in his honde, as though  
he were iudge of the countre: yet can he not  
slaye soch as offende him. Another hath a  
swearde or an axe in his honde, for all that,  
is he nether able to defende him selfe from  
batayll, ner fro murderers.

By this ye maye vnderstonde, that they  
be no goddes: therefore se y ye nether wor-  
shipe them, ner feare them. For like as a ves-  
sel y a man vseth, is nothinge worth when it  
is broken, euen so is it with their goddes.  
When they be set vp in the temple, their eyes  
be full of dust, thorow the fete of those that

come in. And like as y doores are shut in  
de aboute vpo him, y hath offende the ki-  
ng: Was it were a deed body kepte be-  
de the graue: Euen so the prestes kepte the  
doores with barres and lockes, lest their god-  
des be spoyled with robbers. They set vpo  
dels before thē (yee verely and y many) wher  
of they can not se one, but euen as blockes  
stonde they in the temple. It is sayde, y the  
serpentes and womes, which come off the  
earth, gnawe out their hertes, eatinge them  
& their clothes also, and yet they fele it not.  
Their faces are blacke, thorow the smote y  
is in the temple. The oules, swalowes & by-  
des sle vpon them, yee and the catteres run  
ouer their heades.

By this ye maye be sure, that they are not  
goddes, therfore feare them not. The golde  
that they haue, is to make them beutifull: for  
all that, excepte some body dight off their  
rust, they wil geue no shyne: and when they  
were cast into a fourme, they felt it not. They  
are bought for money, and haue no breth off  
life within them. They must be borne vpon  
mens shulders, as those that haue no feet:  
wher by they declare vnto men, that they be  
nothyng worth. Confounded be they then,  
that worshipe them. For yf they fall fro  
grounde, they can not ryse vpagayne off the  
selues: Yet though one helpe them vp and  
set them right, yet are they not able to stan-  
de alone: but must haue proppes set vnder  
them, like deed men. As for the thinge that  
offred vnto them, their prestes sell it, ad ab-  
se it: yee the prestes wyues take therof, but  
vnto the sicke and poore they geue nothinge  
of it, the women with childe & the mestru-  
laye hondes of their offerynges. By this ye  
maye be sure, that they are not goddes, ther-  
fore be not ye afraide of them. From wher  
ce cōmeth it thē, that they be called goddes?  
The women syt before the goddes of syluer,  
golde and wodge, and the prestes syt in their  
temples, hauynge open clothes, whose be-  
des and beerdes are shauen, and haue noth-  
ge vpon their heades: roaringe and cryynge  
vpon their goddes, as men do at the fete,  
when one is deed.

The prestes also take awaye the garmentes  
of the ymages, and decke their wyues & da-  
dren withall. Whether it be good or euill y  
enyman do vnto them, they are not able to  
recompence it: they can nether set vp a ky-  
ng, ner put him downe. In like maner they  
maye nether geue riches, ner rewardes euill.  
Though a man make a vowe vnto them, ad  
kepe it not, they wil not requyre it. They can

not restore a blynde mā to his sight, ner hel-  
pe any mā at his nede. They cā shewe no mer-  
cy to the wyddowe, ner do good to y father-  
les. Their goddes of wodd, stone, golde & syl-  
uer, are but euen as other stones, y be hewe of  
y mountayne. They y worshipe thē, shal be  
confounded. How shulde they then be taken  
for goddes? yee how darre men call thē god-  
des? And though the caldees worshiped thē  
not, hearinge y they were but domme & cou-  
de not speake: Yet they them selues offre vi-  
to Del, and wolde sayne haue him to speake:  
as who saye, they coude fele, y maye not mo-  
ue. But when these mē come to vnderstōd in-  
ge, they shal forsake them, for their goddes  
haue no felinge. A greatesoite off women  
gyded with coardes, syt in the stretes, & bur-  
ne olyue beries. Now yf one off them be con-  
veyed awaye, & lye w any soch as come by:  
she casteth hir neghburesse in the teth, be-  
cause she was not so worthely reputed, ner  
hir coode broken. What so euer is done for  
them, it is but in vayne ad lost: How maye it  
thē be thought or sayde, y they are goddes?  
Carpenters & goldsmithes make thē, nether  
be they eny other thinge, but euen what the  
woke men wil make of them. Yee the gold-  
smithes them selues that make thē, are of no  
longe cōtynuaunce: How shulde then the thi-  
ges that are made of them, be goddes? Vay-  
ne therfore are the thinges (yee very shame is  
it) that they leaue behinde thē for their poste-  
rite. For as soone as there cōmeth eny warre  
or plage vpon thē, then the prestes ymagyn,  
wher they maye hyde thē selues with thē.  
How can men thynke then, that they be god-  
des, which nether maye defende them selues  
from warre, ner deliuer thē fro mysfortune?  
For seynge they be but of wodd, of stone, of  
syluer and of golde: all people & kynges shal  
knowe hereafter, that they be but vayne thin-  
ges: yee it shal be openly declared, that they  
be no goddes: but euen the very workes off  
mēs hōdes, & that God hath nothinge to do  
with thē. They can set no kyng in the londe  
ner geue rayne vnto men. They can geue no  
sentence of a matter, nether defende the lon-  
de fro wronge: For they are not able to do so  
moch as a crowe, that flyeth betwixt heuen  
and earth.

Wher there happeneth a fyre into the hou-  
se of those goddes of wodge, of syluer and of  
golde, the prestes wil escape & saue thē selues,  
but the goddes burne as the balkes therin.  
They can not withstōde eny kyng or batell:  
how maye it then be thought or graunted,  
that they be goddes? Moreover, these god-

des of wodge, of stone, of golde & syluer ma-  
ye nether defende thē selues from theues ner  
robbers: yee y very wicked are stronger thē  
they. These strype them out off their ap-  
parell, that they be clothed withall, these ra-  
te their golde & syluer fro thē, and so get thē  
awaye: yet cā they not helpe thē selues. Ther-  
fore it is moch better for a man, to be a kyng  
so to shewe his power: or els a profitable  
vessel in a house, wherin he y oweth it, might  
haue pleasure: yee or to be a doze in a house,  
to kepe soch thinges safe as be therin: thē to  
be soch a vayne god. The Sōne, the Mōne  
& all the starres when they geue their shyne  
& light, are obedient, & do men good: When  
the lightenyng glisteth, all is cleare: The  
wynde bloweth in euery countre, & whē God  
cōmaundeth the cloude to go rounde abou-  
te the whole worlde, they do as they are byd-  
den: when the fyre is sent downe fro aboue &  
cōmaunded, it burneth vpon hilles ad woddess:  
But as for those goddes, they are not like  
one off these thynges, nether in beuty ner  
strēth. Wherfore mē shulde not thynke, ner  
saye that they be goddes, seynge they cā ne-  
ther geue sentence in iudgment, ner do men  
good. For so moch now as ye are sure, that  
they be no goddes, then feare them not: For  
they can nether speake euell ner good of kyn-  
ges. They cā shewe no tokens in heauē for y  
heithen, nether shyne as the Sōne, ner geue  
light as the Mōne: yee y vnreasonable beas-  
tes are better then they: for they can get thē  
vnder the rose, and do them selues good: So  
can ye be certified by no maner off meanes,  
that they be goddes: therfore feare thē not.  
For like as a frayboggarde in a garden off  
Cucumbers kepeth nothinge, euen so are the  
ir goddes of wodge, of syluer & golde: and like  
as a whyte thorne in an orcharde, that euery  
byrde sytteth vpon: yee like as a deed body  
that is cast in the darcke, Euen so is it with  
those goddes of wodge, syluer and golde.  
By the purple and scarlet which they haue  
vpon thē, ad soone saydeth awaye, ye maye  
vnderstonde, that they be no goddes: yee  
they them selues shal be cōsumed at the last,  
which shal be a greates cōfucion of the  
londe. Blessed is the godly man,  
y hath no ymages & worship-  
perth none, for he shal be  
farre from re-  
prose.

The ende of the prophet Baruch  
which is not in the Canon  
of the hebrue.



# The prophet Ezechiel.

## The Prophet Ezechiel.

What Ezechiel conteyneth.

- Chap. I. The vision of the iiii. beestes and wheles.
- Chap. II. The sendinge out of the prophet.
- Chap. III. The office of a prophet.
- Chap. IIII. A prophecy of the sege of Jerusalem.
- Chap. V. With what plagues God punished Jerusalem.
- Chap. VI. Punishment for Idolatry.
- Chap. VII. The longe captiuyte of the people and causes therof.
- Chap. VIII. Ezechiel seyth greate abhominacion thozow the hole in the wall.
- Chap. IX. The slaughter of the people. Such as haue the signe of a Chan, are saued.
- Chap. X. The visio of the iiii. beestes agayne.
- Chap. XI. The vision of the rrv. men.
- Chap. XII. A prophecy of the captiuyte of Iuda.
- Chap. XIII. A sermon agaynst false prophetes.
- Chap. XIII. Punishment for wylfulnesse and presumptio of synne God letteth such people be disceaued.
- Chap. XV. Agaynst Jerusalem that vnfructfull vyne.
- Chap. XVI. A marvelous goodly description of the Idolatry of Jerusalem, for the which he calleth them whores.
- Chap. XVII. A prophecy of the destruction off Jerusalem. A promyse of Christ.
- Chap. XVIII. Every man shall beare his owne synne, and not anothers.

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- Chap. XIX. The captiuyte off the kynge of Iuda. The cruelte of Kinges and princes.
- Chap. XX. The greate vntanfulnesse of the people. Agayne, the merciful longe sufferance of God.
- Chap. XXI. The swearde, prophecy of the me vpon Israel and the Ammonites, by the kynge of Babilon.
- Chap. XXII. The synnes, wherfore Jerusalem was punished: both the prophetes, priests, and comon people.
- Chap. XXIII. The Idolatry or whoredome of Samaria and Jerusalem.
- Chap. XXIII. The destruction off Jerusalem and captiuyte of the people signified by the pot.
- Chap. XXV. Agaynst Ammon, Moab, Seir, and the Palestynes.
- Chap. XXVI. He mourneth vpon the churche of Tyre (other wyse called Zor) for the destrucion that was to come vpon her.
- Chap. XXVII. XXVIII. Agaynst the prince off Tyre, and agaynst Sidon.
- Chap. XXIX. XXX. XXXI. XXXII. plagues vpon Egypte and the kynge therof.
- Chap. XXXIII. The office off a preacher. The worde of God must be folowed in very deede, and not only in mouth.
- Chap. XXXIII. Agaynst euell shepherdes, Christ the only true shepherde is promysed.
- Chap. XXXV. Agaynst the mount Seir, that is, agaynst the Edomites.
- Chap. XXXVI. A promyse of the deliuerance of Israel.
- Chap. XXXVII. A consolacion for the Iudaes, and a figure of the generall resurreccion, signified by the drye bones.
- Chap. XXXVIII. XXXIX. Of Gog and Magog, with their destruction.
- Chap. XL. From this chapter vnto the ende, the prophet seith in a vision the bygginge agayne of Ierusalem, and the temple: wherby is describde the mystery off the church of Christ, and saluacion of the faithfull in this

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The first Chapter.

I chaſſed, in the xxx. yeare the fifth daye off the fourth Moneth, that I was amonge the prisoners by the ryuer off Cobar: where the heauens opened, and I ſawe a viſion of God. Now the fifth daye off the Moneth made out the fyfth yeare off kynge Iochims captiuyte. At the ſame tyme came y worde off the LORDE vnto Ezechiel the ſonne off Buzi preſt, in the londe off the Caldees by the water of Cobar, where the honde off the LORDE came vpo him. And I loked: and beholde, a ſtomy wynde came out off the north with a greate cloude full of fyre, which w<sup>th</sup> his gliſtre lightened all rounde aboute.

And in y myddest off the fyre it was all cleare, and as it were the liſneſſe of foure beaſtes, which were faſhioned like a man: ſaynge, that euery one had foure faces and foure wynges.

Their legges were ſtraight, but their fetters were like bullockes fetters, and they gliſtered, as it had bene ſayre ſcoured metall. Under their wynges vpon all the foure corners, they had mens hondes. Their faces and the ir wynges were towarde the foure corners: yet were the wynges ſo, that one euer touched another. When they wente, they turned them not aboute: but ech one wente ſtraight forwarde.

Vpon the rightſide off theſe foure, their faces were like the face off a man and the face off a Lyon: But vpon the leftſide, they had the face off an oxe and the face off an Aegle.

Their faces alſo and their wynges were ſpied out aboue: ſo that two wynges off one touched euer two wynges off another, and with the other two they couered their bodie. Euery one when it wente, it wente ſtraight forwarde.

Where as the ſpirc led them, thither they wente, and turned not aboute in their goynge.

# The firſt. Chap. Fo. lv.

The faſhion and countenance of the beaſtes was like hote coales off fyre, euen as though burnynge cresshettes had bene amonge the beaſtes: and the fyre gaue a gliſtre, and out off the fyre there wente lighteninge. Whe y beaſtes were forwarde and backwarde, one wolde haue thought it had lightened. Now whe I had well conſidered the beaſtes, I ſawe a worke off wheles vpon the earth with foure faces alſo like the beaſtes.

The faſhion and worke of the wheles was like theſe. The foure wheles were ioyned and made (to loke vpon) as it had bene one whele in another. When one wente forwarde, they wente all foure, and turned the not aboute i their goynge. They were large, greete and horrible to loke vpon.

Their bodie were full off eyes rounde aboute them all foure. Whe the beaſtes wente, the wheles wente alſo with them: And when the beaſtes liſt them ſelues vp from y earth, the wheles were liſt vp alſo. Whyther ſo euer the ſpirc wente, thither wente they alſo, and y wheles were liſt vp and folowed the, for y ſpirc of life was in the wheles. When y beaſtes were forth, ſtoode ſtill, or liſt them ſelues vp from the earth: then the wheles alſo wente, ſtoode ſtill, and were liſt vp, for y bieth off life was in the wheles.

Above ouer y heades of the beaſtes there was a firmament, which was faſhioned as it had bene off the moſt pure Chriſtall, and that was ſpied out aboue vpon their heades: vnder the ſame firmament were their wynges layed abroad, one towarde another, and two wynges couered the body of euery beaſt. And when they wente forth, I herde the noyſe off their wynges, like the noyſe off greete waters, as it had bene the voyce off the greete God, and a ruſſhing together as it were off an hoost off men. And when they ſtoode ſtill, they let downe their wynges. Now when they ſtoode ſtill, and had letten downe their wynges, it thondred in the firmament, that was aboue their heades.

Above the firmament that was ouer their heades, there was the faſhion off a ſeate, as it had bene made off Saphir. Vpon the ſeate there ſat one like a man. I behelde him, and he was like a cleare light, as it had bene all off fyre with in from his loynes vwarde.

And beneth when I loked vpon him vnder y loynes, me thought he was like a ſhyninge fyre, that geueth light on euery ſyde. And the ſhyne and gliſtre y lightened rounde



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de aboute, was like a raynbowe, which in a raynie daye appeareth in the cloudes. Eue so was the similitude, wherein the glory off the LORDE appeared. Whe I sawe it, I fell vpon my face, and hertened vnto the voyce off him, that spake.

### The II. Chapter.

**I** Then sayde he vnto me: Stonde vp vpon thy fete (O thou sonne of ma) and I will talke with the. And as he was commonyng with me, the spiete came into me, and set me vp vpon my fete: so that I marked the thinge, that he sayde vnto me. And he sayde: Beholde, thou sonne off man: I will sende the to the children off Israel, to those runnagates and obstinate people: for they haue take parte agaynst me, and are runne awaye fro me: both they, and their foresathers, vnto this daye.

Yee I will sende y vnto a people y haue rough vysages and stiff stomackes: vnto whom thou shalt saye on this maner: This the LORDE God himself hath spoken, y whether they be obedient or no (for it is a frauwarde hounsholde, they maye knowe yet that there hath bene a prophet amonge them.

**B** Therefore (thou sonne off man) feare the not, nether be afrayed off their wordes: for they shall rebell agaynst the, and despise y. Yee thou shalt dwell amonge scorpions: but feare not their wordes, be not abashed at their lokes, for it is a frauwarde hounsholde.

Se that thou speake my wordes vnto them, whether they be obedient or not, for they are obstinate. Therefore (thou sonne of man) obeye then all thinges, that I saye vnto y, and benet thou stiffnecked, like as they are a stiffnecked hounsholde. Open thy mouth, and eate that I geue the.

So as I was lokyng vp, beholde, there was sent vnto me an hande, wherein was a closed boke: and the hande opened it before me, and it was written within and without, full off carefull mourninges: alas, and wo.

### The III. Chapter.

**I** Then sayde he vnto me: thou sonne of ma, eate that, what so euer it be: Yee eate that closed boke, and go thy waye, and speake vnto the children off Israel. So I opened my mouth, and he gaue me the boke for to eate, and sayde vnto me:

## The iiij. Chap.

Thou sonne of man, thy bely shall eate, and thy bowels shall be fylled with y boke, that I geue the. Then dyd I eate the boke, and it was in my mouth sweter then hony.

And he sayde vnto me: thou sonne of ma, get the soone vnto the house off Israel, shewe the y wordes, that I comaunde the: for I sende the not to a people that hath a straunge, vntowne or harde speache, but vnto the house off Israel: Not to many nations, which haue diuerse speaches and harde languages, whose wordes thou understoddest not: Neuertheles, yf I sent the to those people, they wolde folowe the: But the house off Israel wil not folowe y, for they wil not folowe me: Yee all the house off Israel haue stiff foreheades and harde hertes. Beholde therfore, I will make thy face preuayle agaynst their faces, and harden thy foreheade agaynst their foreheades: so that thy foreheade shall be harder then an Adamar of stym stone: that thou mayest feare them y lesse, and be lesse afrayed off them, for they are a frauwarde hounsholde.

He sayde morouer vnto me: thou sonne off man, take diligent hede with thine eares, to y wordes that I speake vnto the, sit ten them in thine herte: and go to the prisoners off thy people, speake vnto them, and saye on this maner:

Thus the LORDE God hath spoke: Whether ye heare, or heare not. With that, the spiete toke me vp. And I herde the noyse of a greete russhinge and remouyng off the most blissed glory off the LORDE out off his place.

I herde also the noyse off the wynges off the beestes, that russhed one agaynst another, yee and the ratyng off the wheles, that were by them, which russhinge z noyse was very greate.

Now when the spiete toke me vp, and caried me awaye, I wente with an heauy and a soroufull mynde, but the honde off y LORDE comforted me right soone.

And so in the begynnyng off the moneth Abib, I came to the prisoners, that dwelt by the water off Cobar, and remained in that place, where they were: and so continued I amonge them seven dayes, beinge very sory.

And when the seven dayes were expyred, the LORDE sayde vnto me: Thou sonne off man, I haue made the a watch man vnto the house off Israel: therfore take good hede to the wordes, and geue them warninge at my commaundement.

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**I** saye vnto the, concernyng the vngodly ma, that (without doute) he must dye, and thou genest him not warnyng, ner speakest vnto him, that he maye turne from his euill waye, and so to lyue: Then shall the same vngodly man dye in his owne vnrightnes: but his bloude will I requyre off thine honde. Neuertheles, yf thou gene warnyng vnto the wicked, and he yet forsaeketh not his vngodlynnes: then shall he dye in his owne wickednesse, but thou hast discharged thy soule.

Now yf a righteous ma go fro his rightnesse, and do the thinge that is euill: I will laye a stumblinge blocke before him, and he shall dye, because thou hast not given him warnyng: Yee dye shall he in his owne synne, so that the vertue, which he did before, shall not be thought vpon: but his bloude will I requyre off thine honde.

Neuertheles, yf thou exhortest the righteous, that he synne not, and so y righteous donot synne: Then shall he lyue, because he hath receaved thy warnyng, and thou hast discharged thy soule. And there came the ho of the LORDE vpon me, and he sayde vnto me: Stonde vp, and go in to the felde, y I maye there talke with the.

**D** So when I had rysen vp, and gone forth into the felde: Beholde, the glory off the LORDE stode there, like as I sawe it afore, by the water off Cobar.

Then fell I downe vpon my face, and y spiete came in to me, which set me vp vpon my fete, and sayde thus vnto me: Go thy waye, and sparte thy selff in thine house.

Beholde (O thou sonne off man) there shall chaynes be brought for the, to bynde the w' all, so that thou shalt not escape out off the. And I will make thy tunge cleue so the rofe off thy mouth, that thou shalt bedomme, and not be as a chider with them: for it is an obstinate hounsholde.

But when I speake vnto the, then open thy mouth, and saye: Thus saith the LORDE God: who so heareth, let him heare: who so will not, let him leaue: for it is a frauwarde hounsholde.

### The IIII. Chapter.

**I** Thou sonne off man: take a tyle stone, and laye it before the, and descrybe vpon it the cite off Jerusalem: how it is beseged, how bulworkes and stronge ditches are grauen on euery syde off it: besyde also tentes, and an hoost off men

## The iiij. Chap. Ho. lvi.

rounde aboute it.

Morouer, take an yron panne, and set it betwixte the z y cite in steade off an yron wall. Then set thy face toward it, besege it, and laye ordinance agaynst it, to wyne it. This shall be a token vnto the house off Israel. But thou shalt slepe vpon thy left syde, and laye the synne of the house off Israel vpon the.

Certayne dayes apoynted, thou shalt slepe vpon that syde, and beare their synnes. Neuertheles I will apoynte the a tyme (to put off their synnes) and the nombre off the daies: The hundredth z xc. dayes must thou beare the wickednesse off the house off Israel. When thou hast fulfilled these dayes, lye downe agayne, and slepe vpon thy right syde xl. dayes, and beare the synnes off the house off Iuda.

A daye for a yeare, a daye (I saye) for a yeare, will I euer laye vpon the. Therefore set now thy face agaynst that beseged Jerusalem, and discover thine arme, that thou mayest prophete agaynst it.

Beholde, I will laye chaynes vpon the, that thou shalt not turne the from one syde to another, till thou hast ended the dayes off thy sege.

Wherefore, take vnto the wheate, barley beanes, growell seede, milium and fitches: and put these together in a vessell, and make the loaves of bred therof, acordinge to the nombre off the dayes that thou must lye vpon y syde: that thou mayest haue bred to eate, for the hundredth and xc. dayes.

And the meate that thou eatest, shall haue a certayne waight apoynted: Namely, twentie sydes euery daye. This apoynted meate shalt thou eate daylie, from the begynnyng to the ende.

Thou shalt dryncke also a certayne measure off water: Namely, the sixte parte of an hin shalt thou dryncke daylie from the begynnyng to the ende. Barly cakes shalt thou eate, yet shalt thou first strake the ouer with mas donge, y they maye seite. And with that, sayde the LORDE: Euen thus shall the children off Israel eate their defyled bred in the myddest off the Gentiles, amonge whom I will scatere them.

Then sayde I: Oh LORDE God, Beholde, my soule was yet neuer stayned: for fro my youth vp vnto this houre, I dyd neuer eate of a deed carcase, or of that which was slayne of wilde beestes, nether came there euer eny vnclene flesh in my mouth.

Where vnto he answered me, and sayde:

Att ij



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Well than, I will graunte the to take co-  
wes donge, for the donge off a man, and  
to strake the bried ouer with all, before the.  
And he sayde vnto me: Beholde thou son  
ne off man, I will mynyshe all the prouys-  
on of bried in Jerusalem, so that they shall  
weye their bried, and eate it with scarcenesse.  
But as for water, they shall haue a very lit-  
le measure theroff, to drynke. And when  
they haue nomore bried ner water, one shal be  
destroyed with another, and famish awaye  
for their wickednesse.

### The V. Chapter.

**A** Kethe then a sharpe knyfe (O thou  
sonne of man) namely, a rasoure. Ta-  
ke that, and shauethe hayre off thy  
heade and beard: Then take the scoales and  
the waight, and deuyde the hayre a sunder.  
And burnethe thirde partetherof in the fy-  
re in the myddest off the cite, and cut the  
other thirde parte in peces with a knyfe. As  
for the thirde parte that remayneth, cast it  
in the wynde, and then shewe the bare kny-  
fe.

Yet afterwarde take a litle off the same,  
z bynde it in they cotelappe. Then take a  
curtesy of it, and cast it in the myddest off y  
fyre, and burne it in the fyre. Out of the sa-  
me fyre shall there go a flame, vpon the who-  
le house of Israel.

**B** Moreover, thus sayde the LORDE God:  
This same is Jerusalem. I set her in the mid-  
dest of the heithen and nacions, that are ro-  
unde aboute her, but she hath despised my  
iudgements more then y Gentiles the selues,  
and broken my commaundementes more then  
the nacions, that lye rounde aboute her: For  
they haue cast out myne ordinaunces, and  
not walked in my lawes. Therefore, thus sa-  
ieth the LORDE God: For so moch as ye w-  
your wickednesse farre exceede the heithen,  
that dwell rounde aboute you: (For ye haue  
not walked in my lawes, nether haue ye ke-  
pte myne ordinaunces) Therefore thus saith y  
LORDE God:

I will also come vpon the, for in the myd-  
dest of the will I syt in iudgement, in the sight  
of the heithen, and will handle the of soch a  
fashion, as I neuer dyd before, and as I ne-  
uer wil do from that tyme forth, and that be-  
cause of all thy abhominacions. For in the  
the fathers shal be sayne to eate their owne  
sonnes, and the sonnes their owne fathers.  
Soch a courte will I kepe in the, and the  
wholeremnant will I scatere in to all the  
wyndes.

## The vi. Chap.

Wherefore, as truly as I lye (saith the  
LORDE God) seynge thou hast defyled my  
Sanctuary, with all maner off abhomin-  
acions and with all thy shamefull offences:  
For this cause will I also destroye the. My-  
ne eye shall not ouersee the, nether will I spare the.

One thirde parte within the, shall die of  
the pestilence and of hunger: Another thir-  
de parte shall be slayne downe rounde abou-  
te the, with the swearde: The other thirde  
parte that remayneth, will I scatere abroad  
towards all the wyndes, and drawe out the  
swearde after them. Thus wil I performe  
my indignacion and set my wiath agaynst  
them, and ease my self. So that when I ha-  
ue fulfilled myne anger agaynst them, they  
shall knowe, that I am the LORDE, which w-  
a feruent gelousy haue spoken it.

Moreover I will make the waiste and ab-  
horred, before all the heithen that dwell ab-  
oute the, and in the sight off all them, that  
go by the: so that when I punyssh the in my  
wiath, in myne anger, and with the plague  
off my whote displeasure: thou shalt be a  
very abhominacion, shame, a gasinge and  
wondring stocke, amonge the heithen that  
lye aboute the.

Euē I the LORDE haue spoken it, and  
it shall come to passe, when I shal amon-  
ge them the perlous darteres of hōger, which  
shal be but death: Yet therfore shall I spare  
them, because I will destroye you. I will in-  
crease hunger, and mynyshe all the prouysion  
off bried amonge you.

Plagues and mysery will I sende you, ye  
and wilde beestes also to destroye you. Pest-  
lence and bloudsheddinge shall come vpon  
you, and the swearde wil I bringe ouer you.  
Euē I the LORDE, haue sayde it.

### The VI. Chapter.

**T**he worde of the LORDE came v-  
to me, sayenge: Thou sonne off man,  
turne thy face to the mountaynes of  
Israel, that thou mayest prophecye vnto  
them, and saye: Heare the worde of the LOR-  
DE God, o ye mountaynes off Israel: The  
hath the LORDE God spoken to the mount-  
nes, hilles, valleys and dales:

Beholde, I will brynge a swearde ouer  
you, and destroye youre hie places: I wil  
cast downe youre alters, and breake dow-  
ne youre temples. Your slayne men wil  
I laye before youre goddes, and the dead  
carcasses off the children off Israel wil  
I cast before their ymages, youre bones wil

## The prophet Ezechiel.

I strowe rounde aboute youre alters, and  
dwellinge places.

The cities shalbe desolate, y hillchapels  
layed waiste: youre alters destroyed, z bro-  
ken: youre goddes cast downe, and taken a-  
waye, yē tēpels layde eane with the groude,  
your owne workes clene roted out. Your  
slayne men shall lie amonge you, that ye ma-  
ye lerne to knowe, how y I am the LORDE.  
Those y amōge you haue escaped the swear-  
de, will I leaue amonge the Gentiles, for I  
will scatere you amonge the nacions. And  
they that escape from you, shall thinke vpon  
me amonge the heithen, where they shalbe  
in captiuyte.

As for that whoush and vnfaithfull her-  
te of theirs, wherewith they runne awaye fro  
me, I will breake it: yee z put out those eyes  
off theirs, that committe fornicacion with  
their Idols.

Then shall they be ashamed, and displea-  
sed with their selues, for the wickednesse ad  
abhominacions, which they haue done: and  
shal lerne to knowe, how that it is not in vāy-  
ne, that I the LORDE spake, to bringe soch  
mysery vpon them.

The LORDE sayde moreover vnto me:  
Gatherethine hondes together, and stampe  
with thy fete, and saye: Wo worth all the ab-  
hominacions and wickednesse of the house  
of Israel, for because of the, they shal perissh  
with the swearde, with hōger and with pes-  
tilence. Who so is farre of, shall dye off the  
pestilence: he that is nye at hande, shall pe-  
rish with the swearde: and y other that are  
beseged, shall dye of hunger.

Thus wil I satisfie my wrothfull displea-  
sure vpon them. And so shall ye lerne to knowe,  
that I am the LORDE, whē youre slay-  
nemen lye amōge youre goddes, and abou-  
te youre alters: vpon all hie hilles and top-  
pes off mountaynes, amōge all grenetrees,  
amonge all thicke okes: euē in the places,  
where they dyd sacrifice to all their Idols.  
I will stretch myne hōnde out vpon them, z  
will make the londe waiste: So that it shall  
lye desolate and voyde, from the wildernes-  
se off Deblat forth, thorow all their habita-  
cions: to lerne them for to knowe, that I am  
the LORDE.

### The VII. Chapter.

**T**he worde off the LORDE came v-  
to me, on this maner: The I call,  
O thou sonne off man. Thus saith  
the LORDE God vnto the londe off Israel:  
The ende commeth, yee verely the ende com-

## The viij. Chap. 30. lviij.

meth vpon: all the foure corners off the e-  
arch.

But now shall the ende come vpon the:  
for I will sende my wiath vpo the, and wil  
punyssh the: accordinge to thy wayes, and re-  
warde the after all thy abhominacions. My-  
ne eye shall not ouersee the, nether will I  
spare the: but rewarde the, accordinge to thy  
waies, and declare thy abhominacions.  
Then shall ye knowe, that I am the LOR-  
DE.

Thus saith the LORDE God: Behol-  
de, one mysery and plague shall come after a-  
nother: the ende is here. The ende (I saye)  
that waiteth for the, is come already, y<sup>e</sup> hou-  
re is come agaynst the, that dwellest in the  
londe.

The tyme is at honde, the daye of sedicio  
is hard by, z no glad tidings vpo the most  
taynes. Therefore, I will shortly poure out  
my sore displeasure ouer the, and fulfill my  
wiath vpon the. I will iudge the after thy  
waies, and recompence the all thy abhomi-  
nacions.

Myne eye shal not ouersee the, nether wil  
I spare the: but rewarde the after thy wai-  
es, and shewe thy abhominacions: to lerne  
you for to knowe, how y I am the LORDE, y<sup>e</sup>  
smyteth. Beholde, the daye is here, the da-  
ye is come. the houre is runne out, the rodde  
flouisseth, wylfulnesse waret grene, malici-  
ous violence is growne vp, and the vngodly  
warent to a staff. Yet shall there no com-  
playnte be made for them, ner for the troub-  
le that shall come of these thinges.

The tyme cometh, the daye draweth nye:  
Who so byeth, let him not reioyce: he that  
sellereth, let him not be sorry: for why, Trouble  
shall come in the myddest off all rest: so that  
the seller shall not come agayne to the byer,  
for nether off them both shall lye. For the  
vision shal come so greatly ouer all, y it shal  
not be hyndered: To mā also w<sup>h</sup> his wicked-  
nesse shall be able to saue his owne life.

The trumpettes shall ye blowe, and ma-  
ke you all ready, but no man shall go to the  
batell, for I am wroth with all the whole  
multitude.

The swearde shalbe without, pestilence  
and hunger within: so that who so is in the  
felde, shalbe slayne with the swearde: and he  
that is in the cite, shall perissh with hunger  
and pestilence.

And soch as escape and fle from amonge  
them, shal be vpon the hilles, like as the do-  
ues in the felde: euery one shalbe afrayed, be-  
cause off his owne wickednesse.



## The prophet Ezechiel.

Esa. 13. e

All bondes shalbe letten downe, and all knees shalbe weake as the water: they shall gyde them selues with sack cloth, feare shall fall vpon them. Their faces shall be confounded, and their heades balde: their syluer shall lye in the stretes, and their golde shalbe despised: Yee their syluer and golde maye not deluyner them, in the daye of the fearfull wraoth of the LORDE.

Soph. 1. c  
Ecc. 3. b

**D** They shall not satisfie their hongrie soules, nether fyll their emptie belies therewith: For it is become their owne decaye thorow their wickednesse: because they made therof, not only costly Jeweles for their pompe and pryde, but also abhominable ymages and Idols. For this cause will I make them to be abhorred. Moreover, I will geue it into y<sup>e</sup> handes off the straungers to be spoyled: and to y<sup>e</sup> wicked, for to be robbed, and they shall destroye it.

Osee. 2. a

My face wil I turne from the, my Treasury shall be defyled: for the theues shall go in to it, and suspende it. I wil make clene rydaunse, for thelonde is whole defyled with vnrighuous iudgment of innocent bloude, and the cite is full off abhominacions.

Eze. 9. a

Wherefore, I will bringe the most cruell tyrantes from amonge the heithen, to take their houses in possession. I will make the pompe off the proude to cease, and they shall take in their Sanctuary. When this trouble cometh, they shall seeke peace, but they shall haue none. One myschefe and sorowe shall folowe another, and one rumoure shall come after another: Then shall they seeke visions in wayne at their prophetes. The lawe shall be gone from the priestes, and wysdome from the elders. The kynge shall mourne, the princes shalbe clothed with heynesse, and y<sup>e</sup> hōdes off the people in thelonde shall tremble for feare. I will do vnto them after their owne waies, and accordinge to their owne iudgements will I iudge them: to lerne them for to knowe, that I am the LORDE.

Eze. 33. c

### The VIII. Chapter.

Eze. 3. b  
11. d

**I**t happened, that in the sixte yere, the fift daye of the sixte Moneth I sat in my house, and the LORDES off the counsell off Iuda with me: and the honde off the LORDE God fell euen there vpon me.

And as I looked vp, I sawe as it were a licknesse off fyre from his loynes downwarde, and from his loynes vwarde it shyned maruelous cleare.

## The viij. Chap.

This synilitude stretched out an honde, and toke me by the hayre lockes off my heade, and the spirete lift me vp betwixte heauen and earth: and God brought me in a vision to Jerusalem, in to the courte off the inwarde porte that lieth towarde the north: there stode an ymage, with whom he that hath all thinges in his power, was very much.

And beholde, the glory off the God off Israel was in the same place: enas I had sene it afore in the felde. And he sayde vnto me: Thou sonne off man, lift vp thine eyes, and loke towarde the north. Then lift I vp myne eyes towarde the north, and beholde: Besyde the porte northwarde, there was an alter made vnto the ymage off puuocation in the very entrynge in.

And he sayde furthermore vnto me: Thou sonne off man, seist thou what the se do? Seist thou the greates abhominacions that the house off Israel commyete in this place: which ought not to be done in my sanctuary?

But turne the aboute, and thou shalt see yet greater abhominacions. And with that brought he me to the courte gate: and when I looked, beholde, there was an hole in the wall.

Then sayde he vnto me: Thou sonne off man, digge thorow the wall. And when I dygged thorow the wall, beholde, there was a dore. And he sayde vnto me: go thy way in, and loke what wicked abhominacions they do there.

So I wente in, and sawe: and beholde, there were all maner ymages off womes and beastes, all Idols and abhominacions off y<sup>e</sup> house off Israel paynted euerychone rounde aboute the wall.

There stode also before the ymages lordes of the counsell off the house off Israel: and in the myddest off them stode Iasaias the some off Saphan: And euery one off them had a censure in his honde, and out off the incense, there wente a smoke, as it had bene a cloude.

Then sayde he vnto me: Thou sonne off man, hast thou sene what the Senatours off the house off Israel do secretly, euery one in his chambier? For they saye: Tush, the LORDE seeth vs not, the LORDE regardeth not the worlde. And he sayde vnto me: Turne the yet agayne, and thou shalt see the greates abhominacions that they do.

And with that, he brought me to the dore off the porte off the LORDES house, towarde the north. And beholde, there sat

## The prophet Ezechiel.

women mournynge for Thamuz. Then sayde he vnto me: hast thou sene this, thou sonne off man? Turne y<sup>e</sup> aboute, and thou shalt see yet greater abhominacions. And so he brought me in to the inwarde courte off the LORDES house: and beholde, at the porte of the LORDES house, betwixte the fore entrie and the aulter, there were fyue and twenty men, that turned their backs vpon the Temple of the LORDE, and their faces towarde the east, and they worshipped the Sonne.

And he sayde vnto me: hast thou sene this, thou sonne off man? Thinketh the house off Israel, that it is but a trifle, to do these abhominacions here? Shulde they fyll thelonde full of wickednesse, and vndertake to prouoke me vnto anger? Yee and purposely to cast vpon their noses vpon me? Therefore wil I also do some thinge in my wrothfull displeasure, so that myne eye shall not ouersee them, nether wil I spare them. Yee and though they crye in myne eares with loude voyce, yet wil I not heare them.

### The IX. Chapter.

**I** cried also with a loude voyce in myne eares, sayenge: Come here ye rulers of the cite, euery man with his weaponed honde to the slaughter. Then came there sifemen out of the strete of the vpper porte towarde the north, and euery man a wapen in his honde to the slaughter. There was one amongst them, that had on him a lymnyng rayment, and a wyters yncke horn by his syde.

These wente in, and stode beside the brazen aulter: for the glory of the LORDE was gone awaye from the Cherub, and was come downe to the threshold of the house, and he called the mā, that had the lymnyng rayment vpon him, and the wyters yncke horn by his syde, and the LORDE sayde vnto him: Go thy waye thorow the cite of Jerusalem, and set this marke n<sup>e</sup> thou vpon the foreheades of them, that mourne, and are sory for all the abhominacions, that be done therein. And to the other, he sayde that I might heare: Go ye after him thorow the cite, slaye, ouersee none, spare none: Kyll, and destroye both elde men and yonge, maydens, children, and wyues.

But as for those, that haue this marke n<sup>e</sup> thou vpon them: se that ye touch them not, and begynne at my Sanctuary. Then they beganne at the elders, which were in the Temple, for he had sayde vnto them: When ye haue defyled the Temple, and fylled the courte

## The x. Chap. Ezechiel.

with the slayne, then go youre waye forth. So they wete out and slewe downe thorow y<sup>e</sup> cite. Now when they had done y<sup>e</sup> slaughter, and I yet escaped: I fell downe vpon my face, and cried, sayenge: O LORDE, wilt thou then destroye all the residue of Israel, in thy fore displeasure, that thou hast poured vpon Jerusalem?

Then sayde he vnto me: The wickednesse of the house off Israel and Iuda is very greateso that the lode is full of bloude, and y<sup>e</sup> cite full of vnfaithfulnesse: For they saye: Tush, y<sup>e</sup> LORDE regardeth not the earth, he seyth vs not. Therefore wil I vpon them, myne eye shall not ouersee them, nether wil I spare them, but wil recompence their wickednesse vpon their heades.

Iob 22. b  
Esa. 29. c  
Ecc. 23. d  
Eze. 7. 1

And beholde, the mā that had the lymnyng rayment vpon him, and the wyters, yncke horn by his syde: tolde all the matter how it happened, and sayde: LORDE, as thou hast commaunded me, so haue I done.

### The X. Chapter.

**A**s I looked, beholde, in the firma ment: that was aboute the Cherubins there appeared the synilitude of a stole of Saphir vpon them: Then sayde he that sat therein, to him that had the lymnyng rayment vpon him: Crepe in betwene the wheles that are vnder the Cherubins, and take thine honde full of hote coales out from betwene the Cherubins, and cast them ouer the cite. And he crept in, that I might see.

Eze. 9. a

Now the Cherubins stode vpon the right syde of the house, when the man wete in, and the cloude fylled the ynnner courte. But the glory of the LORDE remoued from the Cherubins, and came vpon the threshold of the house: so that the Temple was full of cloude, and the courte was full of the shyne of the LORDES glory. Yee and the founde of the Cherubins wynges was herde in to the forecourte, like as it had bene the voyce of the almightie God, when he speaketh. Now when he had bydden the man y<sup>e</sup> was clothed in lymnyng, to go and take the hote coales from the myddest off y<sup>e</sup> wheles, which were vnder the Cherubins: he wente and stode besyde the wheles. Then the one Cherub reached forth this honde from vnder the Cherubins, vnto y<sup>e</sup> fyre that was betwene the Cherubins, and toke therof, and gaue it vnto him (that had on the lymnyng rayment) in his honde: which toke it, and wente out. And vnder the wynges of y<sup>e</sup> Cherubins, there appeared the licknes of a mā hōte: I sawe also foure wheles besyde the Cherubins.

2. PAR. 7. 2

2



rubins, so that by every Cherub there stode a whele. And the wheles were (to loke vpon) after y<sup>e</sup> fashion of y<sup>e</sup> precious stone of Tharsis: Yet (vnto the sight) were they fashioned like, as yf one whele had bene in another.

When they wente forth, they were all iiii together, not turnynge aboute in their goinge: But wherethe first wente, thither wente they after also, so that they turned not aboute in their goinge. Their whole bodies, their backes, their hodes & wynges, yee & the wheles also, were all full of eyes rounde aboute them all foure. And I herde him call y<sup>e</sup> wheles, Galgal (that is) a rounde boull. Every one of them had foure faces: so that the one face was the face of a Cherub, the seconde of a man, the thirde of a lyon, the fourth of an Aegle, & they were lifted vp aboue. This is the best, that I sawe at the water of Cobar. Now when the Cherubins wente, the wheles wente with them: & when the Cherubins shoke their wynges to lift them selues upwarde, the wheles remayned not behynde, but were with them also. Shortly, when they stode, these stode also: And when they were lift vp, y<sup>e</sup> wheles were lift vp also with the, for the spire of life was in the wheles.

Then the glory of the LORDE was lift vp from the threshold of the temple, and remayned vpon the Cherubins: And the Cherubins flactred with their wynges, and lift the selues vp from the earth: so that I sawe when they went, and the wheles with them. And they stode at the east syde of the porte that is in the house of the LORDE. So the glory of the LORDE was vpon them. This is the best that I sawe vnder the God of Israel, by the water of Cobar. And I perceaued, that it was the Cherubins. Every one had foure faces, & every one foure wynges, & vnder their wynges, as it were mens hondes. Now the figure of their faces was, even as I had senethem, by the water of Cobar, & so was the countenance of the: Every one in his goinge wente straight forward.

The XI. Chapter.

**W**orner, the spire of the LORDE lift me vp, & brought me vnto y<sup>e</sup> east porte of the LORDES house. And beholde, there were xiiij men vnder the dore: amonge whom I sawe Jaasaniah the sonne of Asur, & Pheltias the sonne of Banias, the rulers of the people. Then sayde the LORDE vnto me: Thou sonne of man: These men ymagin myschefe, and a wicked counsell take they in this cite, sayenge: Tush, there is no destruction at honde, let vs buylde houses:

This Jerusalem is the cauldron, & we be the flesh. Therefore shalt thou prophesie vnto them, yee prophesie shalt thou vnto them, O sonne of man. And with that, fell the spire of the LORDE vpon me, and sayde vnto me: Speake, thus saith the LORDE: On this manner haue yee spokē (O ye house of Israel) and I knowe the ymaginacions of youre hertes. Many one haue ye murthered in this cite, & filled the stretes full of the slayne.

Therefore, thus saith the LORDE God: The slayne men that ye haue layed on the grounde in this cite, are the flesh, & this cite is the cauldron: But I wil bunge you out of it: ye haue drawe out y<sup>e</sup> swearde, enso wil I also bunge a swearde ouer you, saith y<sup>e</sup> LORDE God. I wil dryue you out of this cite and delyuer you in to youre enemies honde, & wil condemne you. Ye shal be slayned in all the coastes of Israel, I wil be avenged of you: to lerne you for to knowe, that I am the LORDE. This cite shal not be youre cauldron, nether shal ye be the flesh therein: but in the coastes of Israel wil I punyssh you, that ye maye knowe, that I am the LORDE: in whose commaundementes ye haue not walked, ner kepte his lawes: but haue done after the customes of the heithen, that lie rounde aboute you.

Now when I preached, Pheltias the sonne of Banias dyed. Then fell I downe vpon my face, & cried with a loude voyce: O LORDE God, wilt thou then vterly destroye all the remnant in Israel: And so the worde of the LORDE came to me on this manner: Thou sonne of man: Thy brethren, thy kynnsfolke, & y<sup>e</sup> whole house of Juda, which dwell at Jerusalem, saye: They be gone farre from the LORDE, but the londe is geuen vs in possession. Therefore tell them, thus saith the LORDE God: I wil sende you farre of amonge the Gentiles, & scatere you amonge the nations, & I wil halowe you but a litle, in the londes where ye shall come. Tell them also, thus saith the LORDE God: I wil gather you agayne out of the nations, & bunge you from the countrees where ye be scatred, & will geue you the londe of Israel agayne: & thither shal ye come. And as for all impedimentes, & all youre abhominacions: I will take them awaye.

And I wil geue you one herte, & wil plant a new spire within y<sup>e</sup> bowels. That y<sup>e</sup> ny herte wil I take out of youre body, & geue you a fleshy herte: that ye maye walke in my commaundementes, and kepe myne ordinances, & do them: that ye maye be my peo-

ple, and I youre God. But loke whose hertes are disposed to folowe their abhominacions and wicked lyuynge: Those mens deces wil I bringe vpon their owne heades, saith the LORDE God. After this dyd the Cherubins lift vp their wynges, and the wheles wente with them, and the glory of the LORDE was vpon them. So the glory of the LORDE wente vp from the myddest of the cite, & stode vpon the mount of the cite towarde the east. But the wynde toke me vp, & in a vision (which came by the spire of God) it brought me agayne in to Caldea amonge the prisoners. Then the vision that I had seene, vanysht awaye fro me. So I spake vnto the prisoners, all the wordes of the LORDE, which he had shewed me.

The XII. Chapter.

**T**he worde of the LORDE came vnto me, sayenge: Thou sonne of man, thou dwellest in the myddest of a frauwerde householde: which haue eyes to se, & yet se not: eares haue they to heare, and yet heare they not, for they are an obstinate householde. Therefore (O thou sonne of man) make thy geredy to flit, and go forth by fayre daye light, y<sup>e</sup> they maye se. Yee en in their sight shalt thou go from thy place to another place: yf peradventure they wil confidie, y<sup>e</sup> they be an vobedient householde. Thy gere that thou hast made redy to flit withall, shalt thou beare out by fayre daye light, that they maye se: & thou y<sup>e</sup> self shalt go forth also at euē in their sight, as a man doth whē he fliteth.

Dyggethore the wall, that they maye se, and beare thow it the same thinge, that thou tokest vp in their sight. As for thy self, thou shalt go forth in the darcke. Syde thy face that thou se not y<sup>e</sup> earth, for I haue made the a shewtoke vnto the house of Israel. Now as y<sup>e</sup> LORDE commaunded me, so I dyd: y<sup>e</sup> gered that I had made redy, brought I out by daye. At euē I brake downe an hole thow the wall with my honde: & when it was darcke, I toke the gere vpon my shulders, and bare them out in their sight.

And in the mornynge, came the worde of the LORDE vnto me, sayenge: Thou sonne of man, yf Israel, y<sup>e</sup> frauwerde householde are the, and saye: what dost thou there? Then tell them: Thus saith the LORDE God: This punysshment toucheth the chiefe rulers at Jerusalem, and all the house of Israel, that dwell amonge them: Tell them: I am youre shewtoke: like as I haue done, so shal it happen vnto you: Flyt shal ye also, and go into captivitye. The chiefe that is amonge

you, shall lade his shulders in the darcke, and get him awaye. He shal breake downe the wall, to carie staff there thowow: he shal couer his face, that he se not the grounde, with his eyes.

My lyne will I spiede out vpon him, and catch him in my net, and carie him to Babilon, in the lode of the Caldees: which he shal not se, & yet shal he dyethere. As for all his helpers, and all his hooftes that be aboute him: I will scatere them towarde all the wyndes, and drawe out a swearde after them. So when I haue scatred them amonge the heithen, and strowed them in the londes: they shal knowe, that I am y<sup>e</sup> LORDE. But, I will leane a litle nombre of them, from the swearde, hunger & pestilence: to tell all their abhominacions amonge the heithen, where they come: that they maye knowe, how that I am the LORDE.

Moreover, the worde of the LORDE came vnto me sayenge: Thou sonne of man: with a fearfull treblinge shalt thou eate thy bred, with carefulnesse & sorowe shalt thou drynke thy water. And vnto the people of the londe, speake thou on this manner: Thus saith the LORDE God, to them that dwell in Jerusalem, and to the londe of Israel: Ye shall eate youre bred with sorowe, and drynke your water with heynesse: Yee the londe with the fulnesse therof shal be layde waiste, for y<sup>e</sup> wickednesse of them that dwell therein. And the cities that now be well occupied, shal be voyde, and the londe desolate: that ye maye knowe, how that I am the LORDE.

Yet came the worde of the LORDE vnto me agayne, sayenge: Thou sonne of man, what manner of byworde is that, which ye vse in the londe of Israel, sayenge: Tush, seynge that the daies are so slacke in commynge, all the visios are of none effecte: Tell them therefore, thus saith the LORDE God: I wil make that byworde ceasse, so that it shal nomore be comonly used in Israel.

But saye this vnto them: The daies are at honde, that euery thinge which hath bene prophecied, shal be fulfilled. There shall no vision be in wayne, nether eny prophecie fayle amonge the children of Israel: For is it I the LORDE, that speake it: and what so euer I y<sup>e</sup> LORDE speake, it shal be performed, and not be slacke in commynge.

Yee euē in youre dayes (O ye frauwerde householde) wil I deuise some thinge, & bringe it to passe, saith the LORDE God. And the worde of the LORDE came vnto me sayenge: Beholde, thou sonne of man: The

Eze. 17. c  
22. a

Eze. 13. b  
22. a

Ro. 1. a  
a. Pet. 1. b



house of Israel saye in this maner: Tush, as for the vision that he hath sene, it will be many a daye or it come to passe: Is it farre of yet, the thinge that he prophecieth. Therfore saye vnto them: Thus saith the LORD God: All my wordes shal nomore be slacke: Loke what I speake, that same shal come to passe, saith the LORD.

The XIII. Chapter.

**A** The worde of the LORD came vnto me, sayenge: Thou sonne of man, Speake prophecie agaynst these prophetes, that preach in Israel: & sayest thou vnto them that prophecie out of their owne herres: Heare the worde of the LORD, thus saith the LORD God: Wo be vnto those felish prophetes, that folowe their owne spieite, and speake, where they se nothinge. O Israel, thy prophetes are like the fores vpon the drie felde: For they stonde not in the gappes, nether make they an hedge for the house of Israel, that me might abyde the parell in the daye of the LORD. Vayne thinges they se, & tell lies, to mayntene their preachinges withall. The LORD (saye they) hath spokē it, when in very dede the LORD hath not sent them. Vayne visions haue ye sene, & spokē false propheties. when ye saye: the LORD hath spoken it, where as I neuer sayde it.

**B** Therfore, thus saith the LORD God: Be cause youre wordes be vayne, & ye seke out lies: Beholde, I wil vpon you, saith the LORD. Myne hondes shal come vpon the prophetes, that loke out vayne thinges, and preach lies: they shal not be in the counsell of my people, ner witten in the boke of the house of Israel, nether shal they come in the londe of Israel: that ye maye knowe, how that I am the LORD God. And that for this cause: they haue disceined my people, & tolde them of peace, where no peace was. One setteth vp a wall, & they dawbe it with lowse claye. Therfore tell them which dawbe it with vntempered morter, that it shall fall. For there shal come a greate shur of rayne, greate stones shall fall vpon it, & a fore skyme of wynde shal breake it, so shal y wall come downe. Shal it not then be sayde vnto you: where is now the morter, that ye dawbed it withall? Therfore thus saith the LORD God: I will breake out in my wrothfull displeasure with a stormy wynde, so that in myne anger there shal come a mightie shur of rayne, & hale stones in my wroth, to destroye withall.

As for y wall, that ye haue dawbed with vntempered morter, I wil breake it downe, &

make it eanen with the grounde: so that the foundation therof shal remoue, & it shall fall. yee & ye youre selues shall perishe in the midst therof: to lerne you for to knowe, that I am the LORD. Thus wil I perfourme my wroth vpon this wall, & vpon them that haue dawbed it with vntempered morter, & the dawbers are awaye. These are the prophetes of Israel, which prophecie vnto the cite of Jerusalem, & loke out visions of peace for them, where as no peace is, saith the LORD God. Wherfore (othou sonne of man) set thy face agaynst the doughters of y people, which prophecie out of their owne herres: & speake thou prophecie agaynst them: saye: Thus saith the LORD God: Wo be vnto you, that sowe pilowes vnder all ameholes, and bolsters vnder the heades both of yonge and olde, to catch soules withall. For when ye haue gotten the soules of my people in youre captiuyte, ye promysse them life, and dishonoure me to my people, for am hand full of barly, & for a peece of bred: when ye kyll the soules of them that dye not, & put myse life to them, that lyne not: Thus ye do semble with my people, y beleue y lies.

Wherfore thus saith the LORD God: Beholde, I wil also vpo the pilowes, wher with ye catch the soules in flyenge: the wil I take from youre armes, & let the soules go, that ye catch in flyenge. Your bolsters also wil I teare in peces, & delyuer my people out of youre hondes: so that they shal come nomore in youre hōdes to be spoyled, & ye shal knowe, that I am the LORD. Seinge y with youre lyes ye discomforte the herte of the rightuous, whom I haue not discomforted: Agayne: For so moch as ye corage the herte of the wicked, so that he maye not turne from his wicked waye, & lyne: therfore shall ye spie out nomore vanyte, ner prophecie vnto re owne gessinges: for I wil delyuer my people out of youre hondes, that ye maye knowe, how that I am the LORD.

The XIII. Chapter.

**T**here resorted vnto me certayne of y elders of Israel, & sat downe by me. Then came the worde of the LORD vnto me, sayenge: Thou sonne of man, these men beare their Idols in their herres, & go purposely vpon the stomblinge block of their owne wickednesse: how darre they then go counsell at me? Therfore speake vnto them, & saye: thus saith the LORD God: Every man of the house of Israel that beareth his Idols in his herte, purposynge to stumple in

his owne wickednesse, and cometh to a prophet, to enquire eny thinge at me by him: vnto that man wil I the LORD myselfe gene answere, accordinge to the multitude of his Idols: that the house of Israel maye be sinners in their owne herres, because they be cleane gone from me, for their Idols sakes.

Wherfore, tell the house of Israel: thus saith the LORD God: Be conuerted, forsake youre Idols, and turne youre faces from all y abominacions. For enery man (wher he be of the house of Israel, or a straunger, that sogeourneth in Israel) which departeth from me, and carieth Idols in his herte, purposinge to go still stomblinge in his owne wickednesse, and cometh to a prophet, for to aske counsell at me thowow him: vnto y man wil I the LORD gene answere, by myne owne selfe.

I wil set my face agaynst that man, and wil make him to be an example for other, yee and a comon byworde: and wil rote him out of my people, that he maye knowe, how y I am the LORD. And yf that prophet be disceined, when he telleth him a worde: then I the LORD myselfe haue disceined that prophet, and wil stretch forth myne honde vpon him, to rote him out of my people of Israel: and they both shall be punished for their wickednesse.

Accordinge to y synne of him that ageth, shal the synne of the prophet be: that y house of Israel be led nomore fro methowerroure, and be nomore desyled in their wickednesse: but that they maye be my people, and I their God, saith the LORD God. And the worde of the LORD came vnto me, sayenge: Thou sonne of man, when the londe synneth agaynst me, and goeth forth in wickednesse: I will stretch out myne hōde vpon it, and destroye all the prouision of their bred, and sende derth vpon them, to destroye man & best in the londe. And though Noe, Daniel and Job these thre men were amonge them, yet shal they in their rightuousnesse delyuer but their owne soules, saith the LORD God.

As I bringe noysome beestes in to the londe, to waite it vp, and it be so desolate, that no man maye go therein for beestes: yf these thre men also were in the londe, as truly as I lyne (saith the LORD God) they shal saue nether sonnes ner doughters, but be only delyuered them selues: and as for the londe, it shal be waiste.

O, yf I bringe a swearde in to the londe, and charge it to go thowow the londe: so

that I slaye downe man and best in it, and yf these thre men were therein: As truly as I lyne (saith the LORD God) they shal delyuer nether sonnes ner doughters, but only be saued them selues.

As I sende a pestilence in to the londe, and poure out my soie indignacion vpon it in bloude, so that I rote out of it both man and best, and yf Noe, Daniel and Job were therein: As truly as I lyne (saith the LORD God) they shal delyuer nether sonnes ner doughters, but saue their owne soules in their rightuousnesse.

Moreover, thus saith the LORD God: Though I sende my foure trubulous plagues vpon Jerusalem: the swearde, hunger, perlonous beestes and pestilence, to destroye man and best out of it: yet shal there a remmaunt be saued therein, which shal bringe forth their sonnes and doughters. Beholde, they shal come forth vnto you, and ye shal se their waye, and what they take in honde, & ye shal be comforted, as touchinge all the plagues that I haue brought vpon Jerusalem.

They shal comforte you, when ye set their waye and workes: and ye shal knowe, how y it is not without a cause, that I haue done so agaynst Jerusalem, as I dyd, saith the LORD God.

The XV. Chapter.

**T**he worde of the LORD came vnto me, sayenge: Thou sonne of man: What cometh of the vyne amonge all other trees? and of the wyne stocke, amonge all other tymbre of the groaue? Do me take wodd of it, to make eny worke withall? Or maye there a nale be made of it, to hange eny thinge vpon? Beholde, it is cast in the fyre to be brent, the fyre consumeth both the endes of it, the myddest is brent to asshes. Is it mete then for eny worke? No.

Seinge then, that it was mete for no worke, beinge whole: moch lesse maye there eny thinge be made of it, when the fyre hath consumed and brent it. And therfore thus saith the LORD God: Like as I cast the vyne in to the fyre for to be brent, as other trees of the wodd: Euen so wil I do with them that dwell in Jerusalem, and set my face agaynst them: they shal go out from the fyre, and yet the fyre shal consume them. Then shal ye knowe, that I am the LORD, when I set my face agaynst them, and make the londe waiste: because they haue so sore offended, saith the LORD God.

The XVI. Chapter.



**A** Sayne, the worde of LORDE spake vnto me, sayenge: Thou sonne of man, shewe the cite of Jerusalem their abominacions, and saye thus saith the LORDE God vnto Jerusalem: Thy progeny and tymed came out of the londe of Canaan, thy father was an Amouite, thy mother a Cethite. In y daye of thy byrth when thou wast borne, y stringe of thy navel was not cut of: thou wast not barked in water to make the clene: Thou wast nether rubbed w salt, ner swedled in cloutes: No man regarded the so moch, as to do eny of these thinges for y, or to shewe the soch sauoure, but thou wast vtterly cast out vpon y felde, yee despised wast thou in the daye of thy byrth.

Then came I by the, and sawe the troden downe in thine owne bloude, z sayde vnto the: thou shalt be pouged from thine owne bloude, fro thine owne bloude (I saye) shalt thou be clensed. So I planted the, as the blossome of thy felde: thou art growen vp, z warre greate: thou hast gotten a maruelous pleasaunt bennie, thy brestes are come vp, thy hayre is goodly growen, where as thou wast naked and bare afore.

**N**ow when I wente by y, z loked vpon the: beholde, thy tyme was come, yee enē the tyme to wowe the. Then spied I my clothes ouer the, to couer thy dishonestie: Yee I made an ooth vnto the, z married my self with the (saith the LORDE God) z so thou becamest myne owne. Then washed I the with water, z pouged thy blonde from the. I anoynted the with oyle, I ganethe chaunge of raymentes, I made the shues of Tarus lether: I gynthed y aboute w white sylcke, I clothed the with kerchues, I decked the w costly apparell, I put rynges vpon thy fyngers: a chayne aboute thy necke, spages vpo thy foreheade, eare rynges vpon thyne eares, z set a beutifull crowne vpon thine heade. Thus wast thou decked with syluer z golde, z thy rayment was of fyne white sylke, of nedle worke z of dyuerse colours.

Thou didest eate nothyng but symnels, honny z oyle: maruelous goodly wast thou z beutifull, yee euen a very Quene wast thou: In so moch, that thy beuty was spoken of amonge the heithen, for thou wast excellēt in my beuty, which I put vpo the, saith the LORDE God. But thou hast put confidēce in thine owne beuty, z played the harlot, when thou haddest gotten the a name. Thou hast committed whordome, with all that wente by the, z hast fulfilled their desyres: Yee thou hast taken thy garmētes of dyuerse colours,

z decked thine alters therewith, where thou mightest fulfill thine whordome, of soch a fashion, as neuer was done, ner shal be. The goodly ornamētes z Jewels which I gaue the of myne owne golde and syluer, hast thou take, z made the mēs ymagē of of, and committed whordome withall.

Thy garmētes of dyuerse colours hast thou taken, and decked them therewith: my oyle z incense hast thou set before them, my meate which I gaue the, as symnels, oyle z honny: (to fede the withall) that hast thou set before them, for a swete sauoure. And thou came also to passe, saith the LORDE God. Thou hast take thine owne sonnes z daughters, whom thou haddest begotten vnto me, and these hast thou offred vp vnto them, to be their meate. Is this but a small whoremie of thine (thinkest thou) that thou slayest my children, and geuest them ouer to be eaten vnto them? And yet in all thy abominacions and whordome, thou hast not remembred the dayes of thy youth, how naked and bare thou wast at that tyme, z trodden downe in thine owne bloude. After all these thy wickednesses (wo wo vnto the, saith y LORDE) thou hast buylded thy stewes and bodel houses in every place: yee at the heades of every strete hast thou buylded the an altar. Thou hast made thy beuty to be abhorrēd: thou hast layed out thy legges to every one that came by, and multiplied thine whordome. Thou hast committed fornicacion with the Egipcians thy neighbours, which haue moch flesh: z thus hast thou used thine whordome, to anger me.

Beholde, I will stretch out myne hand ouer the, and wil mynish thy stoare of food, and deliuer the ouer in to the willes of the philistynes thine enemies, which are ashamed of thy abhominable waye. Thou hast played the whore also with the Assirians, which might not satisfie the: Yee thou hast played the harlot, z not had ynough. Thou hast thou still committed thy fornicacion from the londe of Canaan vnto the Caldees, and yet thy lust not satisfied. How shulde I cumide thine herte (saith the LORDE God) seinge thou doest all these thinges, thou precious whore: buyldinge thy stewes at the heade of every strete, and thy bodel houses in all places? Thou hast not bene as an other whore, y maketh booste of hir wynnynge: but as a wife y breaketh wedlocke, z maketh other in steade of hir husbode. Giftes are geuen to all other whores, but thou geuest rewardes vnto alle thy louers: z offrest

them giftes, to come vnto the out of all places, z to committe fornicacion with the. It is come to passe with the in thy whordomes, contrary to the vse of other women: yee the hath no soch fornicacion bene committed after the, seinge that thou profrest giftes vnto other, z no reward is geuen the: this is a contrary thinge. Therfore heare the worde of the LORDE, o thou harlot: Thus saith the LORDE God: For so moch as thou hast spent thy moneye, z discovered thy shame, thou wilt thou whordome with all thy louers, and with all the Jools of thy abominacions in the bloude of thy children, whom thou hast gotten them: Beholde therfore, I wil gather together all thy louers, vnto whom thou hast made thy self comon: yee z all them whom thou fauourest, and every one that thou hast: and will discover thy shame before the, that they all maye se thy fylchines.

Moreouer, I wil iudge the as a breake of wedlocke and a murthurer, and recompence the thine owne blonde in wrauth and gelousy. I wil geue the ouer into their power, that shal breake downe thy stewes, and destroye thy bodel houses: they shal stripe the out of thy clothes, all thy sayre z beutifull Jewels shal they take from the, and solet the syt naked z bare: Yee they shal bringe the comon people vpon the, which shal stone the, z slaye the downe with their sweardes. They shall burne vp thy houses, and punyssh the in the sight of many womē. Thus wil I makethy whordome to cease, so that thou shalt geue out no more rewardes.

Shulde I make my wrauth to be still, take my gelousy from the, be content, and nomore to be displeased: seinge thou remembrest not the dayes of thy youth, but hast prouoked me to wrauth in all these thinges? Beholde therfore, I wil bringe thine owne wayes vpon thine heade, saith the LORDE God: how be it, I neuer oyd vnto the, according to thy wickednesse and all thy abominacions. Beholde, all they y vse comon prouerbes, shall vse this prouerbe also agaynst the: Soch a mother, soch a daughter.

Thou art euē thy mothers owne daughter, that hath cast of hir housbonde and hir children: Yee thou art the sister of thy sisters, which forsoketh their husbodes and heir children. Your mother is a Cethite, and your father an Amouite. Thine eldest sister is Samaria, she and hir daughters that dwel vpo thy left honde.

But thy yongest sister that dwelleth on y right hōde, is Sodoma and hir daughters.

Yet hast thou not walked after their wayes, ner done after their abhominacions: But in all thy wayes thou hast bene more corrupte then they.

As truly as I lyue, saith the LORDE God: Sodoma thy sister with hir daughters, hath not done so euē, as thou and thy daughters. Beholde, the symnes of thy sister Sodoma werethese: pryde, fulnesse of meate, abundaunce and Joilnesse: these thinges had she and hir daughters. Besydes that, they reached not their honde to the poore and neddy, but were proude, and dyd abhominable thinges before me: therfore I toke them awaye, when I had sene it. Neither hath Samaria done half of thy symnes, yee thou hast exceded them in wickednesse: In so moch that in comparison of all the abhominacions which thou hast done, thou hast made thy sisters good women. Therfore beare thine owne shame, thou that in synne hast overcome thy sisters: seinge thou hast done so abhominably, that they were better then thou. Be ashamed therfore (I saye) and beare thine owne confucion, thou that makest thy sisters good women.

As for their captiuite, namely the captiuite of Sodoma and hir daughters: the captiuite of Samaria and hir daughters: I wil bringe them agayne, so will I also bringe agayne thy captiuite amonge them: that thou mayest take thine owne confucion vpon the, and be ashamed of all that thou hast done, and to comforte them.

Thus thy sisters (namely) Sodoma and hir daughters: Samaria and hir daughters with y self z thy daughters, shalbe brought agayne to youre olde estate. Whe thou wast in thy pryde, and before thy wickednesse came to light: thou woldest not heare speake of thy sister Sodoma, vntill the tyme that the Sirians with all their townes, and the philistynes with all that lye rounde aboute them, brought the to shame and confucion: that thou mightest beare thine owne fylchines and abhominacion, saith the LORDE.

For thus saith the LORDE God: I shulde (by right) deale with the, as thou hast done. Thou hast despysed the ooth, and broken the couenante. Neuertheles, I wil remembre the couenante, that I made with the in thy youth, in so moch that it shalbe an enerlastinge couenante: So that thou also remembre thy wayes, and be ashamed of the: then shalt thou receaue of me thy elder and yonger sisters, whom I wil makethy doughters.

Esa. 5. a  
Iere. 2. c

Iere. 3. a  
Ose. 2. c

Gen. 18. 1

Gen. 19  
Iere. 3. c

S



e. 31. e  
b. 3. b

ters, and that besyde thy couenaunt. And so I wil renue my couenaunt with the, & thou mayest knowe, that I am the LORDE: that thou mayest thinke vpon it, be ashamed, and excuse thine owne confucion nomore: when I haue forgiven the, all that thou hast done, saith the LORDE God.

The xvii. Chapter.

cc. 24. 5  
an. 7. a

**T**he worde of the LORDE came vnto me, sayenge: Thou sonne of man: put forth a darcke speakinge and a parable, vnto the house of Israel, and saye: Thus saith the LORDE God: There came a greete Aegle with greete wynges, yee w<sup>m</sup> mightie longe wynges, and full of fethers of dyuerse colours, vpon the mount of Libanus, and toke a braunch from a Cedre tre, and brake of the toppe of his twygge, and caried it into the londe of Canaan, and set it in a cite of marchauntes. He toke also a braunch of the londe, and planted it in a fructefull ground, he brought it vnto greete waters, & set it as a will ye tre therby. Then dyd it growe, and was a greete wyne stocke, but lowe by the ground: thus there came of it a vyne, and it brought forth blossomes, & spied out braunches.

But there was another Aegle, a greete one, which had greete wynges and many fethers: and beholde, y<sup>e</sup> rotes of this vyne had an hūger after him, and spied out his braunches towarde him, to water his frutes: Nevertheless it was plated vpon a good ground besyde greete waters: so that (by reason) it shulde haue brought out braunches and frute, and haue bene a goodly vyne. Speake thou therfore, thus saith the LORDE God: Shal this vyne prosper? shal not his rotes be plucked out, his frute broken of, his grene braunches wythered and fade awaye? yee without ether stronge arme or many people, shal it be plucked vp by the rotes. Beholde, it was planted: shal it prosper therfore? Shal it not be dryed vp and withered, yee euen in the shutting out of his blossomes, as soone as y<sup>e</sup> east wynde bloweth?

Moreover, the worde of the LORDE came vnto me sayenge: Speake to that frauwarde housholde: knowe ye not, what these thinges do signifie? Tell them: Beholde, the Kinge of Babilon came to Jerusalem, and toke the Kinge & his prynces, and ledde them to Babilon.

He toke of the Kinges seide, and made a couenaunt with him, and toke an oath of him: The prynces of the londe toke he with him also, that the londe might be holden in sub-

ieccion, and not to rebelle, but kepe the couenaunt, and fulfill it. But he fell from him: sent his Embassicars into Egypte, that he might haue horses & moch people. Shulde that prosper? Shulde he be kepte safe, that doth soch thinges? Or shulde he escape, that breaketh his couenaunt?

As truly as I lyue, saith the LORDE God: He shal dye at Babilon, in y<sup>e</sup> place where the Kinge dwelleth, that made him Kinge whose oath he hath despised, and whose couenaunt he hat broken. Neither shall pharao with his greete hoost and multitude of people, maynteyne him in the warre: when they cast vp ditches, and set vp bulwarkes to destroye moch people. For seinge he hath despised the oath, and broken the couenaunt (whereas he yet gaue his honde therupon) and done all these thinges, he shal not escape.

Therefore thus saith the LORDE God: As truly as I lyue, I will bringe myne oath that he hath despised, and my couenaunt that he hath broken, vpon his owne heade. I wil cast my net aboute him, and catch him in my yarne. To Babilon will I carry him, there will I punyssh him, because of the greete offence that he made me. As for those y<sup>e</sup> fle from him out of y<sup>e</sup> hoost, they shal be slayne with the sword. The residue shal be scattered towarde all the wyndes: and ye shal knowe, that I the LORDE haue spoken it.

Thus saith the LORDE God: I will also take a braunch from an hie Cedre tre, and will sette it, and take the vppermost twygge, that yet is but tendre, and plante it vpon an hie hill: Namely, vpon the hie hill of Sion will I plante it: that it maye bringe forth twygges, and geue frute, and be a greete Cedre tre: so that all maner of foules maye byde in it, and make their nestes vnder the shadowe of his braunches.

And all the trees of the felde shal knowe, that I the LORDE haue brought downe the hie tre, and set the lowe tre vpon it: I haue dryed vp the grene tre, and made the drye tre to flourish: Euen I the LORDE y<sup>e</sup> spake it, haue also brought it to passe.

The xviii. Chapter.

**T**he worde of the LORDE came vnto me, on this maner: what meane ye by this comon prouerbe, that ye vse in the londe of Israel, sayenge: The fathers haue eaten soure grapes, and the childrens teeth are set on edge? As truly as I lyue, saith the LORDE God, ye shal vse this byword nomore in Israel.

Beholde, all soules are myne. Like as the father is myne, so is y<sup>e</sup> sonne myne also. The soule that synneth, shal dye. As a man be godly, and do the thinge that is equall & right, (he eateth not vpon the hilles: he listeth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife: he medleth w<sup>th</sup> no menstruous woman: he greueth no body: he geueth his dette his pledge agayne: he taketh none other mans good by violence: he parteth his mere with the hongrie: he clotheh the naked: he lendeth nothinge vpon vsury: he taketh nothinge ouer: he withdraueth his honde from doinge wronge: he had lech faithfully betwixte man & man: he walbeth in my commaundementes, & kepeth my lawes, & performeth the faithfully: ) This is a righteous mā, he shal surely lyue, saith the LORDE God.

As he now get a sonne, that is a murthurer, a shedder of bloude: yf he do one of these thinges (though he do not all) he eateth vpon the hilles: he defyleth his neighbours wife: he greueth the poore and neddy: he robbeth and spoyleth: he geueth not the dette his pledge agayne: he listeth vp his eyes vnto Idols, & medleth with abhominable thinges: he lendeth vpon vsury, and taketh more ouer. Shal this man lyue? He shal not lyue. Seinge he hath done all these abhominacions, he shal dye: his bloude shal be vpon him.

Now yf this man get a sonne also, that seith all this fathers synnes, which he hath done: and feareth, nether doth soch like: Namely, he eateth not vpon the mountaynes: he listeth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife: he vereth no man: he kepeth no mans pledge: he nether spoyleth, ner robbeth eny man: he dealeth his meate with the hungrie: he clotheh the naked: he oppreseth not the poore: he receaueth no vsury, ner eny thinge ouer: he kepeth my lawes, and walketh in my commaundementes: This man shal not dye in his fathers synne, but shal lyue without fayle. As for his father: because he oppresed and spoyled his brother, and dyd wyckedly amonge his people: lo, he is deed in his owne synne. And yet saye ye: Wherefore shal he not this sonne beare his fathers synne? Therefore: because the sonne hath done equy and right, hath kepte all my commaundementes, and done them: therefore, shal he lyue in dede.

The same soule y<sup>e</sup> synneth, shal dye. The sonne shal not beare the fathers offence, ne-

nether shal the father beare the sonnes offence. The rightuousnes of the rightuous shal be vpon himself, and the wickednes of the wicked shal be vpon him self also. But yf y<sup>e</sup> vngodly will turne awaye, from all his synnes that he hath done, and kepe all my commaundementes, and do the thinge y<sup>e</sup> is equall & right: doubtles he shal lyue, and not dye. As for all his synnes that he dyd before, they shal not be thought vpon: but in his rightuousnes that he hath done, he shal lyue. For haue I eny pleasure in the death of a synner, saith the LORDE God: but rather that he conuerte, and lyue?

Agayne: yf the rightuous turne awaye from his rightuousnes, and do iniquyte, accordinge to all the abhominacions, that y<sup>e</sup> wicked mā doth: shal he lyue? All the rightuousnes that he hath done, shal not be thought vpon: but in the fauour that he hath offended withall, and in the synne that he hath done, he shal dye.

And yet ye saye: Tush, the waye of y<sup>e</sup> LORDE is not indifferēt. Heare therfore ye house of Israel: Is not my waye right? Or, are not youre wayes rather wicked? When a rightuous mā turneth awaye from his rightuousnesse, and medleth with vngodlynes: he must dye therin: Yee for the vnrighuousnes that he hath done, must he dye. Agayne: when the wicked man turneth awaye from his wickednesse, that he hath done, and doth the thinge which is equall and right: he shal saue his soule alyue. For in so moch as he remembreth himself, and turneth him from all the vngodlynes, that he hath vsed, he shal lyue, and not dye.

And yet saith the house of Israel: Tush, the waye of the LORDE is not equall. Are my wayes vnrigh, o ye house of Israel: Are not youre wayes rather vnequall? As for me, I wil indge every man, accordinge to his wayes, O ye house of Israel, saith the LORDE God. Wherefore, be conuerted, and turne you clene from all youre wickednesse, so shal there no synne do you harme. Cast awaye fro you all youre vngodlynesse, that ye haue done: make you new hertes and a new spere. Wherefore wil ye dye, O ye house of Israel: seynge I haue no pleasure in y<sup>e</sup> death of him that dyeth, saith the LORDE God. Turne you then, and ye shal lyue.

The xix. Chapter.

**M**ourne thou for the prynces of Israel, & saye: Wherefore laye thy mother that lyoness, amonge the lyons: & nourished hir yonge ones amonge the lyons

2. Par. 25.  
Ier. 19. a  
Ro. 1. b  
Abac. 2. a

1. Pet. 3. b

Eze. 33. c

Esa. 55. b

Esa. 55. b  
Matt. 3. i

Eze. 11. d  
33. c  
36. c



## The prophet Ezechiel.

whelpes: One of hir whelpes she brought vp, & it became a Lyon: it lerned to spoyle, and to deuoure folke. The Zeithen herde of him, & toke him in their nettes, & brought him in chaynes vnto the londe of Egipte.

Now when the damme sawe, that all hir hope & comfort was awaye, she toke another of hir whelpes, and made a Lyon of him: which wente amonge the Lyons, & became a fearce Lyon: lerned to spoyle and to deuoure folke: he destroyed their palaces, and made their cities waiste: In so moch that the whole londe and euery thinge therin, were utterly desolate, thow the very voyce of his roaringe.

Then came the Zeithen together on euery syde out of all countrees agaynst him, layed their nettes for him, and toke him in their pytte. So they bounde him with chaynes, and brought him to the kinge of Babylon: which put him in prison, that his voyce shulde nomore be herde vpon the mountaynes of Israel. As for thy mother, she is like a vyne in thy bloude, planted by the water syde: hir fentes and braunches are growen out of many waters: hir stalkes were so stronge, that men might haue made staves therof for officers: she grew so hie in hir stalkes.

So when men sawe that she exceded of heith and multitude of hir braunches, she was roted out in displeasure, and cast downe to the ground. The East wynde dried vp hir frute, hir stronge stalkes were broken of, withered and brent in the fyre. But now she is planted in the wilderness, in a drye and thurstie ground. And there is a fyre gone out of hir stalkes, which hath bit vp hir braunches and hir frute: so that she hath no mo stronge stalkes, to be staves for officers. This is a piteous and miserable thinge.

### The XX. Chapter.

**I**n the xxij. yere the x. daye of the vii. Moneth, it happened, that certayne of the elders of Israel came vnto me for to a counsell at the LORDE, and sat them downe by me. Then came the worde of the LORDE vnto me on this maner: Thou sonne of man: Speake to the elders of Israel, and saye vnto them: Thus saith the LORDE God: Are ye come hither to aye enythinge at me? As truly as I lyue (saith the LORDE,) I will geue you no answer. Wilt thou not reprove them (thou sonne of man) wilt thou not reprove them? Shewethem the abominacions of their forefathers, & tell the: Thus saith the LORDE God: In the daye when I chose Israel, and lift vp myne honde

## The xx. Chap.

vpon the sede of the house of Jacob, & shewed my self vnto them in the londe of Egipte: yee when I lifte vp myne honde ouer the, and sayde: I am the LORDE your God, & uen in the daye that I lift vp myne honde ouer them, to bringe them out of the londe of Egipte: in to a londe that I had promysed for them, which floweth with mylke and hony, and is a pleasaunt lode amonge all other. Then sayde I vnto them: Cast awaye euery man the abominacions that he hath before him, and desyle not youre selues with the Idols of Egipte, for I am the LORDE your God.

But they rebelled agaynst me, and wolde not folowe me: to cast awaye euery man the abominacions of his eyes, and to forsake the Idols of Egipte. Then I made them poure my indignacion ouer them, and to satisfie my wrath vpon them: yee euen in the myddest of the londe of Egipte. But I wolde not do it, for my names sake: that it shulde not be vnhalowed before the Zeithen, amonge whom they dwelt, and amonge whom I shewed my self vnto them, that I wolde bringe them out of the londe of Egipte. Now when I had caried them out of the londe of Egipte, and brought them into the wilderness: I gaue them my commaundementes, & shewed the my lawes: which who so kepeth shal lyue in them. I gaue them also my holy dayes, to be a token betwixte me and them, and therby to knowe, that I am the LORDE, which haloweth them. And yet the house of Israel rebelled agaynst me in the wilderness, they wolde not walke in my commaundementes, they haue cast awaye my lawes: (which who so kepeth shulde lyue in them,) and my Sabbath daies haue they greatly vnhalowed.

Then I made me to poure out my indignacion vpon them, & to consume them in the wilderness. Yet I wolde not do it, for my names sake: lest it shulde be dishonoured before the Zeithen, from the which I had caried them awaye. But I swore vnto them in the wilderness, that I wolde not bringe them into the londe, which I gaue them: a londe that floweth with mylke & hony, & is a pleasure of all londes: & y because they refused my lawes, & walked not in my commaundementes, but had vnhalowed my Sabbathes, for their herte was gone after their Idols. Nevertheless myne eye spared the, so y I wolde not utterly slaye the, & consume the in the wilderness. Moreover, I sayde vnto their sonnes in the wilderness: walke not in the statutes of your

## The prophet Ezechiel.

forefathers, kepe not their ordinaunces, and desyle not youre selues with their Idols, for I am the LORDE your God. But walke in my statutes, kepe my lawes & do them, halowe my Sabbathes: for they are a token betwixte me & you, that ye maye knowe, how y I am the LORDE. Notwithstondinge, their sonnes rebelled agaynst me also: they walked not in my statutes, they kepte not my lawes to fulfill them: which he that doth shal lyue in them: neither halowed they my Sabbath dayes. Then I made me agayne to poure out my indignacion ouer them, and to satisfie my wrath vpon them in the wilderness. Nevertheless I with drewe my honde for my names sake, lest it shulde be vnhalowed amonge the Zeithen, before whom I had brought them forth. I lift vp myne honde ouer them also in the wilderness, that I wolde scatere them amonge the nacions, & strowe them amonge the nacions: because they had not kepte my lawes, but cast asyde my commaundementes, vnhalowed my Sabbathes, and lift vp their eyes to their fathers Idols. Wherefore I gaue them also commaundementes not good, & lawes thow the which they shulde not lyue, & I vnhalowed them in their owne gistes: (when I appoynted for my self all their first borne) to make them desolate: that they might knowe, how that I am the LORDE.

Therefore (O thou sonne of man) tell the house of Israel, thus saith the LORDE God: Besyde all this, youre forefathers haue yet blasphemed me more, and greatly offended agaynst me: For after I had brought them in to the londe, y I promysed to geue them, when they sawe euery hie hill & all the thickettes: they made there their offrings, and prouoked me with their oblacions, makinge swete sauours there, & poured out their drinke offerings. Then I axed them: what haue ye to do with all, that ye go thither? And therefore is it called the hie place vnto this daye. Wherefore, speake vnto the house of Israel: Thus saith the LORDE God: Ye are euen as vnclene as youre forefathers, & committe whoredome also with their abominacions. In all youre Idols, where vnto ye bringe youre oblacions, & to whose honoure ye burne youre children: ye desyle youre selues, euen vnto this daye: how darre ye the come, and are eny question at me? O ye householde of Israel: As truly as I lyue (saith the LORDE God) ye get no answer of me: & as for the thinge that ye go aboute, it shal not come to passe, where as ye saye: we wil be as the Zei

## The xx. Chap. Ho. liii.

then, & do as other people in the londe, woe & stone wil we worshipec.

As truly as I lyue (saith the LORDE God) I myself, wil rule you with a mightie honde, with a stretched out arme, and with indignacion poured out ouer you: & wil bringe you out of the nacions and londes, wherein ye are scatred: and gather you together with a mightie honde, with a stretched out arme & w indignacion poured out vpon you: & wil bringe you into the wilderness of the people, & there I will reason with you face to face. Like as I punished your forefathers in the wilderness, so wil I punish you also, saith the LORDE God. I wil bringe you vnder my iurisdiction, and vnder the bonde of the couenaunt. The forsakers also and the transgressours wil I take from amonge you, & bringe them out of the londe of youre habitation: as for the londe of Israel, they shall not come in it: that they maye knowe, how that I am the LORDE.

Go now then (saith the LORDE God) ye house of Israel, cast awaye, and destroye euery man his Idols: then shal ye heare me, and nomore blasfeme my holy name with youre offrynges and Idols. But vpon my holy hill, eue vpon the hie hill of Israel shal all the house of Israel and all that is in the londe, worshipec me: and in the same place will I saoure them, and there will I requyre youre heauy offrings, and the firstlinges of youre oblacions, with all youre holy thinges.

I wil accepte youre swete sauoure, when I bringe you from the nacions, and gather you together out of the londes, wherein ye be scatred: that I maye be halowed in you before the Zeithen, and that ye maye knowe, that I am the LORDE, which haue brought you in to the londe of Israel: yee in to the same lode, that I swore to geue vnto youre forefathers. There shal ye call to remembrance youre owne wayes and all youre ymaginations, wherein ye haue bene desyled: and ye shal be displeased with youre owne selues, for all youre wickednes, that ye haue done. And ye shal knowe, that I am the LORDE: when I create you after my name, not after your wicked wayes, nor accordinge to your corrupte workes: o ye house of Israel, saith the LORDE.

Moreover, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, set thy face toward the south, & speake to the south wynde, and saye to the wodde toward the south: I create the worde of the LORDE, thus



saith the LORD God: Beholde, I will kindle a fyre in the, & shal consume the grene trees w<sup>th</sup> the drye. No man shal be able to quench his flame, but all that loketh from the south to the north, shal be brennt therin: & all flesh shal se, that I the LORD haue kyndled it, so that no man maye quench it. Then sayde J: O LORD, they wil saye of me: Tush, they are but fables, that he telleth.

## The XXI. Chapter.

**A** The worde of the LORD came to me, sayenge: Thou sonne of man, set thy face toward Jerusalem, speake agaynst the Sanctuary, & prophesie agaynst the londe of Israel, say to the lode of Israel: Thus saith the LORD God: Beholde, I wil vpon the, & wil drawe my swearde out of y<sup>r</sup> sheeth, & rote out of y<sup>r</sup> both the righteous & the wicked. Seinge then that I will rote out of the both the righteous & wicked, therfore shal my swearde go out of his sheeth, agaynst all flesh from the north to the south: that all flesh maye knowe, how that I the LORD haue drawn my swearde out of the sheeth, & it shal not be put in agayne.

Mourne therefore (o thou sonne of man) y<sup>r</sup> thy loynes crack withall, yee mourne bytterly for them: And yf they saye, wherfore mournest thou? Then tell them: for the tydings that cometh, at the which all hertes shal melt, all hondes shal be letten downe, all stomackes shal fayme, and all knees shall waxe feble. Beholde, it cometh & shal be fulfilled, saith the LORD God.

**B** Agayne, the worde of the LORD came vnto me, sayenge: Thou sonne of man, prophesie, and speake: Thus saith the LORD God: speake, the swearde is sharpened & wel scoured. Sharpened is it for the slaughter, & secured y<sup>f</sup> it maye be bright. O, the destroyenge staff of my some, shal bringe downe all wodde. He hath put his swearde to y<sup>r</sup> dightinge, y<sup>f</sup> good holde maye be take of it. This swearde is sharpened & dight, y<sup>f</sup> it maye be gotten in to the honde of the manslayer.

Crie (o thou sonne of man) and howle, for this swearde shal smyte my people, & all the rulers in Israel, which with my people shal be slayne downe to the grounde thorow this swearde. Smyte thou vpon thy thee, for, wherfore shulde not the plage & staff of indyement come? Prophecy thou sonne of man, & smyte thine hondes together, make the swearde two edged, yee make it thre edged, y<sup>f</sup> manslayers swearde, that swearde of the greateslaughterer, which shal smyte them, even in their prey chambers: to make them as a shed & sayn

te at the hertes, & in all gates to make some of them fall. O how bright and sharpe is, how wel dight & mere for y<sup>r</sup> slaughter: Gethe to some place alone, ether vpon the right honde or on the lefte, whither so ever thy face turneth. I wil smyte my hondes together also, and satisfie my wrothfull indignacion: Euen I the LORD haue sayde it.

The worde of the LORD came yet vnto me agayne, sayenge: Thou sonne of man, make the two sretes, that the swearde of y<sup>r</sup> kinge of Babilon maye come. Both these sretes shal go out of one londe. He shal set him vp a place, at the heade of the srete shal he chose him out a corner. Make y<sup>r</sup> a srete, that the swearde maye come toward Rabath of the Ammonites, and to the stronge cite of Jerusalem. For the kinge of Babilon shal stonde in the turnyng of the waye, at the heade of the two sretes: to axe counsell at the soythsayers, casting the lottes with his arrowes, to axe counsell at the Idols, and to loke in the lyner. But the soythsayenge shal poynte to the right syde vpon Jerusalem, that he maye set men of warre, to smyte it with a greates noyse, to crie out Alarum, to set batellrammes agaynst the gates, to grane vpon dyches, & to make bulwoikes.

Nevertheless, as for y<sup>r</sup> soythsayenge, they shal holde it but for vanite, euen as though a iest were tolde them: Yee and they themselves remembre their wickednesse, so that by right they must be take and wome. Therfore saith the LORD God: For so moch as ye youre selues shewe youre effence, and haue opened youre wickednesse, so that in all youre woikes men maye se ye ure synnes: yet in so moch (I saye) that ye youre selues haue made mencion thereof, ye shal be taken by violence.

O thou shameful wicked gyde of Israel, whose daye is come: euen the tyme that wickednesse shal haue an ende: Thus saith the LORD God: take awaye the myre, and put of the crowne, and so is it awaye: the humble is exalted, and the proude brought lowe. Punysh, punysh, yee punysh them wil I, and destroye them: and that shal not be fulfilled, vntill he come, to whom the indyement belongeth, and to whom I haue geue it. And thou (o sonne of man) prophecy, & speake: Thus saith the LORD God to the children of Ammon, & to their blasphemy, speake then: The swearde, the swearde, is drawn forth alreedy to the slaughter, & secured that it glisteth (because thou hast loked the empties, & prophesied lies) y<sup>f</sup> it maye come

vpon thy necke, like as vpon the other vngodly, which be slayne: whose daye came, when their wickednesse was full.

Though it were put vpon agayne into the sheath, yet will I punysh the, in the londe wherethou wast nourished & borne, and pouremy indignacion vpon the, and will blowe vpon the in the fyre of my wroth, and deliuer the vnto cruell people, which are lerned to destroye. Thou shalt fede the fyre, and y<sup>r</sup> bloude shal be shed in the londe, that thou mayest be put out of remembraunce. Euen I the LORD haue spoken it.

## The XXII. Chapter.

**W** Quer, the worde of y<sup>r</sup> LORD came vnto me, & sayde: Thou sonne of man, wilt thou not reprove this bloudthirstie cite? Shewe the their abhominacions, & tell them: Thus saith the LORD God: O thou cite, y<sup>f</sup> shedddest bloude in y<sup>r</sup> myddest of the, y<sup>f</sup> thy tyme maye come also: and makest the Idols to defyle the withall. Thou hast made thy self guilty, in y<sup>r</sup> bloude y<sup>f</sup> thou hast shed: & defyled y<sup>r</sup> y<sup>r</sup> Idols, which thou hast made. Thou hast caused thy daies to drawe nye, & made the tyme of thy yeares to come. Therfore will I make y<sup>r</sup> to be confounded amonge the heithen, & to be despised in all the lodes, whether they be nye or farre fro the: they shal laugh y<sup>r</sup> to scorne, thou y<sup>f</sup> hast gotten the so foule a name, & art full of myschefe. Beholde, the rulers of Israel haue brought every man his power, to shed bloude in the. In the haue they despised father & mother, in the haue they oppressed the straunger, in the haue they vered the wyddore & the fatherlesse. Thou hast despised my Sanctuary, and vnhalowed my Sabbath. Murthers are there in the, that shed bloude, & eate vpon the hilles, and in the they vse unhappynesse.

In y<sup>r</sup> haue they discovered their fathers shame, in the haue they vered women in the it selfnesse. Every man hath dealt shamefully with his negheurs wife, & abheminably defyled his daughter in lawe. In the hath every man forced his owne sister, euen his fathers daughter: yee giftes haue bene receaued in the, to shed bloude. Thou hast taken vsury & encreace, thou hast oppressed thy negheours by extorcion, and forgotten me, saith the LORD God. Beholde, I haue smyten my hondes vpon thy couetousnesse, that thou hast used, and vpon the bloude which hath bene shed in the. Is thy herte able to endure it, or maye thy hondes defende them selues, in the tyme that I shal bringe vpon

the: Euen I the LORD that speake it, will bringe it also to passe.

I will scatere the amonge the heithen, & strowe the aboute in the lodes, and wil cause thy fylthynesse to cease out off the: yee and I will haue the in possession in the sight of the heithen, that thou mayest knowe, that I am the LORD.

And the worde off the LORD came vnto me, sayenge: Thou sonne of man, the house of Israel is turned to drosse. All they that shulde be lasse, tynne, y<sup>r</sup> & leade, are in the fyre become drosse. Therfore, thus saith the LORD God: For so moch as ye all are turned in to drosse, beholde: I will bringe you together vnto Jerusalem, like as syluer, bras-se, yron, tynne and leade are put together in the fornace, and the fyre blowen there vnder to melt them: Euen so will I gather you, put you in together, and melt you in my wroth, and indignacion. I will bringe you together, and kyndle the fyre of my cruell displeasure vnder you, that ye maye be melted therein.

Like as the syluer is melted in the fyre, so shall ye also be melted therein: that ye maye knowe, how that I the LORD haue poured my wroth vpon you.

And the worde off the LORD came vnto me, sayenge: Thou sonne of man, tell her: Thou art an vnclene londe, which is not rayned vpon in the daye off the cruell wroth: thy prophetes that are in the, are sworn together to denoure soules, like as a roaringe Lyon, that lyueth by his pray. They receaue riches and good, and make many wyddowes in y<sup>r</sup>. Thy presies breake my lawe, and defyle my Sanctuary. They put no dyfference betwene the holy and unholy, nether discern betwene the clene and vnclene: they turne their eyes fro my Sabbathes, and I am vnhalowed amonge them.

Thy rulers in the are like ranshynges volues, to shed bloude, and to destroye soules, for their owne covetous lucre. As for thy prophetes, they dawbe with vntempered claye, they se vanities: and prophesie lies vnto them, sayenge: the LORD God sayeth so, where as the LORD hath not spoken. The people in the londe vse wicked erroris and robbery. They vered the poore and needy: and oppresse the straunger agaynst right. And I sought in the londe for a man, that wolde make vpon the hedge, and set him self in the gappe before me in the lodes behalfe, y<sup>f</sup> I shulde not vterly destroye it: but I coude fynde none. Therfore wil I pou

Eze. 12. c  
15. bEze. 12. c  
C

Mich. 1. 1

D  
Leu. 1. 10. 1Mich. 3. d  
Soph. 2. 1  
Eze. 12. b

Eze. 12. 1



re out my cruell displeasure vpon them, and burne them in the fyre of my wrath: the ir owne wayes will I recompence vpon the-ir heades, saith the LORDE God.

The XXIII. Chapter.

**T**he worde off the LORDE came vnto me, sayenge: Thou sonne of man, there were two womē, that had one mother: These (when they were yonge) beganne to playe the harlottes in Egypte. There were their brestes brussed, and the pappes off their maydenheade destroyed. The eldest off them was called Oola, and hir yongest sister Ooliba. These two were myne, and bare sonnes and daughters. Their names were, Samaria, and that was Oola: and Jerusalem, that was Ooliba. As for Oola, she beganne to go a whoynge, when I had take her to me. She was set on fyre vpon hir louers the Assirians, which had to do with her: euen the prynces and lordes, that were deckt in costly arayes: sayre yongemen, lusty ryders of horses.

Thus thorow hir whordome, she clenved vnto all the yongemen off Assiria: yee she was made vpon them, and defyled herself with all their Idols. Nether ceased she fro the fornicaciō, that she vsed with the Egyptians: for in hir youth they laye w<sup>th</sup> her, they brussed the brestes off hir maydenheade, and poured their wordome vpon her. Wherfore, I deliuered her in to y<sup>e</sup> hōdes off hir louers, euen the Assirians, whom she soloued. The se discovered hir shame, toke hir sonnes and daughters, and slewe her with the swearde: An euell name gat she off all people, ad they punyshed her.

Hir sister Ooliba sawe this, ad destroyed herself w<sup>th</sup> inordinate loue, more then she, z exceeded hir sister in whordome: she loued y<sup>e</sup> Assirians (which also laye w<sup>th</sup> her) namely, the prynces z greute lordes, that were clothed w<sup>th</sup> all maner of gorgeous apparell, all lusty hoysmen and sayre yonge personnes. Then I sawe, that they both were defyled a like. But she increased still in whordome: for when she sawe men paynted vpon the wall, the ymages off the Caldees set forth with fresh colours, with sayre gyrdles aboute them, and goodly bonettes vpon their heades, loyng all like prynces (after y<sup>e</sup> maner off the Babilonians and Caldees in their owne londe, where they be borne) Immediatly, as soone as she sawe them, she brent in loue vpon them, and sent messangers for them in to the londe off the Caldees.

Now when the Babilonians came to her,

they laye with her, and defyled her with the ir whordome, and so was she polluted with them. And when hir lust was abated from them, hir whordome and shame was discovered z sene: then my herte forsoke her, like as my herte was gone from hir sister also. Neuertheles she vsed hir whordome euen the longer the more, and remembred the dayes off hir youth, wherin she had played the harlot in the londe off Egypte: she brent in lust vpon them, whose flesh was like y<sup>e</sup> flesh off Asses, and their seide like the seide off horses. Thus thou hast renued the fylchynesse off thy youth, when thy louers brussed y<sup>e</sup> pappes, and marred thy brestes in Egypte.

Therfore (o Ooliba) thus saith y<sup>e</sup> LORDE God, I will rayse vpon thy louers (with whom thou hast satisfied thy lust) agaynst the, and gather them together rounde aboute the: Namely, the Babilonians, and all the Caldees: Pecod, Schoa and Coa, with all the Assirians: all yonge and sayre louers: prynces and lordes, knyghtes and gentlemen, which be all good hoysmen: These shall come vpon the with horses, charettes, z a grete multitude off people: which shall be harnessed aboute the on euery syde, w<sup>th</sup> brestplates, sheldes and helmettes. I will punysh y<sup>e</sup> before them, yee they the selues shall punysh the, accordinge to their owne iudgment. I will put my gelousy vpon the, so that they shall deale cruelly with the. They shall cut off thy nose and thine eares, and the remnant shall fall thorow the swearde. They shall carry awaye thy sonnes and daughters, z the residue shall be brent in the fyre. Thy shall stripe the out off thy clothes, z carry thy costly Jewels awaye with them.

Thus will I make an ende off thy fylchynesse z whordome, which thou hast brought out off the lōde off Egypte: so that thou shalt turne thine eyes nomore after them, z cast thy mynde nomore vpon Egypte. For thus saith the LORDE: Beholde, I will dayner y<sup>e</sup> in to the hōdes off them, whom thou hatest: yee euen in to the hondes off them, with whom thou hast fulfilled thy lust, which shall deale cruelly with y<sup>e</sup>: All thy laboure shall they take with them, and leaue the naked and bere, and thus the shame off thy filchy whordome shall come to light. All these thinges shall happen vnto the, because off thy whordome, which thou hast vsed amonge the Gentiles, with whose Idols thou hast defyled y<sup>e</sup> self. Thou hast walked in the waye off thy sister, therfore will I geue the hir cuppe in thy hand.

Thus saith the LORDE God: Thou shalt drynke off thy sisters cuppe, how depe z farre so euer it be to the botome. Thou shalt be laughed to scorne, and had as greatly in derision, as is possible. Thou shalt be full off diandennes and sorowe, for the cuppe off y<sup>e</sup> sister Samaria is a cuppe off destruccion z waistinge: the same shalt thou drynke, and suppe it out eue to y<sup>e</sup> diegges, yee thou shalt eate vpon the broken peces off it, and so teare thine owne brestes: for euen I haue spoken it, saith the LORDE God.

Therfore thus saith y<sup>e</sup> LORDE God: For so much as thou hast forgottē me, z cast me asyde, so beare now thine owne fylchynesse z whordome. The LORDE sayde morouer vnto me, Thou sonne of mā, wilt thou not reprove Oola z Ooliba: Shewethē their abhominaciōs: namely, y<sup>e</sup> they haue brotē their weblocke, z stayned their hōdes w<sup>th</sup> blonde: yee euen w<sup>th</sup> their Idols haue they committed aduontry, z offred them their owne children (to be deuoured) whō they had borne vnto me. Yee z this haue they done vnto me also: they haue defyled my Sanctuary in that same daye, z haue vnhalowed my Sabbath. For when they had slayned their childrē for their Idols, they came the same daye in to my Sanctuary, to defyle it. So, this haue they done in my house. Besyde all this, thou hast sent y<sup>e</sup> messangers for men out off farre countrees: and whē they came, thou hast bathed, trymmed and set forth thy self off the best fashion: thou sattest vpon a goodly bed, z a table spied before the: wher vpon thou hast set myne incense and myne oyle.

Then was there greute cheare w<sup>th</sup> her, z the men y<sup>e</sup> were sent fro farre countrees ouer the deserte: vnto these they gaue bracelettes vpon their hondes, z set glorious crownes vpon their heades. Then thought I: no doubt, these wil vse their harlotry also w<sup>th</sup> y<sup>e</sup> older whoie. And they wente in to her, as vnto a comon harlot: Euen so wente they also to Oola z Ooliba, those filchy women.

O ye all that loue vertue and rightuousnes, indgethē, punysh them: as aduoutrers and murderers ought to be indged and punyshed. For they are breakers off weblocke, and the blonde is in their hondes. Wherfore thus saith the LORDE God: bringe a greute multitude off people vpon them, and make them bescattered and spoiled: these shall stone them, and gore them with their swearde. They shall slaye their sonnes and daughters and burne vpon their houses with fyre.

Thus will I destroye all such fylchynesse

out off the londe: that all women may lerne, not to do after youre vncleynesse. And so they shall laye youre fylchynesse vpon youre owne selues, and ye shall be punyshed for the synnes, that ye haue committed with youre Idols: z ye shall knowe, that I am the LORDE.

The XXIII. Chapter.

**I**n the ix. yeare, in the x. Moneth, the x. daye off the Moneth, came the worde off the LORDE vnto me, sayenge: O thou sonne off mā, wyte vpon the name off this daye, yee eue y<sup>e</sup> houre off this present daye: when the kynge off Babilon set himself agaynst Jerusalem. Shewe y<sup>e</sup> obstinate householde a parable, z speake vnto the: Thus saith the LORDE God: Get the a pot, set it on, z poure water in to it: put all the peces together in it, all the good peces: the loyne and the shulder, z fyll it with the best bones. Take one off the best shepe, z an heape off bones withall: let it boyle well, z let the bones seyth well therein.

With that, sayde the LORDE God on this maner: Wo be vnto the bloody cite off y<sup>e</sup> pot, wher vpon the rustynesse hageth, and is not yet scoured awaye. Take out the peces that are in it, one after another: there nede no lottes be cast: therfore, for the blonde is yet in it vpon a playne drye stone hath she poured it, and not vpon the grounde, that it might be couered with dust. And therfore haue I letten her poure hir blonde vpon a playne drye stony rocke, because it shulde not be hid, and that I might bringe my wrothfull indignacion and vengeance vpon her.

Wherfore, thus saith y<sup>e</sup> LORDE God: O, wo be vnto that blonde hurstie cite, for whō I wil prepare a heape off wodde: beare thou y<sup>e</sup> bones together, kyndle thou the fyre, seeth the flesh, let all be well soddē, that the bones maye be sucked out. Morouer, set the pot emptye vpon the coales, that it maye be warme and the metall hore: that the fylch and rustynesse maye be consumed. But it will not go off, there is so much off it: the rustynesse must be brent out. Thy fylchynesse is abhominable, for I wolde hane clensted the, but thou woldest not be clensted. Thou canst not be pouged from thine vncleynesse, till I haue pouged my wrothfull indignacion vpon the. Euen I the LORDE haue so deuysed: yee it is come therto allredy, that I will do it. I will not go backe, I will not spare, I will not be intreated: but accordinge to thy wayes ad ymaginations, thou shalt be punyshed, saith the LORDE God.



**C** And the worde off the LORDE came vnto me, sayenge: Thou sonne off man, beholde, I will take awaye the pleasure off thine eyes w<sup>th</sup> a plague: yet shalt thou nether mourne ner wepe, ner water thy chekes therfore: thou mayest mourne by thy selff alone, but vse no deadly lamentacion. Holde on thy bonet, and put on thy shues vpon thy fete, corner not thy face, and eate no mourners bried. So I spake vnto the people by tymes in the moynynge, and at euen my wyse dyed: then vpon the nexte morow, I dyd as I was commaunded. And y<sup>e</sup> people sayde vnto me: wilt thou not tell vs, what that signifieth, which thou doest? I answered them, the worde off the LORDE came vnto me, sayenge: Tell the house of Israel, thus saith y<sup>e</sup> LORDE God: beholde, I wil suspende my Sanctuary: euē the glory of youre power, the pleasure of y<sup>e</sup> eyes, and the thinge that yeloue: youre sonnes and daughters whom ye haue left, shal fall thorow the swerde.

**D** Like as I haue done, so shall ye do also: Ye shal not hyde youre faces, ye shal eate no mourners bried: youre bonettes shal ye haue vpon youre heades, 7 shues vpon youre fete. Ye shal nether mourne ner wepe, but in youre symes ye shal be sorowfull, and one repēte with another. Thus Ezechiel is youre shew tokē. For loke as he hath done, so (when this commeth) ye shall do also: that ye maye lerne to knowe, that I am y<sup>e</sup> LORDE God. But beholde, O thou sonne of man: In the daye when I take from them their power, their ioye and honoure, the lust off their eyes, the burthe of their bodies: namely, their sonnes and daughters: The shall there one escape, and come vnto the, for to shewe the. In that daye shal y<sup>e</sup> mouth be opened to him, which is escaped, that thou mayest speake, and be no more domme: Yee and thou shalt be their shew tokē, that they maye knowe, how that I am the LORDE.

The XXV. Chapter.

**21** **E**ze. 21 d  
cre 49-2  
The worde of the LORDE came vnto me, sayenge: Thou sonne of man, set thy face agaynst y<sup>e</sup> Ammonites, prophesy vpon them, and saye vnto the Ammonites: heare the worde off the LORDE God, Thus saith the LORDE God: For so moch as thou speakest ouer my Sanctuary: A ha, I trow it be now suspended: and ouer the londe of Israel, I trow it be now desolate: yee ad ouer the house of Iuda, I trow they be now led awaye prisoners: Beholde, I will deliuer y<sup>e</sup> to the people of the east, y<sup>e</sup> they maye haue the in possession: these shal set their cas-

tels and houses in the. They shall eate thy frute, and drynke vp thy mylke. As for Rabath, I wil make of it a stall for camels, and of Ammon a shepesholde: and ye shal knowe, that I am the LORDE.

For thus saith the LORDE God: In so moch as thou hast clapped with thine handes, and stamped with thy fete, yee reioysed in thine herte ouer the londe of Israel with despyte: beholde, I wil stretch out myne hande ouer the also, and deliuer the, to be spoiled off the heithen, and rote the out from amonge the people, and cause the be destroyed out off all londes: yee I will make the be layed waiste, that thou mayest knowe, that I am the LORDE.

Thus saith y<sup>e</sup> LORDE God: For so moch as Moab and Seir do saye: As for the house off Iuda, it is but like as all other Gentiles be: Therfore beholde, I will make the cities off Moab weapenlesse, and take awaye the strength: their cities and chiefe coastes off their londe, which are the pleasures off the countre: As namely, Beresimoth, Baalmea and Cariathaim: these will I open vnto the off the east, y<sup>e</sup> they maye fall vpon the Ammonites: and will geue it them in possession: so that the Ammonites shal no more be had in remembraunce amonge the heithen. Euen thus will I punyssh Moab also, that they maye knowe, how that I am the LORDE.

Morouer, thus sayeth the LORDE God: Because that Edom hath avenged 7 cast himself vpon the house off Iuda, therfore thus saith the LORDE: I will reach out myne honde vpon Edom, and take awaye man and beast out off it. From Theman vnto Dedan wil I make it desolate, they shal be slayne with the swearde. Thorow my people of Israel, wil I avenge me agayne vpon Edom: they shal haue him, acordinge to my wrath and indignaciō, so that they shal knowe my vengeance, saith the LORDE God.

Thus saith y<sup>e</sup> LORDE God: For so moch as the Philistynes haue done this: namely, taken vengeance with despitefull stomackes, and off an olde euell will set them selues to destroye: Therfore thus saith the LORDE God: Beholde, I wil stretch out myne hande ouer the Philistynes, and destroye the destroyer, and cause all the remnaunt off the se coast to perishe. A greate vengeance will I take vpon them, and punyssh them cruelly: that they maye knowe, how that I am the LORDE, which haue avenged me off them.

The XXVI. Chapter.

**22** **I**t happened, that in the xi. yeare, the first daye off the Moneth, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, Because that Tyre hath spoken vpon Jerusalem: A ha, now I trow the portes of the people be broken, and she turned vnto me, for I haue destroyed my bely full. Yee therfore saith y<sup>e</sup> LORDE God: Beholde O Tyre, I will vpo the, I wil bringe a greate multitude off people agaynst y<sup>e</sup>, like as whē the see aryseth with his waves: These shal breake the walles off Tyre, and cast downe hir towres: I wil scrape the grounde from her, and make her a bare stone: yee as the dryenge place, where the fyshers hang vpon their nettes by the see syde. Euen I haue spoken it, sayeth the LORDE God. The Gentiles shal spoyle her: hir daughters vpon the felde shal perishe with the swearde, y<sup>e</sup> they maye knowe, how that I am the LORDE.

For thus saith the LORDE God: Beholde, I will bringe hither Nabuchodonosor (which is the kynge off Babilon 7 a kynge off kynges) from the North, vpo Tyre, with horses, charrettes, horsmen and with a greate multitude of people. Thy daughters that are in the londe, shal he slaye with y<sup>e</sup> swearde: But agaynst y<sup>e</sup>, he shall make bullworthes 7 graue vpon dyches aboute the: 7 lift vp his shylde agaynst y<sup>e</sup>. His slynges 7 batelrāmes shal he prepare for thy walles, 7 w<sup>th</sup> his weapons breake downe thy towres. The dust off his horses shal couer y<sup>e</sup>, they shal be so many: y<sup>e</sup> walles shal shake at the noyse off y<sup>e</sup> horsemen, charrettes 7 wheles: when he cometh to thy portes, as men do into an open cite. With the hofes off his horse fete, shal he treade downe all thy stretes.

He shal slaye thy people w<sup>th</sup> the swearde, 7 breake downe the pilers off thy strength. They shal waiste awaye thy riches, 7 spoyle y<sup>e</sup> marchaundise. Thy walles shal they breake downe, 7 destroye thy houses off pleasure. Thy stones, thy tymbre 7 foundacions, shal they cast in the water. Thus wil I bringe the melody of thy songes, 7 the voyce off thy mynstrelsy to an ende, so that they shal no more be herde. I wil make a bare stone off the, yee a dryenge place for nettes, and shalt neuer be buydded agayne: For euē I y<sup>e</sup> LORDE haue spoken it, sayeth the LORDE God: thus saith the LORDE God spoken concernynge Tyre: The Iles shal be moued at the noyse off thy fall, 7 at the crie off the slayne, y<sup>e</sup> shal be murthered in the. All kynges off the see shal come downe from their seates regall: they shal laye awaye their robes, and put

off their costly clothinge: Yee with trembling shal they be clothed, they shal sit vpo the grounde: they shal be afayed at thy sodane fall, and be abashed at the.

They shal mourne for the, and saye vnto the: O thou noble cite, y<sup>e</sup> hast bene so greatly occupied off olde, thou that hast bene the strongest vpon the see w<sup>th</sup> thine inhabitours off whom all men stode in feare: How art thou now so utterly destroyed? Now at the tyme off thy fall the inhabitours off the Iles, yee and the Iles them selues shal stonde in feare at thine ende. For thus saith the LORDE God: when I make the a desolate cite (as other cities be, that no man dwell in) and when I bringe the depe vpon the, y<sup>e</sup> greate waters maye couer the: Then will I cast the downe vnto them, that descende in to y<sup>e</sup> pytte: vnto a people that hath bene longe deed, and set the in a londe y<sup>e</sup> is beneth, like the olde wyldernes, with them which go downe to their graues, so y<sup>e</sup> no mā shal dwell more in the. And I wil make the to be no more in hono<sup>r</sup>, in the lōde off the luyng. I wil make an ende off the, ad thou shalt be gone.

Though thou be sought for, yet shalt thou not be founde for euermore, saith y<sup>e</sup> LORDE God.

The XXVII. Chapter.

**23** **E**ze. 26  
28.  
The worde off the LORDE came vnto me, sayenge: O thou soiane off mā, make a lamentable copla: ynto vpon Tyre, 7 saye vnto Tyre, which is a porte off the see, y<sup>e</sup> occupieth with moch people: and many Iles: thus speaketh y<sup>e</sup> LORDE God: O Tyre thou hast sayde: what, I am a noble cite, thy borders are in the myddest off the see, and thy buylders haue made the marvelous goodly. All y<sup>e</sup> tables haue they made off Cipie trees off the mount Senir. Fro Libanus haue they take Cedre trees, to make the mastes: 7 the Ores off Basan to make the rowers.

Thy boordes haue they made off yuery, 7 off costly wod out off the Ile off Cethim. Thy sale was off whyte small nedle worke out off the londe off Egipre, to haue vpo thy mast: 7 thy hanginges off yalow sylcke 7 purple, out off y<sup>e</sup> Iles off Elisa. They off Sidō 7 Arvad were thy maryners, 7 the wysest in Tyre were thy shypmasters. The eldest and wysest at Gebal were they, that mented 7 stopped thy shippes.

All shippes off the see with their shipme occupied their marchaundies in the. The Perses, Lydians and Lybians were in thyne hoost, and helped the to fight: these hang vpon their shildes 7 helmettes with the, these set forth thy beury.



They off Arnad were with thine hoost  
roude aboute thy walles, & were thy watch-  
men vpon thy towres: these hanged vp the  
ir shildes roude aboute thy walles, and ma-  
de the marnelous goodly. Tharsis occupi-  
de with the in all maner of wares, in syluer,  
yiron, tyme and lead, and made thy mar-  
ket grete. Janan, Tubal and Mesch were  
thy marchautes, which brought the men, &  
ornamentes off metall for thy occupyenge.  
They off the house of Thogarma brought  
vnto the at the tyme off thy Martre, hoise,  
hoisemen and mules. They off Dedan were  
thy marchautes: and many other Iles that  
occupied with the, brought the wethers,  
elephant bones and paycockes for a present.  
The Sirians occupied with the, because of  
thy dyuerse workes, and increased thy mar-  
chaundies, with Smaragdes, with scarlet,  
with needle worke, w<sup>h</sup> whyte lyminge cloth,  
with sylke and with Chustall.

Juda and the londe off Israel occupide  
with the, and brought vnto thy markettes,  
wheate, balme, hony, oyle, & triacle. Damas-  
cus also used marchaundies with the, in the  
best wyne and whyte well: because thy occu-  
pienge was so grete, and thy wares so ma-  
ny. Dan, Janan, and Meusal haue brought  
vnto thy markettes, yronredy made, with  
Casia and Calamus, acordinge to thyne oc-  
cupienge. Dedan occupied with the, in fay-  
re tapestry worke and quysshyns. Arabia &  
all the princes off Cedar haue occupied w<sup>h</sup>  
the, in shepe, wethers and goates.

The marchautes off Seba and Rema ha-  
ue occupied also with the, in all costly spices,  
in all precious stones and golde, which they  
brought vnto thy markettes. Zaran, Che-  
ne and Eden, the marchautes off Saba,  
Assiria and Chelmad, were all doers with y<sup>e</sup>  
and occupied with the: In costly rayment,  
off yalow sylke and needle worke, (very preci-  
ous, & therefore pacte & boude together w<sup>h</sup>  
roapes) Yee and in Cedre wodde, at the ty-  
me off y<sup>e</sup> marcheres. The shippes off Thar-  
sis were the chiefe off thy occupyenge.

Thus thou art full, and in grete woishi-  
pe, euen in the myddest off the see. Thy ma-  
ryners were euer brynginge vnto the out of  
many waters. But y<sup>e</sup> easte wynde shal ouer-  
beare the in to the myddest off the see: so y<sup>e</sup>  
thy wares, thy marchaundies, thy ryches, thy  
maryners, thy shipmasters, thy helpers, thy  
occupiers (that brought the thinges necessa-  
ry) the men off warre that are in the: yee and  
all thy comons shal perishe in the myddest  
off the see, in the daye off thy fall. The sub-

urbes shall shake at the loude crie off thy  
shippmen. All whirry men, and all mary-  
ners vpo the see, shall leape out of their bo-  
tes, and set them selues vpon the lode. They  
shal lift vp their voyce because off the, and  
make a lamentable crye. They shall cast  
dust vpon their heades, ad lye downe in the  
ashes. They shal shawe them selues, & put  
sacke cloth vpon them for thy sake.

They shall mourne for the with herfull  
sorrow, and heuy lamentacion, yee their chil-  
dren also shall wepe for the: Alas, what can  
hath so bene destroyed in the see, as Tyre is?  
Whenthy wares & marchaundies came fro  
the sees, thou gauest all people ynough. The  
kynges off the earth hast thou made rich,  
thorow the multitude off thy wares and oc-  
cupienge: But now art thou cast downe in  
to the depe of the see, all thy resorte of peo-  
ple is perished with the. All they that dwell  
in the Iles are abashed at the, and alle the  
kynges are afrayed, yee their faces haue cha-  
unged coloure. The marchautes of the na-  
cions wondre at the, In that thou art so de-  
ne brought to naught, & comest nomore vp.

## The XXVIII. Chapter.

The worde of the LORDE came vnto  
me, sayenge: Thou sonne of man, tell  
the prynce of Tyre: Thus saith the  
LORDE God: because thou hast a proude hert  
and hast sayde: I am a God, I haue my se-  
tein the myddest off the see like a god: whe-  
re as thou art but a man & not God, & yet  
stondest in thine owne conceite, that thou art  
God: Beholde, thou thyntest thy selfe wy-  
ser then Daniel, that there is no secretes hyd  
from y<sup>e</sup>. With thy wysdome & thy vnderstan-  
dinge, thou hast gotten the grete welthynges,  
se, and gathered treasure of syluer & golde.  
With thy grete wysdome and occupyenge,  
hast thou increased thy power, and because  
of thy grete riches thy hert is proude.

Therefore thus saith y<sup>e</sup> LORDE God: So  
so moch as thou hast lift vp thine herte, as  
though thou werst God: beholde, I wil bryn-  
ge enemies vpon the, euen the tyrantes of  
the heithen: these shal drawe out their swea-  
des vpon thy benty and wysdome, and shall  
defyle thy glory. They shal cast the downe  
to the pytte, so that thou shalt dye in the mid-  
dest off the see, as they that beslayne. Let y<sup>e</sup>  
yff thou wilt saye then (before the that slaye  
y<sup>e</sup>) I am God: where as thou art but a man,  
and not God, in the bondes of them that sla-  
ye the. Dye shalt thou, euen as the vncircum-  
cised in the hodes of y<sup>e</sup> enemies: for I myself  
haue spoken it, saith the LORDE God.

Moreover, the worde off the LORDE came  
vnto me, sayenge: Thou sonne off man, ma-  
ke a lamentable complaynte ouer the kyng  
of Tyre, & tell him: Thus saith the LORDE  
God: Thou art a seale of a licknesse, full off  
wysdome & excellent beuty. Thou hast bene  
in y<sup>e</sup> pleasur gardē off God: thou art decte  
with all maner of precious stones: with Ru-  
by, Topas, Chustall, Jacyncte, Onyx, Jas-  
pis, Saphir, Smaragde, Carbūcle, & golde.  
Thy benty & y<sup>e</sup> holes y<sup>e</sup> be in y<sup>e</sup> were set forth  
in the daye of y<sup>e</sup> creacion. Thou art a sayre  
Cherub, stretched wyde out for to cover.

I haue set the vpon the holy mount off  
God, there hast thou bene, and walked amo-  
ge the sayre glisteringe stones. From the ty-  
me of thy creacion thou hast bene right ex-  
cellent, yll wickednesse was founde in the.

Because off thy grete marchaundise, thy  
hert is full off wickednesse, & thou hast offen-  
ded. Therefore wil I cast the from the mount  
off God, (O thou coueringe Cherub) and des-  
troye the amoге the glisteringe stones. Thy  
hert was proude in y<sup>e</sup> sayre beuty, & thorow  
thy benty thou hast destroyed thy wysdome.  
I wil cast y<sup>e</sup> downe to the grounde, & y<sup>e</sup> in y<sup>e</sup>  
sight off kynges. Thou hast defyled thy Sac-  
tuary, w<sup>h</sup> the grete wickednesse off thy on-  
rightuous occupyenge. I wil brynge a fyre  
from the myddest off the, to consume the: ad  
wil makethe to ashes, in the sight off all the  
y<sup>e</sup> loke vpon the. All they that haue bene ac-  
quainted with the amonge the heithen, shal  
be abashed at the: seinge thou art so clene  
brought to naught, and comest no more vp.

And the worde off the LORDE came vnto  
me, sayenge: Thou sonne of man, set thy face  
agaynst Sids, prophecie vpo it, and speake.  
Thus saith the LORDE God: Beholde o Si-  
don, I wil vpo the, & get me honoure in the:  
that it maye be knowne, how that I am y<sup>e</sup>  
LORDE, when I punyssh her, & get me honou-  
re in her. For I wil sende pestilence & bloud  
sheddinge in to hir stretes, so y<sup>e</sup> those which  
be slayne with the swerde, shal lye rounde ab-  
oute in the myddest off her: & they shal kno-  
we, that I am the LORDE. She shal no mo-  
re be a prickinge thorne, & an hurtinge briere  
vnto the house off Israel, ner vnto the that  
lye rounde aboute her and hate her: and they  
shal knowe, that I am the LORDE.

Thus saith the LORDE God: when I ga-  
ther the housholde off Israel together agay-  
ne, from the nacions amonge whom they be  
scattered: then shal I be sanctified in the, in y<sup>e</sup>  
sight off the Gentiles: & they shal dwell in the  
lode, y<sup>e</sup> I gaue to my seruauit Jacob. They

shal dwell safely therein, buylde houses, and  
plante & nyardes: Yee safely shal they dwell  
therin, when I haue punysshed all those, that  
despyse them rounde aboute: and then shal  
they knowe, y<sup>e</sup> I am the LORDE their God.

## The XXIX. Chapter.

In the x. yeare, vpon the xxi. daye off  
the x. Moneth, the worde of the LOR-  
DE came vnto me, sayenge: O thou son-  
ne off man, set now thy face agaynst Pharao  
the kyng off Egypte, prophecie agaynst  
him and agaynst the whole lode off Egypte:  
Speake, and tell him, thus saith the LORDE  
God: beholde, o Pharao thou kyng off Egip-  
te, I wil vpo the, thou grete whallfyshe, y<sup>e</sup>  
lyest in y<sup>e</sup> waters: Thou y<sup>e</sup> sayest: the water  
is myne, I haue made it myself. I wil put an  
hoke in thy chawes, & hāge all the fish in thy  
waters vpo thy scales: after y<sup>e</sup> I wil drawe  
the out of thy waters, yee & all the fish of y<sup>e</sup>  
waters that hange vpon thy scales.

I wil cast the out vpon the dry lode with  
the fish off thy waters, so that thou shalt lye  
vpon the felde. Thou shalt not be gathered  
ner taken vp, but shalt be meate for the bees-  
tes of the felde, & for the foules off the ayre:  
that all they which dwell in Egypte, maye  
knowe, that I am the LORDE: because thou  
hast bene a staff of reede to the house off Isra-  
el. When they toke holde off y<sup>e</sup> w<sup>h</sup> their hode  
thou brakest and prydest them on euery sy-  
de: and yff they leaned vpo the, thou brakest,  
ad hurtdest the reynes of their backes. Ther-  
fore, thus sayeth the LORDE God: beholde,  
I wil brynge a swearde vpon the, and rote  
out of the both man and beast. Yee the londe  
off Egypte shalbe desolate and waiste, & they  
shal knowe, that I am the LORDE: Becau-  
se he sayde: the water is mine, I myself haue  
made it. Beholde therefore, I wil vpon the, &  
vpon thy waters: I wil make the londe off  
Egypte waiste and desolate, from the towre  
off Syenes vnto the borders of the Moiras  
londe: so that in xl. yeares there shall no  
fore off man walke there, nether fore off ca-  
tell go there, nether shal it be inhabited. I  
wil make the londe off Egypte to be desolate  
amonge other waiste countrees, and her citi-  
es to lye voyde xl. yeares, amonge other voy-  
de cities: And I wil scatre the Egipcians  
amonge the heithen and nacions.

Agayne, thus sayeth the LORDE God:  
When the xl. yeares are expyred, I wil gather  
the Egipcians together agayne, out off the  
nacions, amonge who they were scatred, and  
wil brynge the presoners off Egypte agayne  
in to the londe off pathures their owne na-  
me.

Deu. 28. 4  
Esa. 65. dEsa. 19. a  
20. a  
Ierc. 46.  
Eze. 30.  
31. 32.4. Re. 18. 1  
Esa 30. a  
31. a. 36. a

Ierc. 46. 1



tyne countre, that they maye be there a lowly small kyngdome: yee they shal be the smallest amonge other kyngdomes, lest they exalte them selues aboue the heithen: for I will somynish them, that they shall nomore rule the heithen. They shall nomore be an hope vnto the house off Israel, nether prouoke the enymore to wickednesse, to cause them turne backe, and to folowe them: ad they shal knowe, that I am the LORDE God.

**C** In the xxvij. yere, the first daye of the first Moneth, came y<sup>e</sup> worde off the LORDE vnto me, sayenge: Thou sonne off man, Nabuchodonosor the kyng off Babilon hath made his hoost, with greate tranayle and labour to come before Tyre: that every heade maye be balde, and every shulder bare. Yet hath Tyre geuen nether him ner his hoost any rewarde, for y<sup>e</sup> greate tranayle y<sup>e</sup> he hath taken there. Therefore thus saith y<sup>e</sup> LORDE God: beholde I will gene the lode of Egypte vnto Nabuchodonosor the kyng off Babilon, y<sup>e</sup> he maye take awaye all hir substance, to be his robberies, ad spoyle hir spoyle, to paye his hoost their wagies withall. I wil gene him the londe of Egypte for his labour, that he toke for me before Tyre. At the same tyme wil I cause the home off the house off Israel to growe forth, z open thymouth agayne amonge them: that they maye knowe, how that I am the LORDE.

The XXX. Chapter.

**A** **Eze. 29.**  
**31. 32.** **W** Orner, the worde off the LORDE came vnto me, sayenge: Thou sonne of man, prophecy z speake: thus saith the LORDE God: Mourne, wo worth this daye, for the daye is here, the daye of y<sup>e</sup> LORDE is come: the darcke daye of y<sup>e</sup> heithen the houre is at hande, the swearde cometh vpon Egypte. When the wounded men fall downe in Egypte, when hir people are taken awaye, and when hir foundacions are destroyed: the Morians londe shal be afayed, yee the Morians londe, Lybia z Lydia, all their comon people, z Chub, z all y<sup>e</sup> be confederate vnto the, shal fall w<sup>th</sup> the thorow y<sup>e</sup> swearde.

Thus saith y<sup>e</sup> LORDE: The maynteyners of the lode off Egypte shal fall, the pryde of hir power shal come downe: eue vnto the tower off Syenes shal they be slayne downe w<sup>th</sup> the swearde, saith y<sup>e</sup> LORDE God: amonge other desolate countrees they shal be made desolate, z amonge other waist cities they shal be waisted. And they shal knowe, y<sup>e</sup> I am y<sup>e</sup> LORDE, when I kyndle a fyre in Egypte, z when all hir helpers are destroyed.

At that tyme, shal there messaugers go

forth frome in shippes, to make y<sup>e</sup> carelesse Morians afayed: and so we shal come vpon them in the daye of Egypte, for doubtles it shal come. Thus saith the LORDE God: I wil make an ende of the people of Egypte thorow the honde off Nabuchodonosor kyng of Babilon. He and his people with him, yee and the cruell tyrauntes of the heithen shal be brought to destroye the londe. They shal drave out their swearde vpon Egypte and fill the londe full of slaynemen. I wil drye vpon their floudes of water, ad sell the lode into the hondes of wicked people. The lode and all y<sup>e</sup> is therein, wil I destroye thorow the enemies. Eue I the LORDE haue sayde.

And thus saith the LORDE God: I wil destroye the Idols, and brynge the ymages of Noph to an ende. There shal nomore be a pryncce of Egypte, and a fearfulnesse wil I sende into the Egipcians londe. As for Pachures, I wil make it desolate, ad kyndle a fyre in Zoan. Alexandria wil I punyssh, z pere my wroth full indignacion vpon Sin, which is the strength of Egypte. All the sustanmes of Alexandria wil I destroye, and kyndle a fyre in Egypte.

Sin shal be in greate heynesse, Alexandria shal be roted out, and Neph shal haue daylie sorowe. The best men off Helicopolis z Bubasto shal be slayne with the swearde, ad caried awaye captiue. At Taphnis the daye shal be darcke, when I breake there the scepter of the londe of Egypte, and when y<sup>e</sup> pompe of hir power shal haue an ende. A clonde shal couer her, and hir daughters shal be led awaye into captiuite. Thus wil I punyssh Egypte, that they maye knowe, how that I am the LORDE.

It happened in the xi. yere, vpon the seuenth daye of y<sup>e</sup> first Moneth, y<sup>e</sup> the LORDE's worde came vnto me, sayenge: Beholde, thou sonne of man, I wil breake y<sup>e</sup> arme of Pharaos kyng of Egypte: and lo, it shal not be boude vnto be healed, nether shal any playfyr be layed vpon it, for to ease it, or to make it so stronge, as to holde a swearde. Therefore, thus saith the LORDE God: beholde, I wil vpon Pharaos y<sup>e</sup> kyng of Egypte, z brysse his stronge arme (yet is it but a broken one) z wil smyte the swearde out of his honde.

As for the Egipcians, I wil scatere them amonge the heithen, z strowe the in the londes aboute. Agayne I wil strengthen y<sup>e</sup> arme of the kyng of Babilon, z gene him my swearde in his hode: but I wil breake Pharaos arme, so y<sup>e</sup> he shal holde it before him pitifully, like a wounded man.

For I will stabliss the kyng of Babilon's arme, z the armes of Pharaos shal fall downe: that it maye be knowne, that I am the LORDE, which gene the kyng off Babilon my swearde in his hode, that he maye drave it out vpon the londe of Egypte: and that when I scatere the Egipcians amonge the Gentiles, and strowe them in y<sup>e</sup> lodes aboute, they maye knowe, y<sup>e</sup> I am the LORDE.

The XXXI. Chapter.

**A** Orner, it happened in the xi. yere y<sup>e</sup> first daye of the thirde Moneth, that the worde of the LORDE came vnto me, sayenge: Thou sonne of man, speake vnto Pharaos the kyng of Egypte, ad to all his people: Whom art thou like in y<sup>e</sup> greatnesse? Beholde, Assur was like a Cedre tre vpon the mount of Libanus, with sayre braunches: so thick, that he gaue shadowes, and shot out very hye. His toppes reached vnto the cloudes. The waters made him greate, and the depe set him vpon an hye. Rounde aboute the rotes of him ranethere floudes of water, he sent out his litle ryuers vnto all the trees of the felde. Therefore was he hyer than all the trees of the felde, and thorow y<sup>e</sup> multitude of waters that he sent fro him, he opytained many and longe braunches. All foules of the ayre made their nestes in his braunches, vnder his bowes qedried all the beastes of y<sup>e</sup> felde, z vnder his shadow dwelt all people. Sayre and beutifull was he in his greatnesse, and in the length of his braunches, for his rote stode besyde greate waters: no Cedre tre might hyde him. In the pleasant garden of God, there was no fyre tre like his braunches, the playne trees were not like y<sup>e</sup> bowes of him. All the trees in the garden off God might not be copared vnto him in his beuty: so sayre and goodly had I made him with the multitude of his braunches: In so much, y<sup>e</sup> all the trees in the pleasant garde of God, had envye at hi. Therefore, thus saith the LORDE God: For so much as he hath lift vpon himself so hye, z stretched his toppes in to the cloudes, z seinge his hert is proude in his highnesse: I wil deliuer him in to y<sup>e</sup> hondes of y<sup>e</sup> mightiest amonge y<sup>e</sup> heithen, which shal rote him out. Accordyng to his wickednes wil I cast him awaye, the enemies shal destroye him, z the mighty men of the heithen shal so scatere him, that his braunches shal lye vpon all mountaynes z in all valleys: his bowes shal be broken downe to the grounde thorow out the londe. Then all the people of the londe shal go from his shadowe, and forsake him. When he is falle, all y<sup>e</sup> foules of y<sup>e</sup>

ayre shal sit vpon him, and all wilde beestes of the felde shal go aboute amonge his braunches: so that from hence forth, no tre in the water shal attayne to his hyenesse, nor reach his toppes vnto the cloudes, nether shall any tre off the water stonde so hye, as he hath done. For vnto death shal they all be deliuered vnder the earth, and go downe to y<sup>e</sup> graue, like other men.

Moreover, thus saith the LORDE God: **C** In the daye when he goeth downe to the graue, I wil cause a lamentacion to be made. I wil couer the depe vpon him, I wil staunch his floudes, and the greate waters shal be restrayned. I shall cause Libanus to be sorowfull for his sake, and all the trees off the felde shal be smytte. I wil make the heithen shate at the sounde of his fall, when I cast him downe to hell, with them y<sup>e</sup> descende in to the pytte. All the trees off Eden, w<sup>th</sup> all the chosen and best trees of Libanus, yee and all they that are planted vpon the waters, shal mourne with him also in the lower habitacions: for they shal go downe to hell w<sup>th</sup> him, vnto the that be slayne with the swearde, which dwelt afore vnder the shadow off his arme amonge the heithen. To whom shalt thou be lickened, that art so glorious z greate, amonge the trees off Eden? Yet art thou cast downe vnder y<sup>e</sup> earth (amonge the trees off Eden) where thou must lye amonge the vncircumcised, with them that be slayne w<sup>th</sup> the swearde. Euen thus is it with Pharaos z all his people, saith the LORDE God.

The XXXII. Chapter.

**A** In the xij. yere, the first daye of the xij. Moneth, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, take vp a lamentacion vpon Pharaos the kyng of Egypte, z saye vnto him: Thou art reputed as a Lyon of the heithen, z as a whalfish in the see. Thou castest y<sup>e</sup> waters aboute the, thou troublest the waters w<sup>th</sup> thy fete, and stampest in their floudes. Thus saith the LORDE God: I wil spiede my net ouer y<sup>e</sup>, namely, a greate multitude of people: these shal drye the into my yarne, for I will cast the vpon the lode, and let the lye vpon the felde, that all the foules of the ayre maye sit vpon the: I wil gene all the beastes of the felde ynough off the. Thy flesh wil I cast vpon the hilles, and fill the valleys with thy hyenesse. I wil water the londe with the abundaunce off thy bloude euen to the mountaynes, z y<sup>e</sup> valleys shal be full off the.

When thou art put out, I will cover the heauen, and make his starres dymme. I will

Eze. 14. C  
Eze. 32. C

Eze. 29.  
30. 31.

Eze. 12. E  
17. C

Eze. 13.  
10. C

Am m ij



**B** spiede a cloude ouer the Sonne, and the Moone shall not geue hir light. All the lightes off heauen will I put out ouer the, and bunge darcknesse vpon thy londe, saith y<sup>e</sup> LORDE God. I wil trouble the hertes off many people, when I bringe thy destruccions amonge the heithen and countrees, whom thou knowest not. Yee I will make many people with their kynges so afrayed thorow y<sup>e</sup>, that their hayre shal stonde vp, whē I shake my swearde at their faces. Sodenly shal they be astonnyed, euery man in him self, at y<sup>e</sup> daye of thy fall.

**C** For thus saith the LORDE God: the kyng of Babilons swerde shal come vpon y<sup>e</sup>, with y<sup>e</sup> swerdes of the worthies will I smyte downe thy people. All they that be mightie amonge the Gētiles, shal waiste the proude pompe of Egipte, and bringe downe all hir people. All the catell also of Egipte wil I destroye, that they shal come nare vnto the waters: so that nether mā nor beast shall claue, shal sterethem any more. Then wil I make their waters cleare, and cause their floudes to runne like oyle, saith the LORDE God: when I make the londe of Egipte desolate, and when y<sup>e</sup> countre with all that is therein, shal be layde waste: and whē I smyte all the which dwell in it, that they maye knowe, that I am the LORDE. This is the mournyng, that the daughters off the heithen shall make: Yee a sorow and lamentaciō shal they take vp, vpon Egipte and all hir people, saith the LORDE God.

**D** In the xij. yere, the xv. daye of the Moneth, came the worde off the LORDE vnto me sayenge: Thou sonne of man. Take vp a lamentacion vpon the people of Egipte, and cast them downe, yee ad the mightie people of the heithen also, even with the that dwell beneath: and with them that go downe in to the graue. Downe (how saye so ever thou be) and laye the with the vncircumcised. Amonge those that be slayne with the swearde, shal they lye. The swearde is geuen alre dy he shal be diuyned forth and all his people. The mightie worthies and his helpers, y<sup>e</sup> be gone downe and lye with the vncircumcised and with them that be slayne with y<sup>e</sup> swearde: shal speake to him out of the hell.

Assur is there also with his company, ad their graues rounde aboute, which were slayne ad fell all with the swearde, whose graues lye besyde him in the lowe pytte. His cōmōs are buried rounde aboute his graue: all together wounded and slayne with the swearde, which men afore tyme brought feare into y<sup>e</sup>

londe off the lynyng.

There is Elam also with all his people, and their graues rounde aboute: which all beyng wounded and slayne with the swearde, are gone downe vncircumcised vnder the earth, which neuertheles som tyme brought feare in to the londe off the lynyng: for the which they beare their shame, with the other that be gone downe to y<sup>e</sup> graue.

Their buryall is geuen them and all their people, amonge them that be slayne. Their graues are rounde aboute all them, which be vncircumcised, and with them that be slayn thorow the swearde: for seynge that in tymes past they made the londe off the lynyng a frayd, they must now beare their owne shame, with them that go downe to the pytte, and lye amonge them, that be slayne.

There is Mesch also and Tubal, and their people, and their graues rounde aboute. These all are amonge the vncircumcised, and them that be slayne with the swearde, because afore tyme they made the londe off the lynyng a frayd.

Shaldest thou then lye also amonge y<sup>e</sup> worthies, and vncircumcised Gētiues? which w<sup>th</sup> their weapens are gone downe to hel: whose swerdes are layed vnder their heades, whose wickednesse is vpon their bones: because that as worthies, they haue brought feare in to y<sup>e</sup> lōde of y<sup>e</sup> lynyng: Yee amonge the vncircumcised shalt thou be destroyed, and slepe with them, that perished thorow the swearde.

There is the lōde off E dom with hir kynges and prynces also, which w<sup>th</sup> their strenght are layed by them that were slayne with the swearde, yee amonge the vncircumcised, and them which are gone downe in to the pytte. Moreover, there be all the prynces of the north, with all the Sidonians, which are gone downe to the slayne.

With their feare and strenght they are come to confucion, and lye there vncircumcised, amonge those that be slayne with the swearde: and beare their owne shame, with them that be gone downe to y<sup>e</sup> pytte. Now when pharao seyth this, he shal be comforted ouer all his people, that is slayne with the swearde: both pharao and all his host, saith y<sup>e</sup> LORDE God. For I haue geue my feare in the lōde of the lynyng. But pharao and all his people shal lye amonge the vncircumcised, and amonge them that be slayne with the swearde, saith the LORDE God.

The XXXIII. Chapter.

**A** Gayne, the worde off the LORDE came vnto me, sayenge: Thou sonne off man, speake to the childre of thy people, and tell them: When I sende a swearde vpon a londe, yf the people off the londe take a man off their countre, and set him to be their watchman: yf same man (whā he seyth the swearde come vpon the londe) shall blowe the trompet, and warne the people.

Yf a man now heare the noyse off the trompet, he wil not be warned, and the swearde come ad take him awaye: his bloude shal be vpon his owne heade: for he herde the soude off the trompet, and wolde not take hede, therefore his bloude be vpon him. But yf he will receaue warnyng, he shal saue his life. Agayne, yf the watchman se the sweerde come, and shewe it not with the trompet, so yf the people is not warned: yf the swearde comethen, and take eny man from amonge the: the same shal be taken awaye in his owne synne, but his bloude will I requyre off the watchmans honde.

**B** And now (O thou sonne of man) I haue made the a watchman vnto the house of Israel: that where as thou hearest eny thinge out of my mouth, thou mayest warne them on my behalfe. Yf I saye vnto the wicked: thou wicked, thou shalt surely dye: and thou geuest him not warnyng, that he maye be warre off his vngodly waye: then shall the wicked dye in his owne synne, but his bloude will I requyre of thy honde. Neuertheles yf thou warne the wicked off his waye, to turne from it, where as he yet wil not be turned from it: then shal he dye because off his synne, but thou hast deliuered thy soule.

Therefore (O thou sonne off man) speake vnto the house off Israel, ye saye thus: Our offences and synnes lye vpon vs, and we be corrupte in them: how shulde we then be restored vnto life? Tell them: As truly as I lye (saith the LORDE God) I haue no pleasure in the death off the wicked, but moche rather that the wicked turne from his waye and lye. Turne you, turne you from y<sup>e</sup> vngodly wayes, o ye off the house off Israel. Oh, wherfore will ye dye?

**C** Thou sonne off man, tell the childre off thy people: The rightuousnes of the rightuous shal not saue him, whan so ever he turneth awaye vnfaihtfully: Agayne, the wickednesse of the wicked shal not hurte him, whan so ever he conuerteth from his vngodlynesse.

And yf rightuousnesse of the rightuous shal not saue his life, when so euer he syn-

neth. Yf I saye vnto the rightuous, that he shall surely lye, and so he trust to his owne rightuousnesse, and do synne: then shall his rightuousnesse be nomore thought vpon, but in the wickednesse that he hath done, he shall dye.

Agayne, yf I saye to the wicked: thou shalt surely dye: and so he turne fro his synnes, and do the thinge that is lausfull and right: In so moche that the same wicked mā geueth the pledge agayne, restoreth that he had taken awaye by robbery, walketh in the cōmandementes off life, and doth no wroge:

Then shall he surely lye, and not dye. Yee the synnes that he had done, shal neuer be thought vpon: For in so moche as he doth now the thyng that is lausfull and right, he shall lye. And yet the childre off thy people saye: Tush, the waye of the LORDE is not right, where as their owne waye is rather vnrigh.

**D** When the rightuous, turneth from his rightuousnesse, and doeth the thyng that is wicked, he shall dye therfore. But yf the wicked turne from his wickednesse, doinge the thinge that is lausfull and right, he shall lye therfore. Yee ye saye: he waye of y<sup>e</sup> LORDE is not equall. O ye house of Israel, I wil iudge euery one of you after his wayes.

In the xij. yere, the v. daye of the Moneth of oure captyuyte, it happened, that one which was fled out of Jerusalem, came vnto me, and sayde: y<sup>e</sup> cite is destroyed. Now the honde off the LORDE had bene vpon me the eueryng, afore this man (which was escaped) came vnto me, and had opened my mouth, vntyll the mornynge that he came to me: Yee he opened my mouth, so yf I was nomore domme. Then came the worde off y<sup>e</sup> LORDE vnto me, and sayde: Thou sonne off man, these that dwell in the waisted londe off Israel, saye: Abraham was but one man, ad he had the londe in possessiō: now are we many, and the londe is geuen vs to possesse also. And therfore tell them: Thus saith the LORDE: In the bloude haue ye eaten, your eyes haue ye lift vp to Idols, and haue shed bloude: shal ye then haue the londe in possession?

Ye leane vpon youre swerdes, ye worke abhominacions, euery one defyleth his neighbours wife: and shal ye then possesse the londe? Saye thou these wordes vnto the: Thus saith the LORDE God: As truly as I lye, all ye that dwell in this wilbernesse, shall be slayne w<sup>th</sup> the swearde: what so is vpon the

Am m m

Esa. 14. C  
Eze. 31. C

Esa. 55. b  
Iere. 18. a

Eze. 18.  
Ro. 2. a

Leui. 17.  
Deu. 2. c



felde, will I geue vnto the beestes to be deuoured: those that be in stronge holdes and demnes, shall dye off the pestilence. For I wil make the londe desolate and waiste, and y<sup>e</sup> p<sup>er</sup>pe off hir strength shall come to an ende. The mountaynes in Israel shal be so waiste that no man shall trauaile therby.

Eze. 35. c

**S** Then shall they lerne to knowe, that I am the LORDE, whē I make the lōde waiste and desolate, because off all their abheminacions, that they haue wrought. And thou some off man, the children off thy people y<sup>e</sup> talke of the, by the walles and in the doores of their houses, sayenge oneto another: come, let vs heare, what worde is gone forth from the LORDE: These come vnto the, after y<sup>e</sup> manner of a greate people: yee my people syt downe befoire the, and heare thy wordes, but they do not thereafter: For in their mouthes they shewethem selues, as though they were feruent, but their herte goeth after their owne couetous lucre. And as a balet y<sup>e</sup> hath a siuere tune, and is pleasaut to synge, so shalt thou be vnto them: thy wordes shal they heare, but they will not do thereafter. Whē this cometh to passe (for lo, it cometh in dede) then shal they knowe, that there hath bene a prophet amonge them.

Eze. 29. c  
Mar. 15. a

The XXXIII. Chapter.

**U**nto the worde off the LORDE came vnto me, sayenge: Thou sonne off mā, prophesye agaynst the shepherdes of Israel, prophesye, and speake vnto them: Thus saith the LORDE God: Wo be vnto the shepherdes off Israel, that fede them selues. Shulde not the shepherdes fede y<sup>e</sup> flockes?

Eze. 33. a  
1e. 14. b  
23. a

Ye haue eaten vp the fatte, ye haue clothed you with the woll: the best fedde haue ye slayne, but y<sup>e</sup> flocke haue ye not noursed: The weake haue ye not holden vp, the sicke haue ye not healed: the broken haue ye not bounde together, the outcastes haue ye not brought agayne: y<sup>e</sup> lost haue ye not sought, but churlishly and cruelly haue ye ruled the. Thus are they scatred here and there without a shepherde: yee all the beastes off the felde deuoure them, and they go astraye.

uc. 4. b

1. Pe. 3. a

My shepe go wandringe vpon all mountaynes and vpon euery hye hill, yee they be scatred abrode in all felde, and there is no man, that careth for them, or seketh after them.

**B** Therefore o ye shepherdes, heare the worde off the LORDE. Thus sayeth the LORDE God: As truly as I lyue, for so moch as my

shepe are rabbed, and deuoured off all the wyld beestes off the felde, hauyng no shepherde: and seynge that my shepherdes take no regarde off my shepe, but fede them selues only, and not my shepe: Therfore heareth worde off the LORDE, o ye shepherdes: Thus sayeth the LORDE God: Beholde, I myself will vpon the shepherdes, and requyre my shepe from their hondes, and make the cawse from fedynge of my shepe: yee the shepherdes shall fede them selues nemoie: For I will deliuer my shepe out off their mouthes so that they shall not deuoure them after this.

For thus saith the LORDE God: Beholde, I will loke to my shepe myself, and sette them. Like as a shepherde amonge the flocke seketh after the shepe that are scatred abrode, even so will I seke after my shepe, and gather them together out off all places, where they haue bene scatred in the cloudy and darcke daye. I will bringe them out from all people, and gather them together out off all londes. I will bringe the in to their owne londe, and fede them vpon the mountaynes off Israel, by the ryuers, and in all the places of the countre. I will fede them in right good pastures, and vpon the hie mountaynes off Israel shall there foldes be. There shal they lye in a good folde, and in a fat pasture shall they fede: euen vpon the mountaynes off Israel.

I will fede my shepe myself, and bringe them to their rest, sayeth the LORDE God. Soch as be lost, will I seke: soch as go astraye, wil I bringe agayne: soch as be wounded, will I bynde vp: soch as be weake, will I make stronge: soch as be fat and well lykynge, those will I preserue, and fedethem with y<sup>e</sup> thinge that is lausfull. And as for you, (o my shepe) sayeth the LORDE God: I will put a difference amonge the shepe, amonge the wethers and the goates. Was it not ynough for you, to eat vp the good pasture, but ye must treade downe the residue of youre pasture w<sup>ith</sup> youre fete also? Was it not ynough for you to drynke cleare water, but ye must trouble the residue also with youre fete?

Thus my shepe must be fayne to eat y<sup>e</sup> thinge, that ye haue troden downe with youre fete, and to drynke it, that ye with youre fete haue defyled.

Therefore, thus sayeth the LORDE God vnto them: Beholde, I will seuer the fat shepe from the leane: for so moch as ye haue shot the weake shepe ap<sup>er</sup> y<sup>e</sup> sydes and shulders, and runne vpon them with youre

homes, so longe till ye haue utterly scatred them abrode. I wil helpe my shepe, so y<sup>e</sup> they shal nomore be spoyled: yee I wil discerne one shepe from another. I wil rayse vp vnto them one only shepherde: euen my seruant Dauid, he shal fede the, and he shal be their shepherde. The LORDE wil be their God, and my seruant Dauid shal be their prince: Euen I the LORDE haue spoken it.

Moreover, I wil make a couenaint of peace with them, and dryue all euell beastes out off the londe: so that they maye dwell safely in the wilderness, and slepe in the woddes. Good fortune and prosperite wil I geue them, and vnto all that be rounde aboute my hill. A prosperous shower and rayne wil I sende them in due season, that the trees in the wode maye bringe forth their frutes, and y<sup>e</sup> ground be hie in increase. They shal be safe in their londe, and shal knowe, that I am the LORDE, which haue broke their yocke, and deliuered them out off the hondes of those, that helde them in subieccion.

They shal nomore be spoyled of the Zeythen, ner deuoured with the beastes of the lōde: but safely shal they dwell, and no man shal fraye them. I wil set vp an excellēt plāte for them, so y<sup>e</sup> they shal suffre no more hunger in the londe, nether beare the reprofe of y<sup>e</sup> Zeythen any more. Thus shal they vnderstonde, that I the LORDE their God am w<sup>ith</sup> them, and y<sup>e</sup> they (euen the house of Israel) are my people, saith the LORDE God. Ye men are my flocke, ye are the shepe of my pasture: and I am youre God, saith the LORDE God.

The XXXV. Chapter.

**O**uer, the worde off the LORDE came vnto me, sayenge: Thou sonne of man, turne thy face toward the mount Seir, prophesye vpon it, and saye vnto it: Thus saith the LORDE God: Beholde, (o thou mount Seir) I will vpon the, I will reach out myne hōde ouer the, yee waiste and desolate wil I make the. Thy cities wil I breake downe, and thou shalt lye voyde: that thou mayest knowe, how that I am the LORDE. For so moch as thou bearest an olde enemyte agaynst the children of Israel, and with a cruel honde hast made them astrayed, what tyme as they were troubled and pynished for their synne: Therefore, as truly as I lyue (saith y<sup>e</sup> LORDE God) I wil prepare the vnto bloude, yee bloude shal folowe vpon the: seinge thou layest waite for bloude, therefore shall bloude persecute the. Thus wil I make the mount Seir desolate and waiste, and bringe to passe, that there shall no man go thither, ner come

from thence. His mountaynes wil I fyll w<sup>ith</sup> his slayne men: thy hilles, dales and valleys shall ye fyll of them, that are slayne with y<sup>e</sup> swerde. I wil make the a perpetuall wilderness, so that no man shal dwell in thy cities: y<sup>e</sup> ye maye knowe, how y<sup>e</sup> I am the LORDE.

And because thou hast sayde: what, both these nations and both these londes must be myne, and I wil haue them in possession, where as the LORDE was there. Therefore, thus saith the LORDE God: As truly as I lyue, I will hōde the accordinge to thy wrath and gelousy, like as thou hast dealt cruelly with them: that I maye be knowne amonge them, how I haue pynished the. Yee and that thou also mayest be sure, that I the LORDE haue herde all thy despyreful wordes, which thou hast spokē agaynst the mountaynes of Israel, sayenge: Lo, they are made waiste, and genen vnto deuoure.

Eze. 25. c  
Exo. 25. c

Thus with youre mouthes ye haue made youre boost agaynst me, yee and multiplied youre proude wordes agaynst me, which I haue herde altogether. Where vnto, thus saith y<sup>e</sup> LORDE God: when the whole worlde is in wealth, then wil I make the waiste. And like as thou (o mount Seir) wast glad, because the heretage of the house of Israel was destroyed: euen so wil I do vnto the also, that thou and whole Edom shall be destroyed, and knowe, that I am the LORDE.

Eze. 25. c  
26. a

The XXXVI. Chapter.

**T**hou sonne of man, prophesye vpon the mountaynes of Israel, and speake: Thus saith the LORDE God: Because ye<sup>r</sup> enemy hath sayde vpon you: A ha, y<sup>e</sup> hie euerlastynge places are now become ours: prophesye therfore, and speake: thus saith y<sup>e</sup> LORDE God: Seinge ye be waisted and trode downe on euery syde, and become a possession vnto y<sup>e</sup> residue of y<sup>e</sup> Gētilles, which haue brought you in to mēs mouthes, and vnto an euil name amonge y<sup>e</sup> people: Therefore, heare the worde of the LORDE God, o ye mountaynes of Israel: Thus saith the LORDE God vnto the mountaynes and hilles, valleys and dales, to the voyde wildernesses and desolate cities, which are spoyled, and had in derision on euery syde, amonge the residue of the Zeythen: Yee euen thus saith the LORDE God: In the fyre of my gelousy haue I taken a deuoyce, agaynst the residue of the Gētilles, and agaynst all Edom: which haue taken in my lōde vnto the selues for a possession: which also reioysed fro their whole herte w<sup>ith</sup> a despyreful stomacke, to waiste it, and to spoyle it.

Eze. 6. c

Eze. 35.



**B** prophesytherfore vpon the londe of Israel, speake vnto y mountaynes and hilles, to valleys and dales, thus saith the **LORDE** God: Beholde, this haue I deuysed in my ge lousy and terrible wraith: For so moch as ye haue suffred reprose of the heithen, therfore thus saith the **LORDE** God: I haue sworn, that the Gentiles which lye aboute you, shal beare youre confucion them selues. And as for you (o mountaynes of Israel) ye shall shute out youre braunches, and bringe forth youre frute to my people of Israel, for it is harde by, that it wil come.

Beholde, I come vnto you, and vnto you will I turne me, that ye maye be tyllled and sown. I wil sende you moch people, which shalbe all of the house of Israel: the cities shalbe inhabited, and y decayed places shal be repayed againe. I wil piquyde you with moch people and catell, which shal increase z bringe frute. I wil restore yow to youre olde estate, and shewe you more kindnes the ener ye had before: wherby ye shal knowe, y I am the **LORDE**. Yee people wil I sende vnto you (o my folke of Israel) which shal haue the in possession, and thou shalt be their inheritaunce, so that thou shalt nomore be without them. Agayne, thus saith the **LORDE** God: For so moch as they saye vnto you: thou art an eater vp of men, and a waister of thy people: therfore thou shalt eate no more, nether destroye thy people enymore, saith the **LORDE** God. And I wil not suffre the, for to heare thine owne confucion amonge the Gentiles from henceforth. Thou shalt not beare the reprose of the nations, ner cast out thine owne people enymore, saith the **LORDE** God.

Moreover, the worde of the **LORDE** came vnto me, sayenge: O thou sonne of ma, when the house of Israel dwelt vpon their owne grounde, they defyled them selues with their owne wayes z ymaginacions: so that in my sight their waye was like the vncleanness of a menstruous woman. Wherfore I poured my wrothfull displeasure vpon them, because of the bloude that they had shed in the londe, z because of their Idols, wherwith they had defyled them selues. I scared them also amonge the heithen, so that they were strowed aboute in the lodes. Accordinge to their wayes z after their owne inuencions, so dyd I punyssh them.

**D** Now when they were gone vnto the heithen, and come in amonge them, they dishonoured my holy name: so that it was sayde of them: Are these the people of God, z must

go out of their owne londe: Then spake I my holy name, which y house of Israel had dishonoured amonge the Gentiles, to whom they came. Therfore tell y house of Israel: Thus saith the **LORDE** God: I do not this for yow sakes (O house of Israel) but for my holy names sake, which ye dishonoured amonge the heithen, when ye came to them. Therfore, I wil halowe my greate name agayne, which amonge the Gentiles is euil spoken of: for ye youre selues haue dishonoured it amonge them. And the Gentiles shal knowe, that I am the **LORDE**, when I am honoured in you before their eyes, saith y **LORDE** God.

As for you, I wil take you from amonge the heithen, and gather you together out of all countrees, and bringe you agayne into youre owne londe. Then will I poure cleare water vpon you, z ye shalbe cleane: yee from all youre vncleynesse and from all yow Idols shal I cleanse you. A new herte also wil I geue you, and a new sprete wil I put in to you: As for that stony herte, I will take it out of youre body, and geue you a fleshy herte. I wil geue you my sprete amonge you, and cause you to walke in my commaundementes, to kepe my lawes, and to fulfill them.

And so ye shall dwell in the londe, that I gaue to yow forefathers, z ye shal be my people, and I wil be youre God. I wil helpe you out of all youre vncleynesse, I wil call for the come, and wil increase it, and wil let you haue no hunger. I will multiplie the frutes of the trees and y increase of the felde for you, so that ye shal beare no more reprose of hunger amonge the heithen. Then shal ye remember yow owne wicked wayes, and youre ymaginacions, which were not good: so that ye shal take displeasure at youre owne selues, by reason of youre synnes and abhominacions.

But I wil not do this for youre sakes (saith the **LORDE** God) be ye sure of it. Therfore (o ye house of Israel) be ashamed of your synnes. Moreover, thus saith the **LORDE** God: what tyme as I shal clese you from all youre offences, then wil I make the cities to be occupied agayne, and wil repaye the places that be decayed. The desolate londe shal be buylded agayne, which afore tyme laye waiste, in the sight of all them, that were by. Then shal it be sayde: This waiste lode is become like a garden of pleasure, and the voyde, desolate and broke downe cities, are now stronge, and sensed agayne. Then the residue of the heithen that lye rounde aboute you, shal knowe, that I am the **LORDE**, which repaye that was broken downe, and plante

agayne, that was made waiste. Enen I the **LORDE** haue spoken it, z wil do it in dede.

Thus saith the **LORDE** God: I wil yet once be founde agayne of y house of Israel, z do this for them: I shal increase them as a stocke of men. Like as the holy stocke and the stocke of Jerusalem are in the hie solampne feastes: so shal also the wilde waisted cities be filled with flockes of men: and they shal knowe, that I am the **LORDE**.

The XXXVII. Chapter.

**T**he honde of the **LORDE** came vpon me, z caried me out in the sprete of the **LORDE**, z let me downe in a playne felde, that laye full of bones, z he led me rounde aboute by them: z behelde, the bones that laye vpon the felde, were very many, z marvelous dye also. Then sayde he vnto me: Thou sonne of man: thinkest thou these benes maye lyue agayne? I answered: O **LORDE** God, thou knowest. And he sayde vnto me: prophesy thou vpon these bones, z speake vnto them: Ye drye bones, heare the worde of the **LORDE**. Thus saith the **LORDE** God vnto these bones: Beholde, I will put bieth into you, that ye maye lyue: I wil geue you synowes, z make flesh growe vpon you, z couer you ouer with skynne: z so geue you bieth, that ye maye lyue, and knowe, that I am the **LORDE**.

So I prophecied, as he had comaunded me. And as I was prophecyinge, there came a noyse and a greatemocion, so that the benes rame euery one to another. Now when I had looked, behelde, they had synowes, and flesh grewe vpon them: and aboute they were couered with skynne, but there was no bieth in them. Then sayde he vnto me: Thou sonne of man, prophesy thou towarde the wynde: prophesy, and speake to the wynde: Thus saith the **LORDE** God: Come (o thou ayie) from the foure wyndes, z blowe vpon these slayne, that they maye be restored to life. So I prophecied, as he had comaunded me: Then came the bieth vnto them, and they receaued life, and stode vp vpon their feete, a marvelous greate sort.

Moreover, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israel. Beholde, they saye: our bones are dried vp, our hope is gone, we are cleane cut of. Therfore prophesy thou, z speake vnto them. Thus saith the **LORDE** God: Beholde, I wil open youre graues (o my people) z take you out of youre sepulchres, z bringe you into the londe of Israel agayne. So shall ye knowe y I am the **LORDE**, when I open

your graues, z bringe you out of them. My sprete also wil I put in you, z ye shall lyue: I wil set you agayne in youre owne londe, and ye shal knowe, that I am the **LORDE**, which haue sayde it, and fulfilled it in dede.

The worde of the **LORDE** came vnto me, sayenge: Thou sonne of man, take a stick and wyte vpon it: Vnto Juda z to the children of Israel his companions. Then take another stick, and wyte vpon it: Vnto Joseph the stocke of Ephraim, and to all the householde of Israel his companions. And thou take both these together in thine honde, so shal there be one stocke of them. Now yf the childre of thy people saye vnto the: wilt thou nor shewe vs, what thou meanest by these? Then geue them this answer: Thus saith the **LORDE** God: Beholde, I wil take the stocke of Joseph, which is in the honde of Ephraim, and of the trybes of Israel his felowes, and wil put them to the stocke of Juda, z make them one stocke, and they shal be one in my honde. And the two stickes where vpon thou wytest, shalt thou haue in thine honde, that they maye se, and shalt saye vnto them:

Thus saith the **LORDE** God: beholde, I wil take awaye the childre of Israel from amonge the heithen, vnto whom they begone, and wil gather them together on euery syde, and bringe them agayne in to their owne londe: yee I wil make one people of the in y londe, vpon the mountaynes of Israel, and they all shal haue but one kinge. They shall nomore be two peoples from henceforth, neither be denyded in to two kingdomes: they shal also defyle the selues nomore with their abhominacions, Idols and all their wickeddoinges. I wil helpe the out of all their dwellinge places, wherin they haue synned: z will so clense them, that they shalbe my people, and I their God.

Dauid my sernaunt shalbe their kinge, z they all shal haue one shepherde only. They shal walke in my lawes, and my commaundementes shal they both kepe z fulfill. They shal dwell in the londe, that I gaue vnto Iacob my sernaunt, where as youre fathers also haue dwelt. Yee cū in the same londe shal they, their children, z their childrens children dwell for euermore: and my sernaunt Dauid shal be their euerlastyng prince. Moreover, I will make a bonde of peace with them, which shal be vnto them an euerlastyng couenant. I wil sattel the also, and multiplie them, my Sanctuary wil I set amonge the for euermore.



My dwellinge shalbe w<sup>th</sup> them, yee I wil be their God, & they shalbe my people. Thus the heithen also shal knowe, that I the LORDE am y<sup>e</sup> holy maker of Israel: whē my Sanctuary shal be amonge them for ever more.

The XXXVIII. Chapter.

**U**nto the worde of the LORDE came vnto me, sayenge: Thou sonne of man, turne thy face towardes Gog in the londe of Magog, which is the chiefe pryncce at Mesech and Tubal: prophesy agaynst him, and saye: Thus saith the LORDE God: O Gog thou chiefe pryncce of Mesech and Tubal: beholde, I wil vpon the, and wil turne the aboute, and put a bytt in thy charmes: I wil bringe the forth and all thine hoost, both horse & horsmen, which be all weapened of the best fashion: a greate people, that handle alge the speares, shyldes, and swerdes: the Perses, Morians and with them the Lybians, which all beare shyldes and helmettes: Gomer, and all his hoostes: the house of Thogoma out of the north quarters, and all his hoostes, yee and moch people with the.

Therefore prepare the, set thy self in aray with all thy people, that are come vnto the by heapes, and bethou their defence. A few many dayes thou shalt be visited, and in the latter yeares thou shalt come in to the lode, that hath bene destroyed with the swerde, & now is replenished agayne w<sup>th</sup> dyuerse people vpon the mountaynes of Israel, which haue lōgelyen waist. Yee they be brought out of the nations, & dwell all safe. Thou shalt come vp like a stormy wether, to couer the lode, and as it were a darcke cloude: thou with all thine hoostes, and a greate multitude of people with the.

**M**orouer, thus saith the LORDE God: At the sametyme shal many thinges come in to thy mynde, so that thou shalt imagyn myschefe, and saye: I wil vp to yonder playne londe, seinge they syt at ease, and dwell so safely (for they dwell all without eny walles, they haue nether barres nor doies) to spoyle them, to robbe the, to laye honde vpon their so wel inhabited wildernesses: agaynst that people, y<sup>e</sup> is gathered together from amonge the heithen, which haue gotten catell and good, and dwell in the myddest of the londe. Then shal Saba and Dedan and the marchantes of Tharsis w<sup>th</sup> all their Worthies, saye vnto the: Art thou come to robbe? Hast thou gathered thy people together, because thou wilt spoyle: to take syluer and golde: to carry awaye catell and good: and to haue a greate pray?

Therefore, o thou sonne of man, thou shalt prophesy, and saye vnto Gog: Thus saith the LORDE God: In that daye thou shalt knowe, that my people of Israel dwell safely: and shalt come from thy place, out of the north partes: thou and moch people w<sup>th</sup> the, which ryde vpon horses, wherof there is a greate multitude and an innumerable sort. Yee thou shalt come vpon my people of Israel, as a cloude to couer the lode. This shal come to passe in the latter dayes: I wil bringe the vp in to my londe, that the heithen maye knowe me, when I get me honour vpon the (o Gog) before their eyes.

Thus saith the LORDE God: Thou sonne of man, of whom I haue spoken aforetyme, by my seruantes y<sup>e</sup> prophetes of Israel, which prophesied in those dayes & yeares, that I shulde bringe the vpon them. At the sametyme, when Gog cometh vp in to the londe of Israel (saith the LORDE God) shal my indignaciō go forth in my wrath. For in my gelousy and hote displeasure I haue denysed, that there shalbe a greate trouble in the londe of Israel at that tyme. The very fysshes in the see, the foules of the ayre, the bestes of the felde, and all the men y<sup>e</sup> are vpon the earth, shal tremble for feare of me.

The hilles also shalbe turned vpside downe, the stayres of stone shal fall, and all walles shal syncke to the grunde. I wil call for a swerde vpon them in all my mountaynes, saith the LORDE God: so that euery mans swerde shal be vpon another. With pestilence and bloude wil I punyssh him: stormy rayne and hale stones, fyre and brymstone, wil I cause to rayne vpon him and all his heape, yee and vpon all that greate people that is with him. Thus wil I be magnified, honoured, and knowne amonge the heithen: that they maye be sure, how y<sup>e</sup> I am y<sup>e</sup> LORDE.

The XXXIX. Chapter.

**T**herfore o thou sonne of man, prophesy agaynst Gog, and speake: Thus saith the LORDE God: Beholde, o Gog: thou chiefe pryncce at Mesech and Tubal, I wil vpon the, and turne the aboute: & carie the forth, & lede y<sup>e</sup> from the north partes, and bringe the vp to the mountaynes of Israel. As for thy bowe, I wil smyte it out of thy left honde, and cast thine arrowes out of thy right honde. Thou with all thine heape, and all the people that is with the, must fall vpon the mountaynes of Israel. Then wil I geue the vnto y<sup>e</sup> foules and wilde bestes of the felde, to be deuoured: there must thou lye vpon the felde: for enē I the LORDE

haue spoken it, saith the LORDE God. In to Magog, and amonge those that sit so careless in the Isles: wil I sende a fyre, and they shal knowe, y<sup>e</sup> I am the LORDE. I wil make also the name of my holynesse to be knowne amonge my people of Israel: and I wil not let my holy name be euil spoken of enymore: but the very heithen also shal knowe, that I am the LORDE, the holy one of Israel. Beholde, it cometh, and shalbe fulfilled in dede, saith the LORDE God. This is the daye, wherof I haue spoken: They that dwell in y<sup>e</sup> cities of Israel, shal go forth, and set fyre vpon the weapons, and burne them: shyldes and speres, bowes and arrowes, bylles and clubbes: seven yeares shal they be burnyng the of, so that they shal els bunge no stikes from y<sup>e</sup> felde, nether haue ned to hew downe eny out of the wodde: for they shal haue weapons ynew to burne. They shal robbe those that robbed them, and spoyle those that spoyled them, saith y<sup>e</sup> LORDE God.

At the sametyme wil I geue vnto Gog, a place to be buried in, in Israel: enē the valley, wher the thow men go from the east to the see warde: Those that trauaile therby, shal abhorre it. There shal Gog and all his people be buried: and it shalbe called the valley of the people of Gog. Seven monethes longe shal the house of Israel be burienge of them, that they maye clense the lode: Yee all the people of the londe shal burie them, O it shalbe a glorious daye, when I get me that honoure, saith the LORDE God. They shal ordeine men also to be deedburiers, euery goyng the thow the lode, and appoynte them certayne places to bury those in, which remaine vpon the felde, that the londe maye be clensed. From ende to ende shal they seke, and that vpon monethes lōge. Now those that go thow the londe, wher they see a mans bone, they shal set vp a token by it, till the deedburiers haue buried it also, in the valley of the people of Gog. And the name of the cite shalbe called Hamona: Thus shal they make the londe clene.

And thou sonne of man thus saith the LORDE God: Speake vnto all the foules and euery hyde, yee and to all the wilde bestes of the felde: heape you together and come, gather your route aboute vps my slaughter, that I haue slayne for you: euē a greate slaughter vpon the mountaynes of Israel: eate flesh, and drynke bloude. Ye shal eate y<sup>e</sup> flesh of the worthies, and drynke the bloude of the prynces of the londe: of the wethers,

of the lambes, of the goates, and of the open that be all slayne at Dasan. Eate y<sup>e</sup> fat you: re bely full, and drynke bloude, till ye be dronken of the slaughter, which I haue slayne vnto you. Syl you at my table, with horses & stronge horsmen: with captraynes and all me of warre, saith the LORDE God.

I wil bringe my glory also amonge the Gentiles, that all the heithen maye sempr indgment, that I haue kepte, and my honde: which I haue layed vpon them; that y<sup>e</sup> house of Israel maye knowe, howe that I am y<sup>e</sup> LORDE their God, from that daye forth. And the heithen shal knowe, that where as the house of Israel were led in to captiuyte: it was for their wickednes sake, because they offended me.

For the which cause I hyd my face from them, and deliuered them in to the bondes of their enemies, that they might all be slayne with the swerde. According to their vncleynesse I didon faithfull dealinges, so haue I treated them, and hyd my face from them. Therefore thus saith y<sup>e</sup> LORDE God: Now wil I bringe agayne the captiuyes of Jacob, and haue mercy vpon the whole house of Israel, and be gelous for my holy names sake. All their confusion and offence that they haue done agaynst me, shal be taken awaye: and so safely shal they dwell in their londe, that no man shal make them a frayd. And when I haue brought the agayne from amonge the people, when I haue gathered them together out of their enemies londes, and am praysed in them before many heithen: then shall they knowe, that I am the LORDE their God, which suffred them to be led in to captiuyte amonge the heithen, but now haue brought them agayne in to their owne londe, and not left one of them yonder.

After that, wil I hyde my face nemo: re from them, but will poure out my spire vpon the house of Israel, saith the LORDE God.

The xl. Chapter.

**I**n the xxv yeare of oure captiuyte, in the begynnyng of the yeare, the xxv daye of the moneth: that is the xiiij yeare, after that y<sup>e</sup> cite was smytten downe: the same daye came the honde of the LORDE vpon me, and caried me forth: euē in to the londe of Israel brought he me in the visions of God: and set me downe vps a marvelous hie mountayne, wher vpon there was a buyldinge (as it had bene of a cite) toward the north.



Thither he caried me, and beholde, there was a man, whose similitude was like bras, which had a threde of flax in his honde, and a meterodde also. He stode in the dore, & sayde vnto me: marcke well with thine eyes, herken to with thine eares, and fasten in thine hert, what so euer I shal shewe the, for to the intent that they might be shewed the, therfore art thou brought hither. And what soeuer thou seest, thou shalt certifie the house of Israel therof.

Beholde, there was a wall on the outsyde rounde aboute the house: the meterodde that he had in his honde, was six cubites longe & a spanne. So he measured the bredth of the buyldinge, which was a meterodde, and the heyth also a meterodde. Then came he vnto the east dore, and wente vpon the staires, & measured the postes of the dore: the postes were a meterodde thicke. The dore was a meterodde longe, & the postes were a meterodde longe. The chambers were six cubites hye, & the postes of the dore within the house, were a meterodde. He measured also the dore of the ynnmer dore, which conteyned a meterodde. The measured he the entrie of the dore, that conteyned eight cubites, and his pilers two cubites: and this entrie stode inwarde.

The chambers of the dore eastwarde, were thre on euery syde: alike brode and longe. The pilers also that stode of both the sydes, were of one measure. After this, he measured the wydenesse of the dore: which was x cubites, & the heyth of the dore xij cubites. The edge before the chabres was one cubite brode vpon both the sydes, & the chambers six cubites wyde of either syde. He measured yf dore from the rygge of one chabre to another, whose wydenesse was xxv cubites, & one dore stode agaynst another. He made pilers also lx cubites hye, rounde aboute the courte dore. Before the inwarde parte vnto the fore entrie of the ynnmer dore, were fiftie cubites. The chambers and their pilers within, rounde aboute vnto yf dore, had syde wyndowes: So had the fore entries also, whose wyndowes wente rounde aboute within. And vpon the pilers there stode date trees.

Then brought he me in to the fore courte, where as were chabres & paved workes, made in yf fore courte rounde aboute: xxx chabres vpon one paved worke. Now the paved worke was a loge besyde the doies, and that was the lower paved worke. After this, he measured yf bredth from the lower dore, vnto the ynnmer courte of the out syde, which had an hundred cubites vpon the east & the

north parte. And the dore in the vttermost courte toward the north, measured he after the length and bredth: his thre chambers also on either syde, with his pilers & fore entries: which had euen the measure of the first dore. His heyth was fiftie cubites, the bredth xx cubites: his wyndowes & porches with his date trees, had euen like measure as the dore toward the east: there where vij steppes to go vp vpon, & their porche before them. Now yf dore of the ynnmer courte stode straight ouer agaynst the dore, that was toward the north east. From one dore to another, he measured an C cubites.

After that, he brought me to the south syde, where there stode a dore toward the south: these pilers and porches he measured, that had the first measure, & with their porches they had wyndowes rounde aboute, like the first wyndowes. The heyth was l cubites, yf bredth xxv, with steppes to go vp vpon: his porche stode before him, with his pilers and date trees on either syde. And the dore of the ynnmer courte stode toward the south, & he measured from one dore to another an C cubites. So he brought me into yf ynnmer courte, thorow the dore of the south syde, which he measured, & it had the measure afore sayde. In like maner, his chambers, pilers and fore entries, had euen the fore sayde measure also. And he had with his porches rounde aboute, wyndowes of l cubites hye, & xx cubites brode. The porches rounde aboute were xxv cubites longe, and v cubites brode: and his porch reached vnto yf vttermost courte: vpon his pilers there were date trees, and vij steppes to go vp vpon.

He brought me also in to the ynnmost courte vpon the east syde, and measured the dore, according to yf measure afore sayde. His chambers, pilers and porches had euen the same measure, as the first had: & with his porches he had wyndowes rounde aboute. The heyth was l cubites, yf bredth xxv cubites: his porches reached vnto the vttermost courte: his pilers also had date trees on either syde, and vij steppes to go vp vpon. And he brought me to the north dore, and measured it, which also had the fore sayde measure. His chambers, pilers and porches had wyndowes rounde aboute: whose heyth was l cubites, and the bredth xxv. His pilers stode toward the vttermost courte, and vpon them both were date trees, and vij steppes to go vp vpon. There stode a chambre also, whose entrance was at the dore pilers, and there the burnt offerings were washed.

In the dore porche, there stode on either syde two tables for the slaughtering: to slay the burnt offerings, synne offerings and trespass offerings ther vpon. And on the outsyde as men go forth to the north dore, there stode two tables. Four stables stode on either syde of the dore, that is vij tables, wher vpon they slaughtered. Four tables were of hewen stone for the burnt offerings, of a cubite and a half longe and brode, and one cubite hye: wher vpon were layed yf vessels and ornaments, which were vsed to, the burnt & slayne offerings, when they were slaughtered. And within there were hokes four synners brode, fastened rounde aboute, to hang the offring flesh. On the outsyde of the ynnmer dore were the synners chambers in the inwarde courte besyde yf north dore, & agaynst the south. There stode one also for the east dore northwarde.

And he sayde vnto me: This chambre on the south syde belongeth to the prestes, & kepe the habitacion: and this toward the north, is the prestes that wayte vpon the altar: which be the sonnes of Sadock, that do seruyce before the LORDE in steade of the children of Levi. So he measured the fore courte, which had in length an C cubites, and as much in bredth by the foure corners. Now the altar stode before the house: And he brought me to the fore entrie of the house, and measured the walles by the entre dore: which were fyue cubites longe on either syde. The thicknesse also of the dore on either syde, was thre cubites. The length of the porche was xx cubites, the bredth xj. cubites, and vpon steppes went men vp to it: by the walles also were pilers, on either syde one.

The xli. Chapter.

After this he brought me to the temple, and measured the postes: which were of both the sydes vj. cubites thicke, according to the wydenesse of the tabernacle. The bredth of yf dore was x. cubites, & the walles of the dore on either syde fyue cubites. He measured the length therof, which conteyned xl. cubites, and the bredth xx. The wente he in, and measured the dore postes, which were two cubites thicke: but the dore itself was six cubites, and the bredth of the dore was vij. cubites. He measured the length and bredth therof, which were euery one xx. cubites, before the temple.

And he sayde vnto me: this is the holiest of all. He measured also the wall of the house, which was six cubites. The chambers yf

stode rounde aboute yf house, were euery one foure cubites wyde, and one stode harde vpon another, wherof there were xxxij. And there stode postes beneth by the walles rounde aboute the house, to beare the vp: but in yf wall of yf house they were not fastened. The syde chambers were the hyer the wyder, and had steppes thre row them rounde aboute yf house. Thus was it wyder above, that from the lowest men might go to the hyest & myddle chambers. I sawe also that the house was very hye rounde aboute. The foundation of the syde chambers was a meterodde (that is six cubites) brode. The thicknesse of the syde wall without, conteyned fyue cubites, & so small of the chambers in yf house.

The chambers, was the wyde rounde aboute yf house. The dore was ouer agaynst the outsyde, & was toward the north, yf south: and the thicknesse was v cubites rounde aboute. The dore was lxx cubites wyde: the wall of the buyldinge was v cubites thicke. The dore was lxx cubites wyde, and the length foure score cubites and ten. So he measured the house which was an C. cubites longe, and the separated buyldinge with the wall were an C. cubites longe also. The wydenesse before the house and of it yf was separated toward the east, was an C. cubites.

And he measured the length of the buyldinge before and behinde with the chabres vpon both the sydes: and it conteyned an C. cubites. The ynnmer temple, the porch of the fore courte, yf syde postes, these thre had syde wyndowes, and pilers rounde aboute ouer agaynst the postes, from the grounde vp to the wyndowes: The wyndowes themselves were syled ouer with bordes: & thus was it above the dore, vnto the ynnmost house, and without also: Rec the whole wall on euery syde both within and without was syled ouer w greute bordes. There were Cherubins and date trees made also, so that one date tree stode euery betwixte two Cherubins: One Cherub had two faces, yf face of a man lookinge asyde toward the date tre, and a Lyons face on the other syde. Thus was it made rounde aboute in all the house: Rec the Cherubins and date trees were made from the grounde vp above the dore, and so stode they also vpon the wall of the temple.

The bypostes of the temple were foure squared, and the fashion of the Sanctuary was, euen as it appeared vnto me afore in yf



vision. The table was of wodde, thre cubites hie and two cubites longe: his corners, the length and the walles were of wodde. And he sayde vnto me: This is the table, that shal stonde before the LORDE. The temple and the holiest of all had ether of them two dores, and euery dore had two litle wickettes which were folden in one vpon another, on euery syde two. And vpon the dores of the temple there were made Cherubins and date trees, like as vpon the walles: and a greates thicke balke of wodde was before on the out syde of the porche. Vpon both the sydes of the walles of the porche, there were made depe wyndowes and date trees, hauynge beames and balkes, like as the house had.

The XLII. Chapter.

**N**ow carried he me out in to the fore court towards the north, and brought me into the chamber, that stode ouer agaynst the backebuyldinge northwarde, which had the length of an hundred cubites, whose dore turned towards the north. The wydenesse conteyned L. cubites, ouer agaynst the xx. cubites of the ynnemmer court, and agaynst the paved worke that was in the fore court. Besyde all these thre there stode pilers, one ouer agaynst another. And before this chamber there was a walkinge place of x. cubites wyde, and within was a waye of one cubite wyde, and their dores towards the north. Thus the hyest chambers were allwaye narrower then the lowest and myddelmest of the buildinge: for they bare chambre vpon chambre, and stode thre together one vpon another, not hauynge pilers like the fore court: ether fore were they smaller then those beneth and in the myddest, to reken from the grounde vwarde.

**T**he wall without that stode by the chambers towards the vttemost court vpon the fore syde of the chambers, was L. cubites longe: for the length of the vttemost chambers in the fore court was L. cubites also: but the length thereof before the temple was an C. cubites. These chambers had vnder them an inraunce of the east syde, whereby a man might go into them out of the fore court, thorow the thicke wall of the fore court towards the east, right ouer agaynst the separated buyldinge. Before the same buyldinge vpon this syde there were chambers also which had a waye vnto them, like as the chambers on the north syde of the same length and wydenesse.

Their inraunce, fashion and dores were

all of the same maner. Yee even like as the other chamber dores were, so were these also of the south syde. And before the waye towards the syngers steppes on the east syde, there stode a dore to go in at. Then sayde he vnto me: The chambers towards the north and the south, which stode before the backebuyldinge: those be holy habitacions, wherein the priestes that do seruyce before the LORDE, must eate the most holy offringes: and there must they laye the most holy offringes, meates, offringes, synneoffringes and trespassoffringes, for it is an holy place. When the priestes cometherin, they shal not go out into the fore court: but (seyng they be holy) they shal leaue the clothes of their ministracion, and put on other garmentes, when they haue any thinge to do with the people.

**N**ow when he had measured all the ynnemmer house, he brought me forth thorow the east porte, and measured the same rounde aboute. He measured the east syde with a meter odde, which rounde aboute conteyned v. C. meter oddes. And the north syde measured he, which conteyned rounde aboute euen so much. The other two sydes also towards the south and the west (which he measured) conteyned ether of them v. C. meter oddes. So he measured all the foure sydes where there wente a wall rounde aboute v. C. meter oddes longe, and as brode also, which separated the holy from the unholy.

The XLIII. Chapter.

**W**hen he brought me to the dore, that was in the north wall towards the east. Beholde, there came the glory of the God of Israel from out of the east, whose voyce was like a greates noyse of waters, and the earth was lightened with his glory. His sight tolde vpon was like the first, that I sawe, when I wente in, what tyme as the cite shulde haue bene destroyed: and like the vision that I sawe by the water of Cobar. Then fell I vpon my face, but the glory of the LORDE came in to the house thorow the east dore. So a wyndetoke me vp, and brought me into the ynnemmer court: and beholde, the house was full of the glory of the LORDE.

**I** herde one speakinge vnto me out of the house, and there stode one by me, that sayde vnto me: O thou sonne of man, this room is my seate, and the place of my foostepes: where as I wil dwell amonge the children of Israel for euermore: so that the house of Israel shal nomore defyle my holy name: neither their kinges, thorow their whoredome, thorow their hie places, and thorow the

deed bodies of their kinges: which haue buylded their thresholde in maner harde vpon my thresholde, and their postes almost at my postes: so that there is but a bare wall betwixte me and them.

**T**hus haue they defyled my holy name with their abhominacions, that they haue comitted. Wherefore I haue destroyed them in my wrath: But now they shal put awaye their whoredome and the deed bodies of their kinges out of my sight, that I maye dwell amonge them for euermore. Therefore (O thou sonne of man) shewe thou the householde of Israel a temple, that they maye be ashamed of their wickednesse, and measure them selues an example therat.

**A**nd when they be ashamed of all their workes, then shewe them the fourme and fashion of the temple: the comynge in, the goinge out, all the maner and descripcion thereof, yee all the vses and ordinaunces of it, and they maye kepe and fulfill all the fashions and customes thereof.

**T**his is the descripcion of the house: Above vpon the mount rounde aboute all the corners, it shal be the holiest of all. Beholde, that is the descripcion and fashion of the house. This is the measure of the aulter (after the true cubite, which is a spanne longer then another cubite) his botome in the myddest was a cubite longe and wyde, and the ledge that wente rounde aboute it, was a spanne brode. This is the heighth of the aulter: From the grounde to the lower steppes the length is two cubites, and the bredth one cubite: and from the lower steppes to the higher are foure cubites, and the bredth but one cubite.

**T**he aulter was foure cubites hie, and from the aulter vwarde stode foure homes, and it was xij. cubites longe and xij. cubites brode, vpon the foure corners: the coueringe of the aulter was xiiij. cubites longe and brode vpon the foure corners, and the ledge that wente rounde aboute, had half a cubite: and the botome thereof rounde aboute one cubite: his steppes stode towards the east. And he sayde vnto me: Thou sonne of man, thus saith the LORDE God: these are the ordinaunces and lawes of the aulter, in the daye when it is made, to offre burnt offringes, and to sprenkle bloude ther vpon. To the priestes, to the Levites that be of the seide of Sabach, and treade before me to do me seruyce, saith the LORDE God: Vnto these geue thou a yonge bullocke, for a synoffringe: and take the bloude of him and sprenkle his foure homes withal, and the foure corners of the aulter coueringe,

with the ledge that goeth rounde aboute the re with shalt thou cleanse it, and reconcile it. Thou shalt take the bullocke also of the synoffringe, and burne him in a seuerall place with out the Sanctuary.

**T**he nexte daye, take a goot buck without blemish for a synoffringe, to reconcile the aulter withal: like as it was reconciled with the bullocke. Now when thou hast made it cleane, then offre a yonge bullocke without blemish, and a ramme out of the flocke without blemish also: Offre them before the LORDE, and let the priest cast salt ther vpon, and geue them so vnto the LORDE for a burnt offringe. Euen dayes shalt thou bringe, euery daye a goot bucke. A yonge bullocke and a ramme of the flocke (both without blemish) shalt they offre. Seuen dayes shalt they reconcile and cleanse the aulter, and offre vpon it. When these dayes are expired, then vpon the viij. daye and so forth, the priestes shal offre their burnt offringes and health offringes vpon the aulter: so wil I be mercifull vnto you, saith the LORDE God.

The XLIII. Chapter.

**W**hen he brought me agayne to the outward dore of the Sanctuary on the east syde, and that was shut. Then sayde the LORDE vnto me: This dore shal be stil shut, and not opened for any man to go thorow it, but only for the LORDE God of Israel: yee he shal go thorow it, els shal it be shut still. The pryncce himself shal comethorow it, that he maye eate bread before the LORDE. At the porche shal he come in, and there shal he go out agayne. Then brought he me to the dore, vpon the north syde of the house. And as I looked aboute me, beholde, the glory of the LORDE fylled the house: and I fell downe vpon my face. So the LORDE spake vnto me: O thou sonne of man, fasten this to thine herte, beholde, and take diligence to do all that I wil saye vnto thee, concerninge all the ordinaunces of the LORDE and all his lawes: ponde well with thine herte the comynge in of the house and the goinge forth of the Sanctuary: and tell that obstinate householde of Israel: Thus saith the LORDE God: O house of Israel, ye haue now done ynough with all youre abhominacions, seyng that ye haue brought in to my Sanctuary strangers, hauynge vncircumcised hertes and flesh, where thorow my Sanctuary is defiled, when ye offre my bread, fat, and bloude.

**T**hus with all youre abhominacions ye haue broken my couenaunt, and not kepte the holy ordinaunces of my Sanctuary.



but set keepers of my Sanctuary, euen after your owne mynde. Therfore thus saith the LORD God: Of all the straungers that dwell amonge the childre of Israel, no straunger (whose herte & flesh is not circumcised) shal come within my Sanctuary: Nor the Lewites that be gone backe from me, and haue disceined the people of Israel with errorres, goinge after their Idols: therfore shal they beare their owne wickednes. Shulde they be set and ordered to minstre, vnder the doores of the house of my Sanctuary: and to do seruyce in the house to slaye burnt offerings and sacrifices for y<sup>e</sup> people: to stonde before them, and to serue them: seynge the seruyce that they do them, is before their Idols, and causeth the house of Israel to stumbe thorow wickednesse?

For the which cause I haue plucked out myne honde ouer them (saith the LORD) so that now they must beare their owne iniquyte, and not to come nyeme, to serue me with their priestheade, in my Sanctuary, and most holiest of all: that they maye beare their owne shame and abominacions, which they haue done. Shulde I vse them to be porters of the house, and to all the seruyce y<sup>e</sup> is done therein? But the prestes y<sup>e</sup> Leuites the sonnes of Sadoch, that kepte the holy ordinaunces of my Sanctuary, when the children of Israel were gone fro me: shal come to me, to do me seruyce, to stonde before me, and to offre me the fat and the bloude, saith the LORD God.

They shal go into my Sanctuary, and treade before my table, to do me seruyce, and to waite vpon myne ordinaunces. Now when they go in at the doores of the ynnmer court, they shal put on lynnynge clothes, so that no woll yne come vpon them: whyle they do seruyce vnder the doores of y<sup>e</sup> ynnmer court, and within. They shal haue sayre lynnynge bonettes vpon their heades, and lynnynge bieches vpon their loynes, which in their labour they shal not put aboute them: And when they go forth to the people in to the outwarde court, they shal put of the clothes, wherin they haue ministred, and laye them in the habitation of the Sanctuary, & put on other apparell, lest they on halowe y<sup>e</sup> people with their clothes.

They shal not shawe their heades, ner norish the bushe of their hayre, but rounde their heades only. All the prestes that go into the ynnmost court, shal drynke no wyne. They shal mary no wydowe, nether one that is put from hir husbonde: but a mayde of the

seide of the house of Israel, or a wydowe, that hath had a priest before.

They shal shewe my people the difference betwene the holy and unholy, betwene the cleane and vncleane. If eny discorde arise, they shal discerne it, and geue sentence after my iudgmentes. My solempne feastes, my lawes and ordinaunces shal they kepe, and halowe my Sabbathes. They shal come at no deed persone, to defyle themselves: (excepte it be father or mother, some or daughter, brother or sister that hath had yet no husbonde) in soch they maye be defyled.

And when he is clenfed, there shal be tened vnto him vij dayes: and yf he go into the Sanctuary agayne to do seruyce, he shal bringe a synoffrynge saith the LORD God. They shal haue an heretage, yee I saye: I will be their heretage: els shall ye geue the no possession in Israel, for I am their possessor. The meatoffrynge, synoffrynge & trespassoffrynge shal they eate, and euery dedicatione in Israel, shal be theirs. The firstlinges of all the first frutes, and all frewill offrynges shal be the prestes.

Ye shall geue vnto the priest also the firstlinges of youre dowe, that God maye prosper the resydue. But no deed carion shal the priest eate, ner soch as is deuoured of wilde bestes, foules or catell.

## The XLV. Chapter.

When ye denyde the lode by the lode, ye shal put asyde one parte for the LORD, to be holy from other lodes: namely, xxv meter oddes longe, and xiii meter brode. This shal be holy, as wyde as it is rounde aboute. Of this parte there shal be longe vnto the Sanctuary v meter oddes in all the foure corners; and I cubites wyde rounde aboute to the suburbs. And from this measure, namely of xxv meter oddes longe, and xiii meter brode, thou shalt measure, wherin the Sanctuary and the holiest of all maye stonde.

The resydue of that holy ground shal be the prestes, which do seruyce in the Sanctuary of the LORD, and go in before the LORD to serue him, that they maye haue rowme to dwell in.

As for the Sanctuary, it shal stonde for itself: and to the Lewites the serue in that house, there shal be geuen xx habitacions, of the xxv meter length & xiii meter bredth: ye shal geue also vnto the cite a possessiō of v meter oddes brode, & xxv meter longe, besyde the parte of y<sup>e</sup> Sanctuary: that shal be for the whole house of Israel. Vpon both the sydes of the

Sanctuarys parte, & by the cite, there shal be geuen vnto the prynce, what so ener lyeth ouer agaynst the cite, as farre as reacheth westwarde and eastwarde: which shal be as longe as one parte, fro y<sup>e</sup> west vnto y<sup>e</sup> east.

This shal be his owne lode in Israel, that my princes be no more chargeable vnto my people. And soch as remayneth yet ouer in the londe, shal be geuen to the house of Israel accordinge to their trybes. Thus saith the LORD God: O ye princes, ye haue now oppressed and destroyed ynough: now leane of, handle now accordinge to the thinge, that is equall and lausfull: and thrust out my people nomore, sayeth y<sup>e</sup> LORD God. Ye shal haue a true weight, a true Epha, & a true Bat.

The Epha & the Bat shal be a like. One Bat shal cōteyne y<sup>e</sup> tēth parte of an Homer, and so shal one Epha do: their measure shal be after y<sup>e</sup> Homer. One Sytle maketh xx. Seas. So xx. Sycles, and xxv. & xxv. Sycles make a pounce. This is the heane offrynge, that ye shal geue to be heaved: namely, the xvi. parte of an Epha, out of an Homer of wheat: and the xvi. parte of an Epha, out of an Homer of barlie. The oyle shal be measured with the Bat: euen the x. parte of one Bat out of a Cor.

Ten Battes make one Homer: for one Homer maketh ten Battes. And one labe from two hundred shepe out of the pasture of Israel, for a meatoffrynge, burnt offrynge and healthoffrynge, to recōcile them, sayeth the LORD God. All the people of the londe shal geue this heane offrynge with a frewill. Agayne, it shal be the prynces parte to offre burnt offrynges, meatoffrynges and drynt offrynges vnto the LORD, in the holy dayes, new Moones, Sabbathes, and in all the hye feastes of the house of Israel. The synoffrynge, meatoffrynge, burnt offrynge & healthoffrynge shal he geue, to recōcile the house of Israel. Thus sayeth y<sup>e</sup> LORD God: The first daye of the first moneth thou shalt take a yōge bullocke without blemish, and clense the Sanctuary.

So the priest shal take of the bloude of y<sup>e</sup> synoffrynge, and sprenkle it vpon the postes of the house, and vpon the foure comers of the aluter, with the dore postes of the ynnmer court. And thus shalt thou do also the seventh daye of y<sup>e</sup> moneth (for soch as haue synned of ignorance, or beyng disceined) to reconcile the house withall. Vpon y<sup>e</sup> xiiij. daye of the first moneth ye shal kepe Easter. Seven dayes shal the feast contynue, wherin there shal no sower ner leuēded bred be eate.

Vpon the same daye shal y<sup>e</sup> prynce geue for himself and all the people of the londe, a bullocke for a synoffrynge. And in the feast of the seven dayes he shal offre enery daye a bullocke & a ram, that are without blemish, for a burnt offrynge vnto the LORD: & an he gaoze daylie for a synoffrynge. For the meatoffrynges he shal geue enery an Epha to a bullocke, an Epha to a ram, & an Hin of oyle to an Epha. Vpon y<sup>e</sup> xv. daye of the seventh moneth, he shal kepe the seven dayes holy one after another, eue as the other vij. dayes: with the synoffrynge, burnt offrynge, meatoffrynge, and with the oyle.

## The XLVI. Chapter.

Thus sayeth the LORD God: y<sup>e</sup> dore of the ynnmer court toward the east, shal be shut the vij. worke dayes: but in the Sabbath and in the daye of the new Moone, it shal be opened. Then shal the prynce come vnder the dore porche, & stonde still without by the dore cheke. So y<sup>e</sup> prestes shal offre vpon his burnt & healthoffrynges. And he shal worshipec at the dore poste, and go his waye forth agayne: but y<sup>e</sup> dore shal nomore be shut till the euenynge.

On the same maner shal the people of the londe also do their worshipec before the LORD, without this dore vpon the Sabbathes and new Moones. This is now the burnt offrynge, that the prynce shal bringe vnto the LORD vpon the Sabbath: sixe lambes without blemish, & a ram without blemish, and an Epha for a meatoffrynge, with y<sup>e</sup> ram. As for the lambes, he maye geue as many meatoffrynges to them, as he wil, & an Hin of oyle to an Epha. In the daye of the new moneth, it shal be a yōge bullocke without blemish, sixe lambes & a ram also without blemish. With the bullocke he shal geue an Epha, and with the ram an Epha also for a meatoffrynge: but to y<sup>e</sup> lambes, what he maye come by: And enery an Hin of oyle to an Epha. When the prynce cometh, he shal go vnder the dore porche, and euen there departe forth agayne. But when the people of the londe come before the LORD in the hye solempne feast, as many as come in by the north dore to do worshipec, shal go out agayne at the south dore. And they that come in at the south dore, shal go forth agayne at y<sup>e</sup> north dore. There shal none go out at the dore where he came in, but shal go forth right ouer on the other syde, and the prynce shal go in and out amonge them.

Vpon the solempne and hie feaste dayes, this shal be the meatoffrynge: An Epha to



a bullock, and an Ephra to a ram: and to the lambs, as many as he wil, but euer an hin of oyle to an Ephra. Now when the pryncce bryngeyth a burnt offeringe or an healt offeringe with a fre wil vnto the LORDE, the east doire shalbe opened vnto him, y he maye do with his burnt & healt offeringes, as he doth vpo the Sabbath: and when he goeth forth, the doire shal be shut after him agayne. He shal daylie brynge vnto the LORDE a lambe of a yeare olde without blemish for a burnt offeringe: this shal he do euery moynynge. And for a meat offeringe he shal geue the sixte parte of an Ephra, & the thirde parte of an hin of oyle (to myngle with the cakes) euery moynynge. Yee this shalbe a daylie meat offeringe vnto the LORDE, for an euerlastinge ordinaunce: & thus shal the lambe, the meat offeringe and oyle be geuen euery moynynge, for a dailie burnt offeringe.

Moreover, thus sayeth the LORDE God: If the pryncce geue a gifte vnto eny of his sonnes, then shall it be his sonnes heretage perpetuall, y he maye possesse it. But yf he wil geue one of his seruantes some of his heretage, it shall be his to the fre yeare, and the to retorne agayne vnto y pryncce: for his heretage shalbe his sonnes only. The pryncce also shal take none of the peoples enheritaunce, ner put the from their possession: but to his owne sonnes shal he geue his possession, that my people be not scatred abiede, but that euery man maye haue his owne.

And he brought me thorow the intrance at the syde of the doire to y habitacion of the Sanctuary, that belongeth to y prestes and stode towarde the north, & beholde, there was a place vpon the west syde, then sayde he vnto me: This is the place, where the prestes shal dight the trespase and synofferynges, & bake y meat offeringes: that they nede not beare the in to the outwarde courte, and so to vnhalowe the people. So he brought me in to the vttemost courte, rounde aboute all the foure corners. Beholde, in enery corner of y fore courte, there was yet a litle courte. Yee in all the foure corners of the courte, there was made a litle courte of xl. cubites longe, and xxx. cubites brode: these foure litle courtes were of one like measure, & there went a rygge wall rounde aboute them all foure, vnder the which there were hartes made rounde aboute. Then sayde he vnto me: This is the Ezechin, where the ministers of the house shal dight the slayne offeringes of the people.

The XLVII. Chapter.

After this he brought me agayne before the doire of the house: & beholde, there gusheth out waters from vnder y postes of the house eastwarde (for the house stode towarde the east) that ranne downe vpo the right syde of the house, which lyeth to the aulter south warde. The carried he me out to the north doire, and brought me forth there rounde aboute by the vttemost doire, y turneth eastwarde. Beholde, there came forth the water vpon the right syde. Now when the man y had the meterodde in his honde wente out vnto the east doire, he measured a M. cubites, & the he brought me thorow y water, eue to the ancles: so he measured yet a thousande, & brought me thorow y water agayne vnto the knees: yet measured he a thousande, and brought me thorow the water vnto the loynes. After this he measured a thousande agayne, then was it such a ryuer, y I might not wade thorow it: The water was so depe, that it was nedefull to haue swymmed, for it might not be waded ouer. And he sayde vnto me: hast thou seen this, o thou sonne of man: and with that, he brought me to the ryuer bank agayne.

Now when I came there, there stode many trees vpon ether syde of the ryuer backe. Then sayde he vnto me: This water that floweth out towarde the east, and runneth downe in to the playne felde, commeth in to the see: and from the see it runneth out, & maketh the waters whole. Yee all that liue and moue, where vnto this ryuer commeth, shal recover. And where this water cometh, there shalbe many fish. For all that cometh to this water, shal be lusty and whole. By this riner shal the fysshers stonde from En gaddi vnto En Eglaim, & there spredde out their nettes: for there shalbe greates heapes of fish, like as in the mayne see. As for his claye and pyttes, they shal not be whole, for why, it shalbe occupide for salt.

By this ryuer vpon both the sydes of the shore, there shall growe all maner of fruitefull trees, whose leaues shal not fall of, neither shal their fruite perishe: but euer berispe at their monethes, for their water runneth out of the Sanctuary. His fruite is good to eate, and his leafe profitable for medycine. Thus sayeth the LORDE God: Let this be the border, wherein ye shall denyde the lond vnto the xij. trybes of Israel, with the lyne. Parte it indifferently vnto one as vnto another: of the which lode I swore vnto you before fathers, that it shulde fall to youre enheritaunce.

This is the border of the londe vpon the north syde, from the mayne see, as men go to Zabadah: namely, Hemath, Beratha, Sabatim: from the borders of Damascus and Hemath vnto Hazer Tichon, that lieth vpon the coastes of Hauera. Thus the borders fro the see forth, shalbe Hazer Euan, the border of Damascus the north, and the borders of Hemath: that is the north parte.

The east syde shal ye measure from Hauera and Damascus, from Galead and the londe of Israel by Jordane and so forth, from the see coast, that lieth eastwarde: and this is the east parte.

The south syde is, from Thamar south to the waters of strife vnto Cades, the ryuer, to the mayne see: and that is the south parte.

The west parte: namely the greates see from the borders therof, till a man come vnto Hemath: this is the west parte.

This londe shal ye parte amonge you, accordinge to the trybes of Israel, and denyde it to be an heretage for you, and for the straungers that dwel amoge you, and begette children.

For ye shal take them amonge the childre of Israel, like as though they were of youre owne housholde and countre, and they shal haue heretage with you amonge the childre of Israel.

Like in what trybe the straunger dwel- leth, in the same trybe shal ye geue him his heretage, saith the LORDE God.

The XLVIII. Chapter.

These are y names of the trybes that lye vpon the north syde, by the waye of Hetlon, tyll thou comdest vnto Zemarath and Hazer Euan, the borders of Damascus towarde the north besyde Hemath: Dan shal haue his porcion from the east quarter vnto the west. Vpon the borders of Dan from the east syde vnto the west, shal Aser haue his porcion. Vpon the borders of Aser fro the east parte vnto the west, shal Nephthali haue his porcion.

Vpon the borders of Nephthali from the east quarter vnto the west, shal Manasses haue his porcion. Vpon the borders of Manasses from the east syde vnto the west, shal Ephraim haue his porcion. Vpon the borders of Ephraim from the east parte vnto the west, shal Ruben haue his porcion. Vpo the borders of Ruben from the east quarter vnto the west, shal Iuda haue his porcion. Vpon the borders of Iuda from the east parte vnto the west, ye shal set a syde one porcion

of xxx. M. meteroddes longe and brode (like as another porcion from the east syde vnto the west, wherein the Sanctuary shal stode.

As for the porcion, that ye shal separate out for the LORDE, it shalbe xxx. M. longe, and x. M. brode. Which separated holy porcion shal belonge vnto these: namely to the prestes, towarde the north xxx. M. & towarde the west x. M. brode, towarde the east x. M. brode also, & towarde the south xxx. M. longe, wherein the Sanctuary of the LORDE shal stonde. Yee this same place shal be the prestes, y are of the childre of Sadoch, & haue kepte my holy ordinaunce: which wente not astraye in the erreure of the childre of Israel, like as the Leuites are gone astraye: and this separated pece that they haue of the londe, shalbe the most holy, harde vpon the borders of the Leuites. And nexte vnto the prestes, shal the Leuites haue xxx. M. longe and x. M. brode. This shalbe on euery syde xxx. M. longe, and x. M. brode. Of this porcion they shal sell nothinge, ner make eny permutacion therof, lest the chiefe of the lond fall vnto other, for it is halowed vnto the LORDE.

The other v. M. after the bredth, y lyeth by the xxx. M. shalbe comon: it shal belonge to the cite and to the suburbs for habitacions, and y cite shal stonde in the myddest therof. Let this be the measure: towarde y north parte, v. C. & iiij. M.: towarde the south parte, v. C. & iiij. M.: towarde the east parte, v. C. and iiij. M.: towarde y west parte, v. C. and iiij. M.

The suburbs harde vpon the cite, shall haue towarde the north, L. and ij. C.: towarde the south, L. and two C.: towarde the east, L. and two C.: towarde the west also, L. and two C. As for the residue of the length, that lyeth hard vpon the separated holy ground: namely, x. M. towarde the east and x. M. towarde the west, next vnto the holy porcion: it and the increase therof shal serue for their meate, that laboure in the cite. They shall laboure for the welth of the cite, shall mainteine this also, out of what tribe so euer they be in Israel.

All that is separated of the xxx. M. longe and xxx. M. brode on the foure partes, y shall ye put a syde for the separated porcion of the Sanctuary, & for the possession of y cite. The residue vpon both the sydes of the Sanctuary and possession of the cite, shall belonge to the pryncce, before the place of y xxx. M. vnto the east ende, & before the place of y xxx. M. westwarde, vnto the borders

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# The Prophet Ezechiel.

of 3 cite: this shalbe 3 prynces porciō. This shalbe the holy place, and the house of the Sanctuary shal stonde in the myddest. Mor over, from the Levites and the cities possession, 3 lye in the myddest of the prynces parte: loke what remaineth betwixte the border of Juda & the border of Ben Jamin, it shal be the prynces.

Now of the other trybes.

Frō the east parte vnto the west, shal Ben Jamin haue his porcion. Vpon the borders of Ben Jamin frō the east syde vnto 3 west, shal Symeon haue his porcion. Vpon the borders of Symeon from the east parte vnto the west, shal Isachar haue his porcion. Vpō the borders of Isachar from the east syde vnto the west, shal Sabulon haue his porcion. Vpon the borders of Sabulon from the east parte vnto the west, shal Gad haue his porcion. Vpon the borders of Gad southwarde, the coastes shal reach frō Thamar south vnto the waters of strife to Cades, and to the floude, euen vnto the mayne see.

This is 3 lōde & his porciōs, which ye shal distribute vnto the trybes of Israel, saith 3 LORDE God. Thus wyde shal the cite reach: vpon the north parte vC and iiii M measures. The portes of the cite, shal haue the names of the trybes of Israel. The portes of 3 north syde: One Ruben, another Juda, the thirde Levi.

Vpō 3 east syde, vC & iiii M measures, & 3 thie portes: The one Joseph, another Be Jamin, the thirde Dan. Vpon the south syde vC and iiii M measures, with the thie portes: the one Symeon, another Isachar, the thirde Sabulon. And vpon the west syde vC and iiii M measures, with thie portes also: the one Gad, another Asser, the thirde

Nephthali. Thus shal it haue  
xviij M measures rounde aboute. And from that  
tyme forth, 3 name of the cite shal be:  
the LORDE is there.

The ende of the prophet Ezechiel.

# The Prophet Daniel.

What Daniel comeyneth.

- Chap. I. Daniel, Ananias, Misael and Azarias are chosen to lerne Caldeish, & to stonde before the kynge.
- Chap. II. Daniel expoundeth the kynge's dreame.
- Chap. III. The thre children will not worship the ymage, they be cast in the fyre, but God lynereth them.
- Chap. IIII. Another dreame expounded.
- Chap. V. Daniel readeth the writing on the wall, and declareth it.
- Chap. VI. Daniel is cast in the Lyons den.
- Chap. VII. The vision of the foure bestes.
- Chap. VIII. Of the Ramme and the goate.
- Chap. IX. The prophecy of the seuentie weekes and of Christ.
- Chap. X. Another vision shewed to Daniel.
- Chap. XI. XII. Certayne revelacions of thinges for to come: some, of the deliuerance frō the captiuyte of Babilon: some, of the destruction of Jerusalem: some, concernynge the last dayes.

# The prophet Daniel.

The first. Chapter.

**I**n the thirde yeare of 3 raigne of Joachim kynge off Juda, came Nabuchodonosor kynge of Babilon vnto Jerusalem, & beseged it: and the LORDE deliuered Joachim the kynge off Juda in to his hande, with certayne ornamentes of the house off God, which he caried awaye vnto the londe of Sennar, to the house of his god and there broughth them in to his gods treasury. And the kynge spake vnto Asphenes 3 chese chamberlayne, that he shulde brynge him certayne of the children of Israel, that were come of the kynge's sede and of prynces, yōge spryngaldes with out eny blemish but sayne & wel fauored, instructe in all wisdom, conrynge and vnderstōdinge: which were able to stonde in the kynge's palace, to reade, and to lerne for to speake Caldeish.

Vnto these the kynge appoynted a certayne porcion of his owne meate and of the wyne, which he diantke himselff, so to nourish the thie yere: that afterwarde they might stonde before the kynge. Amonge these now were certayne of the children off Juda: namely Daniel, Ananias, Misael and Azarias. Vnto these the chese chamberlayne gaue other names, and called Daniel, Balthasar: Ananias, Sydrac: Misael, Misac: and Azarias, Abdenago. But Daniel was at a poynt w himselff, that he wolde not be defyled thow the kynge's meate, ner 3 wyne which he dyantke. And this he desyred off the chese chamberlayne, lest he shulde defyle himselff. So God gaue Daniel fauoure and grace before 3 chese chamberlayne, that he sayde vnto him: I am afrayed off my lorde the kynge, which hath appoynted you youre meate and drynke: lest he spye youre faces to be worse lykynge then the other spryngaldes of youre age, & so ye shal make me lose my heade vnto 3 kynge.

Then Daniel answered Melassar, whom the chese chamberlayne had set ouer Daniel, Ananias, Misael and Azarias, and sayde: O proue but ten dayes with thy seruantes, and let vs haue potage to eate, and water to drynke: then loke vpon oure faces, and theirs that eate off the kynge's meate. And as thou seyst, so deale with thy seruantes. So he consented to them in this matter, & proued the 10 dayes. And after 3 ten dayes, their faces were better lykynge & fatter, then all the yōge spryngaldes, which ate of the kynge's meate.

# The ii. Chap. Ho. lxxvij.

Thus Melassar toke awaye their meate and wyne, and gaue them potage therfore. God gaue now these foure spryngaldes conrynge and lernynge in all scripture and wisdom: but vnto Daniel specially, he gaue vnderstōdinge off all visions and dreames. Now when the tyme was expyied, that the kynge had appoynted to brynge in these yōge spryngaldes vnto him: the chese chamberlayne broughth them before Nabuchodonosor, and the kynge communed with them. But amonge them all were founde none soch as Daniel, Ananias, Misael, and Azarias. Therfore stode they before the kynge, which in all wisdom and matters off vnderstōdinge, that he enquired off them, founde them ten tymes better, the all the soyth sayers and charmers, that were in all his realme. And Daniel abode still, vnto the first yeare of kynge Cyrus.

The II. Chapter

**I**n the secōde yeare off the raigne of Nabuchodonosor, had Nabuchodonosor a dreame, where thow his spiete was vexed, and his slepe brake from him. Then the kynge comaunded to call together all 3 soyth sayers, charmers, witches and Caldees, for to shewe the kynge his dreame. So they came, and stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame, & my spiete was so troubled therwith, 3 I haue clene forgotten, what I dreamed. Vpon this, the Caldees answered the kynge in the Syrians speach: O kynge, God saue thy life for ever. Shewe thy seruantes the dreame, and we shal shewe the, what it meaneth. The kynge gaue the Caldees their answer, & sayde: It is gone from me: If ye wil not make me vnderstōde the dreame with the interpretacion theroff, ye shal dye, and youre houses shal be pryed. But yff ye tell me the dreame and the meynynge therof, ye shall haue off me gistes, rewardes and greate honoure: only, shewe me the dreame and the significacion of it. They answered agayne, and sayde: the kynge must shewe his seruantes the dreame, and so shal we declare, what it meaneth.

Then the kynge answerde, sayenge: I perceave off a treuth, that ye do but prologe 3 tyme: for so moch as yese, that the thinge is gone fro me. Therfore, yff ye wil not tell me the dreame, ye shal all haue one iudgment. But ye sayne and dyssemble with vayne wordes, which ye speake before me, to pyn off the tyme. Therfore tell me the dreame, & so shal I knowe, yff ye can shewe me, what it mea-



## The prophet Daniel.

neth. Vpon this, the Caldees gave answer before the kynge, and sayde: there is no man vpon earth, that can tell the thinge, which yf kynge speake of: Yee there is nether kynge prynce ner LORDE, that ever axed soch thinges at a soothsayer, charmer or Caldeer: for it is a very harde matter, that the kynge requyeth. Nether is there eny, that can certifie the kynge theroff, excepte the goddes: whose dwellinge is not amonge the creatures.

**C** For yf which cause the kynge was wroth with greate indignaciō, and commaunded to destroye all the wyse men at Babilon: and yf proclamacion were forth, that the wyse men shulde be slayne. They sought also to slaye Daniel with his cōpanyons. Then Daniel enquired Arioch the kynge's steward, off the iudgment and sentence, that was gone forth already to kyll soch as were wyse at Babilon. He answered, and sayde vnto Arioch beinge then the kynge's debyte: Why hath the kynge proclaimed so cruell a sentence? So Arioch tolde Daniel the matter. Vpon this, wente Daniel vp, and desyred the kynge, yf he might haue leysoure, to shewe the kynge the interpretation: and then came he home agayne z shewed the thinge vnto Ananias, Misael z Asarias his companys: yf they shulde beseeke the God of heauen for grace in this secrete, that Daniel and his felowes with other soch as were wyse in Babilon, perished not. Then was the mystery shewed vnto Daniel in a visiō by nyght. And Daniel prayesd yf God of heauen, Daniel also cryed loude, and sayde: O that the name of God might be prayesd for ever and ever, for wysdome and strength are his owne: he chaungeth the tymes and ages: he putteth downe kynges, he setteth vp kynges: he geueth wysdome vnto the wyse, and vnderstōdinge to those that vnderstōde he openeth the depe secretēs: he knoweth yf the thyng that lyeth in darcknesse, for the light dwelleth with him. I thanke the, and praysethe (O thou God off my fathers) that thou hast lent me wysdome and strength, z hast shewed me the thinge, that we desyred off the, for thou hast opened the kynge's matter vnto me.

**D** Vpon this wente Daniel in vnto Arioch, whom the kynge had ordered to destroye the wyse at Babilon: he wente vnto him, and sayde: destroye not soch as are wyse in Babilon, but bringe me in vnto the kynge, and I shal shewe the kynge the interpretation. Then Arioch broughte Daniel into the kynge in all the haist, and sayde vnto him: I haue found

## The ii. Chap.

be a man amonge the prisoners off Iuda, yf shal shewe the kynge the interpretation. The answered the kynge, and sayde vnto Daniel whose name was Balthasar: Art thou he, yf cast shewe me yf dreame, which I haue sene the interpretation theroff? Daniel answered the kynge to his face, and sayde: As for this secrete, for the which the kynge maketh inquisition: it is nether the wyse, the soicerer, the charmer ner the deuell conturor, that can certifie the kynge off it: Only God in heauen can open secretēs, and he it is, that sheweth the kynge Nabuchodonosor, what is for to come in the latter dayes.

Thy dreame, and that which thou hast sene in thyne heade vpon thy bed, is this: O kynge, thou didest cast in thy mynde, what shulde come hereafter: So he that is the opener off mysteries, telleth the, what is for to come. As for me, this secrete is not shewed me, for eny wysdome that I haue, more then eny other lyuynge: but only that I might shewe the kynge the interpretation, z that he might knowe the thoughtes off his owne herte. Thou kynge sawest, and beholdest: there stode before the a greate ymage, whose figure was maruelous greate, and his visage grymme. The ymage heade was off fyne golde, his brest and armes off syluer, his body ad loynes were off copper, his legges were off yron, his fete were parte off yron, and parte off earth.

This thou sawest, till the tyme that with out eny hondes there was hewen off a stone, which smote the ymage vpon the fete, that were both off yron and earth, and brake the to powder: then was the yron, the earth, the copper, the syluer and golde broken altogether in peces: and became like the chaffe off come, that the wynde bloweth awaye from yf semer floores, that they can no more be sode. But the stone that smote the ymage, became a greate mountayne, which fulfylleth the whole earth: This is the dreame. And now will we shewe before the kynge, what it meaneth.

O kynge, thou art a kynge off kynges: For the God off heauen hath geuen the a kyngdome, ryches, strength and maiesty: z hath deliuered the all thinges, that are amonge yf children off men: the besties off the felde, ad the foules vnder the heauen, and geuen the dominion ouer them all. Thou art that golde heade. After yf there shal aryse another kyngdome, which shal be lesse then thyne. The thyrd kyngdome shal be lyke copper, and haue dominacion in all lōdes. The fourth kyng

## The prophet Daniel.

home shal be as stronge as yron. For like as yron bruffeth and breaketh all thinges: Yee euen as yron beatech euery thinge downe, so shal it beate downe and destroye.

Where as thou sawest the fete and toes, parte of earth and parte off yron: that is a beynded kyngdome, which neuertheles shal haue some off the yron grounde mixte with it, for so much as thou hast sene the yron mixte with the claye.

The toes of the fete that were parte off yron and parte off claye, signifiech: that it shal be a kyngdome partely stronge and partely weake. And where as thou sawest yron myrte with claye: they shal myngle them selues w' yf sede off symple people, z yet not contynue one with another, like as yron wil not be souldered with a potsherde.

In the dayes off these kynges, shal the God of heauen set vp an enerlastinge kyngdome which shal not perish, and his kyngdome shal not be geuen ouer to another people: Yee the same shal breake and destroye all these kyngdomes, but it shal endure for ever.

And where as thou sawest, that without eny hondes there was cut out of the mount a stone, which brake the yron, the copper yf earth, the syluer and golde in peces: by that hath yf greate God shewed the kynge, what wyl come after this. This is a true dreame, and the interpretation off it is sure.

Then the kynge Nabuchodonosor, fell downe vpon his face, and bowed him self vnto Daniel, and commaunded that they shulde offre meat off rynges and swete odoures vnto him.

The kynge answerde Daniel, and sayde: Yee off a treuth, youre God is a God aboue all goddes, a LORDE aboue all kynges, and an opener of secretēs: seynge thou canst discover this mysterie. So the kynge made Daniel a greate man, and gaue him many and greate giftes.

He made him ruler off all the countrees off Babilon, and lorde of all the nobles, that were at Babilon. Now Daniel intreated the kynge for Sydrac, Misac and Abdenago, so that he made them rulers ouer all the offyces in the londe off Babilon: but Daniel himself remayned still in the courte by the kynge.

### The III. Chapter.

**N**abuchodonosor the kynge caused a golde ymage to be made, which was lx. cubites hye, and sixe cubites thic-

## The iii. Chap. Fo. lxxviii.

ke. This he made to be set vp in the valley of Duran in the londe of Babilon z sent out to gather together the dukes, lordes z nobles, the iudges and officers, the debites ad shreues, with all the rulers of the londe: yf they might come to the dedicacion of the ymage which Nabuchodonosor the kynge had set vp. So the dukes, lordes and nobles, the iudges and officers, debytes and shreues with all the rulers of the londe gathered them together, and came vnto the dedicatinge of yf ymage, that Nabuchodonosor the kynge had set vp.

Now when they stode before the ymage, which Nabuchodonosor set vp, the bedell cried out w' all his might: O ye people, kynredes and tinges, to you be it sayde: that whē ye heare the noyse off the trompettes, which shal be blowne, w' yf harpes, shawmes, psalteries, Symphonies and all maner off Musick: ye fall downe and worshippe the golden ymage, yf Nabuchodonosor the kynge hath set vp. Who so then falleth not downe and boweth himself, shal euen the same houre be cast in to an hote burnynge ouen. Therefore, when all the folke herde the noyse off the trompettes that were blowne, with the harpes, shawmes, psalteries, Symphonies and all kynde of Melody: the all the people, kynredes and nacions fell downe, and bowed them selues vnto the golden ymage, that Nabuchodonosor the kynge had set vp.

Now were there certayne men off the Caldees, that went euen then and accused yf Jewes, and sayde vnto kynge Nabuchodonosor: O kynge, God saue thy lyfe for ever. Thou beyng kynge hast geuen a commaundemēt, that all men when they heare the noyse off the trompettes, harpes, shawmes, psalteries, symphonies and all the other melodies: shal fall downe and bowe them selues towards the golden ymage: who so the fell not downe and worshipped not, that he shulde be cast in to an hote barnynge ouen. Now are there certayne Jewes, whom thou hast set ouer the offyces of the londe off Babilon: namely, Sydrac, Misac and Abdenago. These men (o kynge) regarde not thy commaundemēt, yee they will not serue thy goddes, ner bowe them selues to the golden ymage, that thou hast set vp.

Then Nabuchodonosor in a cruell wrath and displeasure, commaunded, yf Sydrac, Misac z Abdenago shulde be brought vnto him. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them, and sayde: what o Sydrac

Dan. 7. d  
Luc. 1. e  
Job. 34. b  
Iere. 27. a  
Dan. 4. c  
Job 32. b

1. Iohn. 1. b

Dana. g



Misac and Abdenago, will not ye serue my goddes: nor bowe youre selues to the golden ymage, that I haue set vp: wel, be redy herafter, when ye heare the noyse of the trôpettes, blowne with the harpes, shawmes, psalteries, symphonies and all y other melodies: that ye fall downe, and worshippe the ymage which I haue made. But yff ye worshippe it not, ye shal be cast immediatly in to an hore burnynge ouen. Let se, what god is there, y maye deliuer you out of my hondes.

**Sydrac, Misac and Abdenago answered the kynge, and sayde:** O Nabuchodonosor, we ought not to cōsente vnto y in this matter, for why: oure God whom we serue, is able to kepe vs from the hore burnynge ouen (O kynge) and can right wel deliuer vs out off thy hondes. And though he wil not, yet shalt thou knowe (O kynge) that we will not seruethy goddes, ner doreuerēce to the ymage, which thou hast set vp. Then was Nabuchodonosor full off indignacion, so that y countenance of his face chaunged vps Sydrac, Misac & Abdenago. Therefore he charged and commaunded, that the ouen shulde be made seuen tymes hotter, then it was wote to be: and spake vnto the strongest worthies that were in his hooſte, for to bynde Sydrac, Misac and Abdenago, and to cast them in to the hore burnynge ouen.

So these men were bounde in their cotes, hosen, shues with their other garmentes, ad cast in to the hore burnynge ouen: for the kynges commaundement was so strate, and the ouen was exceedynge hore. As for the men that put in Sydrac, Misac and Abdenago, the flame off the fyre destroyed them. And these thre men Sydrac, Misac and Abdenago fell downe in y hore burnynge ouen, being fast bounde.

Then Nabuchodonosor the kynge marueled, and stode vp in all haist: he spake vnto his councel and sayde: byd not ye cast these thre men bounde in to the fyre? They answered, and sayde vnto the kynge: Yee O kynge. He answered and sayde: lo, for all that, yet do I se foure men goinge lowse in the myddest off the fyre, and nothynge corrupte: and the fourth is like an angel to loke vpon. Vpon this wote Nabuchodonosor vnto the mouth of the hore burnynge ouen: he speake also, & sayde: O Sydrac, Misac and Abdenago, ye seruantes of the hye God: go forth, and come hither. And so Sydrac, Misac, and Abdenago wente out of the fyre. Then the dukes, lordes and nobles, and the kynges counsell came together to se these men, vpon whom

the fyre had no maner of power in them: dies: In so moch that the very haye off the heade was not burnt, and their clothes chaunged: Yee there was no smell off fyre vpon them.

Then spake Nabuchodonosor, and sayde: Blessed be the God of Sydrac, Misac & Abdenago: which hath sent his angel, defended his seruantes, that put their trust in him: y haue altered the kynges commaundement, and ioperde their bodies ther vpon: ther then they wolde serue or worshippe any other god, excepte their owne God only. Therefore I wil and commaunde, that all people, kynnedes & tinges, which speake in blasphemy agaynst the God of Sydrac, Misac and Abdenago, shal dye, and their houses shal be prysed: Because, there is no God y maye saue, as this. So the kynge promysed Sydrac, Misac and Abdenago, in the lende of Babylon.

Nabuchodonosor kynge, vnto all people, kynnedes and tinges that dwell vpon the whole earth: peace be multiplied amōge you. I thought it good to shewe the tokes & maruelous workes, y y hye God hath wrought vpon me. O how greate are his tokes, & how mightie are his wonders: His kyngdome is an enclastynge kyngdome, and his power lasteth for ever and ever.

The iiii. Chapter.

**N**abuchodonosor beyng at rest in myne house, ad flourishing in my palace, sawe a dreame, which made me afrayed: ad the thoughtes that I had vpon my bed, with the visions of myne heade, troubled me. Then sent I out a commission, that all they which were of wysdome at Babil shulde be brought before me, to tell me the interpretation of the dreame. So there came the soythfayers, charmers, Caldees and conuincers of deuils: to whom I tolde the dreame, but what it betokened, they coude not shewe me: till at the last, there came one Daniel (otherwys called Balthasar, according to the name of my God) which hath the spire of the holy goddes in him: to whom I tolde the dreame, sayenge: O Balthasar, thou prynt of saythfayers: for so moch as I knowe, that thou hast the spire of the holy goddes, and no secrete is hyd from thee: tel me therefore, what y visio of my dreame I haue sene maye signifie. I sawe a vision in my heade vpon my bed: and beholde, that stode a tre vpon the grounde, which was very hye, greate and mightie: y heyth reached vnto the heaue, and the bredth extended in

all the endes of the earth: his leaues were sayre, he had very moch frute, so y every mā had ynough to eate therin.

The bestes of the felde had shadowes vnder it, and the foules off the ayre dwelt in the bowes therof. Shortly, all creatures fed off it. I sawe in my heade a vision vpon my bed: beholde, a watcher (eue an holy angel) came downe from heauen, and cryed mightily, sayenge: Hew downe the tre, brike off his braunches, shake off his leaues, and scatte his frute abroad: that all the bestes maye get them awaye from vnder him, and the foules from his braunches. Neuertheles leaue the grounde of his rote still in the earth, and bynde him vpon the playne felde, with cheynes of yron and stele. With the dew of heauen shal he be wet, and he shal haue his parte in the herbes of the grounde with other wylde bestes.

That mans herte off his shal be taken from him, and a bestes herte shal be geuen him, till seuen yeares be come and gone vpon him.

This erande of the watcher, is a cōmaundement grounde and sought out in the councel off him, that is most holy: to lerne men for to vnderstonde, that the hyest hath power ouer the kyngdomes off men, ad geueth them, to whom it liketh him, and bryngeth the very outcastes off men ouer them. This is the dreame, y I kynge Nabuchodonosor haue sene.

Therefore o Balthasar, tell thou me what it signifieth: for so moch as all the wyse men off my kyngdome are not able to shewe me, what it meaneth. But thou canst do it, for y spire of the holy Goddes is in the.

**Then Daniel (whose name was Balthasar) helde his peace by the space of an houre ad his thoughtes troubled him. So the kynge spake, and sayde:** O Balthasar, let nether the dreame ner the interpretation theroff feare the. Balthasar answered, sayenge: O my LORDE, this dreame happen to thyne enemies, and the interpretation to thyne aduersaries. As for the tre that thou sawest which was so greate & mightie, whose heyth reached vnto the heauen, and his bredth in to all the worlde: whose leaues were sayre, ad the frute moch: vnder the which the bestes of the felde had their habitacion, and vpon whose braunches the foules of the ayre dyd syt:

Euen thou (O kynge) art the tre, greate & stronge. Thy greatnesse increaseth, & reacheth vnto the heauen, so doth thy power to the en

des of the earth. But where as the kynge sawe a watcher euen an holy angel, that came downe from heauen, and sayde: hew downe the tre, and destroye it: yet leaue the grounde of the rote in the earth, and bynde him vpon the playne felde with cheynes off yron and stele: he shal be wet with the dew off heauen, and his parte shal be with the bestes of the felde, till seuen yeares be come and gone vpon him: This (O kynge) is y interpretation, yee it is the very deuince of him, y is hyest of all, & it toucheth my LORDE the kynge.

Then shalt be cast out fro men, and thy dwellinge shal be with the bestes of the felde: with grasse shalt thou be fed like an ore. Thou must be wet with the dew of the heauen: yee seuen yeares shal come and go vpon the, till thou knowe, that the hyest hath power vpon the kyngdomes of men, & geueth them, to whom he lyst. Moreover, where as it was sayde, that the rote of the tre shulde be belest still in the grounde: it betokeneth, y thy kyngdome shal remayne whole vnto y, after thou hast lerned to knowe, that the power cometh from heauen. Wherefore (O kynge) be cōtēt with my councel, that thou mayest lowse thy synnes with rightuousnesse, ad thyne offences with mercy to poore people: for soch thinges shal prolonge thy peace. All these thynges touch the kynge Nabuchodonosor.

So after xij. monethes, the kynge walked vp and downe in the paalace off the kyngdome off Babilon, and sayde: This is the greate cite off Babilon, which I myself (with my power & strength) haue made a kynges cūrt, for the honoure off my magesty. Whyle these wordes were yet in the kynges mouth, there fel a voyce from heaue, sayenge: O kynge Nabuchodonosor, to the be it spokē: Thy kyngdome shal departe from the, then shalt be cast out of mens comp. my: thy dwellinge shal be with the bestes off the felde, so that thou shalt eate grasse like as an ore, till seuen yeares be come and gone ouer the: euen vntill thou knowest, that the hyest hath power vpon the kyngdomes off men, and that he maye geue them, vnto whom it pleaseth him.

The very same houre was this matter fulfilled vps Nabuchodonosor: so that he was cast out off mens cōpany, & ate grasse like an ore. His body was wet with the dew of heauen, till his hayes were as greate as Agles fethers, and his nales like byrdes clawes.

When this tyme was past, I Nabuchodonosor

D  
Dan. 2. c  
Iere. 27. a

Nu. 16. g

Esa. 43. a

Actu. 9. a  
Dan. 10. b



**E** donosor lift vp myne eyes vnto heauen, and myne vnderstandinge was restored vnto me agayne. Then gaue I thanks vnto the hy est. I magnified and prayesd him that ly ueth for euermore, whose power endureth all waye, and his kyngdome from one generaci on to another: in comparyson off whom, all they that dwell vpon the earth, are to be re puted as nothinge.

**He** handleth a cordinge to his will, amon ge y powers of heauen & amonge the inha bitours of the earth: and there is none that maye resiste his honde, or saye: what doest thou? At the same tyme was myne vnder standinge geuen me agayne, and I was res tored to the honoure of my kyngdome, to my dignite, and to myne owne shappe agayne. My greatesates and prynces sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worshippe.

**The** dyo Nabuchodonosor, loane, mag nific and prayse the kyng of heauen: for all his workes are true, and his wayes right. As for those that go on proudly, he is able to bry nge them downe.

The V. Chapter.

**B** Althasar the kyng made a grea te bancket to his thousande lordes: withall these thousande he made greate cheare, and when he was dronken w wyne, he commaunded to bryng him y gol den and syluer vessel, which his father Na buchodonosor had taken out of the temple at Jerusalem: that the kyng and his lordes (with his quene and concubynes) might dri nke therout.

**So** they brought the golden vessel, that was take out of the temple of the LORDS house at Jerusalem. Then the kyng and his lordes with his quene and concubines dron ke out of them. They dronke wyne, and pray sed their Idols of golde, syluer, copper, yron, wodde and stone.

**In** the very same houre there appeared syngers, as it had bene of a mans honde wry tynge, right ouer agaynst the candellsticke vpon the playne wall in the kynges palace: and the kyng sawe the palme of y honde y wrote. Then chaunged the kyng his counte nance, and his thoughtes troubled him: so that the ioyntes off his body shoke, and his knees smote one agaynst the other. Wherfo re the kyng cryed mightely, that they shul de bryng him the charmers, Caldees and con iurers of deuels.

**The** kyng spake also to the wyse men of Babilon, and sayde: Who so can redethis wrytynge, and shewe me the

playne meanynge theroff: shall be clothed with purple, haue a cheyne off golde abou te his necke, and rule the thirde parte off my kyngdome.

**Vpon** this, came all the kynges wyse men, but they coude nether rede the wrytynge, ne shewe the kyng what it signified. The kyng the kyng sore afayed, in so mody, that his coloure chaunged, and his lordes were sor vered. So by reason off this matter, y had happened to the kyng & his lordes, the que ne went vp herself in to the bancket house, and spake vnto the kyng, sayenge: O kyng God saue thy life for ever: Let not y thoughtes trouble the, and let not thy countenance be chaunged. For why: there is a man in y kyngdome, that hath the spiete off the holy goddes within him, as it was sene in thy fathers dayes. He hath vnderstandinge as my dome like the goddes. Meet the kyng Nabuchodonosor thy father made this man chiefe of the soothsayers, charmers, Caldees and deuil con iurers: because that such an abun daunt spiete, knowlege & wisdom (to open dreames, to open secretes, and to declar harde dowtes) was founde in him: yee tyme in Daniel, whom the kyng named Balthasar. Let this same Daniel be sente for, and he shall tell, what it meaneth.

**Then** was Daniel brought before the kyng. So the kyng spake vnto Daniel, and say de: Art thou that Daniel, one off the pris oners of Iuda, whom my father the kyng brought out of Jewry? I haue herde speake of the, that thou hast the spiete of the holy goddes, experience and vnderstandinge, and that there hath bene greates wisdom founde in the. Now haue there bene brought hyme, wise and connyng charmers, to rede this wry tynge, and to shewe me the meanynge ther off: But they coude not tell me, what this matter signified. Then herde I saye, y thou canst expounde darcke thinges, and declare harde dowtes. Well than, yf thou canst rede this wrytynge, and shewe me the meanynge therof: thou shalt be clothed w purple, ha ue a cheyne off golde aboute thy necke, & rule the thirde parte of my kyngdome.

**Daniel** answered, and sayde before y kyng: As for thy rewardes, kepe them to thy self, or geue y rych giftes to another: yet ne thelesse, I wil rede the wrytynge vnto y kyng, and shewe him the interpretation therof. O kyng, God the hyest gaue vnto Nabuchodonosor thy father, y dignite of a kyng, & worshippe & hono: so y all people, kynges & tynge stode in awe & feare of him, by rea

son off the hye estate, that he had lent him. For why: he slewe, whom he wolde: he smote, whom it pleased him. Agayne: whom he wolde, he set vp: and whom he list, he put downe. But because his herre was so prou de, and his stomack set fast vnto wylfulnes se: he was deposed from his kyngly trone, and his mayesty was taken from him. He was shot out from amonge men, his herre was like a beestes herre, and his dwellinge was with the wyld Asses: he was sayne to eate grasse like an oxe, and his body was wet with the dew off the heauen: till he knewe, that the hyest had power vpon the kyngdomes of men, and setteth ouer them, whom he list.

**And** thou his sonne (o Balthasar) for all this, hast not submitted thine herre, though thou knewest all these thinges: but hast mag nified thy self above the LORDE off hea uen, so that the vessels off his house were brought before the: that thou, and thy lor des, with thy quene and concubynes, mighte drynke wyne therout: And hast prayesd the Idols of syluer and golde, copper and yron, off wodde & stone: As for the God, in who se honde consisteth thy bieth ad all thy way es: thou hast not laued him.

**Therfore** is the palme off this honde set hither from him, to token vp this wry tynge. And this is the scripture, that is wri ten vp: Mane, Thetel, phares. Now the interpretation off the thynge is this: Ma ne, God hath nombred thy kyngdome, and brought it to an ende: Thetel, Thou art we yed in the balaunce, and art founde to ligh: phares, Thy kyngdome is delt in partes, and geuen to the Medes and Perses.

**Then** commaunded Balthasar, to cloth Daniel with purple, to hange a cheyne off golde aboute his necke, and to make a pro clamacion concernynge him: that he shul de be the ruler off the thirde parte off his kyngdome. The very same night was Bal thasar the kyng off the Caldees slayne, and Darius out of Media toke in the kyngdome, beyng 124. yeare off age.

The VI. Chapter.

**I** pleased Darius to set ouer his kyng dome an C and xx. lordes, which shul de be in all his kyngdome aboute. Abou the these he set thre prynces (off whom Da niel was one) that the lordes might geue ac comptes vnto them, and the kyng to be vn diseased.

**But** Daniel exceeded all these prynces ad lordes, for the spiete off God was plenteous

in him: so that the kyng was mynded to set him ouer the whole realme. Wherfore the prynces and lordes sought, to pyke out in Daniel some quarel agaynst the kyngdome: yet coude they fynde none occasion ner fau te vpon him. For why: he was so saythful, y there was no blame ner dishonesty founde in him.

**Then** sayde these men: we will get no qua rell agaynst this Daniel, excepte it be in the lawe off his God. Vpon this, wente the prin ces and lordes together vnto the kyng, and sayde thus vnto him: kyng Darius, God sa ure thy life for ever.

**All** the great estates off the realme: as y prynces, dukes, senatours and iudges, are de termed to put out a commaundement off y kyng, and to make a sure statute: name ly, that who so desyret eny peticion, ether of eny god or man (with in this xxx. dayes) ex cepte it be only off the, O kyng: the same person maye be cast into the Lyons denne. Wherfore, o kyng, confirme thou this statu te, and make a wrytynge: that the thynge which the Medes and Perses haue ordered be not altered ner broken.

**So** Darius made the wrytynge, and con firmed it. Now when Daniel vnderstode that the wrytynge was made, he wente in to his house: and the wyndowes of his hall towarde Jerusalem stode open. There kne led he downe vpon his knees, thre tymes a daye: there he made his peticion, and pray sed his God, like as his maner was to do a fo re tyme.

**Then** these men made searche, and founde Daniel makynge his peticion, and prayenge vnto his God. So they came to the kyng, and spake before him concernynge his com mandement, sayenge: O kyng, hast thou not subscribed the statute, that within xxx. dayes who so requyret his peticion off eny god or man, but only of thyself, o kyng: he shalbe cast in to the denne of the Lyons? The kyng answered, ad sayde: yee, it is true. It must be as a lawe of y Medes and Per ses, that maye not be broken.

**Then** answered they, and sayde vnto the kyng: Daniel one of the prisoners of Iuda (O kyng) regardeth nether the ner thy statu te, that thou hast made, but maketh his pe ticion thre tymes a daye. When the kyng herde these wordes, he was sore grieved, and wolde haue excused Daniel, to deliuer him, and put off the matter, vnto the Somme we re downe, to the intent that he might saue him.



## The prophet Daniel.

These men perceauynge the kynges mynde, sayde vnto him: knowe this (o kyng) that the lawe off the Medes and Perses is, that the commaundement and statute which the kyng maketh, maye not be altered. Then the kyng bad them brynge Daniel, and they cast him into the Lyons denne.

The kyng also spake vnto Daniel, ad sayde: Thy God, whom thou allwaye seruest, euen he shall defende the. And there was brought a stone, and layed vpon the hole of the denne: this the kyng sealed with his owne rynge, and with y signet of his prynces: that the kynges commaundement concerninge Daniel, shulde not be broken.

So the kyng wente in to his palace, and kepte him sober all night, so that there was no table spred before him, nether coude he take enyslepe. But betymes in the morninge at the breake off the daye, the kyng arose, and wente in all haist vnto the denne off the Lyons.

Now as he came nye vnto y denne, he cried w<sup>th</sup> a piteous voyce vnto Daniel: Yee y kyng spake, and sayde vnto Daniel: O Daniel, thou seruauit off the lyuynge God, Is not thy God (whom thou allwaye seruest) able to deliuer the from the Lyons? Daniel sayde vnto the kyng: O kyng, God saue thy life for euer.

My God hath sent his angel, which hath shut the Lyons mouthes, so that they might not hurte me. For why: myne vngilty nesse is founde out before him. And as for the (o kyng) I neuer offended the.

Then was the kyng excedinge glad, ad commaunded to take Daniel out off the denne. So Daniel was brought out of the denne, and no manner of hurte was founde vpon him. So he put his trust in his God. And as for those men which had accused Daniel, the kyng commaunded to brynge them, and to cast them in the Lyons denne: them, their children and their wyues. So the Lyons had the mastery of them, and brake all their bones a sonder, or euer they came at the grounde.

After this, wrote kyng Darius vnto all people, kynredes and tinges, that dwelt in all londes: peace be multiplied with you: My commaundement is, in all my dominio and kyngdome, that men feare and stonde in awe off Daniels God:

For he is the lyuynge God, which aby-deth euer: his kyngdome shall not fayle, and his power is euerslastynge. It is he that deliuereth, and sauech: he doth wonders and marvelous workes, in heauen and in earth:

## The viij. Chap.

he hath preserued Daniel from the power of the Lyons. This Daniel prospered in the raigne off Darius and Cyrus of Persia.

### The VII. Chapter.

**I**n the first yere off Balthasars rege off Babilon, sawe Daniel a vision, and a vision was in his heade vpon his hedde. Which dreame he wrote, and the summe of the matter is this: Daniel spake, and sayde: I sawe in my vision by nyght, and beholde: the foure wyndes of y heauen stroue vpon the see, and foure greates beestes came vp from the see, one vnliteth ther.

The first was as a Lyon, and yet had he Eagles wynges. I sawe, that his wynges were plucked from him, and he taken away from the earth: that he stode vpon his feet as a man, and that there was geuen him a mans herte.

Beholde, the seconde beest was like a Beere, and stode vpon the one syde. Amonge his teth in his mouth he had iij greates loges, and it was sayde vnto him: Arise, eat up moch flesh.

Then I looked, and beholde, there was another like vnto a Leopard: this had wynges as a foule, enen foure vpon the backe. This beest had foure heades, ad there was geuen him. After this I sawe in a vision by nyght, and beholde: the fourth beest was grimme and horrible, and marvelous stronge. It had greates yron teth, it deuoured, and destroyed, and stamped the residue vnder feet. I was farre vnliteth the other beestes that were before it: for it had ten hornes, wheroff I toke good hede.

And beholde, there came vp amonge them, another like home, before whom there were thre of the first hornes plucked awaye. Beholde, this home had eyes like a man, and a mouth speakynge presumptuous thinges. I looked till the seates were prepared, ad till the olde aged sat him downe. This clothynge was as white as snowe, and the hayres of his heade like the pure woll.

This trone was like the fire flame, and his wheles as the burnynge fyre. There came forth a fire streame, and wente out from him. A thousand tymes a thousande serued him. x. M. tymes ten thousande stode before him. The iudgment was set, and the booke opened. Then toke I hede there vnto, because of the voyce of the proude wordes, which that he spake.

## The prophet Daniel.

I behelde, till the beest was slayne, and his body destroyed, and geuen ouer to be burnt in the fyre.

As for the power of the other beestes also, it was taken awaye, but their lyues were prolonged for a tyme and season. I sawe in a vision by nyght, and beholde: there came one in the cloudes of heauen like the sonne of a man, which wente vnto the olde aged, before whom they brought him: Then gaue he him power ad dignite regall, that all people, trybes and tinges shulde serue him. His power is an euerslastynge power, which shall neuer be put downe: and his kyngdome endureth vncorrupte. My herte was vexed, and I Daniel had a troubled spiete within me, ad the visions off my heade made me afayed: till I gat me vnto one off them that stode by, to knowe the treuth, concerninge all the fethinges. So he tolde me, and made me vnderstode the interpretacio of these thinges.

These foure greates beastes, are foure kynges which shall aryse out of the earth. The first shall take in the kyngdome off the sayntes of the most hyest, and possesse it still more and more for a longe season. After this I requyred diligently to knowe the treuth, concerninge the fourth beest, which was so farre vnliteth the other beestes, and so horrible: whose teth were of yron, and his nailes off brassey: which deuoured and destroyed, and stamped the residue vnder his fete. I desyred also to knowe the treuth, as touchinge the ten hornes that he had vpon his heade, and this other which came vp afterwarde, before whose face they fell downe thre: which home had eyes and a mouth that spake presumptuous thinges, and looked with a grimmer visage then his felowes.

I behelde, and the same home made battail agaynst the sayntes, yee ad gat the victory off them: vntill the tyme, that the olde aged came, that the iudgment was geue to the chiefe sayntes: and till the tyme, that y sayntes had the kyngdome in possession.

He gaue me this answer: That fourth beest shall be the fourth kyngdome vpon earth: it shall be more then all other kyngdomes, it shall deuoure, treade downe ad destroye all other londes.

The ten hornes, are ten kynges that shall aryse out of that kyngdome, after whome there shall stonde vpon another, which shall be greater then the first.

He shall subdue thre kynges, and shall speake wordes agaynst the hyest off all: he shall destroye the sayntes of the most hyest

## The viij. Chap. Ho. lxxxi.

and thynke, that he maye chaunge tymes and lawes. They shall be geuen vnder his power, vntill a tyme, two tymes, and halff a tyme.

But: the iudgment shalbe kepte, so that his power shalbe taken from him, for he shal be destroyed, and perish at the last. As for the kyngdome, power and all might that is vnder the heauen: it shal be geuen to the holy people off the most hyest, whose kyngdome is euerslastynge, yee all powers shall serue and obeye him. Thus farre extende y wordes.

Uerthelesse, I Daniel was so vexed in my thoughtes, that my countenance chaunged, but the wordes I kepte still in my herte.

### The VIII. Chapter.

**I**n the thirde yere off the raigne off kyng Balthasar, there appeared a visio vnto me Daniel, after that I had sene the first. I sawe in a vision, (and when I sawe it, I was at Susis in the chiefe cite, which lyeth in the londe off Elam) and in y vision, me thought I was by the ryuer off Olai.

Then I looked vp, and sawe: and beholde there stode before the ryuer, a ramme, which had hornes: and these hornes were hye, but one was hyer then another, and the hyest came vp last. I sawe that this ramme pushed with his hornes, agaynst the west, agaynst the north, and agaynst the south: so that no beestes might stonde before him, ner defende them from his power: but he dyd as him listed, and waxed greatly. I toke hede vnto this, and then came there an hegoate from the west, ouer the whole earth, and touched not the grounde.

This goate had a marvelous goodly horne betwixte his eyes, and came vnto the ramme, that had the two hornes (whom I had sene afore by the ryuer syde) and ranne scarcely vpon him with his might. I sawe him drawe nye vnto the ramme, beyng very feere vpon him: yee he gaue him such a stroke, that he brake his two hornes:

Uerthelesse, the ramme so moch strength as to stonde before him: but he kest him downe, trodde him vnder his fete: and no man was able to deliuer the ramme out of his power.

The goate waxed excedinge greates, and when he was at the strongest, his greates horn was broken also. Then grew there other foure such like in the steade, towarde the sou-



## The prophet Daniel.

<sup>Dan. 7. 2</sup> <sup>11. 2</sup> <sup>Mac. 1. 1. a</sup> re wyndes off the heauen. Yee out of one of the leest off these hornes, there came vp yet another home, which wayed maruelous greate: towarde the south, towarde the east, and towarde the fayre pleasaunt londe. It grewe vp to the hoost off heauen, wherof it dyd cast some downe to the grounde, and off the starres also, and trode them vnder fete.

Yee it grewe vp vnto the prynce off the hoost, from whom the daylie offeringe was taken, and the place off his Sanctuary casten downe. And a certayne season was geuen vnto it, agaynst the daylie offeringe (because of wickednesse) that it might cast downe the verite to the grounde, and so to prosper in all thinges, that it went aboute. Upon this I herde one off the sayntes speakinge, which saynte sayde vnto one that asked this question:

How longe shall this vision off the daylie sacrifice and of the waistinge abhominacion endure: that the Sanctuary and the power shall so be troden vnder fete? And he answered him: Vnto the euenynges and the morninges, euen two thousande and thre hundred dayes: then shall the Sanctuary be cleansed agayne.

**E** Now when I Daniel had sene this vision, and sought for the vnderstandinge of it: beholde, there stode before me a thinge like vnto a man. And I herde a mans voyce in the ryner off Olai, which cryed, and sayde: O Gabriel, make this man vnderstande the vision. So he came, and stode by me. But I was afrayed at his cominge, and fell downe vpon my face.

Then sayde he vnto me: O thou sonne of man, marcke well, for in the last tyme shall this vision be fulfilled. Now as he was speakinge vnto me, I wayed saynte, so that I sunk downe to the grounde. But he toke holde vpon me, and set me vp agayne, sayinge: Beholde, I will shewe the, what shall happen in the last wyche: for in the tyme appoynted it shall be fulfilled.

The ramme which thou sawest with the two hornes, is the kynge off the Medes and Perses: but the goate is the kynge off Greke londe: the greate horn that stode betwixte his eyes, that is the principall kynge. But where as it brake, and foure other rose vp in the steade: it signifieth, that out of this people shall stonde vp foure kyngdomes, but not so mightie as it.

**D** After these kyngdomes (whyle vngodnesse is a growinge) there shall arise a kyn-

## The ix. Chap.

ge off an vnshamefast face, which shall be wyse in darcke speakinges.

He shall be mightie and stronge, but with his owne strength. He shall destroye the measure, and all that he goeth about, shall prosper: he shall slaye the stronge and holy people. And thorow his craftynesse, falsede shall prosper in his honde, his hand shall be proude, and many one shall be put to death in his welthyngesse. He shall stonde vp agaynst the prynce off prynces, but he shall be destroyed without honde. And this vision that is shewed vnto the, is as sure as the euenyng and the morninge. Therefore wyrt thou vp this sight, for it wylbe longe or it come to passe.

Upon this was I Daniel very saynte, that I laye sicke certayne dayes: but when I rose vp, I wente aboute the kynges busynesse, and manueled at the vision, neuerthelesse no man knewe of it.

### The IX. Chapter.

**I**n the first yere off Darius the sonne off Ahasuerus, which was of the seede off the Medes, and was made kynge ouer the realme off the Caldees: Yee euen in the first yere off his raigne, I Daniel desired to knowe the yearly nombere out of the booke, wherof the LORDE spake vnto Jeremy the prophet: that Jerusalem should be waiste lxx. yeres: and I turned me vnto God the LORDE, for to praye and make myne intercessio, with fastinge, sack cloth and ashes. I prayed before the LORDE my God, and knowlege, sayinge:

O LORDE, thou greate and fearfull God, thou that kepest couenaunt and mercy with them, which loue the, and do thy commandementes: We haue synned, we haue offended, we haue bene disobedient and gone backe: yee we haue departed from all thy preceptes and iudgements.

We wolde neuer folowe thy seruantes the prophetes, that spake in thy name to oure kynges and prynces to oure forefathers, and to all the people off the londe. O LORDE, rightuousnesse belongeth vnto the, vnto vs pertaineth nothyng but open shame: as it is come to passe this daye vnto euery man off Iuda, and to them that dwell at Jerusalem.

Yee vnto all Israel, whether they be farre or nye: thorow out all londes, wherin thou hast strowed them, because of the offences that they had done agaynst the.

## The prophet Daniel.

Yee O LORDE, vnto vs, to oure kynges and prynces, to oure forefathers: euen to vs all, that haue offended the, belongeth open shame. But vnto the O LORDE oure God, pertaineth mercy and forgiuenesse. As for vs, we are gone backe from him, and haue not obeyed the voyce off the LORDE oure God, to walke in his lawes, which he layed before vs by his seruantes the prophetes: yee all Israel haue transgressed, and gone backe from thy lawe, so that they haue not hearkened vnto thy voyce.

Wherfore the curse and ooth, that is written in the lawe of Moses the seruant of God (against whom we haue offended) is poured vpon vs. And he hath perfourmed his wordes, which he spake agaynst vs, and agaynst our iudges that iudged vs: to bringe vpon vs such a greate plage, as neuer was vnder heauen, like as it is now come to passe in Jerusalem. Yee all this plage, as it is written in the lawe of Moses, is come vpon vs. Yet made we not oure prayer before the LORDE oure God, that we might turne agayne from oure wickednesse, and to be lerned in thy verite. Therefore hath the LORDE made haist, to bringe this plage vpon vs: for the LORDE oure God is rightuous, in all his workes which he doth: for why, we wolde not harken vnto his voyce.

And now, O LORDE oure God, thou that with a mightie honde hast brought thy people out of Egypte, to get thy self a name, which remaineth this daye: we haue synned (O LORDE) and done wickedly agaynst all thy rightuousnes: yet let thy wrathfull displeasure be turned awaye (I beseeke the) from thy cite Jerusalem thy holy hill. And why? for oure synnes sake and for the wickednesse off oure forefathers: is Jerusalem and thy people abhored, of all them that are aboute vs. Now therefore (O oure God) heare the prayer off thy seruant, and his intercession: O let thy face shyne ouer thy sanctuary, that lieth waiste.

O my God, encline thine eare, and hearken (at the leest for thine owne sake) open thine eyes: beholde how we be desolated: yee and the cite also, which is called after thy name: for we do not cast oure prayers before the in oure owne rightuousnesse, no: but only in thy greate mercies. O LORDE, heare: O forgiue LORDE: O LORDE confidre, tary not ouerlonge: but for thine owne sake do it, O my God: for thy cite and thy people is called after thy name.

**D** As I was yet speakinge at my prayers,

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knowlege myne owne synnes and synnes off my people, makinge so myne intercession before the LORDE my God, for the holy hills sake off my God: yee whyle I was yet speakinge in my prayer, beholde, the man Gabriel (whom I had sene afore in the vision) came flyenge to me, and touched me aboute offeringe tyme in the euenyng. He informed me, and spake vnto me: O Daniel (sayde he) I am now come, to make the vnderstande it: for as soone as thou beganest to make thy prayer, it was so diuysed, and therfore am I come to shewe the. And why? for thou art a man greatly beloued.

Wherfore, ponde the matter wel, that thou mayest lerne, to vnderstande the vision. Lxx. weekes are determed ouer thy people, and ouer thy holy cite: that the wickednesse maye be consumed, that the synne maye haue an ende, that the offence maye be reconciled, and to bringe in euerlastinge rightuousnesse, to fulfill the visions and the prophetes, and to anoynte the most holy one. Vnderstande this then, and marcke it well: that from the tyme it shall be concluded, to go and repayre Jerusalem agayne, vnto Christ (or the anoynted) prynces: there shall be seven weekes. Then shall the stretes and walles be buylded agayne lxx. weekes, but with harde troublous tyme. After these lxx. weekes, shall Christ be slayne, and they shall haue no pleasure in him. Then shall there come a people with the prynce, and destroye the cite and the sanctuary: and his ende shall come as the water floude. But the desolacion shall continue till the ende off the batell.

He shall make a stronge bonde with many, for the space off a weke: and when the weke is half gone, he shall put downe the slayne and meat offeringe. And in the temple there shall be an abhominable desolacion, till it haue destroyed all. And it is concluded, yf this waistinge shall continue vnto the ende.

### The X. Chapter.

**I**n the thirde yere off kinge Cyrus off Persia, there was shewed vnto Daniel (otherwise called Balthasar) a matter, yee a true matter, but it is yet a longe tyme vnto it.

He vnderstode the matter well, and perceived what the vision was. At the same tyme, I Daniel mourned for the space off thre weekes, so that I had no lust to eate bred: as for fleshy and wyne, there came none within my mouth: No, I dyd not ones anoynte myself, till the whole thre weekes were out.



## The prophet Daniel.

Upon the xxiii. daye of the first moneth, I was by the greates floude, called Tigris: I lift vp myne eyes, and looked: and beholde, a man clothed in lynmyng, whose loynes were gyrded vp with fyne golde of Araby: his body was like the Chysolite stone, his face (to lōke vpon) was like lightenyng, his eyes as the flame of fyre, his armes and fete were like sayre glisteringe metall, but the voyce of his wordes was like y<sup>e</sup> voyce of a multitude.

I Daniel alone sawe this vision, the men that were with me, sawe it not: but a greates fearfulness fell vpon them, so that they fled awaye, and hyd them selues. I was left there my self alone, and sawe this greates vision, so longe til there remayned nomore strength within me: Yee I lost my coloure cleme, I waisted awaye, and my strength was gone. Yet herde I the voyce of his wordes: & as soone as I herde it, sayntnesse came vpon me, and I fell downe flat to the grounde vpon my face. And beholde, an hande touched me, which set me vp vpon my knees & vpon the palmes of my hondes, sayenge vnto me: O Daniel, thou well beloued man: take good hede of the wordes, that I shal saye vnto y<sup>e</sup>, & stōde right vp, for vnto y<sup>e</sup> am I now sent.

And when he had sayde these wordes, I stode vp trembling. Then saide he vnto me: feare not Daniel: for why, sence the first daye that thou set thine herte to vnderstōde, and didest chassen thy self before thy God: thy wordes haue bene herde. And I had come vnto the whē thou beganest to speake, had not the prynce ouer the kyngdome of the Perses w<sup>o</sup> stōde me xxi. dayes. But lo, Michael one of the chese prynces, came to helpe me, him haue I left by the kyng of Persia, & am come to shewe the, what shal happen vnto thy people in the latter dayes: for it wilbe lōge yet or the vision be fulfilled.

Now when he had spoken these wordes vnto me, I kest downe my heade to y<sup>e</sup> grounde, and helde my tūge. Beholde, there touched my lippes one, very like vnto a man. Then opened I my mouth, and sayde vnto him, that stode before me: O my lord, my ioynres are lowsed in the vision, and there is no more strēgth within me: How maye my lordes seruau<sup>t</sup> then talke with my lord? seinge there is no strength in me, so that I cannot take my breth. Vpon this there touched me agayne, one moche like a man, & comforted me, sayenge: O thou man so wel beloued, feare not: be content, take a good herte vnto the, and be stronge. So when he had spoken vnto me, I recovered, & sayde: Spea

## The xi. Chap.

ke on my lord, for thou hast refreshed me. The sayde he: knowest thou wherfore I am come vnto y<sup>e</sup>? now wil I go agayne to fight with the prynce of the Perses. As soone as I go forth, lo, the prynce of Babel shal come. Neuertheles, I wil shewe the the thinge, y<sup>e</sup> is fast noted in the scripture of treuth. And as for all yonder matters, there is none that helpeth me in them, but Michael y<sup>e</sup>re prynce.

### The XI. Chapter.

**I**N the first yere of Darins of Media, I stode by him, to comforte him, & to strength him, and now wil I shewe the the treuth. Beholde, there shal stōde vp yet thre kynges in Persia, but y<sup>e</sup> fourth shal be farre richer then they all. And when he is in the chiefe power of his riches, he shal prouoke euery man agaynst the realm of Babel. Then shal there arise yet a mightie kyng, that shal rule with greates minion, and do what him list. And as soone as his kyngdome commeth vp, it shal be destroyed, & denyed towarde y<sup>e</sup> four wyndes of the heauen. They y<sup>e</sup> come after him, shal not haue soch power & dominion as he: but his kyngdome shal be scatred, yee euen amonge other the thos. And the kyng of y<sup>e</sup> south shal be mightier, then his other prynces. Agaynst him there shal one make himself stronge, & shal rule his dominion w<sup>o</sup> greates power.

But after certayne yeres they shal be vnyed together, & the kynges daughter of the south shal come to the kyng of the north, for to make frēdshipe, but she shal not optayne the power of that arme, nether shal she be able to endure thorow his might: but she, & soch as brought her (yee & he y<sup>e</sup> begat her, & comforted her for his tyme) shal be denyed vp. Out of y<sup>e</sup> braunches of hir rote, there shal one stōde vp in his steade: which with power of armes shal go thorow the kynges lande of the north, & handle him acordyng to his strength. As for their Idols & prynces, with their costly Jewels of golde & syluer, he shal cary them awaye captiues into Egypte, and he shal prouaile agaynst the kyng of the north certayne yeres. And when he is come into y<sup>e</sup> kynges realme of y<sup>e</sup> south, he shal be sayne to turne agayne in to his owne lande. Wherfore his somes shal be displeased, and shal gather together a mightie greates hoost of people: and one of them shal come, and go thorow like a waterfloude: then shal he returne, and go forth with vengeance and boostyng vnto his owne lande.

The kyng of y<sup>e</sup> south shal be angry,

## The prophet Daniel.

and shal come forth to fight agaynst the kyng of the north: Yee he shal bringe a greates multitude of people together, and a greates heape shal be geue into his honde: these shal he cary awaye w<sup>o</sup> greates pryde, for so moche as he hath cast downe so many thousandes, neuertheles he shal not prouaile. For y<sup>e</sup> kyng of y<sup>e</sup> north shal gather (of the new) a greates heape of people then afore, & come forth (after a certayne tyme and yeres) with a mightie hoost & excedyng greates good.

**A**t the same tyme there shal many stōde vp agaynst the kyng of the south, so that y<sup>e</sup> wicked childien of thy people also shal exalte them selues (to fulfill the vision) and then fall. So the kyng of the north shal come to laye sege, and to take the strōge fenced cities: And the power of the of y<sup>e</sup> south shal not be able to abyde him, & the best men of the people shal not be so stronge, as to resist him. Shortly, when he commeth, he shal handle him as he list, & no man shal be so hardy as to stōde agaynst him. He shal stōde in the pleasaunt countre, which thorow him shal be destroyed. He shal set his face w<sup>o</sup> all his power to optayne his kyngdome, & to be like it. Yee that shal he do, & geue him vnto the daughters amonge women, to destroye him. But he shal sayle, nether shal he optayne his purpose. After this, shal he set his face vnto the Ies, & take many of the. A prynce shal stoppe him, to do him a shame, besyde the confusion that els shal come vnto him. Thus shal he turne agayne to his owne lande, stōmble, & fall, and be nomore founde: so he that came vpon him & dyd him violence, shal stōde in his place, & haue a pleasaunt kyngdome: and after few dayes he shal be destroyed, & that nether in wraith ner in batell. In his steade there shal aryse a vyle person not holden worthy of a kynges dignite: this shal come in craftely, & optayne the kyngdome with sayre wordes: he shal fight agaynst the armes of the mightie (& destroye them,) yee & agaynst the prynce of the couenaunt.

So after y<sup>e</sup> he hath taken truce with him, he shal hadle disceatfully: that he maye get vp, & ouercome him with a small flocke: & so with craftynesse to get him to y<sup>e</sup> fattest place of the lande, and to deale otherwise, then ether his fathers or graūdfathers dyd. For he shal destroye the thinge, y<sup>e</sup> they had robbed & spoyle, yee & all their substance: ymagynyng thoughtes agaynst the strōge holdes, & that for a tyme. His power and herte shal be sterred vp w<sup>o</sup> a greates armie agaynst the kyng of the south: where thorow the kyng

## The xi. Chap. Fo. lxxxiij.

ge of the south shal be moned then vnto battell, with a greates & mightie hoost also. Neuerthelesse, he shal not be able to stōde, for they shal conspyre agaynst him. Yee they y<sup>e</sup> eate of his meate, shal hurte him: so that his hoost shal fall, & many be slayne downe.

These two kynges shal be mynded to do myschese, & talke of disceate at one table: but they shal not prospere: for why, the ende shal not come yet, vnto the tyme appoynted. The shal he go home agayne in to his owne lande with greates good, & set his herte agaynst the holy couenaunt, he shal be busy agaynst it, & then returne home. At the tyme appoynted he shal come agayne, & go towarde the south: So shal it happen otherwise then at the first, yet ones agayne. And why, the shippes of Cythim shal come vpon him, that he maye be smytten & turne agayne: y<sup>e</sup> he maye take indignacion agaynst the couenaunt of holynes, to medle agaynst it. Yee he shal turne him, & drawe soch vnto him, as leaue the holy couenaunt.

He shal set mightie men to vnhalowe the sanctuary of strēgth, to put downe the daylie offeringe, & to set vp the abhominable desolacion. And soch as breake the couenaunt, shal he flatter with sayre wordes. But y<sup>e</sup> people that wil knowe their God, shal haue the ouerhāde and prospere. These also that haue vnderseordyng amonge the people, shal enfourme the multitude: & for a longe season, they shal be persecuted with swearde, with fyre, with captyuyn & with the takinge awaye of their goodes. Now whē they fall, they shal be set vp with a litle helpe: but many shal cleue vnto them saynedly.

Yee some of those which haue vnderstōdyng shal be persecuted also: y<sup>e</sup> they maye be tryed, purified & clesed, till the tyme be out: for there is yet another tyme appoynted. The kyng shal do what him list, he shal exalte and magnifie himself agaynst all, that is God. Yee he shal speake marvelous thinges agaynst the God of all goddes, wherin he shal prospere, so longe till the wraith be fulfilled, for the conclusion is denyed alreedy. He shal not regarde the God of his fathers, but his lust shal be vpon wome: Yee he shal not care for any God, for he shal magnifie himself aboue all. In his place shal he worshipec the mightie Idols: & the god whom his fathers knewe not, shal he honour with golde and syluer, with precious stones and pleasaunt Jewels.

This shal he do, setyng helpe and succoure at the mightie Idols and straunge gods.



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des. Soch as wil receaue him; and take him for God, he shal geue them greate worshipe and power: yee and make them lordes of the multitude, and geue them the londe with rewardes. In the latter tyme, shal the kinge of the south stryue with him: and the kinge of the north in like maner shall come agaynst him with charrettes, horsemen z with a greate navy of shippes. He shal come in to the londes, destroye and go thorow: he shal entreal so in to the sayre pleasaunt londe. Many cities z countrees shal decaye, excepte Edom, Moab z the best of the children of Ammon, which shal escape from his honde. He shall stretch forth his hōdes vpon the countrees, z the londe of Egypte shal not escape him. For thorow his goinge in, he shal haue dominion ouer the treasures of syluer z golde, z ouer all the precious Jewels of Egypte, Lybia and Ethiopia. Neuerthelesse the tydinges out of the east and the north shall trouble him, for the which cause he shal go forth to destroye z curse a greate multitude. The tentes of his palace shall be pyrch betwixte the two sees, vpon the hill of the noble sanctuary, for he shal come to the ende of it, and then shal no man helpe him.

### The XII. Chapter.

**I**n the tyme wil come also, that the grea- te prynce Michael, which stonde- th on thy peoples syde, shal aryse vp, for there shal come a tyme of trouble, soch as ne- uer was, sens there begāne to be eny people, vnto that same tyme. Then shal thy people be deliuered, yee all those that be foude wri- ten in the boke. Many of them that slepe in the dust of the earth, shal awake: some to e- uerlastinge life, some to perpetuall shame z reprofe. The wyse (soch as haue taught o- ther) shal glister, as the shyninge of heauen: and those that haue instructed the multitude vnto godlynesse, shal be as the starres, wil- de without ende.

**A**nd thou o Daniel, shut vp these wordes, z seale the boke, till the last tyme. Many shal go aboute here and there, and the shal know lege increase. So I Daniel looked, and behol- de, there stode other two: one vpon this sho- re of the water, the other vpon yonder syde. And one of the sayde vnto him, which was clothed in lymynge, and stode aboue vpon the waters of the floude: How longe shall it be to the ende of these wonderous workes? Then herde I the man with the lymynge clothes, which stode aboue vpon the waters of the floude: when he helde vp his right and left honde vnto heauen, z swaie by him

## The xij. Chap.

which syneth for ever: that it shal tary fou- r tyme, two tymes z half a tyme: z when the power of the holy people is clenched, brode, the shal all these thinges be fulfilled.

I herde it well, but I vnderstode it not. Then sayde I: O my lord, what shal hap- pen after that? He answered: So thy waye Daniel, for these wordes shal be closed vp z sealed, till the last tyme: z many shal be pu- rified, clenched z tried. But the vngodly shal lyue wickedly, and those wicked (as many of the as they be) shal haue no vnderstandinge. As for soch as haue vnderstandinge, they shal regarde it. And from y tyme forth, the daylie offerynge shal be put downe z the abhominable desolacion set vp, there shal be a thousande two hundred z x. dayes. Well is him, that waiteth, z cometh to the then- sande iij. C. z xxxv. dayes. So thou thy waye now, till it be ended: take thy rest, and byde in thy lot, till the dayes haue an ende.

### The ende of the prophet Daniel.

## The Prophet Oseas

### What Oseas conteyneth.

- Chap. I. God refuseth the Jewes, and mar- eth himself to the Gentiles.
- Chap. II. Plage ouer the Jewes, that will not amende: A promise of mercy to those that will repent.
- Chap. III. The mercifull lone of God, toward the same vnthankful people.
- Chap. IIII. The synnes of the prestes and of the people, with reprofe for the same.
- Chap. V. Against the prestes that disceane the people.
- Chap. VI. The vnthankfulnes of the people: z gayne, the louynge kyndnesse of God.
- Chap. VII. No medycine can helpe, so sore are they wounded with ydolatry.
- Chap. VIII. Idolatry in Samaria and Israel.
- Chap. IX. Punyshe ment vpon Israel for ydo- latry.
- Chap. X. The vnthankfulnesse of Israel. The calfe in Samaria, for the which and soch like abhominacions, he telleth them of destru- cion.
- Chap. XI. XII. God calleth them agayne, with re- arsinge his benefices done to them afore.
- Chap. XIII. He sheweth them their wickednesse, and punyshe ment for the same.
- Chap. XIII. He crieth and exorteth the people to conuerte, promysynge sweetly and louynghly to receaue them.

## The prophet Oseas.



**This is the worde of the LOR- DE, that came vnto Oseas the sonne of Bee- ri, in the dayes of Osiat, Joathan, Achaz z Ezechias kinges of Iuda: and in the tyme of Jeroboam the sonne of Joas kyng of Israel.**

### The first Chapter.

**I**rst, when the LORDE spake vnto Oseas, he saide vnto him: So thy waye, take an harlot to thy wife, and get childre by her: for the lode hath comitted greate whor- dome agaynst the LORDE. So he wente, and toke Gomer y daughter of Deblaim: which conceaued, and brought forth a sonne. And the LORDE sayde vnto him: call his name Israel, for I wil shortly auenge the bloude of Israel vpon the house of Iehu, and will bringe the kingdome of the house of Israel to an ende. Then will I breake the bowe of Israel, in the valley of Israel.

She conceaued yet agayne, and bare a daughter. And he sayde vnto him: Call hir name Louhama (that is, not opteyninge mercy): for I wil haue no pyre vpon the hou- se of Israel, but forget them, and put them cleue out of remembraunce. Neuerthelesse I wil haue mercy vpon the house of Iuda, z wil saue them, euen thorow the LORDE their God. But I wil not deliuer them thorow eny bow, swerde, batel, horses or horsemen.

Now when she had weened Louhama, she conceaued agayne, z bare a sonne. Then sayde he: call his name Lo Ami (that is to saye, not my people.) For why: ye are not my people, therefore will not I be yours. And though the nombre of the children of Israel be as the sonde of the see, which can nether be measured ner tolde: Yet in the place whe- re it is sayde vnto them, ye be not my people: euen there shall it be thus reported of them: they be y childre of the lymynge God. Then shal the children of Iuda and the childre of

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Israel be gathered together agayne, z cho- se them selues one heade, and then departe out of the londe: for greate shalbe the daye of Israel.

### The II. Chapter.

**I**ll youre biethen, that they are my people: and youre susteren, that they haue optayned mercy. As for you- re mother, ye shal chide with her, and repro- ue her: for she is not my wife, nether am I hir husbōde: vnlesse she put awaye hir whor- dome out of my sight, and hir aduoutry from hir brestes. If no, I shal strype her naked, z set her, euen as she came in to y worlde: Yee I shall laye hir waiste, and make her like a wil- dernesse, and slaye her for thyrste. I shal ha- ue no pite also vpon hir children, for they be the children of fornicacion.

Their mother hath broken hir wedlocke, and she that bare them, is come to confucion. For she sayde: I wil go after my louers, that geue me my water and my bried, my woll z my flax, my oyle and my drynke. But I will hedge hir waye with thornes, and stoppe it, that she shal not fynde hir fotestoppes: and though she runne after hir loners, yet shall she not get them: she shal seke them, but not fynde them. Then shal she saye: well, I will go turne agayne to my first husbōde, for at y tyme was I better at ease, then now. But this wolde she not knowe, where as I yet ga- ue her come, wyne, oyle, syluer and golde, which she hath hanged vpon Baal.

Wherefore now will I go take my come z wyne agayne in their season, and set agayne my woll and my flax, which I gaue her, to couer hir shame. And now will I discouer hir foolishnesse, euen in the sight of hir lo- uers, and no man shal deliuer her out of my bondes. Morouer, I wil take awaye all hir myrrh, hir holy dayes, hir new moones, hir Sabbathes and all hir solempne feastes: I wil destroye hir vynyardes and fyge trees, though she saith: lo, here are my rewardes, that my louers haue geuen me. I wil make it a wodde, and the wyld beestes shal eat it vp: I wil punysh her also for the dayes of Baal, wherein she censed him, deckynge him with hir earynges and cheynes: when she folowed hir louers, and forgat me, saith the LORDE.

Wherefore beholde, I wil call her againe, bringe her in to a wildernes, and speake frend- ly vnto her: there wil I geue her hir vynyar- des agayne, yee and the valley of Achor al- so, to shewe hir hope z comfote. Then shal she synge there as in the tyme of hir youth, z



Iudic. 5. a  
Exo. 15. a

Leui. 25. a

Esa. 2. a

Eze. 16. b

Ro. 9. c  
1. Pet. 3. b

Eze. 4. d

Esa. 28. a  
Amos 6. a1. Par. 25. a  
Dan. 3. d

Eze. 34. d

like as in the daye when she came out of the londe of Egypte. Then (saierh the LORDE) she shal saye vnto me: O my housbande, & shal call me nomore Baal: for I wil take awaye those names of Baal from hir mouth, yee she shal neuer remembre their names eny more. Then will I make a couenaunt with them, with the wyld beasts, with the foules of the ayre, & with euerythinge that crepeth vpon the earth.

As for bowe, sixerde and batel, I will destroye soch out of the londe, & wil make them to slepe safely. Thus wil I mary the vnto my ne owne self for euermore: yee euen to my self wil I mary the, in rightousnesse, in equitye, in louynge kyndnesse and mercy. In faith also wil I mary the vnto my self, & thou shalt knowe the LORDE. At the same tyme wil I shewe my self frendly and gracious vnto y<sup>e</sup> heauens, saierh the LORDE: & the heauens shal helpe the earth, and the earth shal helpe the corne, wyne and oyle, and they shal helpe Iesrael. I wil sowe them vpon earth, for a seed to myne owne self, & wil haue mercy vpon her, y<sup>e</sup> was without mercy. And to the which were not my people, I wil saye: thou art my people. And he shal saye: thou art my God.

## The III. Chapter.

Then sayde y<sup>e</sup> LORDE to me: Go yet y<sup>e</sup> waye & wowe an aduouterous woman, whō thy neghboure loneth, as y<sup>e</sup> LORDE doth the childre of Iisrael: how be it they haue respect to straunge goddes, and loue the wyne kannes. So I gat her for ry. syluerlinges, and for an homer and an half of barley, & sayde vnto her: Thou shalt byde with me a longe season, but se that thou playest not the harlot, and loke thou medle with none other man, & then wil I kepe my self for the.

Thus the childre of Iisrael shal syt a grea te whyle without kinge and pryncce, without offerynge and aulter, without prest and reuelacion. But after warde shal the children of Iisrael conuerter, and seke the LORDE their God, and Dauid their kinge: and in y<sup>e</sup> latter dayes they shal worship the LORDE, and his louynge kyndnesse.

## The IIII. Chapter.

Are y<sup>e</sup> worde of the LORDE, o ye childre of Iisrael: For the LORDE must punyssh the, y<sup>e</sup> dwel in the londe. And why? There is no faith fulnesse, there is no mercy, there is no knowlege of God in the lō de: but swearinge, lyge, māslaughter, theft and aduoutry haue gotten the ouerhande, & one bloud guiltynesse foloweth another. Therfore shal the londe be in a miserable case, and

all they that dwell therein, shal moue the beastes in the felde, the foules in y<sup>e</sup> ayre, and the fishes in the see shal dye. Yet is there one, that wil chaste nor reprove another. The prestes which shulde reforme other men, are become like the people.

Therfore stembled thou in y<sup>e</sup> daye, the prophet with the in the night. I wil blynde thy mother to sylence, & why? my people perissh, because they haue no knowlege. I wil ge then that thou hast refused vnderstandynge, therfore wil I refuse y<sup>e</sup> also: so that thou shalt be my prest. And for so much as thou hast forgotten the lawe of thy God, I wil also forget thy childre. The more they are creased in multitude, the more they synne agaynst me, therfore wil I charge them in noure in to shame. They eate vpon the synnes of my people, & corage them in their wickednesse. Thus the prest is become like the people. Wherfore I wil punyssh them for their wicked wayes, & reward them according to their owne ymaginacions: They shal haue no more, therfore shal they not prosper: they haue forsaken the LORDE, & not regarded him.

Whordome, wyne and dronkennesse shall the harte awaye. My people are couned at their stockes, their staffe must tell them. An whorish mynde hath disceaued them, so they comitte fornicacion agaynst their God. They make sacrifice vpon the hie mountaynes, & burne their incense vpon the hilles, amonge the okes, groves & busshes, for they are good shadowes. Therfore y<sup>e</sup> daughters are become harlottes, and y<sup>e</sup> responses haue broke their wedlocke. I wil not punyssh y<sup>e</sup> daughters for beinge defyled, & y<sup>e</sup> brides that became whores: seinge the fathers themselves haue medled with harlottes, and offered with vnthriftes: but the people that wil not vnderstande, must be punysshed.

Though thou Iisrael art disposed to playe y<sup>e</sup> harlot, yet shuldest not thou haue offended, o Juda: thou shuldest not haue runned Galgala, ner haue gone vnto Bethaue, ne haue sworne: the LORDE lyeth. For Iud is gone backe, like a waton come. The LORDE therfore shal make hir fede, as y<sup>e</sup> labe y<sup>e</sup> eth astraye. And where as Ephraim is become partaker of Idols, wel, let him go. The dronkenesse hath put the backe, & brought them to whordome. Their rulers loue whoredes, brynge saye they, to their owne shame. A wynde shal take holde of their sekyn, & they shal be cofounded in their offencynge.

## The V. Chapter.

Are this, o ye prestes: take hede, o thou housholde of Iisrael: geue eare, o thou kingly house: for this punysshment wil come vpon you, that are become a snare vnto Myspa, and a spred net vnto the mount of Thabor. They kyll sacrifices by heapes, to begyle the people therewith: therfore wil I punyssh them all. I knowe Ephraim well ynough, & Iisrael is not hyd from me: for Ephraim is become an harlot, and Iisrael is defyled. They are not mynded to turne vnto their God, for they haue an whorish herte, so y<sup>e</sup> they can not knowe the LORDE.

But the pryde of Iisrael wil be rewarded him in his face, yee both Iisrael and Ephraim shal fall for their wickednesse, and Juda with them also. They shal come with their shepe & bullockes to seke y<sup>e</sup> LORDE, but they shal not fynde him, for he is gone from them. As for the LORDE, they haue refused him, and brought vp bastarde children: a moneth therfore shal deuoure them with their porcions.

Blowe with the shawmes at Gabea, and with the trumpet in Rama, crie out at Bethaue vpon the yonside of Ben Jamin. In the tyme of y<sup>e</sup> plage shal Ephraim be layed wast, therfore dyd I faithfully warne the trybes of Iisrael. Yet are the prynces of Juda become like them, that remoue the lōde-marches, therfore wil I poure out my wrath vpon them like water. Ephraim is oppressed, and can haue no right of the lawe: for why? they folowe y<sup>e</sup> doctrynes of men. Therfore wil I be vnto Ephraim as a moth, & to the house of Juda as a caterpillar.

When Ephraim sawe his sicknesse, and Juda his disease: Ephraim wente vnto Asur, and sent vnto kinge Jareb: yet conde not he helpe you, ner ease you of youre payne. I am vnto Ephraim as a lyon, and as a lyons whelp to the house of Juda. Euen I, I wil spoyle them, & go my waye. I wil take them with me, and no man shal rescue them. I wil go, and returne to my place, till they waxe faynt, and seke me.

## The VI. Chapter.

At their aduersite they shall seke me, and saye: come, let vs turne agayne to the LORDE: for he hath smytten vs, and he shal heale vs: he hath wounded vs, & he shal bynde vs vpon agayne: after two dayes shal he quyen vs, in the thirde daye he shal raise vs vp, so that we shal lyue in his sight. Then shal we haue vnderstandinge, & endeuoure oure selues to knowe the LORDE.

he shal go forth as the sprynge of the daye, and come vnto vs as the euenynge and morninge rayne vpon the earth.

Ephraim, what shal I do vnto the? Juda, how shal I intreate the? seynge youre lone is like a moynynge cloude, & like a dew y<sup>e</sup> goeth early awaye. Therfore haue I cut downe the prophetes, & letten them be slayne for my wordes sake: so that thy punysshment shal come to light. For I haue pleasure in louynge kyndnesse, and not in offerynge: yee in the knowlege of God, more then in burnt sacrifice. But euen like as Adam dyd, so haue they broken my couenaunt, and set me at naught. Galaad is a cite of wicked doers, of malicious people and bloudshedders. The multitude of the prestes is like an heape of theues, murderers & bloudthirstie: for they haue wrought abhominacion. Horrible thinges haue I sene in the house of Iisrael, there playeth Ephraim the harlot, and Iisrael is defyled: but Juda shal haue an earnest for himself, when I returne the captiuite of my people.

## The VII. Chapter.

Then I undertake to make Iisrael whole, then the vngaciousnesse of Ephraim and the wickednes of Samaria cometh to light: then go they aboute with lyes. At home, they be theues: and without, they fall to robbynge. They cosidre not in their hertes, that I remembre all their wickednes. They go aboute w<sup>th</sup> their owne ynnuencios, but I set them wel ynough. They make the kinge and the prynces, to haue pleasure in their wickednes & lyes. All these burne in aduoutry, as it were an ouen y<sup>e</sup> the baker heateth, whē he hath leste kneadinge, till the dowe be leuended. Euen so goeth it this daye with oure kinges and prynces, for they begynne to be woode dronken thorow wyne: they vse familiarite with soch as disceauethē. They with the ymaginacion of their herte are like an ouen, their slepe is all y<sup>e</sup> night like the slepe of a baker, in the moynynge is he as hote as the flame of fyre: they are alto gether as hote as an ouen.

They haue deuoured their owne iudges, all their kinges are full: yet is there none of the y<sup>e</sup> calleth vpon me. Therfore must Ephraim be mirte amonge y<sup>e</sup> heithen. Ephraim is become like a cake, y<sup>e</sup> no man turneth: strangers haue deuoured his strength, yet he regardeth it not: he waxeth ful of gray haire, yet wil he not knowe it: y<sup>e</sup> pride of Iisrael is cast downe before their face, yet wil they not turne to the LORDE their God, ner seke him, for all this.



Judic.5.a  
Exo.15.a

**Lepi.26.a**

Efa.2.2

**Eze.16.b**

Ro.9.C  
1.Pct.2.b

2  
EZE.44.

Esa. 28.2  
Amos 6

2 par. 25  
Dan. 3. d

**EZE. 34**

The III. Chapter.

The iiii. Chap.

Therfore stemblest thou in y daye tyme, z  
the prophet with the in the night. I wil bin  
ge thy mother to sylence, z why: my people  
perish, because they haue no knowlege. Sein  
gethen that thou hast refused vnderstandin  
ge, therfore wil I refuse y also: so that thou  
shalt nemo be my prest. And for so moch as  
thou hast forgotten the lawe of thy God, I  
wil also forget thy childre. The more they in  
creased in multitude, the more they syned  
agaynst me, therfore wil I chaunge their be  
noure in to shame. They eate vp the synnes  
of my people, z corage them in their wicked  
nesse. Thus the prest is become like the peo  
ple. Wherfore I will punyssh them for their  
wicked wayes, z rewarde them according to  
their owne ymaginacions. They shal eate, z  
not haue ynough: They haue vsed whored  
me, therfore shall they not prosper: z why  
they haue forsaken the LORDE, z not regar  
ded him.

Though thou Iſrael art diſpoſed to playe y harlot, yet ſhuldeſt not thou haue offered, o Iuda: thou ſhuldeſt not haue runne to Gaſgala, ner haue gone vpto Bethauē, nor haue ſworne: the LORD Elyneth. For Iſrael is gone backe, like a waton cowe. The LORD therefore ſhal make hir fede, as y labe y geth a ſtraye. And where as Ephraim is become partaker of Idols, wel, let him go. The diuineſſe hath put the backe, & brought them to whordome. Their rulers loue rewardes, brynge ſaye they, to their owne ſhame. A wynde ſhall take holde of their ſeſters, & they ſhal be coſounded in their offerings.

## The V. Chapter.

But the pryde of Israel will be rewarded him in his face, yee both Israel and Ephraim shall fall for their wickednesse, and Juda with them also. They shall come with their shepe & bullockes to seeke of LORDE, but they shall not fynde him, for he is gone from them. As for the LORDE, they haue refused him, and brought vp bastarde children: a moneth therefore shall deuoure them with their per-  
cious.

**B**lowe with the shawmes at Gaba, and  
with the trumpet in Rama, crie out at Be-  
thauen vpon the yonside of Ben Jamin. In  
the yme of y plage shal Ephraim be layed  
waist, therfore dyd I faithfully warne the  
trybes of Israel. Yet are the prynces of Ju-  
da become like them, that remouethe longe-  
marches, therfore wil I poure out my wrath  
vpon them like water. Ephraim is oppres-  
sed, and can haue no right of the lawe: for  
why they solowe y doctrynes of men. Ther-  
fore will I be vnto Ephraim as a moth, &  
to the house of Juda as a caterpillar.

When Ephraim sawe his sicknesse, and  
Juda his disease: Ephraim wente vnto As-  
sur, and sent vnto Kinge Iareb: yet coude not  
he helpe you, ner ease you of youre payne. I  
am vnto Ephraim as a lyon, and as a lyons  
whelp to the house of Juda. Euen I, I wil  
spoyلة them, & go my waye. I wil take them  
with me, and no man shal rescue them. I wil  
go, and returne to my place, till they waie  
faine, and seke me.

The VI. Chapter.

24 **U**n their aduersite they shall seke me,  
and saye: come, let vs turne agayne  
to the LORDE: for he hath smytten  
vs, and he shal heale vs: he hath wounded  
vs, & he shal bynde vs vp agayne: after two  
dayes shal he quyen vs, in the thirde daye  
he shal raise vs vp, so that we shal lyue in his  
sight. Then shal we haue vnderstandinge, &  
endeuoure oure selues to knowe the LORDE.

Theshal go forth as the springe of the daye,  
and come vnto vs as the euenynge and mor- Pro. 16.  
nynger ayne vpon the earth.

**O** Ephraim, what shal I do vnto the: **O** Juda, how shal I intreate the: se ynge youre lone is like a mornynge cloude, z like a dew y goeth early awaye. Therfore haue I cut downe the prophetes, z letten them beslayne for my wordes sake: so that thy punysshment shal come to light. For I haue pleasure in lo-uyng: kyndnesse, and not in offerynge: yee in the knowlege of God, more then in burnt sacrifice. But euen like as Adam dyd, so haue they broken my couenaunt, and set me at naught. Galaad is a cite of wicked doers, of malicious people and bloudshedders. The multitude of the prestes is like an heape of thenes, murtherers z bloudthurstie: for they haue wrought abhominacion. Horrible thinges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israel is defyled: but Juda shall haue an earnest for himself, when I returne the captiuyte of my people.

The VII. Chapter.

The VII. Chapter.

**W**hen I undertake to make Israel whole, then the vnggraciousnesse of Ephraim and the wickednes of Samaria commeth to light: then go they aboute with lyes. At home, they bethenes: and without, they fall to robbynge. They cōsidre not in their hertes, that I remēbre all their wickednes. They go aboute w<sup>th</sup> their owne ynnuenciōs, but I se them wel ynough. They make the kinge and the princes, to haue pleasure in their wickednes & lyes. All these burne in aduoutry, as it were an ouen y<sup>f</sup> the baker heateth, whē he hath leste kneadinge, till the dowe be leuended. Euen so goeth it this daye with oure kinges and prynces, for they begynne to be woode droncken thoroow wyne: they vse familiarite with soch as disceue thē. They with the ymaginacion of their herte are like an ouē, their slepe is all y<sup>f</sup> night like the slepe of a baker, in the mornynge is he as hote as the flame of fyre: they are also gether as hote as an ouen.

They haue deuoured their owne iudges,  
all their kinges are fallē: yet is there none of  
thē y<sup>e</sup> calleth vpon me. Therfore must Ephra-  
im be mixte amonge y<sup>e</sup> Zebithen. Ephraim is  
become like a cake, y<sup>e</sup> no man turneth: straun-  
gers haue deuoured his strength, yet he re-  
gardeth it not: he wareth ful of gray haire,  
yet wil he not knowe it: y<sup>e</sup> pride of Israel is  
cast dorone before their face, yet wil the ynos  
turne to the LORDE their God, ner seeke him,  
fo: all this.



# The prophet Oseas.

# The ix. Chap.

**E**phraim is like a done, that is begyled, and hath no herte. Now call they vpon the Egipcians, now go they to the Assirians: but whyle they be goinge here and there, I shal spiede my net ouer them, & drawe them downe as yf foules of the ayre: and accordinge as they haue bene warned, so will I punyssh them. Wo be vnto them, for they haue forsake me. They must be destroyed, for they haue set me at naught. I am he that haue re demed them, and yet they dyssemble w<sup>th</sup> me. They call not vpon me with their hartes, but lye yonginge vpon their beddes. Where as they come together, it is but for meate & drinke, and me will they not obeye. I haue taught them, and defended their arme, yet do they ymagin myschefe agaynst me. They turne them selues, but not a right, & are be come as a broken bowe. Their prynces shal be slayne w<sup>th</sup> the swearde, for the malice of their tungen, soch blasphemies haue they lerned in the londe of Egipte.

## The VIII. Chapter.

**S**et the home to thy mouth, and blo we: get the swiftly (as an Aegle) vnto the house of the LORDE: for they haue broken my conenant, and transgres sed my lawe. Israel can saye vnto me: thou art my God, we knowe the: but he hath re fused the thinge that is good, therefore shal the enemye folowe vpon him. They haue or dained kinges, but not thorow me: they haue made prynces, and I must not knowe of it. Of their syluer and golde haue they made them ymages, to bringe them selues to de struccion.

Thy calse (O Samaria) shalbe taken a waye. for my wrothfull indignacion is go ne forth agaynst the. How longe wil it be, or they can be clensted? For the calse came from Israel, the worke man made it, therefore can it be no God, but euen to a spyders webbe shal yf calse of Samaria be turned. They ha ue sowne wynde, therefore shal they reepe a storme.

Their sede shal beare no come, there shal no meel be made of their increase: though yf re be, yet shal straungers deuoure it vp. Is rael shal perish, the Gentiles shal entreate him as a foule vessel. Sens they went vp to the Assirians, they are become like a wyldc asse in the deserte.

Ephraim geueth rewardes to get louers, therefore are they scarred amoge the heithen, ther wil I gather them vp. They shal soone be weery of the burthen of kinges & pryn ces. Ephraim hath made many alters to

do wickednes, therefore shal the alters come to his synne. Though I shewe the my lawe neuer so moch, they counte it but straunge doctrine. Where as they do sacrifice, offeringe the flesh and eatinge it: the LORDE will haue no pleasure therin: but will remembre their wickednes, and punyssh their synnes. Israel turneth agayne into Egipte, they ha ue forgotten him that made them, they buylde churches, and Iuda maketh many stronge cities: therefore wil I sende a fyre into the cities, and it shal consume their places.

## The IX. Chapter.

**S**on thou triumphe (O Israel) me. I ke no boostinge more then the heithen, for thou hast comitted aduon try agaynst yf God: straunge rewardes hast thou loued, more the all come floores. There fore shal they nomore enioye the come floo res and wyne presses, and their swete wyne shal fayle the. They wil not dwel in the LOR DES londe, but Ephraim turneth agayne into Egipte, & eateth vncleane thinges amonge the Assirians. They poure out no wyne for a drinke offeringe vnto the LORDE, ne ther geue they him their slayne offeringes: but they be vnto them as mourners meates, wherin all they that eateth them, are defiled. For the bried that they haue soch lust vnto, shal not come in the house of the LORDE. What wil ye do then in the solempne dayes, and in the feast of the LORDE? lo, they shal get them awaye for the destruccion, Egipte shal receaue them, & Noph shal bury them.

The nettles shal ouergrowe their plea saunt goodes, and burres shal be in their ta bernacles. Be ye sure (O Israel) the tyme of visitacion is come, the dayes of recompen cinge are at honde. As for the prophet, ye holde him for a foole: and him that is rich in the sprete, for a mad man: so greate is youre wickednes and malice. Ephraim hath ma de himself a watchman of my God, a pro phet yf is become a snare to do hurte in every strete, and abhominacion in the house of his God. They be gone to faire, & haue destroyed the selues, like as they dyd afore tyme at Ga baa. Therefore their wickednes shal berem bried, and their synnes punysshed.

I fande Israel like grapes in the wilde nes, & swete their fathers as the first fyges in yf toppe of yf fyge tre. But they are gone to Baal peor, & runne a waie fro me to yf shame full Idoll, & are become as abhominable as their louers Ephraim slieth like a byde, so shal their glory also: In so moch, yf they shal nether begette, co ceauener beare children.

# The prophet Oseas.

**A**nd though they bringe vp eny, yet will I make them childlesse amonge men. Yee wo shal come to them, when I departe from them. Ephraim (as me thinke) is planted in wylde places, like as Tyus, but now must she bringe hir owne children forth to the man slayer.

**L**ORDE thou shalt geue them: what shal thou geue them? geue them an vn fructifull wombe and drye brestes. All their wic kednesse is done at Galgal, there do I abhor rethem. For the vngaciousnes of their ow ne impiacions, I wil dryue them out of my land. I will loue them nomore, for all their prynces are vnfaithfull. Ephraim is hewen downe, their rote is dryed vp, so yf they shal bringe nomore frute: yee and though they bringe forth eny, yet wil I slaye euen the best beloved frute of their body. My God shal cast them awaye, for they haue not bene obe dient vnto him, therfore shal they go astraye amonge the heithen.

## The X. Chapter.

**I**srail was a goodly vyne, but he hath brought forth vnprofitable fru it: yee the more frute he had, the moe aueris he made: yf more good I dyd to their londe, the more frendshipe shewed they to their ymages. Their herte is denyded, therfo re wil they be destroyed. The LORDE shal breake downe their ymages, he shal destroye their alters. Then shal they saye: we haue no kinge, for why? we haue not feared the LORDE. And what shal then the kinge do to vs? They comon together, and sweare vayne ootheres: they be cofederate together, ther fore groweth their punysshment, as the weeds in the sowes of the londe.

They that dwell in Samaria haue wor shipped the calse of Berhan: therefore shal the people mourne ouer them, yee and the prestes also, that in their welchynesse reioy sed with them: and why? it shal passe awaye from them. It shalbe brought to the Assi rian, for a present vnto kinge Jareb. Ephra im shal receaue full punishment: Israel shal be confounded for his owne ymaginacions, Samaria w<sup>th</sup> his kinge shal vanish awaye, as the scomme vpon the water. The hye pla ces of Auen where Israel do synne, shal be cast downe: thistles and thornes shal growe vpon their alters. Then shal they saye to yf mountaynes: couer vs, and to the hilles: fall vpon vs.

O Israel, thou hast synned as Gaba a dyd afore tyme, where they remayned: shul de not the batel then come vpon the wicked

# The xi. Chap. Jo. lxxxvi.

children, as wel as vpon the Gabaonites: I wil chasten them, euen after myne owne de syre, the people shal be gathered together o uer them, wher I punyssh them for their grea te wickednesse. Ephraim was vnto me, as a cow that is used to go to plowe, therefore I loued him, and fell vpon his saye neck. I do ue Ephraim, Iuda plowed, & Jacob plowed the husbode man: that they might sowe vnto rightuousnes, and reape the frutes of wel doynge: yf they might plowe vp their fresh londe, and seke the LORDE, till he came, and lerned them rightuousnes.

But now they haue plowed them wicked nesse, therefore shal they reepe synne, and eate the frute of lyes. Seinge thou puttest thy cofidence in thine owne wayes, and leaneest to yf multitude of thy worthies: there shal growe a sedicion amonge thy people. All yf stro ge cities shal be layed waiste, euen as Salma na was destroyed with his familiers, tho row him that was auenged of Baal, in the daye of batel, where yf mother perished with hir childre. Euen so shal it go with you (O Be thel) because of youre malicious wickednes. Like as the mornyng goeth awaye, so shal the kinge of Israel passe.

## The XI. Chapter.

**W**hen Israel was yoge, I loued him: and called my sonne out of the lon de of Egipte. But yf moze they we re called, the more they wente backe: offeringe vnto Idols, and censynge ymages. I ler ned Ephraim to go, and bare them in myne armes, but they regarded not me, that wolde haue helped them. I led them with coardes of frendshipe, & with bondes of loue. I was quen he, that layed the yocke vpon their neckes. I gaue them their fodder myself, yf they shulde not go agayne into Egipte: And now is Assur their kinge: for they wolde not tur ne vnto me. Therefore shal yf swearde begyn ne in their cities, the stoare that they haue lickened vnto, shal be destroyed and eaten vp: and that because of their owne ymagina cions. My people hath no lust to turne vnto me, their prophetes laye the yocke vpon the, but they ease them not of their burthen.

What greate thinges haue I geuen the, o Ephraim: how faithfully haue I defen ded the, o Israel: haue I dealt with the as with Adama: or haue I intreated the like Seboim? No, my hert is otherwise mynded. Yee my mercy is to feruent: therefore haue I not turned me to destroye Ephraim in my wrothful displeasure. For I am God and no man, I am euen that holy one in the myddest



## The prophet Oseas.

of the, though I came not within the cite.

The **LORDE** roareth like a lyon, that they maye folowe him: Yee as a lyon roareth he, that they maye be a frayed, like the children of the see: that they maye be scarred awaye from **Egipte**, as men scarre byrdes: & frayed awaye (as doves use to be) from the **Assirians** londe: and that because I wolde haue them tary at home, saith the **LORDE**. But **Ephraim** goeth about me with lies, and the house of **Israel** dyssembleth. Only **Juda** holdeth him with **God**, and with the true holy thinges.

### The XII. Chapter.

**E**phraim kepeth the ayre, and foloweth after the east wynde: he is euer increasinge lyes & destruction. They be confederate with the **Assirians**, their oyle is caried into **Egipte**. The **LORDE** hath a courtte to holde with **Juda**, and wil punyssh **Jacob**: After their owne waies and a cordin ge to their owne inuencions, shal he recompence them. He toke his brother by the hele, when he was yet in his mothers wombe: and in his strength he wrestled with **God**. He strone with the **Angel**, and gat the victory: so that he prayde and desired him. He sawde him at **Bethel**, & there he talked w<sup>th</sup> vs.

Yee the **LORDE** **God** of hoostes, euen y<sup>e</sup> **LORDE** him self remembred him: Then turne to thy **God**, kepe mercy and equitye, and hope still in thy **God**. But the marchaunt hath a false weight in his honde, he hath a pleasure to occupie extortion. **Ephraim** thinke thus: Tush, I am rich, I haue good ynough: In all my workes shal not one fauete be founde, that I haue offended. Yet am I the **LORDE** thy **God**, eue as when I brought the out of the londe of **Egipte**, and set the in thy tentes, and as in the hye feast dayes.

I haue spokē thorow the prophetes, and shewed dyuerse visions, and declared my self by the ministracion of y<sup>e</sup> prophetes. But at **Galaad** is the abhominacion, they are fallen to vanyte. At **Galgal** they haue slayne oxen: and as many heapes of stones as they had in their lōde forowes, so many altars haue they made. **Jacob** fled into the lōde of **Siria**, and **Israel** serued for a wife, and for a wife he kepeth shepe.

By a prophet the **LORDE** brought them out of **Egipte**, and by a prophet he preferred the. But **Ephraim** hath prouoked him to displeasure thorow his abhominacions: therefore shal his bloude be poured vpon him self, and the **LORDE** his **God** shal rewarde him his blasphemies.

## The xiiij. Chap.

### The XIII. Chapter.

**I**n the abhominacion of **Ephraim** is come also in to **Israel**. He is gone backe to **Baal**, therefore must he dye. And now they synne more and more: of their synner, they make them molten ymages, like the Idols of the heithen, and yet all is nothinge but the worke of the craftsman. Yee with stōdinge they preach of the same: who so wil kysse the calves, offreth to men. Therefore they shal be as the mourninge clōde, and as the dew that early passeth awaye: and like as dust that y<sup>e</sup> wynde taketh awaye from the floore, and as smoke that goeth out of y<sup>e</sup> chymney.

I am the **LORDE** thy **God**, which brought the out of the lōde of **Egipte**: that thou shuldest knowe no **God** but me only, & that thou shuldest haue no Saviour but only me. I toke diligent hede of the in the wilderness that drye lōde. But when they were wel fedde and had ynough, they wayed pēde, and forgat me. Therefore will I be vnto them as a lyon, and as a leoparde in y<sup>e</sup> waye to the **Assirians**. I wil come vpon them as a she beer, that is robbed of hir welpes, and I wil breake that stubburne herte of theirs. There wil I deuoure them as a lyon: yee the wylde beastes shal teare them.

O **Israel**, thou doest but destroye thy self. In me only is thy helpe. Where are thy thinges now, that shulde helpe the in all thy ciuities? Yee and thy iudges, of whom thou saydest: geue me a kinge and prynces: well, I gaue the a kinge in my wrath, and in my displeasure will I take him from the agayne. The wickednesse of **Ephraim** is bounde together, & his synne lieth hyd. Therefore shall sorowes come vpon him, as vpon a woman that trauaileth. An indiscrete sonne is he: for he considereth not, that he shulde not haue bene able to haue endured in the tyme of his byrth, had not I defended him from the graue, and deliuered him from death.

O death, I wil be thy death: o hell, I wil be thy styng. Yet can I see no comfort, for when he is now the goodliest amonge the brethren, the east wynde (euen the wynde of the **LORDE**) shal come downe from the wilderness, and drye vp his condytes, and drynke vp his welles: he shal spoyle the treasure of all pleasaunt vessels.

As for **Samaria**, they shal be made waiffe, & why: they are disobedient vnto their **God**. They shal perishe with the swerde, their children shal be slayne, and their women bygg with childe shal be ryppe vp.

## The prophet Oseas.

### The XIII. Chapter.

**I** vnto the now (o **Israel**) vnto y<sup>e</sup> **LORDE** thy **God**, for thou hast taken a greate fall thorow thy wickednesse. Take these wordes with you, when ye turne to the **LORDE**, & saye vnto him: O forgene vs all oure synnes, receaue vs graciously, & then wil we offre y<sup>e</sup> bullockes of oure lypes vnto the. **Assur** shal be no more oure helper, neither wil we ryde vpon horses eny more. As for the workes of oure bondes, we wil nomore call vpon them: For it is thou that art oure **God**, thou shewest euer mercy vnto the fatherlesse.

O yf they wolde do this) I shulde heale their sores: yee with all my herte wolde I loerhem: so yf my wrath shulde clene be turned awaye from them. Yee I wolde be vnto **Israel** as the dewe, and he shulde growe as y<sup>e</sup> lylie, & his rote shulde breake out as **Libanus**. His branches shulde sprede out abroad, & be as fayre as the olyue tre, & smel as **Libanus**. They that dwel vnder his shadowe, shulde come agayne, & growe vp as the corne, & flourish as the vyne: he shulde haue as good a name, as the wyne of **Libanus**.

O **Ephraim**, what haue I to do with Idols eny more. I wil graciously heare him, & lede him forth. I wil be vnto the as a grene fyre tre, vpon me shalt thou fyndethy fruite. Who so is wyse, shal vnderstande this: & he yf is right enstructe, wil regarde it. For y<sup>e</sup> wayes of the **LORDE** are righteous, soch as be godly wil walke in them: As for the wicked, they wil stōble therein.

The ende of the prophet Oseas.

## The Prophet Joel.

What Joel conteyneth.

- Chap. I. He sheweth **Israel**, that all their glory and outwarde ceremonies, shal be put downe and cease.
- Chap. II. The plagis are greate, wherfore he wolde haue them to mourne: yet yf they will amende, they maye hope for grace.
- Chap. III. How the people are brought agayne, and their enemies punished.

### The first Chapter.

**I**n this is the worde of the **LORDE**, that came vnto **Joel** the sonne of **Phathuel**: Heare o ye elders: pōdrie this wel, all ye that dwell in the lō

## The i. Chap. Jo. lxxxvij.

de: yf euer there happened soch a thinge in youre dayes, or in y<sup>e</sup> dayes of youre fathers. Tell youre children of it, & let them shewe it vnto their children, & so they to certifie their posterite therof. Loke what the caterpillar hath leste, yf hath the greshopper eaten vp: what the greshopper leste, that hath the locuste eaten vp: & what the locuste hath leste, that hath the blastyng consumed. Wake vp ye dion: Kardes, & wepe: mourne all ye wyne suppers, because of youre swete wyne, for it shal be taken awaye from youre mouth. Yee a nightie & an innumerable people shal come up in to my lōde: these haue teth like the teth of lyons, & chafte bones like the lyones. They shal make my vynyarde waiffe, they shal pyll of the barckes of my fygetrees, stry pethem bare, cast them awaye, and make the branches whyte.

Make y<sup>e</sup> mone as a virgin doth, yf gyrdeth her selfe with sacke, because of hir bryde gone. For the meate & drynt offeringe shal be taken awaye from the house of the **LORDE**: & the prestes y<sup>e</sup> **LORDES** ministers shal mourne. The felde shal be waisted, the lōde shal be in a miserable case: for the corne shal be destroyed, the swete wyne shal come to confusion, & the oyle vterly desolate. The husbandemen & the wyne garbeneres shal loke pitteously & make lamentacion, for the wheate wyne & barley, & because the harvest vpon the felde is so clene destroyed. The grape gatherers shal make greate mone, when the vynyarde & fygetrees be so vterly waisted. Yee all the pomgarnettes, palmtrees, apletrees, & the other trees of the felde shal wyther awaye. Thus the mery cheare of the children of men shal come to confusion.

Gyde you, & make y<sup>e</sup> mone, o ye prestes: mourne ye ministres of the altare: go youre waye in, & slepe in sack cloth, o ye officers of my **God**: for the meate & drynt offeringe shal be taken awaye from the house of y<sup>e</sup> **God**. Proclaime a fastyng, call the cōgregacion, gather the elders & all the inhabitants of the lōde together into the house of the **LORDE** y<sup>e</sup> **God**, & crie vnto the **LORDE**: alas, alas for this daye. And why: the daye of the **LORDE** is at honde, and cometh as a destroyer from the Almighty. Shal not y<sup>e</sup> meates be taken awaye before oure eyes, the mynth also & ioye from the house of oure **God**? The sede shal perishe in the ground, the garners shal lye waiffe, the floores shal be broken downe, for the corne shal be destroyed. O what a sighinge make the catell: the bullockes are very euell lityng, because they haue no pasture:



## The prophet Joel.

and the shepe are fameshed awaye.

**O** LORDE, to the will I crie: for the fyre hath consumed the goodly pastures of the wyldernesse, and the flame hath brent vp all the trees of the felde. Yee the wyld beestes crie also vnto the: for the water ryuers are dried vp, and the fyre hath consumed the pastures of the wyldernesse.

### The II. Chapter.

**B**lowe out y trompet in Sion, z crie vpo my holy hill, y all soch as dwel in the londe, maye treble at it: for y daie of the LORDE commeth, z is harde at hond: a darcke daie, a gloomyng daie, a cloudy daie, yee z a stormy daie, like as the morninge spredeth out vpo the hilles: Namely, a great z mightie people: soch as haue not bene sens y begynnynge, nether shal be after them for euermore. Before him shal be a consuminge fyre, z behynde him a burnynge flame. The londe shal be as a garden of pleasure before him, but behinde him shal it be a very waist wilderness, z there is no man, that shal escape him. They are to lye vpon like bayded horses, z runne like horse men. They slyppe vp vpon y hilles, as it were the sounde of charrettes: as the flame of fyre that consumeth the strawe, and as a mightie people redy to the batell.

**B** The folke shal be a frayd of him, all faces shal be as blacke as a pot. These shal runne like giannes, z leape ouer the walles like men of warre. Every man in his goinge shal kepe his araie, z not go out of his path. The re shal not one drye another, but ech shal kepe his owne waye. They shal breake in at the wyndowes, z not be hurte: They shal come into the cite, z runne vpon the walles: They shal clymme vp vpon the houses, z slyppe in at the wyndowes like a thefe. The earth shal quake before him, yee the heauens shal be moued: the Sonne z Moone shal be darkened, and the starres shal withdraue their shyne. The LORDE shal shewe his voyce before his hoost, for his hoost is greates, stronge z mightie to fulfill his commaundment. This is y greates and maruelous fearfull daie of the LORDE: And who is able to abyde it?

**C** Nowtherfore saith the LORDE: Turne you vnto me with all youre hertes, with fasting, wepyng and mournynge: rente youre hertes, z not youre clothes. Turne you vnto the LORDE youre God, for he is gracious z mercifull, longe sufferyng z of greates compassion: z redy to pardone wickednes. Then (no doute) he also shal turne, z forgene: z after his chastenynge, he shal let youre increa-

## The ij. Chap.

se remayne, for meat z drynke offerynges vnto the LORDE youre God: Blowe out with the trompet in Sion, proclame a fastynge, call the congregacion, z gather the people together: warne the congregacion, gather the elders, bringe the children z suckynges together. Let y brydegrome go forth of his chamber, z the bryde out of her closet. Let the priestes serue the LORDE betwixt the porch z y altar, wepyng z sayenge: be fauourable (O LORDE) be fauourable vnto thy people: lest thine heretage be brought to soch confusion, lest the heithen be lordes therof. Wherefore shulde they saye amonge the heithen: where is now their God?

Then shal the LORDE be gelous ouer his londe, z spare his people: yee y LORDE shal answere, z saye vnto his people: Beholde, I wil sende you come, wyne z oyle, so that ye shal haue plenty of them: z I wil nomore geue you ouer to be a reprove amonge the heithen. Agayne, as for him of the north, I shal drye him farre from you: z shute him out into a drye and waist londe, his face towards the east see, and his hynder partes towards the vttermost see. The stynte of him shal go vp, and his fylthy corrupcion shal fall vpon himself, because he hath dealte so proudly. Feare not (O londe) but be glad and reioyse, for the LORDE wil do greates things. Be not ye a frayd nether (O ye beastes of the felde) for the pastures shal be grene, and the trees shal beare their frute: the fygetrees z vmygdes shal geue their increase.

Be glad then (O ye children of Sion) and reioyse in the LORDE youre God, for he hath geuen you the teacher of righteounes: z he it is y shal sende you dewne showers of rayne, early and late in the first moneth: so that y garners shal be full of corne, and the prestes plenteous in wyne and oyle. And as for the yeaeres that y gresshopper, locuste, blasstinge z caterpillar (my greates hoost, which I sent amonge you) haue eaten vp, I shal restore them to you agayne: so that ye shal haue ynough to eate, and be satisfied: and prayse the name of the LORDE youre God, that so maruelously hath dealte with you.

And my people shal neuer be confounded eny more: Ye shall well knowe, that I am in the myddest of Israel, and that I am youre God: yee and that there is none other, and my people shal nomore be brought to confusion.

After this, will I poure out my sperte vpon all flesh: z ye sonnes z ye daughters shal prophesy: ye olde men shal dreame

## The prophet Joel.

and your yongemen shal se visions: Yee in those dayes I will poure out my sperte vpon seruantes and maydens: I will shewe wonders in heauen aboue, and tokes in the earth beneath: bloude and fyre, and the vapoure off smoke. The Sonne shal be turned into darcknesse, z y Moone into bloude: before y greates z notable daie off the LORDE come. And the tyme shal come: y who so euer calleth on the name of the LORDE, shal be saued. For vpon the mount Sion z at Jerusalem, there shal be a saluacion, like as the LORDE hath promysed: yee z amonge the other remnant, whom the LORDE shal call.

### The III. Chapter.

**T**ake hede: In those dayes z at y same tyme, when I turne agayne the captynite of Iuda z Jerusalem: I shal gather all people together, z bringe the in to the valley of Josaphat: and there wil I reason with the, because of my people z here rage of Israel: who they haue scatred about in the nacions, z parted my lode: yee they haue cast lottes for my people, the yonge men haue they set in the bodel house, z solde the damels for wyne, y they might haue to drinke. Thou Tirus and Sidon and all ye borders of the Philistynes: what haue ye to do with me? Will ye despyse me? well: yf ye will nedes despyse me, I shal recopence you, euen vpon youre heade, z y right shortly: for ye haue taken awaye my syluer z golde, my fayre z goodly Jewels, z brought them in to youre gods houses. The children also of Iuda and Jerusalem haue ye solde vnto the Gekes, that ye might bringe the farre fro y borders of the owne countrees.

Beholde therefore: I will rayse them out of the place, where ye haue solde them, z will rewarde you euen vpon youre heade. Your sonnes z your daughters will I sell thow the bondes of the childre of Iuda, z so they shal gene them forth to sell, vnto the of Saba, a people of a farre countre: for the LORDE himself hath sayde it. Crie out these things amonge the Gentiles, proclame warre, wake vp the giannes, let them drave nye, let the come vp all the lusty warryours of the. Make you swerdes of youre plowshares, and speares of youre sickles z sythes. Let y weate man saye: I am stronge. Mustre you, and come, all ye heithen rounde aboute: gather you together, there shal the LORDE laye all thy giannes to the grounde. Let the people aryse, and get them to the valley of Josaphat: for there wil I sit, and iudge all heithen rounde aboute.

## The iij. Chap. Jo. lxxxviij.

Laye to youre sythes, for the harvest is ripe: come, get you downe: the wynepresse is full, yee the wynepresses runne ouer, for their wickednesse is waxen greates. In the valley appoynted, there shal be many, many people: for the daie of the LORDE is nye in y valley appoynted. The Sonne and Moone shal be darkened, z the starres shal withdraue the light. The LORDE shal roare out of Sion, z crie out of Jerusalem, that the heauens z the earth shal quake withall. But the LORDE shal be a defence vnto his owne people, ad a refuge for the childre of Israel. Thus shal ye knowe, y the LORDE youre God dwell vpo my holy mount of Sion. Then shal Jerusalem be holy, z there shal no straungers go thow her eny more. Then shal the mountaynes droppe swete wyne, z the hylles shal flowe with mylke. All the ryuers of Iuda shal haue water ynough, z out of the LORDES house, there shal flowe a sprynge, to water y broke of Sittim: but Egipte shal be layed waist, z Edon shal be desolate: because they haue dealte so cruelly with the childre of Iuda, and shed innocent bloude in their londe. Agayne, Iuda shal be inhabited for euermore, z Jerusalem from generacion to generacion: for I wil not leaue their bloude vnauenged. And the LORDE shal dwell in Sion.

The ende of the prophet Joel.

## The Prophet Amos.

What Amos conteyneth.

- Chap. I. Ze prophesyeth agaynst Damascus, Gasa, Tyre, Edom and Ammon.
- Chap. II. Punysment vpo Moab, Iuda, and Israel.
- Chap. III. God warneth before he punysh.
- Chap. IV. Ze sheweth them their wickednesse, and the plagis so: the same, and exhorteth the to amende.
- Chap. V. Ze complayneth for the captynite off Israel.
- Chap. VI. Ze reproveth the welthy, ydill and delicate people, tellinge them their destruction.
- Chap. VII. The punysment off the people shewed by dyuerse visions.
- Chap. VIII. A vision agaynst the covetous people and false waighres. The hunger of Gods worde.
- Chap. IX. Plages vpon Iuda. The power off God. The receauynge off the heithen. Conversion off the Jewes.



# The prophet Amos.

## The first. Chapter.

21



These are the sermons, that were shewed unto Amos (which was one of the shepherdes at Thecna) upon Israel, in the tyme of Osiat kynge of Iuda, and in the tyme of Jeroboam sonne of Joas kynge of Israel, two yere before y<sup>e</sup> earth quake. And he sayde: The LORDE shal reare out off Sion, and shewe his voyce fro Ierusalem: so that y<sup>e</sup> pastures of the shepherdes shal be in a miserable case, and y<sup>e</sup> toppe of Charnel dried vp.

4. Re. 15. 2  
4. Re. 14. c

Iere. 25. d  
Ioel. 2. c

Esa. 17. a  
Iere. 49. d

Thus sayeth the LORDE: for thre and foure wickednesses of Damascus, I will not spare her: because they haue throsshed Galaad w<sup>th</sup> y<sup>e</sup> flates: But I wil sende a fyre in to y<sup>e</sup> house of Hazael, the same shal consume the palaces of Benadab. Thus wil I breake the barres off Damascus, and rote out the inhabiter fro the felde of Auen, and him y<sup>e</sup> holdeth the scepter, out off y<sup>e</sup> pleasunt house: so y<sup>e</sup> the people shal be dryuen out off syrie Siria. sayeth the LORDE. Thus saith the LORDE: for thre and foure wickednesses of Gaza, I wil not spare her: because they make the prisoners yet more captyue, and haue dryuenthe in to the lode of Edom. Therefore wil I sende a fyre in to y<sup>e</sup> walles of Gaza, which shal deuoure hir houses. I wil rote out the y<sup>e</sup> dwell at Asdod, and him y<sup>e</sup> holdeth the scepter of Ascalon, and stretch out myne honde ouer Accaron, that the remnant of the philistines shal perish. sayeth the LORDE.

Zach. 9. c

Ioel. 1. a

3. Re. 5. a

Abd. 1. a  
Iere. 49. b  
Gen. 27. 8

Thus sayeth the LORDE: for thre and foure wickednesses off the cite off Tyre, I will not spare her: because they haue increased y<sup>e</sup> captyue of the Edomites, and haue not remembred the brotherly couenaunt. Therefore wil I sende a fyre in to the walles off Tyre, that shal consume hir palaces. Thus sayeth the LORDE: for thre and foure wickednesses off Edom I wil not spare him, because he persecuted his brother with the swerde, destroyed his mothers wombe, bare hatred very longe, and so kepte indignacion allwaye by him. Therefore wil I sende a fyre in to Thema, which shal deuoure the palaces of Bosra.

Iere. 49. a  
Eze. 21. d  
25. a

Thus sayeth the LORDE: for thre and foure wickednesses off the children off Ammon, I will not spare them: because they crypte vp the womē greates with childe in Galaad, to make the borders of their londes the wyder. Therefore I wil kynde a fyre in the walles of Rabbath, that shal consume hir palaces: with a greates crye, in the daye of batel, in tem

# The ii. Chap.

pest and in the daye off stomer: so that the kynge shal go in to captyue, he and his pecces together, sayeth the LORDE.

## The II. Chapter.

Thus sayeth the LORDE: for thre and foure wickednesses off Moab, I wil not spare him: because he brent the bones off the kynge of Edom to ashes. Therefore wil I sende a fyre in to Moab, which shal consume y<sup>e</sup> pallaces of Cariath: Moab shal perish with a noyse, and the sounde of a shawme. I wil rote out the indgement amogethem, and slaye all his prynces with him, sayeth the LORDE. Thus sayeth the LORDE: for thre and foure wickednesses off Iuda, I wil not spare him: because he hath cast asyde the lawe of the LORDE, and not kepte his commaundementes: for why, they wolde nedes be disceant with the lyes, that thei fore fathers folowed. Therefore wil I sende a fyre in to Iuda, which shal consume the palaces of Ierusalem.

Thus sayeth the LORDE: for thre and foure wickednesses off Israel, I wil not spare him: because he hath sold the righteous for money, and the poore for shues. They treade vpon poore mens heades in the dust of the earth, and croke the wayes off the mete. The sonne and the father go to the harlot, to dishonoure my helynesse: they lye besyde euery altar vpon clothes taken to pledge, and in the house of their goddes they drynke the wyne of the oppressed. Yet destroyed I the Amoute before them, that was as he as the Cedre trees, and as stronge as the oaks: not withstandinge I destroyed his frute fro aboue, and his rote from vnder.

Agayne: I brought you out of the londe of Egypte, and led you xl. yeres thorow the wyldernesse, that ye might haue the Amonters londe in possession. I raysed vp prophetes amonge youre children, and absteyners amonge youre yōgemmen. Is it not so, o ye children off Israel, sayeth the LORDE: But ye gaue the absteyners wyne to drynke, yee ye commaunded the prophetes, sayenge: Prophecy not. Beholde, I wil crashe you in sonder, like as a wayne crassheth, y<sup>e</sup> is full of sheues: so that y<sup>e</sup> swifte shal not escape, neither the stronge be able to do eny thyng: no, the giaunte shal not saue his owne life. The archer shal not abyde, and the swifte off foote shal not escape. The hoisina shal not saue his life, and he that is as maly of stomack as a giaunte, shal in that daye be fayne to runne his waye naked, sayeth the LORDE.

# The prophet Amos.

## The III. Chapter.

Heare, what the LORDE speaketh vnto you (o ye children off Israel) namely, vnto all y<sup>e</sup> trybes, who I brought out off Egypte, and sayde: You only haue I accepted from all the generacions off the earth: therefore wil I vyset you in all youre wickednesses. Maye twaine walke together except they be agreed amonge them selues? Doth a lyon roare in the wodde, excepte he haue a pray? Or crieth a lyons whelp out off his denne, excepte he haue gotten semthiſge? Doth a byrde fall in a snare vpo y<sup>e</sup> earth where no fouler is? Taketh a man his snare vpo the grounde, afore he cathe sem what? Crie they out Alarum with the trompet in the cite, and the people not afrayed? Commeth there eny plage in a cite, without it be the LORDES doinge? Now doth the LORDE God no maner of thinge, but he telleth his secretes before vnto his seruantes y<sup>e</sup> prophetes. When a lyon roareth, who will not be afrayed? Seynge then that the LORDE God himself speaketh, who will not prophesy?

Preach in the palaces at Asdod, and in the palaces off the londe off Egypte, and saye: gather you together vpon the mountaynes off Samaria, so shall ye se greates murther and violent oppression amonge them: for why, they regarde not the thinge that is right, sayeth the LORDE: they gather together euell gotten goodes, and laye vpo robberie in their houses.

Therefore, thus sayeth the LORDE God: This londe shal be troubled and beseged rounde aboute, thy strength shal be plucte from the, and thy palaces robbed. Thus saith the LORDE: like as an hyrdeman taketh two legges off a pece off an eare out off the Lyons mouth: Euen so the children off Israel (that dwell in Samaria, hauynge their couches in the corner, and their beddes at Damascus) shal be plucte awaye. Heare, and beare record in the house of Jacob (sayeth the LORDE God of hoostes) that when I begynne to vyset the wickednesse off Israel, I wil vyset y<sup>e</sup> altars at Bethel also: so that the hornes of the altar shal be broken off, and fall to the grounde.

As for the wynter house and summer house, I wil smyte them downe: and the houses off mery, yee and many other houses shal perish, and be destroyed, sayeth the LORDE.

## The IIII. Chapter.

# The iiij. Chap. 35. lxxxix.

Heare this worde, o ye sat kynne, that be vpon the hill off Samaria: ye that do poore me wronge, and oppresse the nedye: ye that saye to youre lordes: brynge hither, let vs drynke. Therefore the LORDE hath sworne by his helynesse: The dayes shal come vpon you, that ye shal be lift vp vpo speeres, and youre posterite caried awaye in sylsher pannes. Ye shall get you out at the gap pes one after another, and in Armon shal ye be cast awaye, sayeth the LORDE.

Ye came to Bethel for to worke vngacionsnes, and haue increased youre synnes at Galgal. Ye brought youre sacrifices in the mounyng, and youre tythes vnto the thirde daye. Ye made a thāt offeringe off leuen, ye promised frewill offeringes, and proclaimed them. Soch lust had ye, o ye children off Israel, sayeth the LORDE God. Therefore haue I geuen you ydle teth in all youre cities, and scarcenesse off bred in all youre places: yet will ye not turne vnto me, sayeth the LORDE.

When there were but thre monethes vnto y<sup>e</sup> harvest, I withheld the rayne from you: yee I rayned vpo one cite, and not vpo another one pece off grounde was moystured with rayne, and the grounde that I rayned not vpon, was drye. Wherefore two (yeethre) cities came vnto one, to drynke water: but they were not satisfied, yet will ye not turne vnto me, sayeth y<sup>e</sup> LORDE.

I haue smyten you with drouth and blastinge: and loke how many orchardes, vinyardes, fygetrees and olyue trees ye had: y<sup>e</sup> cattirpiller hath eaten them vp. But yet will ye not turne vnto me, sayeth the LORDE. Pestilence haue I sent amoge you, as I dyd in Egypte: youre yonge men haue I slayen w<sup>th</sup> y<sup>e</sup> swerde, and caused youre hoyses be taken captyue: I made the styndinge sauoure of youre tentes to come vp in to youre nostrils. Yet wil ye not turne vnto me, sayeth the LORDE. Some off you haue I ouerthrowen: as I ouerthrowe Sodome and Gomore: so that ye were as a brande plucte out off the fyre. Yet will ye not turne vnto me, sayeth the LORDE. Therefore, thus wil I handle the agayne (O Israel) ye euen thus wil I handle the. Make the ready then to mete thy God, o Israel. For lo, he maketh the mountaynes, he ordeneth the wynde, he sheweth man what he is aboute to do: he maketh the mounyng and the darcknesse, he treadeth vpo the hye places off the earth: y<sup>e</sup> LORDE God of hoostes is his name.

21

Isa. 16. a  
3. Re. 12. c  
Olee. 4. c  
Olee. 9. c  
12. b

Deu. 11. b  
28. b  
Iere. 14. a  
Ioel. 2. c

Exo. 9. b

Gen. 19. b  
2. Pet. ab

## The V. Chapter.



**H**ear this worde (o ye house of Israel) and why? I must make this mone for you: The virgin Israel shall fall, & neuer rise vp agayne: she shall be cast downe vpon hir owne grounde, and no man shall helpe hir vp. For thus sayeth y<sup>e</sup> LORD God: Where as there dwelt a M. in one cite, there shall be left scarce an C. therein: and where y<sup>e</sup> re dwelt an C. there shall scarce ten be left for the house off Israel. Neuertheles, thus sayeth the LORD vnto y<sup>e</sup> house of Israel: Sete after me, ad ye shall lyue, but sete not after Bethel. Come not at Galgal, and go not to Bersaba: for Galgal shall be caried awaye captiue, and Bethel shall come to naught. Sete the LORD, y<sup>e</sup> ye maye lyue: lest the house of Joseph be brent with fyre and consumed, and lest there be none to quench Bethel.

Returne the lawe to womwood, and cast downe rightuousnes vnto the grounde. The LORD maketh the vij. starres and the Oryons, he turneth the night into daye, and off the daye he maketh darcknesse. He calleth y<sup>e</sup> waters of the see, and poureth them out vpon the playne grounde: the LORD is his name. Heraseth destruccion vpon the mightie people, & bryngeth downe the stronge hold: but they owe him euell will, y<sup>e</sup> reproueth them openly: and who so telleth the the playne treuth, they abhorre him. For so moch the as ye oppresse y<sup>e</sup> poore, and robbe him of his best sustenance: therefore, where as ye haue buylded houses off square stone, ye shall not dwell in them. Maruelos pleasaunt vnyardes shall ye plante, but the wyne of the shall ye not drynke: and why? as for the multitude of youre wickedneses and youre stoute synnes, I knowe them right well. Enemies are ye off the righteous, ye take rewardes, ye oppresse the poore in iudgment. Therefore the wyse must now be fayne to holde his tuge, so wicked a tyme is it.

Sete after the thinge that is good, & not euell, so shall ye lyue: yee the LORD God off hoostes shall be with you, according to youre owne desyre. Hate the euell, and loue the good: set vp right agayne in the porte: & (no doute) the LORD God off hoostes shall be mercifull vnto the remnant of Joseph. Off no (sayeth the LORD God, the God off hoostes) there shall be mourninge in all stretes, yee they shall saye i every strete: alas, alas. They shall call the house bonde man to lamentacio, and soch as can mourne, to mournynge. In all vnyardes there shall be heynnesse, for I will come amonge you, sayeth the LORD. Wo be vnto them that desyre the daye off y<sup>e</sup>

LORDE: Wherefore wolde ye haue it? As for that daye of the LORD, it shall be darke & not cleare: yee like as when a man runneth for a lyon, and a Beer meteth with him: so he cometh into the house, and leeneth his honde vpon the wall, a serpent byteth him. Shall not the daye of the LORD be darke, and not cleare: shall it not be cloudy, and no shyne in it?

I hate and abhorre youre holy dayes, & where as ye censeme when ye cometogether I will not accepte it. And though ye offere me bientoferinges and meatoferinges, ye haue I no pleasure therein: As for youre thankoferinges, I wil not loke vpon them. Awaye with that noyse of thy songes, I wil not heare thy playes of musick: but se that equyte flowe as the water, and rightuousnesse as a mightie streame. O ye house of Israel, gaue ye me offeringes and sacrificies xl. yeares longe in the wyldernes? Yet haue ye set vp tabernacles to youre Moloch, and ymages of youre Idols, yee ad the statute of youre god Bemphe, figures which ye made to worshipethem. Therfore wil I cause you be caried awaye beyonde Damascus, sayeth the LORD, whose name is the God off hoostes.

The VI. Chapter.

**W**o be to the proude welchy in Samaria: to soch as thinke the so sure vpon y<sup>e</sup> mount of Samaria: which holde them selues for the best of the worlde, and make the house of Israel, eue as they list. Go to Calne, and se: and from thence get you to Hemath the greate cite, and so go downe to Gath of the Philistines: be they better at it se then these kyngdomes, or the border of the ir londe wyder then yours: Ye are taken out for the euell daye, even yet that syt in the stile of wysfulnesse: Yet that lye vpon beddes off yuery, and vse youre wantonnesse vpon youre couches: ye that eate the best lambes off flocke, and the fattest calves off the woame: ye that synge to the lute, and in playenge off instrumentes compare youre selues vnto Dauid: ye that drynke wyne out of goblettes, & annoynte youre selues with the best oyle, but no man is sory for Josephs hurte. Therefore now shall ye be the first of them, that shall be led awaye captiue, and the lusty chere of the wysfull shall come to an ende.

The LORD God hath swome euen by himself (sayeth the LORD God off hoostes) I hate the pryde of Jacob, and I abhorre his palaces: and I wil geue ouer the cite, w<sup>ch</sup> all that is therein: so that though there remain

men in one house, they shall dye. So ther nexte kynnsfolkes and the deed buriers shall take them, and cary awaye their bones, and saye vnto him, that is in the ynnnermer house: is there yet eny mo by y<sup>e</sup>? And he shall answer: they are all gone, holde thy tunge (shall he saye) for they wolde not remembre the name of the LORD.

Beholde, the LORD is mynded to smyte the greate houses, so that they shall decaye: as the little houses, that they shall cleue a sundur. Who can runne with hoises, or plowe w<sup>ch</sup> open vpon the harde rockes off stone? For why, ye haue turned true iudgment into byttemesse, and the frute of rightuousnesse in to wormwood: yee euen ye, that reioyse in vayne thynges: ye that saye: haue not we optayned homes in oure owne strength? Well, take heede, o ye house off Israel, sayeth the LORD God off hoostes: I will brynge a people vpo you, which shall trouble you, from the waye that goeth towarde Hemath, vnto the brote in themet ower.

The VII. Chapter.

**T**he LORD God shewed me soch a vision: beholde, there stode one that made gresshoppers, euen when the come was shuryng forth, after the kyng had clipte his shepe. Now when they vnderoke to eate vp all the grene thinges in y<sup>e</sup> londe, I sayde: O LORD God, be mercifull, I beseeche the: who shulde els helpe vp Jacob, that is brought so lowe? So the LORD was gracious therein, and the LORD sayde: well, it shall not be. Agayne, y<sup>e</sup> LORD shewed me this vision: beholde, the LORD God called the fyre to punyssh withall, and it deuoured the greate deperey: yee it consumed a parte allre dy. Then sayde I: O LORD God, holde thy ne honde: for who shulde els helpe vp Jacob that is brought so lowe? So the LORD was mercifull therein, and the LORD God sayd: well, it shall not be.

Morouer, he shewed me this vision: beholde, the LORD stode vpon a plastered wall, & a masons trowell in his hode. And the LORD sayde vnto me: Amos, what seist thou? I answered: a masons trowell. Then sayde the LORD: beholde, I will laye the trowell amonge my people of Israel, and will nomore ouersee them: but the hye hilchapels off Isaac must be layed waist, and the churches off Israel made desolate: and as for the house of Jeroboam, I will stonde vp agaynst it with the swerde. Vpon this sent Amasias the prest to Bethel vnto Jeroboam the kinge of Israel, sayenge: Amos maketh the house off

Israel to rebell agaynst the, the londe ca<sup>n</sup> not awaye with his wordes. For Amos sayeth: Jeroboam shall dye with the swerde, and Israel shall be led awaye captiue out of their owne londe. And Amasias sayde vnto Amos: Get the hence (thou that cast se so well) and fle in to the londe of Iuda: get the theryn lyuynge, and prophecy there: and prophecynomore at Bethel, for it is the kynges chapel, and the kynges court.

Amos answered, and sayde to Amasias: As for me, I am nether prophet, ner prophe-tes sonne: but a keeper of catell. Now as I was breakynge downe molberies, and goynge after the catell, the LORD toke me, & sayde vnto me: Go thy waye, and prophecy vnto my people of Israel. And therefore, heare thou now the worde off the LORD: Thou saiest: prophecy not agaynst Israel, and speake nothinge agaynst the house off Isaac. Wherefore thus sayeth the LORD: Thy wife shall be defyled in y<sup>e</sup> cite, y<sup>e</sup> sonnes and daughters shall be slayne with the swerde, and thy londe shall be measured out with the lyne: Thou thy self shalt dye in an vnclene londe, and Israel shall be dryuen out off his owne countre.

The VIII. Chapter.

**T**he LORD God shewed me methis vision: and beholde, there was a man de with sommer frute. And he sayde: Amos, what seist thou? I answered: a man de with sommer frute. Then sayde the LORD vnto me: the ende cometh vpon my people of Israel, I wil nomore ouersee them. In that daye shall the songes off the temple be turned in to sorow, sayeth the LORD God. Many deed bodyes shall lye in euery place, & be cast forth secretly. Heare this, O ye y<sup>e</sup> oppresse the poore, and destroye the nedye in y<sup>e</sup> londe, sayenge: Whan will the new moneth be gone, that we maye sell vytale, and y<sup>e</sup> Sabbath, that we maye haue scarcenesse of corne: to make the busshel lesse, and the Syckle greater: We shall set vp false waightes, y<sup>e</sup> we maye get the poore vnder vs with their money, and the nedye also for shues: yee let vs sell the chaffe for corne.

The LORD hath swome agaynst the pryde of Jacob: these woikes of theirs will I neuer forget. Shall not the londe tremble, and all they that dwell therein, mourne for this? Shall not their destruccion come vpon them like a water streame, & flowe ouer the, as the floude of Egypte? At the same tyme (sayeth the LORD God) I shall cause y<sup>e</sup> s<sup>on</sup>ne to go downe at noone, and the londe to be

Iob 9. a

Am 9. b

Deu. 28. c

Soph. 1. c

Exo. 22. a

Mich. 3. a

Psal. 95. b

Deu. 17. a

Ro. 12. b

Esa. 10. b

Zach. 13. a

Esa. 5. b

Am. 6. b

Iere. 15. b



## The prophet Amos.

**Tob. 2.2** darke in the cleare daye. Your hys feastes will I turne to sorrow, and your songes to mourning: I will brynge sackcloth vpon all backes, & baldnes vpon euery heade: yee soch a mourning wil I sende them, as is made vpon an only begotten sonne, and they shall haue a miserable ende.

**Iere. 6. d**

Beholde, the tyme cometh (sayeth the LORDE God) yf I shal sende an hunger in to y earth: not the hunger of bried, ner the thyrst of water: but an hunger to heare the worde off the LORDE: so that they shal go from the one see to the other, yee from y north vnto y east, runnyng aboute to seeke the worde of y LORDE, and shal not fynde it. In that tyme, shal the sayre virgins and the yonge men perishe for thyrst, yee euen they that sweare in the offence off Samaria, and saye: as truly as thy God lyueth at Dan, and as truly as y God lyueth at Bersaba. These shal fall, and neuer ryse vp agayne.

### The IX. Chapter.

**2** **S**awe the LORDE stondinge vpon the auter, and he sayde: smyte the doore chete, that the postes maye shake withall. For their couctousnesse shal fall vpon all their heades, and their posterite shal be slayne with the swerde. They shal not fle awaye, there shal not one off them escape, ner be deliuered. Though they were buried in the hell, my honde shal fetch them from thence: though they clymme vp to heauen, yet shal I cast them downe: though they hyde them selues vpon the coppe of Carmel, yet shal I seeke them out, and brynge them from thence: Though they crepe downe from my sight in to the depe of the see, I shal comaunde the serpente, cuen there to bite them. Off they go awaye before their enemies i to captiuite, then shal I commaunde the swerde, there to slaye them.

**Psal. 98.2**  
**Abd. 1.2**

Thus wil I set myne eyes vpon them, for their harme and not for their wealth. For when the LORDE God of hoostes toucheth a londe, it cosumeth awaye, and all they that dwell therein, must nedes mourne: And why? their destruccion shal aryse as euery streame and runne ouer them, as the floude in Egipte. He that hath his dwellinge in heauen, and groundeth his tabernacle in the earth: he that calleth the waters of the see, and poureth them out vpon the playne ground: his name is the LORDE. O ye children off Israel, are ye not vntome, euen as the Morians, sayeth the LORDE: haue not I brought Israel out off the londe off Egipte, the philistynes from Capthor, and the Sirians fro Tyr?

**Am. 2.2**  
**5. R. 3. g**

**Amos. 5. b**

**Gen. 15. b**

## The ix. Chap.

Beholde, the eyes of the LORDE are vpon the realme that symeth, to rote it cleane out of the earth: Neuertheles, I will not destroye the house of Jacob, saith the LORDE.

For lo, this I promise: though I siffe y house of Israel amonge all nations (like as they vse to siffe in a syne) yet shall not y smallest granel stone fall vpon the earth: But all the wicked doers of my people, that saye: Tush, the plage is not so nye, to come so hately vpon vs: those shal perish with the swerde. At that tyme wil I buylde agayne the tabernacle off David, that is fallen downe, and hedge vp his gappes: and loken is broke, I shal repayre it: yee I shal buylde it agayne, as it was afore tyme, yf they maye possesse the remnaunt of Edom, yee and all soch people as call vpon my name wch, saith the LORDE, which doth these things.

Beholde, the tyme cometh (saith the LORDE) that the plowman shal ouertake y mower, and y treader off grapes, him that soweth sede. The mountaynes shal droppe swete wyne, and the hilles shal be fructfull, and I wil turne the captiuite of my people of Israel: they shal repayre the waiste cities, & haue the in possession: they shal plante vineyardes, and drynke the wyne therof: they shal make gardens, and enioye the frutes off the. And I wil plate them vpon their owne ground, so that I will neuer rote them out agayne from their londe, which I haue geuen yf sayeth the LORDE thy God.

### The ende of the prophet Amos.

## The Prophet Abdy.

### What Abdy conteyneth.

**Chap. 1** He prophesyeth agaynst the proude smackers of the Edomites, that vered the Idolies in their aduersite. He sheweth, what plagges shal come vpon them.

### The first Chapter.



This is the vision that was shewed vnto Abdy: Thus hath y LORDE God spoke vpon Edom: We haue herde of the LORDE yf there is an embassage sent amonge the heithen: Up, let vs aryse, and fight agaynst them. Beholde, I will make y small amonge the heithen, so that thou shalt

## The prophet Abdy.

be utterly despised. The pryde of thine herte hath lift the vp, thou that dwellest in y stroge holdes off stone, and hast made the an hye seate: Thou sayest in thine herte: who shal cast me downe to the grounde? But though thou wentest vp as hye as the Aegle, and maydest thy nest aboue amonge the starnes: yet wolde I plucke the downe from thee. Yf y theues & robbers came to y by night, thou takinge thy rest: shulde they not scale, till they had ynough? yf the grape gatherers came vpon the, wolde they not leaue the some grapes? But how shall they rype Esau, and seke out his treasures?

**2** Yee the men that were sworne vnto the, shal brynge the out off the borders off thine owne londe. They that be now at one with the, shal disceane the, and ouercome y: Eue they that eate thy bried, shal betraye the, or eue thou perceaue it. Shal not I at the same tyme destroye the wyse men of Edom, and those that haue vnderstandinge, from the mount off Esau? Thy giannes (o Theman) shal be a frayd, for thorow the slaughter they shal be all ouerthrowne vpon the mount off Esau. Shame shal come vpon the, for y malice that thou shewedest to thy brother Jacob: yee for euermore shalt thou perish, & that because of the tyme, when thou didest set thyself agaynst him, euen when the enemies caried awaye his hoost, and when the aleantes came in at his portes, and cast lottes vpon Jerusalem, and thou thyself wast as one of them.

**3** Thou shalt nomore se the daye of thy brother, thou shalt nomore beholde the tyme of his captiuite: thou shalt nomore reioyse ouer the children of Juda, in the daye of their destruccion, thou shalt triumph nomore in the tyme of their trouble. Thou shalt nomore come in at the gates off my people, in the tyme of their decaye: thou shalt not se their mysery in the daye of their fall.

Thou shalt sende out no man agaynst the irhoost, in the daye of their aduersite: nether shalt thou stode waytinge enymore at y corners of the stretes, to murthur soch as are fled, or to take them presoners, that remaine in the daye of their trouble. For the daye off the LORDE is harde by vpon all heithen. Like as thou hast done, so shalt thou be dealt withall, yee thou shalt be rewarded euen vpon thine heade. For like wyse as ye haue dyoncken vpon myne holy hill, so shal all heithen dryncke continually: yee dryncke shal they, and swallowe vp, so that ye shall be, as though ye had neuer bene.

## The i. Chap. Fo. xci.

But vpon the mount Sion, there shall a remnaunt escape: these shal be holy, and the house of Jacob shal possesse euenthose, that had them selues afore in possessio. Moreover, the house of Jacob shal be a fyre, the house of Joseph a flame, & the house of Esau shal be the strawe: which they shal kyndle and cosume, so that nothinge shal be left of the house off Esau, for the LORDE himself hath sayde it. They of the south shal haue the mount off Esau in possession: and loke what lieth vpon the greunde, that shal the philistynes haue: the playne felde shal Ephraim and Samaria possesse: and the mountaynes off Galaad shal Ben Jamin haue. And this hoost shal be the childre off Israels presoners: Now what so lieth from Canaan vnto Sarpad, and in Sepharad, that shal be vnder the subiection off Jerusalem: and the cities off the south shal enheret it. Thus they that escape vpon the hill off Sion, shal go vp to punyssh the mount off Esau, and the kyngdome shal be the LORDES.

**Zach. 2**

**Iere. 5. c**

**Zac. 14. l**

### The ende off the prophet Abdy.

## The Prophet Jonas.

### What Jonas conteyneth.

**Chap. 1.** God sendeth Jonas vnto Ninine, he fleth, and is cast in to the see.  
**Chap. 2.** A fysh swalloweth vp Jonas, which crieth vnto God, and prayserh hym, and the fysh casteth him out agayne vpon the londe.  
**Chap. 3.** God sendeth him agayne to Ninine, to shewe them the punysshment for to come, yf they wil not repent: they amende, and God is mercifull to them.  
**Chap. 4.** Jonas is angrie, and complayneth off God, which reformeth him.

### The first Chapter.



He worde of the LORDE came vnto Jonas the sonne of Amithai, sayenger: Aryse, and get the to Ninine that greete cite: and preach vnto them, how y their wickednesse is come vp before me. And Jonas made him ready to fle vnto Tharsis from the presence of the LORDE, and gat him downe to Joppa: where he founde a shippe ready for to go vnto Tharsis. So he payde his fare, and wente aborde, that he might go

**4. Re. 14**

**Ione 3.2**

**Gen. 10. l**

**Gen. 18. l**



## The prophet Jonas.

with them vnto Tharsis from the presence of the LORDE. But the LORDE hurled a grea-  
te wynde in to the see, and there was a migh-  
tie tempest in the see: so that the shippe was  
in ioperdy of goinge in peces. Then the ma-  
ryners were a frayde, and cried every man vn-  
to his god: and the goodes that were in the  
shippe, they cast into the see, to lighten it off  
them. But Jonas gat him vnder y hatches,  
where he layed him downe and slombred.

**B** So the master of the shippe came to him  
and sayde vnto him: why slombrest thou?  
Up, call vpon thy God: yf God (happly) wil  
thynke vpon vs, that we peryshe not. And  
they sayde one to another: come, let vs cast  
lottes: that we maye knowe, for whose cause  
we are thus troubled. And so they cast lot-  
tes, and the lot fell vpon Jonas.

**C** The sayde they vnto him: tell vs, for who  
se cause are we thus troubled? what is thine  
occupacion? whence comest thou? what  
countre man art thou, and of what nacion?  
He answered them: I am an Ebrie, and I  
feare the LORDE God of heauen, which ma-  
de both the see and drie lande. Then were y  
men exceedingly afrayed, & sayde vnto him:  
why didest thou so? (for they knewe, that he  
was fled from the presence of the LORDE, be-  
cause he had tolde them) and sayde moro-  
uer vnto him: What shall we do vnto  
the, that the see maye cease from troublinge  
vs? (for the see wrought and was troublous)  
he answered them: Take me, and cast me in  
to the see, so shal it let you be in rest: for I wo-  
te, it is for my sake, that this grea-  
te tempest is come vpon you.

**D** Nevertheless, the men assayed with row-  
inge, to brynge the shippe to lode: but it wol-  
de not be, because the see wrought so, & was  
so troublous agaynst them. Wherfore they  
cried vnto the LORDE, and sayde: O LOR-  
DE, let vs not perishe for this mans death, ne-  
ther laye thou innocent bloude vnto oure  
charge: for thou (O LORDE) hast done, even  
as thy pleasure was.

**E** So they toke Jonas, and cast him in to  
the see, and the see leste ragynge. And the  
men feared the LORDE exceedingly, doynge  
sacrifices & makinge vowes vnto the LOR-  
DE.

### The II. Chapter.

**A** Vnto the LORDE prepared a grea-  
te fyll he, to swallow vp Jonas. So was  
Jonas in the bely of the fyll, thre da-  
yes and thre nightes. And Jonas prayed vn-

## The iij. Chap.

to the LORDE his God, out of the fyll shes be-  
ly, and sayde: In my trouble I called vnto y  
LORDE, and he herde me: out off the bely off  
hell I cried, and thou herdest my voyce.  
Thou haddest cast me downe depe in y m-  
dest off the see, and the floude compassed me  
about: yee alle thy waves and rowles of wa-  
ter went ouer me, I thoughte that I had be-  
ne cast awaye out of thy sight: but I wil ye  
agayne lode towarde thy holy temple.

**B** The waters compassed me, euen to the re-  
ry soule: the depe laye aboute me, and the wa-  
des were wrapte aboute myne heade. I went  
downe to the botome of the hilles, & was  
barred in with earth for ever. But thou (O  
LORDE my God) hast brought vp my lyfe a-  
gayne out of corrupcion. When my soule  
faynted within me, I thought vpon the LOR-  
DE: and my prayer came in vnto the, euen in  
to thy holy temple. They that holde of voy-  
ne varyties, wil forsake his mercy. But I wil  
do the sacrifice with the voyce of thankes-  
gynge, and wil paye that I haue vowed: for  
why? saluacion cometh of the LORDE.  
And y LORDE spake vnto y fyll, and it cast  
out Jonas agayne vpon the drie lande.

### The III. Chapter.

**A** Then came the worde of the LORDE  
vnto Jonas agayne, sayenge: vp, and  
get the to Ninine that grea-  
te cite, & pre-  
ach vnto them the preachinge, which I  
bade the. So Jonas arose, and wente to Ni-  
nine at the LORDES commaundement. Ni-  
nine was a grea-  
te cite vnto God, namely, of  
thre dayes iourney.

**B** And Jonas wente to, and entred in to y  
cite: euen a dayes iourney, and cried, sayen-  
ge: There are yet xl. dayes, and then shal Ni-  
nine be overthrowen. And the people of Ni-  
nine beleued God, and proclaimed fastynge,  
and arayed themselves in sack cloth, as well  
the grea-  
te as the small of them. And they  
dinges came vnto y kinge of Ninine, which  
arose out off his seate, and dyd his appe-  
rell off, and put on sack cloth, and sate him  
downe in ashes.

**C** And it was cried and commaunded in  
Ninine, by the auctorite of the kinge and his  
loides, sayenge: se that nether man or best,  
ore or shepetailf ought at all: and that they  
nether fede ner drinke water: but put on sack  
cloth both man and best, and crye mighte-  
ly vnto God: yee se that every man turne fro  
his euill waye, and from the wickednesse, &  
he hath in honde.

## The prophet Jonas.

Who can tell? God maye turne, and repe-  
te, and cease from his searce wrath, that we  
perishe not. And when God sawe their wor-  
tes, how they turned from their wicked wa-  
yes: he repented on the euill, which he sayde  
he wolde do vnto them, and dyd it not.

### The III. Chapter.

**A** Wherfore Jonas was sore discontent,  
and angrie. And he prayed vnto the  
LORDE, and sayde: O LORDE, was  
not this my sayenge (I praye the) when I  
was yet in my countre: therfore I haisted ra-  
ther to fle vnto Tharsis, for I knowe well  
ynough that thou art a mercifull God, full  
of compassion, lode sufferinge, and of grea-  
te kyndnesse, and repentest when thou shul-  
desteate punysshment. And now O LORDE, ta-  
ke my life fro me (I beseeke the) for I had ra-  
ther dye then lyue. Then sayde the LORDE:  
art thou so angrie? And Jonas gat him out  
of the cite, and sat downe on y east syde ther-  
of: and there made him a bothe, and sat vn-  
der it in the shadow, till he might se, what  
shulde chaunce vnto the cite.

**B** And the LORDE God prepared a wylde  
vyne, which sprange vp ouer Jonas, that  
he might haue shadowe aboue his heade, to  
deliuer him out of his payne. And Jonas  
was exceedingly glad of the wylde vyne.  
But vpon the nexte morow agaynst the sprin-  
ge of the daye, the LORDE ordered a wom-  
me, which smote the wylde vyne, so that it we-  
thered awaye. And when the Sonne was vp  
God prepared a feruent east wynde: and the  
Sonne bete ouer the heade of Jonas, that  
he faynted agayne, and wysshed vnto his  
soule, that he might dye, and sayde: It is bet-  
ter forme to dye, than to lyue. And God sayd  
vnto Jonas: Art thou so angrie for the wyl-  
de vyne? And he sayde: yee very angrie am I  
euen vnto the deeth. And the LORDE sayde:  
thou hast compassion vpon a wylde vyne,  
wherof thou bestowdest no laboure, ner may-  
dest it growe: which sprange vp in one night  
and perished in another. And shulde not I  
then haue compassion vpon Ninine that  
greate cite, wherin there are aboue  
an C. and xx. thousande per-  
sonnes, y knowe not their  
right hode fro the lef-  
te, besydes moch  
catell?

The ende of the prophet Jonas.

## The first Chap. Ho. xcij.

## The Prophet Nicheas.

What Nicheas conteyneth.

- Chap. I. He reponeth the people off Israel  
and Juda for their wickednesse and Idola-  
try: he telleth them their punysshment with  
mourninge.  
Chap. II. He rehearseth their abominacions.  
Chap. III. He reponeth the rulers and the pro-  
phetes, as cause of the peoples misery.  
Chap. IIII. V. He prophesyeth of the saluacion off  
Gods people in Christ, of his kyngdome, and  
power of his gospel.  
Chap. VI. Another reprove. Outwarde offerin-  
ges are excluded, and here is declared what  
God requyrez off man.  
Chap. VII. The summe off the thinges before  
sayde The litle flocke of the faithfull.

### The first Chapter.



This is the worde of the LOR-  
DE, that came vnto Nicheas  
the Morastite, in the dayes of  
Joathan, Ahas and Ezechi-  
as kiges of Juda: which was  
shewed him vpon Samaria and Jerusalem.

**A** Heare all ye people, marcke this well o  
earth, and all that therein is: Meete the LORDE  
God himself be witnesse amonge you, euen y  
LORDE from his holy temple. For why? be-  
holde, the LORDE shal go out of his place, &  
come downe, and treade vpon the hic thin-  
ges of the earth. The mountaynes shal con-  
sume vnder him, & the valleys shal cleue asun-  
der: like as wax cosumeth at the fyre, & as y  
waters runne downwarde. And all this shal  
be for the wickednesse of Jacob, and the syn-  
nes of the house of Israel.

**B** But what is the wickednesse of Jacob?  
Is not Samaria? Which are the hye places  
of Juda? Is not Jerusalem? Therfore I shal  
make Samaria an heape of stones in the fel-  
de, to laye aboute the vynyarde: hir stones  
shal I cast into the valley, & discover hir fou-  
dacions. All hir ymages shal be broke downe  
& all hir wynnynge shal be brient in the fyre:  
yee all hir Idols will I destroye: for why,  
they are gathered out of the hyre of an who-  
re, & into an whores hyre shal they be turned  
agayne. Wherfore I wil mourne & make la-  
mentacion, bare & naked will I go: I must  
mourne like y diags, & take sorrow as y Es-  
triches: for their woude is past remedy: And  
why? it is come in to Juda, & hath touchyd y  
porte of my people at Jerusalem allredy. We-  
pe not, lest they at Geth perceaue it.



**C** Thou at Bethphara, welter thyself in the dust and ashes. Thou that dwellest at Sephir, get thee hence with shame. The pride shall boote no more for very sorrow: and why? his neighbour shall take from her what she hath. Therebellious cities hope, that it shall not be so evil: but for all that, the plague shall come from the LORD, even into the port of Jerusalem. The greater noise of the charrettes shall feare them, that dwell at Lachis, which is an occasion of synne of the daughter of Sion, for in the came up the wickednesses of Israel. See she sent her conspers in to the land of Gath.

The houses of lies will disceane the kyn- ges of Israel. And as for the (o thou that dwellest at Moassa) I shall bringe a posses- sion upon the, and the plague of Israel shall reach vnto Odolla. Make the balde, and sha- ue the, because of thy tender children: Make the cleane balde as an Aegle, for they shall be caried awaye captiue from the.

The II. Chapter.

**A** Vnto them, that ymagyn to do harme, and deuyse vngaciousnesse upon their beddes, to perfourme it in y cleare daye: for their power is agaynst God. When they covet to haue lande, they take it by violence, they robbe men off their houses.

Thus they oppresse a man for his house, and euery man for his heretage. Therefore thus sayeth the LORD: Beholde, agaynst this householde haue I deuysed a plague, wherout ye shall not plucke youre neckes: Ye shall no more go so proudly, for it will be a perleus ty- me. In that daye shall this terme be vsed, and a mourninge shall be made ouer you on this manner: We be utterly desolate, the por- tion off my people is translated. When will he parte vnto vs the lande, that he hath ta- ken from vs?

Nevertheless there shall be noman to de- uide the thy portion, in the congregacion off the LORD. Tush, holde youre tange (sayeth he) I shall not fall vpon this peo- ple, we shall not come so to confucion, sa- yeth the house off Jacob. Is the spere off the LORD so cleane awaye? or is he so myn- ded? Treuth it is, my wordes are frendly vnto them that lyue right: but my people doth the contrary, therefore must I take par- te agaynst them: for they take awaye both cote and cloke from the symple.

Ye haue turned youre selues to fight, the

women off my people haue ye shot out fr- their good houses, and taken awaye my ex- cellent giftes from their children. Vp, get you hence, for here shall ye haue no rest.

Because off their Idolatry they are cor- rupte, and shall miserably perish. Off I were a fleshy felowe, and a preacher of lyes and tolde them that they might syt bebbin- ge and bollynge, and be droncken: O that were a prophet for this people.

But I will gather the in dede (o Jacob) and dryue the remnant off Israel all toge- ther. I shall cary them one with another, as a flocke in the folde, and as the cattell in their stalles, that they maye be disquieted off other men.

Who so breaketh the gappe, he shall go before. They shall breake vp the porte, and go in and out at it. Their kynge shall go befo- re them, and the LORD shall be vpon the heade of them.

The III. Chapter.

**H**are, o ye heade of the house of Ja- cob, and ye leders of the house of Is- rael: Shulde not yet knowe, what we re lausfull and right? But ye hate the good, and loue the euill: ye plucke off mens syn- nes, and the flesh from their bones: Ye eat the flesh of my people, and slay off their syn- ne: ye breake their bones, ye choppe them in peces as it were in to a cauldron, and as flesh into a pot. Now the tyme shall come, that when they call vnto the LORD, he shall not heare them, but hyde his face from them: be- cause that they row their owne ymaginacions, they haue deale so wickedly.

And as concerninge the prophetes that disceane my people, thus the LORD sayeth agaynst them: When they haue eny thinge to byte vpon, then they preach that all shall be well: but yf a man put not some thinge in to their mouthes, they preach of warre agaynst him.

Therefore youre vision shall be turned to night, and youre prophesyenge to darcknesse. The Sonne shall go downe ouer these pro- phetes, and the daye shall be darcke vnto them. Then shall the vision seers be ashamed, and yf sayth sayers confounded: yee they shall be say- ne (all the packe of the) to stoppe their mouthes, for they haue not Gods woide. As for me, I am full of strenght, and of yf spere of yf LORD, full of iudgment and boldnesse: tell me the house of Jacob their wickednesse, and the house of Israel their synne.

**C** O heare this ye rulers of the house of Ja- cob, and ye iudges of the house off Israel: ye that abhorre the thinge that is lausfull, and waiste asyde the thinge that is straight: Ye that brylde vp Sion with bloude, and Jeru- salem with doynge wronge. O ye iudges, ye geue sentence for giftes: O ye preastes, ye teach for lucre: O ye prophetes, ye prophesy for money. Yet wil they be take as those that holde vpon God, and saye: Is not the LORD amonge vs? Tush, there can no misfortu- ne happen vs. Therefore shall Sion (for you- re sakes) be plowed like a felde: Jerusalem shall become an heape of stones, and the hill of yf temple shall be turned to an hye wodde.

The IIII. Chapter.

**I**n the latter dayes it wil come to passe, that the hill off the LORDS house shall be set vp byer the eny mou- tayne or hilles: See the people shall preese vnto it, and the multitude off the Gentiles shall haist them thither, sayenge: Come, let vs go vp to the hill of the LORD, and to the house of the God of Jacob: that he maye teach vs his waye, and that we maye walke in his pathes.

For the lawe shall come out off Sion, and the worde of God from Jerusalem, and shall geue sentence amonge the multitude off the heithen, and resourmeth the people off farre countrees: so that of their swordes they shall make plowshares, and sythes off their spea- res.

One people shall not lift vp a swerde a- gainst another, yee they shall nomore lerne to fight: but euery man shall syt vnder his vin- yarde and vnder his fyge tree, and no man to fraye him awaye: for the mouth off yf LORD of hostes hath spoken it. Therefore, whe- re as all people haue walked euery man in yf name of his owne god, we will walke in the name of oure God for ever and ever. At the same tyme (sayeth the LORD) will I gather vnto the lame and the outcastes, and such as I haue chastened: and will geue yssue vnto the lame, and make of yf outcastes a greates peo- ple: and the LORD himself shall be their kyn- ge vpon the mount Sion, fro this tyme forth for evermore. And vnto the (o thou tower of Eder, thou stronge holde off the dought- ter Sion) vnto the shall it come: enē the first lordshipe and kyngdome of the doughter Je- rusalem. Why the art thou now so heuy? is the renowme in the: are thy counsellers awaye that thou art so payned, as a woman in hir trauaile?

And now (o thou doughter Sion) be so- ry, let it greue the as a wise laboringe with childe: for now must thou get the out off the cite, and dwell vpon the playne felde: See vnto Babilon shall thou go, there shalt thou be deliuered, and there the LORD shall low- se the from the honde off thine enemies.

Now also are there many people gathe- red together agaynst the, sayenge: what, Si- on is cursed, we shall se oure lust vpon her. But they knowe not the thoughtes off the LORD, they vnderstonde not his counsell, that shall gather them together as the shee- ues in the barne. Therefore get the vp (o thou doughter Sion) and thros she out the come: For I wil make thy home yron, and thy cla- wes brass, that thou mayest grynde many people: their goodes shalt thou appropria- te vnto the LORD, and their substaunce vnto the ruler off the whole worlde.

The V. Chapter.

**A**fter that shalt thou be robbed thy self, o thou robbers doughter: they shall laye sege agaynst vs, and smyte the iudge off Israel with a rodde vpon the cheeke. And thou Bethleem Ephrata, art lit- tle amonge the thousandes off Juda. Out off the shall come one vnto me, which shall be yf gouernoure i Israel: whose outgoinge hath bene from the begynnynge, and from euers- tinge. In the meane whyle he plageth them for a season, vntill the tyme that she (which shall beare) haue borne then shall the rem- nant of his biethren be conuerted vnto yf children of Israel. He shall stonde fast, and ge- ue fode in the strenght of the LORD, and in the victory of the name of yf LORD his God: and when they be conuerted, he shall be magnified vnto the farthest partes of the worlde.

Then shall there be peace, so that the As- sirian maye come in to oure lande, and trea- de in oure houses. We shall bringe vp seuen shepherdes and viij. prynces vnto them: the- se shall subdue the lande of Assur w the swer- de, and the lande of Tyrod with their na- ked weapons. Thus shall he deliuer vs from the Assiria, when he cometh within oure lande, and setteth his fore within oure bor- ders. And the remnant of Jacob shall be a- monge the multitude of people, as the dew of the LORD, and as the droppes vpon the grasse, that tarieth for no man, and waiteth of no body. See the residue of Jacob shall be amonge the Gentiles and the multitude off people, as the lyon amonge the beestes of yf wodde, and as the lyons whelp amonge a



## The prophet Michas.

flocke of shepe: which (when he goeth thorow) treadeth downe, teareth in peces, and there is no man that can helpe. Thyne honde shal be lift vp vpon thine enemies, and all thine aduersaries shal perish.

**C** The tyme shal come also (sayeth the LORD) that I wil take thine horses from the, & destroye thy charettes. I will breake downe the cities off thy londe, and ouerthrowe all thy stronge holdes. All witchcraftes will I rote out of thine hande, there shall no mo soyth sayenges be within the. Thine Idols and thine ymages will I destroye out of y so that thou shalt no more bowe thy self vnto the workes of thine owne hondes. Thy groues wil I plucke vp by the rotes, & breake downe thy cities. Thus wil I be auenged also, vpon all heithen that will not heare.

### The VI Chapter.

**A** **E**rken now what the LORD sayeth: Vp, reprimethe mountaynes, and let the hilles heare thy voyce. O heare the punishment of the LORD, ye mountaynes, and ye mightie foundacions of y earth: for the LORD wil reprimen his people, & reason with Israel: O my people, what haue I done vnto the? or wherin haue I hurte the? geue me answere. Because I brought the fro the londe of Egypte, and deliuered the out of the house of bondage: Because I made Moses, Aaron and Miriam to lede the: Remembre (O my people) what Balach the kynge of Moab had ymagined agaynst the, & what answere that Balaam the sonne of Beor gaue him, from Sethim vnto Galgal: y ye maye knowe the lowynge kyndnes of y LORD.

**B** What acceptable thyng shal I offre vnto the LORD? shall I bowe myne to the hye God? Shall I come before him w' brent offeringes, and with calues of a yeare olde? hath the LORD a pleasure in many thousand rammes, or innumerable streames of oyle? O: shal I geue my firstborne for myne of fences, and the frute of my body for the synne of my soule? I wil shewe the (O ma) what is good, and what the LORD requyeth off the: Namely, to do right, to haue pleasure in lowynge kyndnesse, to be lowly, and to walke with thy God: that thou mayest be called a cite of the LORD, & that thy name maye be righteousnesse. Heare (O yerybes) who wolde els geue you soch warnyng? Shulde I not be displeased, for the vnrightrous good in the houses of the wicked, and because the measure is minished? O: shal I iustifie

## The vii. Chap.

the false balauces and the bagge of disceant full weightes, amonge those that be full off riches vnrightrously gotten: wherethe cursyns deale with falsede, speake lyes, and haue disceant full runges in their mouthes.

Therefore I will take in honde to punyssh the, and to make the desolate, because of thy synnes. Thou shalt eate, & not haue ynough: yee thou shalt bringe thy self downe. Thou shalt fle, but not escape: & those y thou woldest saue, wil I deliuer to the swerde. Thou shalt sowe, but not reape: thou shalt passe out olyues, but oyle shalt thou not haue, & anoynte thy self withall: thou shalt treade out swete must, but shalt drynke no wyne. Repete the ordinaunces of Amri, & all the actemes of the house of Achab: y folowetheir pleasures, therfore wil I make the wast, & cause y inhabitants to be abhorred. O my people: & thus shalt thou beare thine owne shame.

### The VII. Chapter.

**W**is me: I am become as one, that goeth a gleanynge in the harvest. There are no mo grapes to eate, yet wolde I sayne (with all my herte) haue of the best frute. There is not a godly man vpon earth, there is not one rightrous amonge me. They laboure all to shed bloude, & eueryma hunteth his brother to deatch: yet they say they do well, when they do euell. As the pynce wil, so sayeth the iudge: y he maye do him a pleasure agayne. The greatesma speaketh what his herte desyeth, & y hearers allowe him. The best off the is but as a thistle, and the most rightrous of them is but as a burre in the hedge. But when the daye of thy pryders cometh, y thou shalt be vnsured: the shal they be waisted awaye. Let no man beleue his frende, ner put his confidence in a pynce. Repete the porte of thy mouth, from her y lieth in thy bosome: for y sonne shal put his father to dishonoure, the doughter shal ryse agaynst her mother, y doughter in lawe agaynst hir mother in lawe: and a mans foes shal be even they of his owne houshold.

Nevertheless I wil loke vp vnto y LORD, I wil patiently abyde God my sauour: my God shal heare me. O thou enemye of myne, reioyce not at my fall, for I shal get vp agayne: and though I sit in darcknesse, yet y LORD is my light. I will beare the punishment of the LORD (for why, I haue offended him) till he sit in iudgment vpon my cause, and se that I haue right. He wil bringe me forth to the light, and I shal se his rightrousnesse.

## The prophet Michas.

She that is myne enemy shall loke vpon it, & be confounded, which now saith: Where is thy LORD God? Myne eyes shal beholde her, when she shal be troden downe, as the claye in the stretes. The tyme wil come, that thy gappes shal be made vp, and the lame shal goe abroad: and at that tyme shal they come vnto the, from Assur vnto the stronge cities, and from the stronge cities vnto the ryuer: from the one see to the other, from the one mountayne to the other.

For standinge the londe must be waisted, because of them that dwell therein, and for the frutes of their owne ymaginacions. Therefore fede thy people with thy rodde, the flocke of thine heretage which dwell desolate in the wodde: that they maye be fedde vpon the mount of Charnel, Basan & Galad as aforetyme. Maruelous thinges will I shewe them, like as when they came out of Egypte. This shal the heithen se, and be ashamed for all their power: so that they shal laye their honde vpon their mouth, and stopper their eares. They shal lick the dust like a serpent, & as the wormes of the earth, y tremble in their holes. They shal be a frayd of the LORD oure God, & they shal feare y.

Where is there soch a God as thou? that pardonest wickednes, and forguest the offences of the remnant of thine heretage? he kepeth not his wrath for ever. And why? his delyte is to haue compassion: he shal turne agayne, & be mercysfull to vs: he shal put downe oure wickednes, & cast all oure synnes into the botome of the see. Thou shalt kepe thy trust with Jacob, and thy mercy for Abraham, like as thou hast sworne vnto oure fathers longe ago.

### The ende of the prophet Michas.

## The Prophet Naum.

### What Naum conteyneth.

Chap. I. He prayeth the power and goodnesse of God: he reprimeth the Nininites, because they despyed the counsell and punishment of God.

Chap. II. He describeth vnto them the terrible nesse of the plage.

Chap. III. He reprimeth the abhominacions of the malicious cite, and heweth them of the ir punishment.

This is the heuy burthen of Ninine, which Naum of Elchos dyd wryte, as he sawe it.

## The i. Chap. No. xciiij.

### The first Chapter.



he LORD is a gelous God, and a taker of vengeance: yee a taker of vengeance is y LORD, and wrothfull. The LORD

taketh vengeance of his enemies, and reserveth displeasure for his aduersaries. The LORD suffreth longe, he is of greate power, & so innocent, that he leaueth no man faultlesse before him. The LORD goeth forth in tempest and stormy wether, the cloudes are the dust of his fete. When he reprimeth the see, he dryeth it vp, & turneth all the floudes to drye londe. Basan is desolate, Charnel and the pleasure of Libanus waisterh awaye. The mountaynes tremble for him, the hilles consume. At the sight of him, the earth quaketh: yee the whole worlde, and all that dwell therein. Who maye endure before his wrath? O: who is able to abyde his grymme displeasure? his anger taketh on like fyre, and the harde rockes burst in sunder before him.

For gracious is the LORD, and a stronge holde in tyme of trouble, he knoweth the that put their trust in him: when the floude remeth ouer, and destroyeth the place, and when the darcknesse foloweth still vpon his enemies. What do ye ymagin then agaynst the LORD on this maner? (Tush, when he hath once made an ende, there shal come no more trouble.) For like as the thornes that sticke together, and as the drye strawe, so shal the dyon Pardes be consumed together, even when they be full. There come out of y soch as ymagin myschese, and geue vngacious counsell agaynst the LORD.

Therefore thus saith the LORD: Let the be as wel prepared, yee and as many as they can, yet shal they be hewen downe, and passe awaye. And as for the, I wil verethe, but not utterly destroye the. And now wil I breake his rodde from thy backe, and burst thy bondes in sonder. But the LORD hath geuen a commaundement concernynge the, that there shal come no more sede of thy name. The carned and casten ymages will I rote out of the house of thy god. Thy graue shal I prepare for the, and thou shalt be confounded.

### The II. Chapter.

**H**elpe, vpon the mountaynes come the fete of him, that bringeth good tydings, & preacheth peace. O Judah, kepe thy holy dayes, persourme thy promyses: for Belial shal come no more in the, he is utterly rote out.



## The prophet Naum.

The scatterer shal come vp agaynst the, & laye sege to the castell. Loke thou wel to the stretes, make thy loynes stronge, arme thy self with all thy myght: for the LORDE shal restore agayne the glory of Jacob, like as yf glory of Israel. The destroyers haue broken chem downe, & marred the royne braunches. The shyld of his gyauntes glistereth, his men of warre are clothed in purple. His charrettes are as fyre, when he maketh him forward, his archers are wel deckt & trimmed. The charrettes rolle vpon the stretes, & welter in the hye wayes. They are to loke vpon like cressettes of fyre, and go swyftly, as the lightenyng.

**B** When he doth but warne his gyauntes, they fall in their araye, & haistely they clyme vpon the walles: yee the engyns of the warre are prepared all ready. The water portes shal be opened, and the kinges palace shal fall. The quene hir self shal beled awaye captyue, and hir gentylwomen shal mourne as the dones, & grone within their hertes. Ninue is like a pole full of water, but then shal they be fayne to fle. Stonde, stode, (shal they crye) & there shal not one turne backe. Awaye with the syluer, awaye with the golde: for here is no ende of treasure. There shal be a multitude of all maner costely ornaments. Thus must she be spoyled, emptied & clene striped out: that their hertes maye be melted awaye, their knees treble, all their loynes be weake, and their faces blacke as a pot.

Where is now the dwellinge of the lyons, and the pasture of the lyons whelpes: where the lyon and the lyonesse wente with the whelpes, and no man frayd them awaye? But the lyon spoyled ynough for his yonge ones, and deuoured for his lyonesse: he fylled his dennes with his pray, & his dwellinge place with that he had rauysshed. Beholde, I wil vpon the (saith the LORDE of hostes) and wil set fyre vpon thy charrettes, that they shal smoke withall, and the swerde shal deuoure thy yonge lyons. I wil make an ende of thy spoilinge from out of the earth, & the voyce of thy messaungers shal nomore be herde.

### The III. Chapter.

**A** O to that blondthursty cite, which is all full of lyes and robbery, & wil not leane of from rauysshinge. There a man maye heare scourginge, russhinge, the noyse of the wheles, the crienge of the hoyses, & the rollinge of the charrettes. There the horse men get vp with naked swerdes, and glisteringe speares: Therelyeth a

## The iij. Chap.

multitude slayne, and a greate heape of dead bodies: There is no ende of deed coarces, yea men fall vpon their bodies: And that for the greate and manyfolde whordome, of the fayre and beautifull harlot: which is a mastresse of wyche craft, yee and sellethe the people to row hir whordome, and the nations to row hir wyche craft.

Beholde, I wil vpon the (saith the LORDE of hostes) and wil pull thy clothes ouer thy head: that I maye shewe thy nakednes amonge the heithen, and thy shame amonge the kingdomes. I wil cast dyte vpon y, to make the be abhorred, and a gasynge stocke: yee all they that loke vpon the, shal starte backe, & saye: Ninue is destroyed.

Who wil haue pyte vpon the: where shal I seke one to conforthe the? Art thou better then the greate cite of Alexandria: that laye in the waters, and had the waters rounde aboute it: which was strongly fenced & walled with the see? Ethiopia and Egypte were hir strenght, & that excedinge greate aboue measure. Aphrica and Lybia were hir pers, yet was she dryuen awaye, & brought in to captiuite: hir yonge childien were smitten downe at the heade of euery strete, the lottes were cast for the most auncient men in her, and all hir mightie men were bounde in chaynes. Euen so shalt thou also be dronken, and hyde thy self, and seke some helpe agaynst thine enemy. All thy stronge cities shal be like fyge trees w<sup>th</sup> rype fyges: which whē a mā shaketh, they fall in to the mouth of the eater.

Beholde, thy people with in the are but women: the portes of thy londe shal be opened vnto thine enemies, and the fyre shal be uoure yf barres. Drawe water now agaynst thou be beseged, make vp thy stronge holdes, go into the claye, temple the mortar, make stronge bucke: yet the fyre shal consume the, the swerde shal destroye the, yee as yf locustes doth, so shal it eate the vp. It shal fall heuely vpon the as the locustes, yee right heuely shal it fall vpon the, euen as the greshoppers. Thy marchauntes haue bene mothen the starres of heane: but now shal they sprede abroad as the locustes, and fle the waye: Thy lordes are as the greshoppers, & thy capraynes as the multitude of greshoppers: which whē they be colde, remaine in yf hedges: but whē the Sonne is vp, they fle awaye, and no mā can tell where they are become. Thy shepherdes are as slepe of kinges of Assur: thy worthies are layed downe: yf people is scatted abroad vpon the mountaynes,

## The prophet Abacuc.

and no man gathereth them together agayne. Thy wounde can not be hyd, thy plage is so sore. All they that heare this of the, shal clapper their handes ouer the. For what is he, to whō thou hast not allwaye bene doynge hurte?

The ende of the prophet Naum.

## The Prophet Abacuc.

What Abacuc conteyneth.

Chap. I. He complayneth vnto God of the wickednes of the people, and threateneth them with the plage of God.

Chap. II. He reproveth the curvours and vnrighuous men.

Chap. III. A prayer of the prophet.

### The first Chapter.

**T**his is the heuy burthe, which the prophet Abacuc dyd se. O LORDE, how longe shal I crie, & thou wilt not heare? How longe shal I complayne vnto the, suffryng wronge, and thou wilt not helpe? Why lettest thou me se weerynesse and labour? Tyranny and violence are before me, power ouergoeth right: for the lawe is come in peces, and there can no right indgment go forth. And why? the vngodly is more set by then the rightuous: this is the cause, yf wronge indgment proceedeth. Beholde amonge the heithen, and loke wel: wondre at it, and be abashed: for I wil do a thinge in youre tyme, which though it be tolde you, ye shal not beleue.

Sorlo, I wil rase vp yf Caldees, that bytter and swifte people: which shal go as wyde as the londe is, to take possession of dwellinge places, that be not their owne. A grymme & boystedous people is it, these shal sit in indgment & punyshe. Their horses are swifter then the cattles of the mountayne, & bytter soier then yf wolues in yf euenyng. Their harimen come by greate heapes from farre, they fle hastily to dens as the Aegle. They come all to spoyle: out of them cometh an east wynde, which bloweth and gathereth their captyues, like as the sonde. They shal mocke the kinges, and laugh the prynces to scorne. They shal not set by eny stronge holde, for they shal laye ordinaunce agaynst it, and take it. Then shal they take a fresh corse, & ge vnto them, to go forth & to do more euell, & so as crye that power vnto their God.

## The ij. Chap. No. xcv.

But thou O LORDE my God, my holy one, thou art from the begynnyng, therfore shal we not dye. O LORDE, thou hast ordered them for a punyshtment, and set them to reprove the mightie. Thine eyes are clene, thou mayest not se euell, thou canst not beholde yf thinge that is wicked. Wherfore then dost thou loke vpon the vngodly, and holdest thy tunge, when the wicked deuoureth the man that is better thē himself? Thou makest men as the fish in the see, and like as the crepinge beestes, that haue no gyde. They take vp all with their angle, they catch it in their net, & gather it in their yarne: wherof they reioyce and are glad. Therfore offre they vnto their net, and do sacrifice vnto their yarne: because that thorow it their porcion is become so fat, and their meate so pleteous. Wherfore they cast out their net agayne, & neuer cease to slaye the people.

### The II. Chapter.

**I** Stode vpon my watch, and set me vpon my bulworke, to loke & se what he wolde saye vnto me, and what answer I shulde geue him yf reproue me. But the LORDE answered me, and sayde: Wryte the vision planely vpon thy tables, that who so cometh by, maye rede it: for yf visio is yet farre of for a tyme, but at yf last it shal come to passe, & not sayle. And though he tary, yet wait thou for him, for in very dede he wil come, and not be slacke. Beholde, who so wil not beleue, his soule shal not profpere: but the iust shal lye by his faith. Like as the wyne disceaueth the dronckarde, euen so the proude shal sayle & not endure. He openeth his desyre wyde vp as the hell, & is as vnfaciable as death. All heithen gathereth he to him, & heapeth vnto him all people.

But shal not all these take vp a prouerbe agaynst him, and mocke him with a byworde, and saye: Wo vnto him that heapeth vp other mens goodes: How longe wil he lade himself with thicke claye? O how sodenly wil they stonde vp, yf shal byte the, & awake, that shal teare yf in peces: yee thou shalt be their pray. Seinge thou hast spoyled many heithen, therfore shal the remnaunt of the people spoyle the: because of mens bloude, & for the wronge done in the londe, in the cite & vnto all them that dwel therein.

Wo vnto him, that couetously gathereth enell gotten goodes in to his house: that he maye set his nest an hye, to escape from the power of myffortune. Thou hast deuysed yf shame of thine owne house, for thou hast slayne to moch people, and hast wilfully of-

Iere. 12. a  
Psal. 36. a

Dan. 9. d

Heb. 10. d

Ro. 1. b

Pro. 30. b

Abdi. c

zsa. 5. b

Abdi. a. a

Job. 14. b  
oph. 2. c

ze. 34. a  
abac. 2. b



## The prophet Abacuc.

## The iij. Chap.

## The prophet Sophony.

## The ij. Chap. Ho. xvi.

Luc. 19. d

Isa. 24. a  
Nah. 1. a  
Mich. 3. c

Exo. 9. c  
Nu. 14. c  
Esa. 11. b

C

Gen. 9. d

Jer. 50. e  
Abdi. 1. c

Psalm. a

fended: so that the very stones of the wall shall crie out of it, and the tymber that lieth betwixte the ioyntes of the buyldinge shall answer. Wo vnto him, y buyldeth the towne with bloude, and maynteneth y cite with vnrightrousnes. Shal not the LORDE of hoostes bringethis to passe, that the laboure of the people shal be brient with a greate fyre, and that the thinge wher vpon the people haue weered them selues, shall be lost? For the earth shalbe full of knowlege of the LORDES honoure, like as the waters that couer the see.

Wo vnto him that getteth his neighbour drynke, to get him wrothfull displeasure for his dronkenesse: that he maye se his preyntes. Therfore with shame shalt thou be fylled, in steade of honoure. Drynke thou also, till thou slombe withall: for the cuppe of the LORDES right hode shall compass the aboute, and shamefull spewinge in iacade of thy woishipe. For the wroge that thou hast done in Libanus, shal ouerwhelme the, and the wilde beastes shal make the afayed: because of mens blinde, and for the wronge done in the londe, in the cite, and vnto all soch as dwell therein.

What helpe than wil y ymage do, whom the workman hath fashioned? Or the vayne cast ymage, wherin because the craftesman putteth his trust, therfore maketh he domme Idols? Wo vnto him, that saith to a peece of wood: arise, and to a domme stone: stonde vp. For what instruccio maye soch one geue? Beholde, it is layed ouer with golde and syluer, z there is no breth in it. But the LORDE in his holy temple is he, whom all the worlde shulde feare.

### The III. Chapter.

A prayer of the prophet Abacuc for the ignoraunt.

**A** LORDE, when I herde speake of y, I was afayed. The worke y thou hast taken in honde, shalt thou performe in his tyme. O LORDE: and when thy tyme commeth, thou shalt declare it. In thy very wrath thou thinkest vpon mercy. God commeth from Theman, and the holy one from the mount of Pharan. Sela.

His glory couereth the heauens, and the earth is full of his prayse. His shyne is as y sonne, z beames of light go out of his honde, there is his power hid. Destruction goeth before him, and burnynge cressettes go from his fete. He stondeth, z meassureth the earth: he loketh, z the people consume awaye, the

mountaynes of y wolde fall downe to powder, and the hilles are sayne to bowe them selues, for his goinges are euerlastinge and sure.

I sawe, that the pavilions of the Morians and the tentes of the londe of Madian were vexed for weerynesse. Wast thou not angrie (O LORDE) in the waters: was not thy wrath in the floudes, and thy displeasure in the see: yes, when thou sattest vpon thine horse, and when thy charettes had the victory. Thou shewdest thy bowe opely, like as thou haddest promised with an oath vnto thy rebes. Sela.

Thou didest deuynge the waters of the earth. When the mountaynes saw the, they were afayed, y water streame were awaye: the depe made a noyse at the liftinge vpon thine honde. The Sonne and Mone remayned still in their habitacion. Thine arrows wente out glisteringe, and thy speares as the shyne of the lightenyng. Thou trodest downe the londe in thine anger, and didest thy shewe the: z eithen in thy displeasure. Thou madest forth to helpe thy people, to helpe the anoynted. Thou smotest downe the heauens in the house of the vngodly, z discoveredst his foundations, eue vnto y necke of him. Sela.

Thou curstest his septers, the captaynes of his men of warre: which come as a stormy wynde to scatere me abrode, z are glad when they maye eat vp y poore secretly. Thou madest a waye for thine horses in the see, and in the mudde of greate waters. When I herde this, my body is vexed, my lippes tremble at y voyce therof, my bones corrupte. I am afayed where I stonde. O that I might rest in the daye of trouble, that I might go vpon to oure people, which are already prepared.

For the fyge trees shal not be grene, z the vynes shal beare no frute. The laboure of olyue shalbe but lest, and the londe shal beare no come: the shepe shalbe taken out of y folde, and there shalbe no cattell in y stalle. But as forme, I wil be glad in the LORDE, and will reioyce in God my Sanioure. The LORDE God is my strength, he shall make my fete as the fete of hertes: z he which getteth y victory, shal bringe me to my hyppes, synginge vpon my psalmes.

The ende of the prophet Abacuc.

## The Prophet Sophony.

What Sophony conteyneth.

Chap. i. Zeprophecieth of plagues for to come vpon Iuda.

Chap. ii. Zeprophecieth them to amede, that they maye escape the wrath of God: and sheweth the Gentiles their punishment.

Chap. iii. Punishment because of the wickednesse of the Jewes: whom God therfore refused, and chose the zeithen.

### The first Chapter.

**T**his is the worde of the LORDE, which came vnto Sophony the sonne of Chusi, the sonne of Gedelias, the sonne of Amarias y sonne of Iezechias: in the tyme of Josias the sonne of Amon kinge of Iuda. I wil gather vp all thinges in the londe (saith the LORDE) I wil gather vp man and beast: I wil gather vp the foules in the ayre, and the fysh in the see: to the greate decaye of the wicked, z wil utterly destroye the men out of the londe, saith the LORDE. I wil stretch out myne honde vpon Iuda, and vpon all soch as dwell at Jerusalem. Thus wil I rote out the remnant of Baal from this place, and the names of the Remurys and prestes: yee z soch as vpon their house toppes woishipe z bowe themselves vnto the hoost of heauen: which sweare by the LORDE, and by their Malchom also: which starte a backe from y LORDE, and nether seke after the LORDE, nor regarde him.

Be still at y presence of the LORDE God, for the daye of the LORDE is at honde: yee the LORDE hath prepared a slayne offeringe, and called his gestes therto. And thus shall it happen in the daye of the LORDES slayne offeringe: I wil vyset the prynces, the kynges children, z all soch as were straunge clothinge. In the same daye also wil I vyset all those, that treade ouer the thresholde so proudly, which fyll their lordes house w robbery and falsede. At y same tyme (saith the LORDE) there shall be herde a greate crye from the fishpoynte, and an howlinge from y other poyte, and a greate murther from the hilles. Howle yet that dwell in the myll, for all the marchaunt people are gone, and all they that were laden with syluer, are roted out.

At the same tyme wil I seke thow Jerusalem with lanternes, and vyset them that contynue in their dregges, and saye in their hertes: Tush, the LORDE wil do nether good

nor euell. Their goodes shalbe spoyled, and their houses layed waist. They shall buylde houses, and not dwell in them: they shal plan te vynyardes, but not drynke the wyne ther of. For the greate daye of the LORDE is at honde, it is harde by, z commeth on a pace. Horrible is y tydinges of the LORDES daye, then shall the giaunte crie out: for that daye is a daye of wrath, a daye of trouble z heynnesse, a daye of utter destruction z misery, a darcke z glomyng daye, a clondy z stormy daye, a daye of the noyse of trempettes and shawmes, agaynst the stronge cities and hie towres. I wil bunge y people into soch vexacion, that they shal go aboute like blind men, because they haue synned agaynst the LORDE. Their bloude shalbe shed as the dust, z their bodies as the myre. Neither their syluer ner their golde shalbe able to deluyer the in that wrothfull daye of the LORDE, but the whole londe shalbe consumed thow the fyre of his gelousy: for he shall soone make clene ryddaunce of all them that dwell in the londe.

### The II. Chapter.

**C**ome together and gather you, O ye A frauerde people: or y thinge go forth that is concluded, z or the tyme be passed awaye as the dust: or the fearfull wrath of the LORDE come vpon you, yee or the daye of the LORDES sore displeasure come vpon you. Seke the LORDE all yee meke harted vpon earth, ye that worke after his indgmet: seke rightuousnesse, seke lowlynesse: that ye maye be defended in the wrothfull daye of y LORDE. For Gaza shalbe destroyed, z Ascalon shalbe layed waist: They shal cast out Asdod at the noone daye, and Accaron shalbe plucked vp by the rotes.

Wo vnto you y dwell vpon the see coast, ye murtherous people: the worde of y LORDE shal come vpon you. O Canaan thou londe of the Philistynes, I wil destroye the, so that there shal no man dwell in the eny more: z as for the see coast, it shal be hyrdmens cottages z shepe foldes: yee it shalbe a porcion for soch as remayne of the house of Iuda, to fede ther vpon. In y houses of Ascalon shal they rest towarde night: for the LORDE their God shal vyset the, z turne awaye their captiuite. I haue herde the despite of Moab, z the blasphemies of the children of Ammon: how they haue shamefully increased my people, and magnified them selues within the borders of their londe. Therfore as truly as I lyue (saith the LORDE of hoostes the God of Israel) Moab shalbe as Sodome, z



Ammon as Gomorra: euen driethome hedges, salt pittes and a perpetuall wyldernes. The residue of my folke shall spoyle them the remnant of my people shall haue them in possession. This shal happen vnto them for their pryde, because they haue dealesd shamefully with the LORDE of hoostes people, and magnified them selues aboue them. The LORDE shall be grymme vpon them, and destroye all the goddes in the londe. And all the Iles of the heithen shal worshi pe him, euery man in his place.

**C** Ye Moiris also shal perish with my swer de: yee he shall stretch out his honde ouer the north, and destroye Assur. As for Tyne, he shal make it desolate, drye and waist. The flockes and all the bestes of the people shall lye in the myddest of it, pellicanes and storckes shall abyde in the vpper pestes of it, foules shal synge in the wyndowes, and rauens shal sit vpon the balckes, for the bordes of Cedie shalbe ryne downe. This is the proude and carelesse cite, that sayde in hir herte: I am, and there is els none. O how is she made so waist, y the beestes lyetherin: Who so goeth by, mocketh her, and poynteth at her with his synger.

The iij. Chapter.

**A** O to the abhominable, fylthie and cruel cite: which wil not heare, ner be reformed. Hir trust is not in the LORDE, nether wil she holde herto hir God. Hir rulers within her are as roaringe lyons: hir indges are as wolues in the enenyng, which leane nothinge behynde them till the morow. Hir prophetes are light personnes and vnfaithfull men: hir prestes vnhalowe the Sanctuary, and do wronge vnder the pretence of the lawe. But the iust LORDE that doth no vnrigh, was amonge them, euery mornynge shewinge them his lawe clearly, and ceassed not. But the vngedly wil not lerne to be asshamed. Therefore wil I rote out this people, and destroye their towres: yee and make their stretes so voyde, that no man shall go therin. Their cities shall be broke downe, so that no body shal be left, ner dwell there any more.

**B** I sayde vnto them: O feare me, and be content to be reformed. That their dwellinge shulde not be destroyed, and that there shulde happen vnto them none of these thinges, wherewith I shal vysethe. But neuertheles they stonde vp carly, to folowe the filthynes of their owne ymaginacions. Therefore ye shal waite vpon me (saith the LORDE) vntil the tyme that I stonde vp: for I am deter-

med, to gather the people and to bringe the Kingdome together, that I maye pout out myne anger, yee all my wrothfull displeasure vpon them. For all the woulde shalbe consumed with the fyre of my gelously. And then wil I clense the lippes of the people, that they: yee euerychone call vpon the name of the LORDE, and serue him with one shulder. So was I haue subdued, and my children also whom I haue scattered abroad, shal bringe me presentes beyonde the waters of Ethiopia.

In that tyme shalt thou nomore be founded, because of all thy ymaginacions wher thou haddest offended me. I wil take awaye the proude boosterie of thine honoure from the, so that thou shalt be more tryumphe because of my holy name. The also wil I leane a smal poore symple people, which shal trust in the name of the LORDE. The remnant of Israel shal be named, ner speake lyes: nether shal they be disceatful tounge be founde in their mouth. For they shal be fed, and take their rest, no man shal make them a frayd. Gentiles o daughter Sio, be ioyful o Israel: ceaze to be glad from thy whole herte, o daughter Jerusalem, for the LORDE hath taken awaye thy punishment, and turned backe thine enemies. The kinge of Israel, euen the LORDE himself is with the: so that thou shalt nomore feare any mysfortune.

In that tyme it shall be sayde to Jerusalem: feare not, and to Sion: let not thine indges be slacke, for the LORDE thy God is with the, it is he that hath power to saue: he hath a special pleasure in the, and a marvellous rewarde the: yee hereioyseth the gladnesse. Sech as haue bene in bewaile wil I gather together, and take out of the congregation: as for the shame and reproch that hath benelayed vpon the, it shal be so re from the. And lo, in y tyme wil I destroye all those that were the: I wil helpe the, and gather vp the cast awaye yee: I wil geue them honoure and prayse in all londes, when they haue bene put to shame. As y saye me wil I bringe you in, and at the same tyme wil I gather you: I wil geue you a name of a good repaire, amonge all people of the earth, when I turne backe youre captiuite before your eyes, saith the LORDE.

The ende of the prophet Sophony.

The prophet Aggeus.

What Aggeus conteyneth.

**Chap. i.** He exhorteth the people to buylde vpon the temple, and rapraue their luge variage. **Chap. ij.** He exhorteth the rulers a corage. Of the ornaments and glory of the seconde temple, wherby is vnderstode the church of the faith full.

The first Chapter.

**I**n the seconde yeare of kynge Darius, in the vi. moneth the first daye of the moneth, came the worde of the LORDE (by the prophet Aggeus) vnto Zorobabel the sonne of Salathiel y prynce of Iuda, and to Iesua the sonne of Josedec the hye prest, sayenge: Thus speaketh the LORDE of hoostes, and saith: This people doth saye: The tyme is not yet come to buylde vpon the LORDES house. Then spake the LORDE by the prophet Aggeus z sayed: Ye ye sayes can synde tyme to dwell in fylde houses, and shal this house lye waist: Considre now youre owne wayes in youre hertes (saith y LORDE of hoostes) ye some moch, but ye bringe litle in: yee eate, but ye haue not ynough: ye drinke, but ye are not fylled: ye decke youre selues, but ye are not warme: z he y earneth any wage, putteth it in a broken purse.

Thus saith the LORDE of hoostes: Considre youre owne wayes in youre hertes, get you vnto the mountayne, fetch wod, z buylde vpon the house: that it maye be acceptable vnto me, and that I maye shewe myne honoure, saith the LORDE. Ye looked for moch, and lo it is come to litle: z though ye bringe it home, yet do I blowe it awaye. And why shal I saith the LORDE of hoostes: Lue because that my house lyeeth so waist, and yee renne euery man vnto his owne house. Wherfore the heauen is forbydden to geue you any dew, and the earth is forbydden to geue you encrease. I haue called for a dronch, both vpon the londe z vpon the mountaynes, vpon corne, vpon wyne z vpon oyle, vpon euery thinge that the grounde bringeth forth, vpon men and vpon catell, yee and vpon all handylaboure.

Now when Zorobabel the sonne of Salathiel, z Iesua the sonne of Josedec the hye prest with the remnant of the people, herde the voyce of the LORDE their God, z the wordes of the prophet Aggeus (like as the LORDE their God had sent him) the people

dyd feare the LORDE, Then Aggeus the LORDES angel sayed in the LORDES message vnto the people: I am with you, saith the LORDE. So the LORDE waked vp the spiete of Zorobabel the prynce of Iuda, and the spiete of Iesua the sonne of Josedec the hye prest, and the spiete of the remnant of all the people: they came z laboured, in the house of the LORDE of hoostes their God.

The ij. Chapter.

**I**n the xiiij. daye of the firste moneth, in the secnde yeare of kynge Darius, the xxi. daye of the seventh moneth, came the worde of the LORDE by the prophet Aggeus, sayenge: speake to Zorobabel the sonne of Salathiel prynce of Iuda, and to Iesua the sonne of Josedec the hye prest, and to the residue of y people, z saye: Who is left amonge you, that sawe this house in hir first benty: But what thinke ye now by it? Is it not in youre eyes, eue as though it were nothinge? Neuerthelesse be of good chere, o Zorobabel (saith the LORDE) be of good confoite, o Iesua thou sonne of Josedec, hye prest: take good hartes vnto you also, all ye people of the londe, saith the LORDE of hoostes, and do acordinge to the worde (for I am with you, saith the LORDE of hoostes) like as I agreed with you, when ye came out of the londe of Egypte: z my spiete shalbe amonge you, feare ye not.

For thus saith the LORDE of hoostes: Yet once more will I shake heauen and earth, the see and the drye lode: yee I will moue all heithen, z the comfoite of all heithen shall come, z so wil I fylle this house with honoure, saith the LORDE of hoostes. The syluer is myne, z the golde is myne, saith the LORDE of hoostes. Thus y glory of the last house shalbe greater the first, saith the LORDE of hoostes: z in this place wil I geue peace, saith the LORDE of hoostes.

The xiiij. daye of the ix. moneth in the se conde yeare of kynge Darius, came the worde of the LORDE vnto the prophet Aggeus sayenge: Thus saith y LORDE God of hoostes: Are the prestes concernynge the lawe, z saye: Yf one beare holy flesch in his cote lappe, z with his lappe do touch the bried, potage, wyne, oyle or any other meate: shall he be holy also? The prestes answered, z saide: No. Then sayde Aggeus: Now yf one beynge defyled with a deed carcase, touch any of the se: shall it also be vnclene? The prestes gaue answer z sayed: yee, it shall be vnclene. The Aggeus answered, and sayde: Lue so is this people z this nacion before me, saith y LOR

Art

Zach. 2. b

Esa. 2. c

4. Re. 19 f

Esa. 47. b

14. c

Eze. 22. c

Mich. 3. c

Abac. 1. b

Deut. 7.

31. g

Agg. 2. 3

Ierc. 46

1. Ed. 5. a

1. Ed. 3. 4

Deut. 31.

Iosu. 1. 1

Agg. 1.

Heb. 12

Deut. 9

Ierc. 11

Leui. 5

11. d

Nu. 19.



## The prophet Aggeus.

DE: and so are all the workes of their hōdes, yee and all that they offre, is vnclene.

**C** And now (I praye you) cōsidre from this daye forth, and how it hath gone with you afore: or euer there was layed one stone vpon another in the temple of the LORDE: that when ye came to a corne heape of xx. bushels, there were scarceten: and that when ye came to the wyne presse for to poure out L. portes of wyne, there were scarce xx. For I smote you with heate, blastinge & hale stones in all the labours of your hōdes: yet was there none of you, that wolde turne vnto me, saith the LORDE. Considre then from this daye forth and afore, namely, from the xxiiij. daye of their moneth, vnto the daye that the foundation of the LORDES temple was layed: Mark it well, Is not the seide yet in the barne: haue not the vines, the fygetrees, the pomgranates and olyue trees bene yet vnfrutefull: but frō this daye forth, I shal make them to prospere.

Moreover the xxiiij. daye of the moneth came the worde of the LORDE vnto Aggeus agayne, sayenge: Speake to Zorobabel the prynce of Iuda, and saye: I will shake both heauen and earth, and ouerthrowe the seate of the kingdomes, yee & destroye the mightie kingdome of the heithē. I wil ouerthrowe the charettes, and those that syt vpon them, so that both horse and man shal fall downe, enery man thorow his neighbours swerde. And as forthe, o Zorobabel (saith the LORDE of hoostes) thou sonne of Salathiel, my seruant: I wil take the (saith the LORDE) at the same tyme, and make the as a seale: for I haue chosen the, saith the LORDE of hoostes.

The ende of the prophet Aggeus.

## The Prophet Zachary.

What Zachary conteyneth.

- Chap. i. Zeerotteth the people, not to be disobedient to the voyce of God, as their forefathers were, but to conuerter: and he sheweth them ioyfull thinges in visions.
- Chap. ii. Visions, signifieng the deliuerance out of the captiuitie of Babilon, and the redemption in Christ.
- Chap. iii. A vision in Iesua, signifieng the LORDE Iesua oure hye prest.
- Chap. iiii. Another vision, wherein Zorobabel is comforted with his litle nombre of people.

## The i. Chap.

The right mystery herof belongeth vnto Chap. v. The wrath of God for the synnes of the people.

Chap. vi. A vision, wherein is declared the almighty power of God, which geneth peace or warre at his pleasure.

Chap. vii. What the true fast is: namely, to kepe iudgment and iustice, a man to do good to his neighbours, to defende the widdowe and the fatherlesse, to do no man wronge, &c.

Chap. viii. Cause of all the wrath of God: yf men wil turne, he is mercifull.

Chap. ix. The ioyfull callinge of the heithē.

Chap. x. Thorow corporal promises, the prophet ledeth men vnto the promises that are fulfilled in Christ: and threatneth punishment vnto the false prophetes and shepherdes.

Chap. xi. Of secrete mysteries, and of the destructione of the secōde temple. God is a good shepherd.

Chap. xii. The punishment which the LORDE deuysed for Israel.

Chap. xiii. Of welles and clensynge, which belonge to the tyme of Christ.

Chap. xiiii. The plague of the Jewes. The takinge vp of Ierusalem the church of God.

### The first Chapter.



**I**n the eight moneth of these secōde yere of kinge Darius, came the worde of the LORDE vnto Zachary the sonne of Barachias, the sonne of Addo, the prophet, sayenge: The LORDE hath bene sore displeased at youre forefathers. And saye thou vnto them: thus saith the LORDE of hoostes. Turne you vnto me (saith the LORDE of hoostes) and I wil turne me vnto you, saith the LORDE of hoostes. Be not ye like youre forefathers, vnto whom the prophetes cried afore tyme, sayenge: Thus saith the LORDE God of hoostes: Turne you from youre euell wayes, & from youre wicked imaginations. But they wolde not heare, ner regard me, saith the LORDE. What is now become of youre forefathers and the prophetes: are they yet still alyue? But dyd not my wordes & statutes (which I cōmaunded by my seruantes & prophetes) touch yō forefathers? Vpon this, they gaue answer & sayde: like as yō LORDE of hoostes deuysed to do vnto vs, acordinge to yō owne wayes & imaginations, euen so hath he dealte with vs.

Vpon the xxiiij. daye of the xi. moneth (which is the moneth Sebat) in the secōde yere of Darius, came the worde of the LORDE vnto Zachary the sonne of Barachias, the sonne of Addo the prophete, sayenge: I sawe by night, and lo, there sat one vpon a reade horse, and stode still amonge the Myrtrees, that were beneth vpon the ground: and behynde him were there reade, spredd and whyte horses.

## The prophet Zachary.

Then sayde I: O my LORDE, what are these? And the angel that talked with me, sayde vnto me: I will shewe the what these be. And the man that stode amonge the Myrtrees, answered & sayde: These are they, whom the LORDE hath sent to go thorow the worlde. And they answered the angel of the LORDE, that stode amonge the Myrtrees, and sayde: We haue gone thorow the worlde: and beholde, all the worlde dwell at ease, and are carelesse.

Then the LORDES angel gaue answer and sayde: O LORDE of hoostes, how longe wilt thou be vnmercifull to Ierusalem and to the cities of Iuda, with whom thou hast bene displeased now these lxx. yeres? So the LORDE gaue a lowynge and a comfortable answer, vnto the angel that talked with me. And the angel that commoned with me, sayde vnto me: Crie thou, and speake, thus saith the LORDE of hoostes: I am excedynge gelous ouer Ierusalem and Sion, and sore displeased at the carelesse heithen: for where as I was but a litle angrie, they dyd their best that I might destroye them. Therefore thus saith the LORDE: I wil turne me agayne in mercy towarde Ierusalem, so that my house shalbe buyded in it, saith the LORDE of hoostes: yee and the plommet shalbe layed abrode in Ierusalem, saith the LORDE of hoostes.

Crie also, and speake: thus saith the LORDE of hoostes: My cities shalbe in good prosperite agayne, the LORDE shal yet confort Sion, and chose Ierusalem. Then lift I vp myne eyes and sawe, and beholde, foure homes. And I sayde vnto the angel, that talked with me: what be these? he answered me: These are yō homes, which haue scattered Iuda, Israel and Ierusalem abrode. And yō LORDE shewed me iiii. carpenters. Then sayde I: what wil these do? he answered, & sayde: These are the homes, which haue so strowed Iuda abrode, that no man durst lift vp his heade: But these are come to fraye them awaye, and to cast out yō homes of the Gentiles, which lift vp their home ouer the londe of Iuda, to scatte it abrode.

### The ii. Chapter.

**L**ift vp myne eyes agayne, & loke: and beholde, a man with a measure lyne in his honde. Then saide I: where goest thou? And he sayde vnto me: To measure Ierusalem, that I maye se how longe and how brode it is. And beholde, the angel that talked w me, wente his waye forth. Then were there out another angel to mete

## The iij. Chap. Fo. xviij.

him, & sayde vnto him: Runne, speake to this yongeman, & saye: Ierusalem shal be inhabited without eny wal, for y very multitude of people & catell, y shal be therein. Yee I myself (saith the LORDE) wil be vnto her a wall of fyre rounde aboute, & wil be honoured in her.

O get you forth, O fle from the londe of y north (saith the LORDE) ye, whom I haue scattered in to the foure wyndes vnder heauē, saith the LORDE. Saue thy self, o Sion: thou that dwellest with y daughter of Babilon, for thus saith the LORDE of hoostes: With a glorious power hath he sent me out to the heithē, which spoyled you: for who so toucheth you, shal touche the aple of his owne eye. Beholde, I will lift vp myne honde ouer them: so that they shal be spoyled of thosse, which afore serued them: & ye shal knowe, that the LORDE of hoostes hath sent me.

Be glad, & reioyce, o daughter of Sion: for lo, I am come to dwell in the myddest of the, saith the LORDE. At the same tyme the re shal many heithen cleue to the LORDE, & shal be my people. Thus wil I dwell in the myddest of the, & thou shalt knowe, that the LORDE of hoostes hath sent me vnto the. The LORDE shal haue Iuda in possession for his parte in the holy grounde, & shal chose Ierusalem yet agayne. Let all flesh be still before the LORDE, for he is rysen out of his holy place.

### The iii. Chapter.

**I**ld he shewed me Iesua y hye prest, stondinge before the angel of the LORDE, and Satan stode at his right honde to resiste him. And the LORDE sayde vnto Satan: The LORDE reprobeth the (thou Satan) yee the LORDE that hath chosen Ierusalem, reprobeth the. Is not this a brande take out of the fyre? Now Iesua was clothed in vnclene rayment, and stode before the angel: which answered & sayde vnto those, y stode before him: take awaye y foule clothes from him. And vnto him he sayde: Beholde, I haue take awaye thy synne from the, & wil decke the with chaunge of rayment. He sayde moreover: set a sayre myter vpon his heade. So they set a sayre myter vpon his heade, & put on clothes vpon him, and the angel of y LORDE stode there. Then the angel of the LORDE testified vnto Iesua, & spake, thus sayeth the LORDE of hoostes: If thou wilt walke in my wayes, & kepe my watch: thou shalt rule my house, & kepe my courtes, & I wil gene the place amonge these that stonde here. Heare o Iesua thou hye prest, thou & thy frendes that dwell before the, for they are wōderous

Rrr ij



people. Beholde, I will bringe forth the  
braunch of my seruant: for lo, the stone that  
I hanelayed before Iesus: vpon one stone  
shalbe viij. eyes. Beholde, I will hewe him  
out (saith the LORDE of hoostes) and take  
awaye the synne of that londe in one daye.  
Then shall every man call for his neighbe-  
re, vnder the vyne & vnder y fygetre, saith  
the LORDE of hoostes. The III. Chap.

**A**nd y angel that talked with me, ca-  
me agayne, & waked me vp (as a man  
that is rayed out of his slepe) & sayde  
vnto me: What seist thou? And I sayde: I  
haue loked, and beholde: a candellsticke all of  
golde, with a boll vpon it & his viij. lampes  
therin, & vpon every lampe viij. stalkes: And  
ij. olyue trees therby, one vpon the right sy-  
de of the boll, & the other vpon the left syde.  
So I answered, & spake to the angel y tal-  
ked with me, sayenge: O my lord what are  
these? The angel that talked with me, answe-  
red & sayde vnto me: knowest thou not what  
these be? And I sayde: No, my lord. He an-  
swered, & sayde vnto me: This is the worde of  
the LORDE vnto Zorobabel, sayenge: Ne-  
ther thorow an hoost of men, ner thorow  
strength, but thorow my sprete, saith y LOR-  
DE of hoostes. What art thou thou greate  
mountayne) before Zorobabel: thou must be  
made eauen. And he shal bringe vp the first  
stone, so that men shal crie vnto him: good  
lucke, good lucke.

**M**orouer, the worde of the LORDE came  
vnto me, sayenge: The bondes of Zorobabel  
haue layed y foundation of this house, his  
bondes also shal fynishe it: that ye maye kno-  
we, how that the LORDE of hoostes hath  
sent me vnto you. For he that hath benedes-  
pyed a litle season, shal reioyce, whē he seyth  
the tyme weight in Zorobabels honde. The  
viij. eyes are the LORDES, which go thorow  
the hole wolde. Then answered I, & sayde  
vnto him: What are these two olyue trees  
vpon the right and left syde of the candellstic-  
ke? I spake morouer, & sayde vnto him: what  
be these ij. olyue braunches which thorow y  
two golden pipes) emptye themselves into  
the golde? He answered me, & sayde: knowest  
thou not, what these be? And I sayde: No,  
my lord. Then sayde he: These are the two  
olyue braunches, that stonde before the ruler  
of the whole earth.

The V. Chapter.

**S**o I turned me lifynge vp myne e-  
yes, & loked, & beholde, a flyenge bo-  
ke. And he sayde vnto me: what seist  
thou? I answered: I se a flyenge boke of fy.

cabites longe & x. cabites brode. Then sayde  
he vnto me: This is the curse, y goeth forth  
ouer the whole earth: For all theyes shalbe  
indged after this boke, & all swearers shalbe  
indged acordinge to the same. I will bringe  
it forth (saith the LORDE of hoostes) so y  
it shal come to the house of the thefe, & to the  
house of him, that falsly sweareth by my na-  
me: & shal remayne in his house, & consume  
with the tymbre & stones therof. The angel  
that talked with me, wente forth, & sayde  
vnto me: lift vp thine eyes & se, what this is  
y goeth forth. And I sayde: what is it? He  
answered: this is a measure goinge out. He  
sayde morouer: Euen thus are they (y dwell  
vpon the whole earth) to loke vpon. And be-  
holde, there was lift vp a talent of leade: &  
lo, a woman sat in the myddest of the measu-  
re. And he sayde: This is vngodlynesse. So  
he cast her in to the myddest of the measure,  
& threwe y lempe of leade vp in to an hole.

Then lift I vp myne eyes, & loked: & be-  
holde, there came out ij. women, & the wynde  
was in their wynges (for they had wynges  
like the wynges of a stork) & they lift  
vp the measure betwixte the earth & the hea-  
uen. Then spake I to the angel, y talked w  
me: whyther wil these beare the measure?  
And he sayde vnto me: into the londe of Sy-  
near, to buyde them an house: which when it  
is prepared, the measure shal beset them in  
his place.

The VI. Chapter.

**M**orouer I turned me, lifynge vp  
myne eyes, & loked: & beholde, there  
came iij. charettes out fro betwixte  
two hilles, which hilles were of brasse: In  
the first charet were reade horses, In the sec-  
de charet were blacke horses, In y thirde cha-  
ret were whyte horses, In y fourth charet we-  
re horses of dyuerse colours, & stronge. Then  
spake I, and sayde vnto the angel that tal-  
ked with me: O lord, what are these? The an-  
gel answered, & sayde vnto me: These are the  
iij. wyndes of the heauen, which be come  
forth to stode before the ruler of all y earth.  
That with the blacke horse wente into the  
londe of the north, & the whyte folowed the,  
and the spretled horses wente forth towards  
the south. These horses were very stronge, &  
wente out: and sought to go and take their  
iourney ouer the whole earth. And he sayde:  
get you hence, and go thorow the wolde.  
So they wete thorow out the wolde. Then  
cried he vpon me, and spake vnto me, sayen-  
ge: Beholde, these that go toward y north,  
shal still my wrath in the north countre.

**A**nd the worde of the LORDE came vnto  
me, sayenge: Take of the presoners that are  
come from Babilon: namely, Zeldai, Tobia-  
as and Jdaia: & come thou the same daye,  
and go in to the house of Josias the sonne of  
Sophony. Then take golde and syluer, and  
make crownes therof, and set them vpon the  
heads of Iesus the sonne of Josedec, the hie  
prief, and speake vnto him: Thus saith the  
LORDE of hoostes: Beholde, the man who  
se name is the braunch: & he that shal spin-  
ge vp after him, shal buyde vp the temple of  
the LORDE: yee euen he shal buyde vp the  
temple of the LORDE. He shal beare the pray-  
se he shal sit vpon the LORDES trone, and  
haue the dominacion.

A prief shall he be also vpon his trone, &  
a peaceable counsell shal be betwixte them  
both. And the crownes shal be in the temple  
of the LORDE, for a remembraunce vnto Ze-  
lem, Tobias, Jdaia and Zenthe sonne of  
Sophony. And soch as be farre off, shal co-  
me and buyde the temple of the LORDE:  
that ye maye knowe, how that the LORDE  
of hoostes hath sent me vnto you. And this  
shal come to passe, yf ye wil herken diligent-  
ly vnto the voyce of the LORDE youre God.

The VII. Chapter.

**I**t happened also in the fourth yeare  
of tynge Darius, that the worde of  
the LORDE came vnto Zachary in  
the fourth daye of the ix. moneth, which is  
called Cassen: what tyme as Sarasar and  
Kogomelech and the men that were with  
them, sent vnto Bethel for to praye before y  
LORDE: and that they shulde saye vnto the  
priefes, which were in the house of the LOR-  
DE of hoostes, and to the prophetes: Shul-  
de I wepe in the systre moneth, and abstey-  
ne, as I haue done now certayne yeares?  
Then came the worde of the LORDE of hoo-  
stes vnto me, sayenge: Speake vnto all the  
people of the londe, and to the priefes, and  
saye: when ye fasted and mourned in the v  
vii. moneth (now this lxx. yeares) dyd ye fast  
vnto me? When ye ate also and dronke, dyd  
ye not eate and drinke for youre owne selues?  
Are not these the wordes, which the LOR-  
DE spake by his prophetes afore tyme, when  
Ierusalem was yet inhabited and welthy,  
she and the cities rounde aboute her: when  
there dwelt me, both toward the south and  
in the playne countrees?

**A**nd the worde of the LORDE came vnto  
Zachary, sayenge: Thus saith y LORDE  
of hoostes: Execute true iudgment: shewe

mercy and louynge kyndnesse, every man to  
his brother: Do the wyddewe, the fatherles-  
se, the straunger, and poore no wronge: and  
let no man ymagen euell agaynst his bro-  
ther in his hert. Neuertheles they wolde not  
take hede, but turned their backes, and stop-  
ped their eares, that they shulde not heare.  
yee they made their hertes as an Adamant  
stone, lest they shulde heare the lawe & wor-  
des, which the LORDE of hoostes sent in his  
holy sprete by the prophetes afore tyme.

Wherfore the LORDE of hoostes was ve-  
ry wroth at them. And thus is it come to pas-  
se, that like as he spake and they wolde not  
heare: euen so they cried, and I wolde not  
heare (saith the LORDE of hoostes) but sca-  
tered them amonge all Gentiles, whom they  
knewe not. Thus the londe was made so de-  
solate, y there traualed no man in it nether  
to ner fro, for that pleasant londe was ve-  
terly layed waist.

The VIII. Chapter.

**S**o the worde of the LORDE came  
vnto me, sayenge: Thus saith the  
LORDE of hoostes: I was in a grea-  
te gelousy ouer Sion, yee I haue bene very  
gelous ouer her in a greate displeasure. thus  
saith the LORDE of hoostes: I wil turne me  
agayne vnto Sion, and wil dwel in the myd-  
dest of Ierusalem: so that Ierusalem shalbe  
called a faithfull and true cite, the hill of the  
LORDE of hoostes, yee an holy hill.

Thus saith the LORDE of hoostes: The-  
re shall yet olde men and women dwel agay-  
ne in the stretes of Ierusalem: yee and soch  
as go with stanes in their bondes for very a-  
ge. The stretes of the cite also shalbe full of  
yonge boyes and damselles, playnge vpon  
the stretes.

Thus saith the LORDE of hoostes: yf  
the residues of this people thynke it to be vn-  
possible in these dayes, shulde it therfore be  
vnpossible in my sight, sayeth the LORDE  
of hoostes: Thus saith the LORDE of hoo-  
stes: Beholde, I wil deliuer my people from  
the londe of the east and west, and wil bryn-  
ge them agayne: that they maye dwel at Je-  
rusalem. They shalbe my people, and I will  
be their God, in trench and rightuousnesse.  
Thus saith the LORDE of hoostes: let you-  
re bondes be stronge, yee that now heare the-  
se wordes by the mouth of the prophetes,  
which be in these dayes that the foundation  
is layed vpon the LORDE of hoostes house,  
that the temple maye be buylded. For why?  
before these dayes nether men ner catel cou-



be wyne eny thinge, nether might eny man come in and out in rest, for trouble: but I let euery man go agaynst his neyghboure.

Nevertheless I wil now intreate the rest due of this people nomore, as afore tyme (saith the LORDE of hoostes) but they shal be a sede of peace. The vynyarde shal gene hir frute, the grounde shal gene hir increase, and the heauens shal gene their dew: and I shal cause the remnant of this people, to haue all these in possession. And it shall come to passe, that like as ye were a curse amonge the heithen (O ye house of Juda and ye house of Israel) Euen so wil I deliuer you, that ye shal be a blessing: feare not, but let your hoes be stronge.

For thus saith the LORDE of hoostes: like as I deuysed to punyssh you, what tyme as youre fathers prouoked me vnto wraith (saith the LORDE of hoostes) and spared not: Euen so am I determed now in these dayes, for to do wel vnto the house of Juda and Jerusalem, therefore feare ye not. Now the thinges that ye shal do, are these: Speake euery man the treuth vnto his neyghboure, execute indgment truly and peaceably within youre portes, none of you ymagyne uell in his hert agaynst his neyghboure, and loue no false ootheres: for all these are the thinges that I hate, saith the LORDE. And the worde of the LORDE of hoostes came vnto me, sayenge: thus saith the LORDE of hoostes: The fast of the fourth moneth, the fast of the fifth, the fast of the seventh, and the fast of the tenth, shal be ioye and gladnesse, and prosperous hye feastes vnto the house of Juda: Only, loue the treuth and peace.

Thus saith the LORDE of hoostes: They shall yet come, people, and the inhabitants of many cities: and they that dwell in one cite, shal go to another, sayenge: Let vs go, and praye before the LORDE, for vs seke the LORDE of hoostes, I wil go with you. Recmoch people and mightie heithen shal come and seke the LORDE of hoostes at Jerusalem, and to praye before the LORDE. Thus saith the LORDE of hoostes: In that tyme shal ten men (out of all maner of languages of the Gentiles) take one Jewe by the hemme of his garment, and saye: we wil go with you, for we haue herde, that God is amonge you.

The IX. Chapter.

The worde of the LORDE shal be receaued at Adrach, and Damascus shal be his offerynge: for the eyes of all me and of the trybes of Israel shal lōke vp

vnto the LORDE. The borders of Hamath shal be harde therby, Tyrus also and Sidon, for they are very wise. Tyrus shal make herself stronge, heape vp syluer as the sōde, and golde as the claye of the stretes. Beholde, the LORDE shal take her in, and haue her in possession: he shal smyte downe hir power in to the see, and she shal be consumed with fyre. This shal Ascalon se, and be afrayed. Gaza shal be very soyy, so shal Accaron also, because hir hope is come to confucion. For the kinge of Gaza shall perish, and at Ascalon shal no man dwell.

Strangers shall dwell at Asdod, and as for y pryd of y Philistynes, I shal rote it out. Their blonde will I take awaye from their mouth, and their abhominacions from amonge their teth. Thus they shal be left for our God, yee they shal be as a prynces in Juda, and Accaron like as Jebusi. And so will I compass my house rounde aboute with mynne of warre, goinge to and fro: that no opposoure come vpon them eny more. For that haue I sene now with myne eyes.

Reioyce thou greatly, o daughter Sion: be glad, o daughter Jerusalem. For lo, thy kinge cometh vnto the, euen the rightwys and Sauoure: Lowly and symple is he, he rydeth vpon an asse, and vpon the foale of an asse. I wil rote out the charettes fro Ephraim, and the horse from Jerusalem, the batelbowes shal be destroyed. He shall gene the doctrine of peace vnto the heithen, and his dominion shal be from the one see to the other, and from the floudes to the endes of the worlde.

Thou also thorow the blonde of thy enuenaunt: shal let thy prisoners out of the pytte, wherein is no water. Turne you now to the stronge holde, yet that be in prison, and longesore to be deliuered: And this daye I bringe the worde, that I wil rewarde the double agayne. For Juda haue I bent out as a bowe for me, and Ephraim haue I fylled.

Thy sonnes (o Sion) wil I raise vp agaynst the Grekes, and make the as a giantes stronge: the LORDE God shal be sene aboute the, and his dartes shal go forth as the lightninge. The LORDE God shal blowe the trumpet, and shal come forth as a storme out of the south.

The LORDE of hoostes shall defende the, they shall consume and deuoure, and subdue them with slynge stones. They shal drynter rage, as it were thorow wyne. They shal be fylled like y basens, and as y hornes of y altar. The LORDE their God shal deliuer the in y

daye, as the flock off his people: for the stone off his Sanctuary shal be set vp in his land. O how prosperous and goodly a thyng shall that be. The come shall make the yongemen chearefull, and the new wyne the maydens.

The X. Chapter.

Raye the LORDE then by tymes to gene you the latter rayne, so shall the LORDE make cloudes, and gene you rayne ynough for all the increace off the felde: for rayne is the answer of Idols. The soytayers se lyes, and tell but vayne dreames: the comfort that they gene, is no thyng worth. Therefore go they astraye like a flocke of shepe, and are troubled, because they haue no shepherde. My wrothfull displeasure is moued at the shepherdes, and I will vysethe goates. For the LORDE of hoostes wil graciously vsethe his flocke (the house of Juda) and holde them as a goodly fayre horse in the batell. Out of Juda shal come the helmer, the male, the batelbowe, and all the princes together. They shal be as the giantes, which in the batell treade downe the myre vpon y stretes. They shal fight, for y LORDE shal be with them, so that the horsmen shal be confounded.

I wil coforte the house of Juda, and preserve the house of Joseph. I wil turne them also, for I pyttie them: and they shal be like as they were, when I had not cast them of. For I the LORDE am their God, and wil heare them. Ephraim shal be as a giant, and their herte shal be cherefull as thorow wyne: their children shal se it, and be glad, and their herte shal reioyce in the LORDE. I wil blowe for them and gather them together, for I wil redeme them. They shall increace, as they increased afore. I wil sowe the amonge the people, y they maye thinke vpon me in farre countrees: they shal lyue w their childre, and turne agayne. I wil bunge them agayne also from the londe of Egypte, and gather them out of Assiria. I wil carye them into y londe of Galaad and to Libanus, and they shal wante no thyng. He shall go vpon the see of trouble, and smyte the see waves: so y all the depe floudes shal be dried vp. The proude boostinge of Assur shal be cast downe, and the scepter off Egypte shal be taken awaye. I wil comforte them in the LORDE, that they maye walke in his name, saith the LORDE.

Penthydores (o Libanus) that the fyre maye consume thy Cedre trees. Howle ye fyre trees, for the Cedre is falle, yee all y proude are waisted awaye. Howle (o ye of trees of Baasan) for y mightie stronge wod is cut downe. Men maye heare the shepherdes mourne, for their glory is destroyed. Men maye heare the Lyons whelpes roare, for the pryde off Iordane is waisted awaye.

Thus sayeth the LORDE my God: Seede the shepe of y slaughter, which shal be slayne of those that possesse them: yet they take it for no syme, but they y sell the, saye: The LORDE be thanked, I am rich: Rec their owne shepherdes spare them not. Therefore wil I nomore spare those that dwell in the londe (saith the LORDE) but lo, I wil deliuer the people, euery man in to his neyghbours honde, and in to the hōde of his kyng: that they maye smyte the londe, and out off their bondes wil not I deliuer them.

I myself fedde y slaughter shepe (a poore flocke verely) and toke vnto me two stanes: the one I called louyngemekenesse, the other I called wo, and so I kepte the shepe. Thre shepherdes destroyed I in one moneth, for I might not awaye w them, nether had they eny delyre in me. Then sayde I: I wil fede you nomore, the thinge that dyeth, let it dye: and that wil perishe, let it perishe, and let the remnant eate, euery one the flesh of his neyghboure. I toke also my louyngemeke staff, and brake it, that I might disauill the conuenaunt, which I made with all people. And so it was broken in that daye.

Then the poore symple shepe that had a respecte vnto me, knewe therby, that it was the worde of the LORDE. And I sayde vnto them: yff ye thynke it good, bringe hither my pryce: yf no, then leaue. So they wayed downe xxx. syluer pens, y value that I was prysed at. And the LORDE sayde vnto me: cast it vnto the potter (a goodly pryce for me to be valued at of them) and I toke the xxx. syluers pens, and cast them to the potter in the house of the LORDE.

Then brake I my other staff also (namely wo) that I might lowse the brotherheade betwixte Juda and Israel. And the LORDE sayde vnto me: Take to the also the staff off a foolish shepherde: for lo, I wil raise vp a shepherde in the londe, which shall not seke after the thinges that be lost, ner care for such as go astraye: he shall not heale the



## The prophet Zachary.

wounded, he shall not nourish the thing that is whole: but he shall eat the flesh off such as be fat, and reare their claws in peccies.

**O** Idols shepherde, that leaue the flocke. The sword shall come vpon his arme and vpon his right eye. His arme shall be clenched vp, and his right eye shall be sore blinded.

### The XII. Chapter.

The heavy burthen which y<sup>e</sup> LORD hath denyed for I<sup>s</sup>rael.

**U**nus saith the LORD, which spred the heanes abroad, layde the foundation of the earth, and geueth man, y<sup>e</sup> breath of life: Beholde, I will make Ierusalem a cuppe of surfet, vnto all the people y<sup>e</sup> are rounde aboute her: yee Iuda himself also shall be in the sege agaynst Ierusalem. At the same tyme will I make Ierusalem an heuy stone for all people, so that all such as lift it vp, shall be toarne and rete, and all the people of the earth shall be gathered together agaynst it.

In that daye (sayeth y<sup>e</sup> LORD) I will make all horses abasshed, and those that ryde vpon them, to be out of their wyttes. I will open myne eyes vpon the house of Iuda, and smyte all the houses of the people with blindness. And the prynces of Iuda shall saye in their hertes: The inhabitants off Ierusalem shall geue me consolacion in the LORD off hoostes their God. In that tyme will I make the prynces of Iuda like an hore burnynge ouen with wodd, and like a cresshet off fyre amonge the strawes: so that they shall consume all the people rounde aboute them, both vpon the right honde and the left. Ierusalem also shall be inhabited agayne: namely, in the same place where Ierusalem stonde.

The LORD shall preserue the tentes off Iuda like as afore tyme: so that the glory of the house of Dauid and the glory of the cytesyns of Ierusalem, shall be but litle regarded, in comparison off the glory off Iuda. In that daye shall the LORD defende the cytesyns of Ierusalem: so that the weakest then amonge them shall be as Dauid: and the house of Dauid shall be like as Gods house, and as the angell off the LORD before them.

At the same tyme will I go aboute to destroye all such people as come agaynst Ierusalem. Moreover, vpon the house off Dauid and vpon the cytesyns off Ierusalem, will I

## The xiiij. Chap.

pouere out the spere of grace and praye: so that they shall loke vpon me, whom they haue feared: and they shall beweepe him, as men mourne for their only begotten sonne. Yee and be sory for him, as men are sory for their first childe.

Then shall there be a greates mourninge at Ierusalem, like as the lamentacion at A<sup>d</sup>remmon in the felde off Maggadon. And the londe shall bewaile, euery tyme by the selues: The kynred off the house of Dauid them selues alone, and their wyues by them selues: The kynred off the house of I<sup>s</sup>achar them selues alone, and their wyues by them selues: The kynred off the house of I<sup>s</sup>achar them selues alone, and their wyues by them selues: The kynred off the house of Simeon them selues alone, and their wyues by them selues: In like maner, all the other gentes, euery one by them selues alone, and their wyues by them selues.

### The XIII. Chapter.

**I**n that tyme shall the house off Dauid and the cytesyns off Ierusalem haue an open well, to wash off synne and vnclennesse. And then (sayeth the LORD off hoostes) I will destroye the names of Idols out off the londe: so that they shall no more be put in remembraunce.

As for the false prophetes also and the vnclene spere, I shall take them out off the londe: So that yf eny off them prophesy eny more, his owne father and mother that begat him, shall saye vnto him: Thou shalt dye, for thou speakest lyes vnder the name off the LORD. Yee his owne father and mother that begat him, shall wounde him, when he prophesyeth. And then shall those prophetes be confounded, euery one off his wilson when he prophesieth: neither shall they weare sack clothes eny more, to disceane me with all. But he shall be sayne to saye: I am no prophet: I am an husbonde man, for so am I taught by Adam fro my yowth vp. And yf it be sayde vnto him: How came these woundes then in thine hondes? he shall answer: Thus am I wounded in the house off myne owne frendes.

Arise (othousewarde) vpon my shepheard, and vpon the prynce of my people, sayeth the LORD off hoostes: Smyte the shepheard and the shepe shall be scatred abroad, and so will I turne myne honde to the litle ones. And it shall come to passe (sayeth the LORD) that in all the londe two partes shall be

## The prophet Zachary.

one, but the thirde parte shall remayne therein. And the same thirde parte wil I bringe thorow the fyre, and will clense them, as the syluer is clensed: yee and trye them, like as golde is tryed.

Then shall they call vpon my name, and I wil heare them: I will saye: it is my people. And they shall saye: LORD, my God.

### The XIII. Chapter.

**B**ehold, the daye of the LORD cometh, that thou shalt be spoyled and robbed: for I wil gather together all the heithen, to fight agaynst Ierusalem: so that the cite shall be wonne, the houses spoyled, and the women defyled. The half of the cite shall go awaye in to captiuyte, and the residue of the people shall not be caried out of the cite.

After that shall the LORD go forth to fight agaynst those heithen, as men vse to fight in the daye of batell. The shall his fete stide vpon the mount oliuete, that lieth vpon the east syde of Ierusalem. And y<sup>e</sup> mount olyuete shall cleue in two, eastwarde, & westwarde: so y<sup>e</sup> there shall be a greates valley: & the halff mount shall remoue towarde the north, and the other halff towarde the south.

And ye shall fle vnto the valley of my hilles, for the valley off the hilles shall reach vnto Asal. Yee fle shall ye, like as ye fled for the earthquake in the dayes off O<sup>l</sup>ias kynge of Iuda. And the LORD my God shall come, and all sanctes with him. In that daye shall it not be light, but colde and frost. This shall be that specyall daye, which is knowne vnto the LORD: neither daye ner night, but aboute the eueninge tyme it shall be light. In that tyme shall there waters of life runne out from Ierusalem: the halff parte of them towarde the east see, and the other halff towarde the vttemost see, and shall continue both somer and wynter. And the LORD himself shall be kynge ouer all the earth.

At that tyme shall there be one LORD only, and his name shall be but one. Men shall go aboute the whole earth, as vpon a felde: from Sibe to Remmon, and from y<sup>e</sup> south to Ierusalem. She shall be set vp, and inhabited in hir place: from Ben Jamins porte, vnto the place of the first porte, and vnto y<sup>e</sup>

## The xiiij. Chap. Fo. ci.

corner porte: and from the tower of Zanael, vnto the kynges wyne presses. There shall men dwell, and there shall be no more cursinge, but Ierusalem shall be safely inhabited.

This shall be the plague, wherewith y<sup>e</sup> LORD wil smyte all people, that haue sought agaynst Ierusalem: namely, their flesh shall consume awaye, though they stonde vpon their fete: their eyes shall corrupte in their holes, and their tange shall consume in their mouth.

In that daye shall the LORD make a greates sedicion amonge them, so that one man shall take another by the honde, and laye his hondes vpon the hondes of his neyghboure. Iuda shall fight also agaynst Ierusalem, and the goodes of all the heithen shall be gathered together rounde aboute: golde and syluer and a very greates multitude off clothes. And so shall this plague go ouer horses, mules, camels, asses and all the beastes that shall be in the hooft, like as yonder plague was.

Euery one that remayneth then of all y<sup>e</sup> people, which came agaynst Ierusalem, shall go vp yearly, to worship the kynge (euery y<sup>e</sup> LORD off hoostes) and to kepe the feast off tabernacles. And loke what generacion vpon earth goeth not vp to Ierusalem, for to worship the kynge (euery the LORD off hoostes) vpon the same shall come no rayne. Off the kynred off Egypte go not vp & come not, it shall not rayne vpon them nether.

This shall be the plague wherewith y<sup>e</sup> LORD wil smyte all heithen, that come not vp to kepe the feast of tabernacles: yee this shall be the synneplage of Egypte and the synneplage of all people, that go not vp to kepe the feast of tabernacles.

At that tyme shall the rydinge geer of y<sup>e</sup> horses be holy vnto the LORD, and the ketrels in the LORDS house shall be like the basens before the altar: yee all the ketrels in Ierusalem and Iuda, shall be holy vnto the LORD off hoostes: and all they that slaye offerings, shall come and take of them, and dight them therein. And at that tyme there shall be no mo Cananites in the house of the LORD.

The ende off the prophet Zachary.



# The prophet Malachy.

## The Prophet Malachy.

What Malachy conceynerh.

- Chap. I.** The benefites of God, shewed special ly vnto Israel before all other: Agayne, the punysshment of the vnthankfulnesse, vnfaithfulnesse and covetousnesse of the prestes and the people.
- Chap. II.** He threatneth punysshment and confusion vnto the prestes, and commaundeth men to loue their wyues.
- Chap. III.** Of Christes commynge, and of him that maketh redy his waye before him. Of the abrogacion of the olde, leuiticall pretheade. Of the power of the iudge for to come and of that fearful daye.

The first Chapter.

The heuy burthen which the LORDE sheweth agaynst Israel by Malachy.



**I** haue loued you, sayeth y<sup>e</sup> LORDE: ad yet ye saye: wherin hast thou loued vs? Was not Esau Jacobs brother, sayeth the LORDE: yet haue I loued Jacob, and hated Esau: yee I haue made his hilles waist, and his heretage a wilderness for dragons. And though Edem sayde: well, we are destroyed, we wil go buylde vp agayne the places that be waisted: yet (sayeth y<sup>e</sup> LORDE of hoostes) what they buylde, that brake I downe: so that it was called a cursed londe, and a people, whom the LORDE hath euer bene angrie, withall.

Your eyes haue sene it, ad ye youre selues must confesse, that y<sup>e</sup> LORDE hath brought the londe of Israel to greate honoure. Shulde not a sonne honoure his father, and a seruaut his master? If I be now a father, where is myne honoure? yf I be the LORDE, where am I feared? sayeth the LORDE of hoostes.

**N**ow to you prestes, that despise my name. And yf ye saye: wherin haue we despised thy name? In this, that ye offre vnclene bried vpon myne altier. And yf ye wil saye: wherin haue we offered eny vnclene thyng vnto the? In this that ye saye: the altier of the LORDE is not to be regarded. If ye offre y<sup>e</sup> blynde, is not y<sup>e</sup> euell? And yf ye offre the lame and sick, is not that euell? Yee offre it vnto thy pryncce, shal he be content with the, or accepte thy personne, sayeth the LORDE of hoostes.

## The ii. Chap.

And now make youre prayer before the LORDE, that he maye haue mercy vpon vs: for soch thinges haue ye done. Shal he regarde youre personnes (thynke ye) sayeth the LORDE of hoostes: yee what is he amonge you, that wil do so moch as to shut y<sup>e</sup> doores, or to mangle y<sup>e</sup> fyre vpon myne altier for naughte? I haue no pleasure in you, sayeth the LORDE of hoostes: and as for the meat offeringe, I wil not accepte it at youre honde. For from the ryssinge vp of y<sup>e</sup> sonne vnto y<sup>e</sup> goinge downe of the same, my name is greate amonge the Gentiles: yee in every place shal there sacrifice be done, and a clene meat offeringe offered vpon my name: for my name is greate amonge the heithen, sayeth the LORDE of hoostes. But ye haue vnhalowed it, in that ye saye, the altier of y<sup>e</sup> LORDE is not to be regarded, and the thinge that is set ther vpon, not worthy to be eaten.

Now saye ye: It is but labour and trauaile, and thus haue ye thought some arte, (sayeth the LORDE of hoostes) offeringe robbery, yee the lame and the sick. Ye haue brought me in a meat offeringe, shal I accepte it of youre honde, sayeth the LORDE: Cursed be the dyssembler, which hath in his flocke one that is male, and when he maketh a vowe, offereth a spotted one vnto the LORDE. For I am a greate kynge (sayeth the LORDE of hoostes) and my name is fearful amonge the heithen.

The II. Chapter.

**N**ow (o ye prestes) this commandement toucheth you: yf ye wil not heare it, ner regarde it, to geue the glory vnto my name (sayeth the LORDE of hoostes) I wil sende a curse vpon you, and curse youre blessinges: yee curse them, yf ye do not take hede. Beholde, I shal ruppe youre sede, and cast downe in youre faces: euen the donge of youre solempne sacrifices: and it shal cleue fast vpon you. And ye shal knowe, that I haue sent this commandement vnto you: that my couenaunt which I made with Levi, might stande, sayeth y<sup>e</sup> LORDE of hoostes.

I made a couenaunt of life and peace with him: this I gaue him, that he might stande in awe of me: and so he dyd feare me, ad had my name in reuerence. The lawe of truth was in his mouth, and there was no wickednesse founde in his lippes. He walked with me in peace ad equitye, and dyd turne many one awaye from their synnes. For the

## The prophet Malachy.

prestes lippes shulde be sure knowlege, that men maye see the lawe at his mouth, for he is a messaunger of the LORDE of hoostes. But as for you, ye are gone clene out off the waye, and haue caused the multitude to be offended at the lawe: ye haue broken the couenaunt of Levi, sayeth the LORDE of hoostes. Therefore wil I also make you to be despised, and to be of no reputacion amonge all y<sup>e</sup> people: because ye haue not kepte my wayes, but bene parciall in the lawe.

Haue we not all one father: hath not one God made vs? why doth euery one off vs then despise his owne brother, and so breake the couenaunt of oure fathers? Now hath Juda offended: yee the abhominacion is done in Israel and in Ierusalem, for Juda hath defyled the Sanctuary of the LORDE, which beloued, and hath kepte the daughter of a strange God. But the LORDE shal destroye the mathe that doth this (yee both the master and the scholar) out off the tabernacle of Jacob, with him that offereth vpon meat offeringe vnto the LORDE of hoostes. Now haue ye brought it to this poynte agayne, that the altier of the LORDE is covered with teares wepyng and mournyng: so that I wil no more regarde the meat offeringe, nether wil I receaue or accepte eny thinge at youre handes.

And yet ye saye: wherfore? Euen because that where as the LORDE made a couenaunt betwixte y<sup>e</sup> and the wise off thy youth, thou hast despised her: yet is she thyne owne companyon and married wife.

So dyd not the one, and yet had he an excellent sprece. What dyd then the one? He sought the sede promised of God. Therefore loke well to youre sprece, and let no man despise y<sup>e</sup> wife of his youth. If thou hatest her, put her awaye, sayeth the LORDE God of Israel and geue her a clothinge for the scome, sayeth the LORDE of hoostes. Loke well then to youre sprece, and despise her not. Ye greue the LORDE with youre wordes, and yet ye saye: wherewithall haue we greued him? In this, that ye saye: All that do euell are good in the sight of God, and soch please him. Or els where is the God that punyssheth?

The III. Chapter.

**B**ehold, I wil sende my messaunger, which shal prepare the waye before me: and the LORDE whom ye wolde haue, shal soone come to his temple, yee euen the messaunger of the couenaunt whom ye longe for.

Beholde, he cometh, sayeth the LORDE

## The iii. Chap. Ho. cii.

of hoostes. But who maye abyde the daye of his commynge? Who shalbe able to endure, when he appeareth? For he is like a goldsmithes fyre, ad like wast her sope. He shal syt him downe to trye and to clense y<sup>e</sup> syluer, he shal pouрге the children of Levi, and purifie them like as golde and syluer: that they maye drynge meat offeringes vnto the LORDE in rightuousnes. Then shal the offeringe of Juda and Ierusalem be acceptable vnto the LORDE, like as from the begynninge in the yeres afore tyme. I wil come and punyssh you, and I myself wil be a swift roynes agaynst the witches, agaynst the aduocaters, agaynst false swearers: yee ad agaynst those, that wygeously kepe backe the hyelinges dewty: which were the wyddowes and the fatherlesse, and oppresse the straunger, and feare not me, sayeth the LORDE of hoostes. For I am the LORDE y<sup>e</sup> chaunge not, and ye (o children of Jacob) wil not leaue of: ye are gone awaye fro myne ordinaunces, and sens y<sup>e</sup> tyme of youre forefathers haue ye not kepte them.

Turne you now vnto me, and I wil turne me vnto you, sayeth the LORDE of hoostes. Ye saye: Wherin shal we turne? Shulde a man vse falsede and disceate with God, as ye vse falsede and disceate with me? Yet ye saye: wherin vse we disceate with the? In Tythes and heaue offeringes. Therefore are ye cursed with penury, because ye dyssemble with me, all the sorte of you.

Bringye euery Tythe in to my barne, y<sup>e</sup> there maye be meat in myne house: and proue me withall (sayeth the LORDE of hoostes) yf I wil not open the wyndowes of heauen vnto you, and poure you out a blessinge with plenteousnesse. Yee I shal reprove the consumer for youre sakes, so that he shal not eate vpon the frute of youre grounde, nether shal y<sup>e</sup> vynyarde be baren in the selde, sayeth y<sup>e</sup> LORDE of hoostes: In so moch that all people shal saye, that ye be blessed, for ye shal be a pleasant lode, sayeth the LORDE of hoostes.

Ye speake hard wordes agaynst me, sayeth the LORDE. And yet ye saye: What haue we spoken agaynst the? Ye haue sayed: It is but lost labour, to serue God: What profit haue we for keepyng his commandementes, and for walkyng humbly before the LORDE of hoostes? Therefore maye we saye, that the proude are happye, and that they which deale with vngodlynesse, are set vp: for they tempte God, and yet escape.

Gen. 25. c  
Ro. 9. b  
Ioh. 24. a  
Gen. 35. a

Abd. 1. a

Exo. 10. a  
Deu. 31. a

Leu. 22. c  
Eze. 43. c

Deu. 31. f  
4. Re. 17. c

Zach. 1. a

Leu. 27. d  
Agg. 1. a. b

Iob. 21. b  
Psal. 72. b

Iob. 21. a  
Iere. 12. a



# The prophet Malachy.

But they that feare God, saye thus one to another: The LORDE cōsidreth and heareth it. Yee it is before him a memoriall boke written for such as feare the LORDE, and remembre his name. And in the daye that I wil make (saith y LORDE of hostes) they shal be myne owne possession: and I will fauoure them, like as a man fauoureth his owne sonne, that doth him seruyce. Turne you therfore, and conside what difference is betwixte the righteous and vngodly: betwixte him that serueth God, and him that serueth him not.

**D** For marke, the daye cometh that shall burne as an oue: and all the proude, yee and all such as do wickednesse, shal be straw: and the daye that is for to come, shall burne the vp (saith the LORDE of hostes) so that it shal leaue them nether rote ner braunch. But vnto you that feare my name, shall the

# The iij. Chap.

Sonne of righteousness aryst, & he shall be vnder his winges. Ye shal go forth, and triplie as y fat calues. Ye shal treade vngodly: for they shal be like the ashe vnder the soles of youre feete, in the daye that I shal make, sayeth the LORDE of hostes.

Remember the lawe of Moses, which I commaunded vnto him, and reb for all Israel, with the seruantes and mauntes. Beholde, I will sende vnto you the prophet: before the comynge off the daye, the great and fearfull LORDE. He shall turne the herres of the fathers to their children, and the hertes of the children to their fathers, that I come not, and smyte the earth with cursynge.

The ende of the prophet Malachy.



## APOCRIPHA

### The booke and treatises which amonge the fathers

of olde are not rekened to be of like authorite with the other booke of the byble, nether are they founde in the Canon of the hebreue.

The thirde booke of Esdras.  
The fourth booke of Esdras.  
The booke of Tobias.  
The booke of Iudith.  
Certayne chapters of Zester.  
The booke of Wyssdome.  
Ecclesiasticus.  
The Storye of Susanna.  
The Storye of Bell.  
The first booke of the Machabees.  
The seconde booke of the Machabees.

Vnto these also belongeth Baruc, whom we haue set amonge the prophetes next vnto Jeremy, because he was his scribe, and in his tyme.



*Handwritten Latin text in a cursive script, likely a marginal note or a separate entry. The text is written in a dark ink and is somewhat faded. It appears to be a list or a collection of names, possibly related to the biblical figures mentioned in the text above. The text is written in a cursive script, which is characteristic of the 16th or 17th century. The text is written in a dark ink and is somewhat faded. It appears to be a list or a collection of names, possibly related to the biblical figures mentioned in the text above.*



## The translatoure vnto the reader.



These booke (good reader) which be called Apocrypha, are not indged amonge the doctours to be of like reputacion with the other scripture, as thou mayest perceaue by S. Jerome in epistola ad Paulinum. And the chese cause therof is this: there be many places in them, that seme to be repugnant vnto the open and manifest trueth in the other booke of the byble. Neuertheles I haue not gathered them together to the intent that I wolde haue them despysed, or litle sett by, or that I shulde thinke them false, for I am not able to proue it: yee I doute not verely, yf they were equally conferred with the other open scripture (tyme, place, and circumstance in all thinges considered) they shulde nether seme contrary, ner be vntuly & perversly aledged. Trueth it is: A mas face can not be sene so wel in a water, as in a fayre glasse: nether can it be shewed so clearly in a water that is stered or moued, as in a styll water. These & many other hard places of scripture haue bene sore stered and myrte with blynde and curvions opynions of men, which haue cast soch a myst afore the eyes of & symple, that as longe as they be not conferred with the other places of scripture, they shall not seme other wyse to be vnderstonde, then as curvionsnes expoundeth them. But who so euer thou be that readeest scripture, let the holy goost be thy teacher, and let one text expounde another vnto the: As for soch dreames, visions and darck sentences as be hyd from thy vnderstandinge, commytte them vnto God, and make no articles of them: But let the playne text be thy gyde, and the spere of God (which is the author therof) shall lede the in all trueth.

As for the prayer of Salomo (which thou findest not herin) & prayer of Azarias, and the swete songe that he and his two felowes songe in the fyre: the first (namely the prayer of Salomon) readeest thou in the eight chapter of the thirde booke of the Kynges, so that it appeareth not to be Apocryphum: The other prayer and songe (namely of the thre children) haue I not founde amonge any of the interpreters, but onely in the olde latyn texte, which reporteth it to be of Theodorios translatioun. Neuertheles, both because of those & be weake and saymions, and for their sakes also that loue soch swete songes of thankes geyninge: I haue not left them out to the intent that the one shulde haue no cause to complayne, and that the other also myght haue the more occasion to geue thankes vnto God in aduersite, as the thre children dyd in the fyre. Grace be with the. Amen.

## The thirde booke of Esdras.

What this booke conteyneth.

Chap. I. The vertuous Kyng Osiat remueth the seruyce of God, setteth the prestes in their ordie, and holdeth the feast of Easter. Of his death. Of Jechonias his sonne. Of Kyng Joachim and Sedechias.

Chap. II. God moueth Kyng Cyrus to delyuer the prisoners, life as he promysed by the prophet Jeremy. Of Kyng Artaxerxes, by whose auctorite the Jewes are forbydden to bylde vp Jerusalem.

Chap. III. Of the feast that Kyng Darius made, and of the thre yonge men that wrote euery one his sentence, to proue who might saye the best. The first sheweth his mynde.

Chap. IIII. The seconde goeth aboute to proue his sentence the wisest, but Zorobabel getteth the victory, for the trueth beareth euer the bell. Darius commaundeth to bylde vp Jerusalem agayne.

Chap. V. What they be & how many, that came agayne to Jerusalem out of the captivity of Babilon. The temple and the altare are bylde agayne. The Zethen withstonde them.

Chap. VI. The officers in Syria laboure vnto Kyng Darius, to forbyd the byldeinge of the temple at Jerusalem: but he commaundeth to kepe the ordinaunce that Kyng Cyrus made before.

Chap. VII. The aduersaries myndes are satisfied, the byldeinge is fynished, and the Passouer holden.

Chap. VIII. How Esdras and the other (beinge discharged by the letters and commaundment of Kyng Artaxerxes) go vp to Jerusalem. The complayne concerninge those, that were defyled and vncleane.

Chap. IX. Of the counsell that was taken, touchinge the vncleane mariage.

## The iij. booke of Esdras.



The first Chapter.

**A**ld Josias helde the feast of Easter in Jerusalem vnto the LORDE, and slewe y<sup>e</sup> Passeouer the xiiij. daye of the first moneth. He set & prestes also in ordie (acordinge to their daylie courses) beyng arayed in longe garmetes in the temple of the LORDE. And he spake vnto the Levites the holy ministers of Israel, that they shulde halowe them selues vnto the LORDE, to set the holy arte of the LORDE, in the house that Kyng Salomo the sonne of David had buylde and sayde: Ye shal nomore beare the Arke vpon y<sup>e</sup> shulders. Now serue y<sup>e</sup> LORDE, & take the charge of his people of Israel, after youre villagies and youre trybes: acordinge as Kyng David the Kyng of Israel hath ordered, & acordinge as Salomon his sonne hath honorably prepared: Yee loke & ye all do seruyce in the temple, acordinge to the ordunge and distribucion of the pryncipall men which are appoynted out of the trybes, to do seruyce for the childre of Israel. Kyll y<sup>e</sup> Passeouer, & prepare offeringes for y<sup>e</sup> brethien, and do acordinge to the commaundment of y<sup>e</sup> LORDE, which he gaue vnto Moses. And vnto y<sup>e</sup> people & was foude, Josias gaue xxx. thousande of shepe, lambes, kyddes and goates, & thre thousande oxen. These the Kyng (of his kyngly liberalite) gaue vnto the people, acordinge as he had promysed: & to the prestes (for the Passeouer) he gaue two thousande shepe & an hundred oxen. Morouer Jechonias & Semeias and Nathanael brethien, & Zafabias, Jehiel and Josabad, gaue them to the Passeouer, fyue thousande shepe and fyue hundred bullockes.

And whan these thinges were brought to passe, the prestes and the Levites stode goodly in their ordie, and had the vncleanned bled thorow out y<sup>e</sup> trybes. And after the ordunge of the pryncipall men in the trybes, they offred vnto the LORDE in the sight of the people, acordinge as it is wrytten in the

## The first Chap. Exo. ij.

booke of Moses, & so they rested the Easter-lambe as a cordinge was. As for the that offeringes & the other, they dyght the in kettels & porters, & sett them before the people w<sup>th</sup> good will, and afterwarde before them selues and the prestes. For the prestes offred the fatt, vntill the tyme was expyred, but the Levites prepared for them selues & for their brethien the childre of Aaron. The syngers also & childre of Asaph stode in their ordie, acordinge as Dauid had denysed. So dyd Asaph, Zachary & Jedithi, which were appoynted by the Kyng. Morouer the porters & doorekeepers stode by the dores & diligently, so & none wente out of his stondinge & seruyce: for their brethien (the Levites) prepared for them. Thus were all thinges perfourmed, that belonged to the offeringe of the LORDE. In that daye they helde the Passeouer, & offred thank offeringes besyde y<sup>e</sup> sacrifice of y<sup>e</sup> LORDE, acordinge to y<sup>e</sup> commaundment of Kyng Josias.



So the childre of Israel which were the present helde an honorable Passeouer, & the feast of swete bred vij. dayes longe. Yee soch a Passeouer was not kepte in Israel, from y<sup>e</sup> tyme of the prophet Samuel. And all the Kynges of Israel helde not soch an Easter, as this which Kyng Josias helde, & y<sup>e</sup> prestes, & levites, & Jewes & all Israel, of all the & were at Jerusalem. In y<sup>e</sup> xviij. yere of y<sup>e</sup> raigne of Josias was this Passeouer kepte. And whan a perfecte hert dyd Kyng Josias ordie all his workes (before y<sup>e</sup> LORDE) & y<sup>e</sup> thinges & were wrytten of hi in tymes past, concerninge those & synned & were vngodly agaynst y<sup>e</sup> LORDE before all people, & y<sup>e</sup> sought not the worde of y<sup>e</sup> LORDE vpon Israel. After all these actes of Kyng Josias, pharao & Kyng of Egypte were vp, & came towarde Carcamis by Euphrates, & Josias were to mete hi. Then sent the Kyng of Egypte vnto Josias, sayenge: what haue I to do w<sup>th</sup> y<sup>e</sup>, o Kyng of Juda? I am not sent of y<sup>e</sup> LORDE to fight agaynst y<sup>e</sup>, for my warre is vpon Euphrates, go thou & waye home agayne in all y<sup>e</sup> haist. And Josias

4. Re. 25  
8. Par. 25



wolde not turne agayne vpon his charet, but vnderooke to fight agaynst him, & herte ned not vnto þe worde of þe prophete, which he tolde him out of the mouth of God, but pitched a battaill agaynst him in þe felde of Mageddo. And the prynces preassed to kynge Josias. Then sayde the kynge vnto his seruauntes: Carry me awaye out of the battaill, for I am sore wounded. And immediatly his seruauntes toke him awaye out of the front of the battaill. Then satt he vp vpon the secōde charett, came to Ierusalem, dyed, & was buried in his fathers sepulchre. And in all Jewry they mourned for Josias, yee the rulers also & their wyues made lamentacion for him vnto this daye: And this was done euer still in Israel.

c. 22. f.

**D** These thinges are written in the boke of of the stories of þe kynges of Iuda: namely, all the actes & workes of kynge Josias, his kyngly power & maiesty, his vnderstandinge in the lawe of God, & what he dyd, yee thinges which are not wyrtē in the boke of the kynges of Israel & Iuda. And þe people toke Jehonias the sonne of Josias, & made him kynge in þe steade of Josias his father, whan he was xxxij. yere olde. And he raigned ouer Israel thre monethes. And the kynge of Egypte put him downe, & he shulde not raigne in Ierusalem, & rayssed vp a taxinge of the people: namely, an C. talentes of syluer & one taler of golde. The kynge of Egypte also made Joachim his brother kynge of Iuda & Ierusalem. As for the of the kynges counsell & the kynge himself and Saraceles his brother, he toke the, & caried the awaye prisoners into Egypte. & yue & twentie yere olde was Joachim, whan he was made kynge in the londe of Iuda and Ierusalem, and he dyd euell before the LORDE. After this, Nabuchodonosor þe kynge of Babilō came vp, bounde him & bandes of yron, & caried him vnto Babilō. Nabuchodonosor also toke all þe vessell þe were halowed in the temple of the LORDE, & all þe Jewels, & caried the vnto Babilon, & brought the in to his owne temple at Babilon. Of his vndermes & vngodlynes, it is wyrtē in þe boke of the actes of þe kynges. And Joachim his sonne raigned in his steade: he was made kynge beinge xviij. yere olde, & raigned but thre monethes & x. dayes in Ierusalem, & dyd euell before the LORDE. So after a yere, Nabuchodonosor sent & caused him be brought vnto Babilon & þe holy vessels of þe LORDE, & made Sedechias his brother kynge of Iuda and Ierusalem, whan he was xxi. yere olde: and he raigned xi. yere.

c. 23. f. ar. 26. a

Reg. c.

And he dyd euell also in þe sight of þe LORDE, & cared not for þe wordes þe were spokun to hi by þe prophete Jeremy at þe mouth of the LORDE. And where as he had made on ooth vnto kynge Nabuchodonosor, he manswoun himself, & fell frō him hauynge a stiff neck & hert, & trasgressed all þe statutes & ordinaunces of the LORDE God of Israel. The rulers also & heades of þe people of the LORDE dyd moch euell, & became vngodly, more the the heithen, beinge defyled in all maner of abhominacions: yee & defyled þe holy temple of the LORDE at Ierusalem. And the God of their fathers sent his messaungers vnto the, to comen them backe & to call the agayne frō their synnes: for he wolde sayne haue spared the for his holy tabernacles sake. Nevertheless, they had his messaungers in derision: & loke what God spake vnto the by his prophetes, they made but a spoote of it. This diuyned longe, tyll the LORDE was wroth wth his people for their vngodlynes, & tyll he caused the kynges of þe Caldees to come vp, which slew their yonge men & the swerde, yee euen in the compasse of their holy temple, & spared nobody, nether yonge ner olde, nether mayden ner yonge man: but they were all deliuered into the power of the kynges of þe Caldees, & all the holy vessels of the LORDE and the kynges treasures toke they, & caried them vnto Babilon. As for the house of the LORDE, they brake it, & brake downe the walles of Ierusalem, set fyre vpon hir towres, destroyed all hir noble buyldinges and brought them to naught, and the people that were not slayne with the swerde, they caried vnto Babilon.

Thus became they þe prisoners & bōdē of þe kynge of Babilon, tyll they were deliuered & raygned for them selues, when the wordes of the LORDE were fulfilled, which he promysed them by the mouth of the prophete Jeremy, and tyll the londe had hir rest: namely, all the tyme þe it laye wayest, had it rest & quyetnes lxxvij. yeres.

## The II. Chapter.

**N**ow whā kynge Cyrus raigned ouer the Persians, & whā the LORDE wolde performe the worde þe he had promysed by the mouth of the prophete Jeremy, the LORDE rayssed vp the spire of Cyrus, the kynge of the Persians, so þe he caused this wyrtinge to be proclaimed thorow out his whole realme, sayenge: Thus sayeth the kynge of þe Persians: The LORDE of Israel that by the LORDE hath made me kynge of the lōde, and commaunded me to buylde him an house at Ierusalem in Jewry. If there be any now of

your people, & LORDE be with him, and go vp with him to Ierusalem. And all they that dwell rounde aboute þe place, shal helpe the, whether it be with golde, with syluer, with giftes, with horses and necessary catell, and all other thinges that are brought wth a fre wyll to the house of the LORDE at Ierusalem.

**B** Then the pryncipall me out of the trybes and vyllages of Iuda and Ben Jamin stode vp: so dyd the prestes also & the leuites (whō the LORDE had moued) to go vp, and to buylde the house of the LORDE at Ierusalem. And they that were aboute them, helped them wth all maner of golde, and syluer, and catell also and with many liberall giftes, and this dyd many one, whose mynde was stered vther to. Kynge Cyrus also brought forth the vessels and ornaments, that were halowed vnto the LORDE (which Nabuchodonosor the kynge of Babilon had caried awaye from Ierusalem, and consecrated them to his Idoll and ymage) and deliuered them to Mithridatus his treasurer, and by him they were deliuered to Salmanasar þe debyte in Jewry. And this was the nōbre of them: Two thousande and iij. C. syluer boules, xxx. syluer basens, xxx. basens of golde, ij. M. and iij. C. vessels of syluer, and a thousande besyde. All the vessels of golde and syluer were v. M. viij. C. and lx. These were nombred vnto Salmanasar, and them that were come agayne with him to Ierusalem out of the captiuite of Babilon. Now in the tyme of kynge Artaxerxes the kynge of Persia, thesē men: Balemus and Mithridatus, Sabellius, Rathimus, Balthemus, Semelius & scribe, and other that dwelt in Samaria & in other places vnder þe dominion therof, wrote a letter vnto kynge Artaxerxes, wherein they complayned vnto the kynge of them in Jewry and Ierusalem. The letter was made after this maner:

**S**yr, thy seruauntes Rathimus the story wyter, Sabellius the scribe, & other iudges of thy courte in Celosyria and Phenices. Be it knowne and manifest to þe lord the kyn that the Jewes which are come vp frō you vnto vs into the rebellious and wicked cite, begynne to buylde it agayne, and the walles aboute it, and to set vp the temple of the new. Now yf this cite and the walles therof be set vp agayne, they shal not only refuse to geue trybutes and taxinges, but also rebell vnto agaynst the kynge. And for so moch as they take this in hande now aboute the temple, we thought it reason, to thinke no scone of it, but to shewe it vnto þe lord the kynge, & to certifie him therof: to the intent yf it plea

se the kynge, he maye cause it be sought in the boke of olde: and thou shalt fynde soch war nynges wyrtten, and shalt vnderstonde, that this cite hath allwaye bene rebellious and disobedient, that it hath subdued kynges and cities, and that the Jewes which dwell ther in, haue euer bene a rebellious, obstinate, vnfaythfull and fightinge people, for the which cause this cite is waysted. Wherefore now we certifie oure lord the kynge, that yf this cite be buylde and occupied agayne, & the walles therof set vp a new, thou canst haue no passage in to Celosyria and Phenices.

**D** Then wrote the kynge to Rathimus the story wyter, to Balthemus, to Sabellius & scribe, and to the other officers and dwellers in Syria and Phenices, after this maner: I haue red the epistle which thou sentest vnto me, and haue commaunded to make diligent search, and haue founde, that the cite hath euer resisted kynges, that the same people are disobedient, and haue caused moch warre, & that mightie kynges haue raigned in Ierusalem, which also haue rayssed vp taxinges of Syria and Phenices. Wherefore, I haue commaunded those people, that they shal not buylde the cite, that they make no more in it, and that they procede no further with the buyldinge: for so moch as it might be the cause of warre, and displeasure vnto kynges.

Now whan Rathimus and Sabellius the scribe and the rulers in the londe had red the wyrtinge of kynge Artaxerxes, they gatt them together, and came in all the haist to Ierusalem with an hoost of horsemen, and with moch people offore, and forbade them to buylde. And so they left off from buyldinge of the temple, vnto the secōde yere of kynge Darius.

## The III. Chapter.

**D**arius made a greate feast vnto his seruauntes, vnto all his courte, & to all the officers of Media and Persia, yee and to all the debytes & rulers that were vnder him, from India vnto Ethiopia, an hundred & xxvij. countrees. So whan they had eaten, and dronken beinge satisfied, and were gone home agayne, Darius the kynge wente in to his chambre, layed him downe to slepe, and so awaked.

Then the thre yonge men, that kepte the kynges personne, and watched his body, commaunded amonge them selues, and spake one to another: Let every one of vs saye some thinge, and loke whose sentence is wyser and more excellent then the other, vnto him shal kynge Darius geue greate giftes, and clothe him



with purple. He shal geue him vessels of golde to drynke in, clothes of golde and coveringes: he shall make him a costly charett z a brydle of golde, he shall geue him a bonet of whyte sylke and a chayne of golde aboute his neck: yee he shal be the seconde z principall nexte vnto kynge Darius, z that because of his wysdome, and shalbe called yf kynges kynsman.

**B** So every one wrote his meaninge, sealed it and layed it vnder the kynges pelowe, and sayde: whan the kynge aryseth, we will geue him oure wryttinges: and loke whose worde the kynge and his chiefe lordes iudge to be the most wysely spoken, the same shall haue the victory. One wrote: wyne is a stronge thinge. The secōde wrote: The kynge is stronger. The thirde wrote: women haue yet more strength, but aboue all thinges yf truely beareth awaye the victory. Now whan the kynge was ryssen vp, they toke their wryttinges and deliuered them vnto him, and so hered them. Then sent he forth to call all his chiefe lordes, all the debytes z rulers of the countrees of Media and Persia. And whan they were sett downe in the counsell, the wryttinges were red before them. And he commaunded to call for yf yonge mē, yf they might declare their meanynges theselues by mouth. So when they were sent for, and came in, yf kynge sayde vnto them: shew vs and make vs to vnderstōde, what the thinges are that ye haue wrytten.

**C** Then beganne the first (which had spokē of the strength of wyne) z sayde: O ye men, wyne is marvelous stronge, and ouercometh them yf drynke it: it disceane the mynde, z bryngeth both the poore man z yf kynge to dotage and vanite. Thus doth it also to the bondman and with the fre, with the poore z ryche: it taketh awaye their vnderstandinge, and maketh them careles and mery, so that none of them remembreth eny heuynes, dett or dewtie: It causeth a man to thinke also that yf thinge which he doth, is honest and good: and remembreth not that he is a kynge, nor yf he is in an cōtreyte, z yf he ought not to do soch thinges. Moreover, whan men are drynckinge, they forgett all frendshipe, all brotherly faithfulness z lone: but as soone as they are droncke, they drawe out the swerde z wil fight: z whā they are layed downe fro the wyne, z so ryssen vp agayne, they can not tell what they dyd. Judge ye now, Is not wyne the strongest? For who wolde els take in hande, to do soch thinges? And whan he had spoken this, he helde his tonge.

## The III. Chapter.

**T**hen the seconde (which had sayde, yf the kynge was stronger) beganne to speake, sayenge: O ye men, are not they the strongest z most excellent, yf cōquere the lōde z the see, z all yf is in yf see z in the earth? Now is the kynge lōde of all these thinges, z hath dominion of the all: z loke what he cōmaūde, it is done. Yf he sende his mē forth a warfare, they go and breake downe hilles, walles z towres. They are slayne, z slaye (other men) them selues, z ouer passe not yf kynges worde. Yf they get the victory, they brynge the kynge all the spoyle. Likewyse, the other yf medle not w warres z fightinge, but tyll the grounde: whan they reape, they brynge tribute vnto yf kynge. And yf yf kynge alone do but cōmaūde to kyll, they kyll: yf he cōmaūde to forgiue, they forgiue: yf he cōmaūde to smyte, they smyte: yf he byd dryne awaye, they dryue awaye: yf he cōmaūde to buylde, they buylde: yf he cōmaūde to breake downe, they breake downe: yf he cōmaūde to plante, they plante. The comen people z rulers are obedient vnto him. And yf kynge in the meane season sitteth hī downe, eateth and drynket, z taketh his rest: the kepe they watch rōnde aboute yf kynge, z not one of the darre gett him out of yf waye, to do his owne busynes, but must be obediēt vnto yf kynge at a worde. Judge ye now o ye men, how shulde not he go farre aboue, vnto whom men are thus obediēt? And whan he had spokē this, he helde his tonge. The thirde (whose name was Zorobabel, which had spokē of women z of yf truely) beganne to saye after this maner: O ye mē, it is not yf greate kynge, it is not the multitude of mē, nether is it wine yf excellēth: Who is it thē, yf hath yf lordshipe ouer the? haue not women borne the kynge, z all yf people yf rule these thinges? haue not women borne the, z brought the vp, yf plant the vines, wherout yf wyne cōmeth? They make garnettes for all mē, they geue hond vnto all man, z wout women can not men lyue. Yf they gather golde z syluer z all precious thinges, z se a saye z wel fauoured womā, they leane all together, and turne their eyes onaly vnto the woman, z gape vpon her, z haue more desyre vnto her, then vnto the syluer z golde, or eny maner of precious thinge. A mā leaueh his father yf brought him vp, he leaueh his owne naturall cōtreyte, and cleueth vnto the woman: yee he ioperdeth his life wiche the woman, and remembreth nether father, nether mother, nether countrey. By this then ye must knowe, yf women haue yf domynion ouer you.

Doth it greue you? A mā taketh his swerde z goeth his waye to steale, to kyll, to murder, to sayle vpon the see, z seyth a lyon, and goeth in the darcknes: and when he hath stollen, disceaned z robbed, he bringeth it vnto his lone. Agayne, a man loueth his wyfe better then father and mother: yee many one there be, that renne out of their wyttes z become bondmen for their wyues sake: many one also haue perished, z haue bene slayne, z haue synned because of women.

**C** And now beleue me, I knowe a kynge which is greate in his power, z all lōdes sēd in awe of him, z no man darre laye hande vpon him: yet dyd I se, yf Apame (yf daughter of the greate kynge Bartacus) the kynges cōcubine, satt besyde the kynge vpo the right hāde, and toke of his crowne from his heade, and set it vpon hir owne heade, and smote the kynge with hir left hande. Moreover, the kynge lokēd vpo her w open mouth: yf she laughed vpon him, he laughed also: but yf she toke eny displeasure with him, the kynge was fayne to flater her, z to geue her good wordes, till he had gotten hir fauoure agayne.

O ye men, are not women then stronger? Greate is the earth, and hie is the heauen that do these thinges. Then the kynge z the prynces lokēd one vpon another. So he beganne to speake of the truely: O ye men, are not women stronger? Greate is the earth, hie is the heauen, swyft is the course of the Sonne, he compaseth the heauen rōnde aboute, and fetcheth his course agayne to his owne place in one daye. Is he not excellent that doth this? yee greate is the truely, and stronger then all thinges. All the earth callet vpon the truely, the heauen prayseth it, all woikes shake and tremble at it, and with it is no vnrighteous thinge. Wine is vnrighteous, the kynge is vnrighteous, women are vnrighteous: all the children of men are vnrighteous, yee all their woikes are vnrighteous, and there is no truely in them, in their vnrighteousnes also shall they be destroyed and perish. As for yf truely, it endureth, and is allwaye stronger: it lyueth, and cōquereth for euermore wout without ende.

**D** The truely accepteth no personnes, it putteth no difference betwixte ryche or poore, betwixte yf mightie or symple, but doth right vnto every mā, whether they be euil or good, z all men are louyngly dealt withall in the woikes of it. In the iudgment of it there is no vnrighteous thinge, but strength, kyngdome z power and maiesty for euermore. Bless-

sed be the God of truely.

And with that he helde his tōge, and all yf people cried z sayde: Greate is the truely, and aboue all. Then sayde the kynge vnto him: Are what thou wilt, more then is appointed in the wrytinge, and I shal geue it the, for thou art founde wyser then thy companions: thou shalt sytt nexte me, and be my kynsman. Then sayde he vnto the kynge: Remembre thy promyse and vowe, which thou hast vowed and promysed (in the daye whan thou camest to the kyngdome) to buylde vp Jerusalem, and to sende agayne all the vessels and Jewels, that were taken awaye out of Jerusalem: which Cyrus separated, whan he offred in Babilon, and wolde sende them agayne. And thy minde was to buylde vp the temple, which the Edomites brēt, whan Jerusalem was destroyed by the Caldees. This onely (O kynge) is the thinge that I requyre, this is yf maiesty, which, I desyre z are of the: that thou performe the vowe, which thou with thine owne mouth hast made vnto the kynge of heauen.

Then Darius the kynge stode vp, and kysed him, and wrote a letter vnto all the debytes and shreues, to all yf lordes and nobles, yf they shulde conueye him forth, z all them yf wolde go vp with him. He wrote a letter also vnto all yf shreues yf were in Celosyna z Phenices, z vnto Libanus, yf they shulde harle cedre trees from Libanus vnto Jerusalem, to buylde yf cite withall. Moreover he wrote vnto all yf Jewes that were gone out of his realme in to Jewry because of the fre dome, yf no officer, no ruler ner shreue shulde cometo their dores: and that all their lōde which they had conquered, shulde be fre and not tributary: And that the Edomites shulde geue ouer the citie and vyllages of the Jewes, which they had taken in: yee z that they shulde yearly geue xx. talentes to yf buyldinge of the temple, vntill the tyme that it were fynished: and to the daylie halowinge of the brent offerings (as it is commaunded) ten talentes yearly also: And yf all they which come from Babilon to buylde the cite, shulde haue fre lybertie, they z their children, and all the prestes.

He wrote the greatnesse also, z commaunded that the holy garment shulde be geuen the, wherin they ministred: and wrote that commaundementes shulde be geuen to the Levites, vntill the daye, that the house were fynished and Jerusalem buylde vp: and cōmaūded that all they that watched the cite, shulde haue their porcions and wagies.



He gaue ouer also all the vessell & Cyrus had separated from Babilon: & all & Cyrus had geue in comaundement, & same charged he also, & it shulde be done, & sent vnto Jerusalem. Now whan this yonge mā was gone forth, he returned his face toward Jerusalem, & prayed & kinge of heauē, & sayde: Of & cometh victory, of the cometh wysdome & clearnesse, & I am thy seruauit. Blessed art thou, which hast geuen me wysdome: the wyll I prayse, O LORDE, thou God of our fathers.

And so he toke the letters, & wente vnto Babilon: And whan he came there, he tolde this vnto all his brethre & were at Babilon, & they prayed & God of their fathers, & he had geue them refreshinge & lyberte to go vp, & to buylde Jerusalem & the temple (which is there called after the name of the LORDE) and they reioysed with instrumentes & gladnesse, seven dayes longe.

## The V. Chapter.

**A**fter this, were the prynciall mē of all & villagies chosen in the trybes & kinreddes, that they shulde go vp with their wines and childien, with their seruantes and maydens, with all their catell & substance. And Darius the kynge sent with them a thousande horsmen, to conueye them safely vnto Jerusalem: and their brethre were glad, playenge vpon instrumentes, and synge.

And these are the names of the mē, which wente vp out of the villagies accordinge to the trybes. Of the prestes, the sonne of Phineas, the sonne of Aaron: Jesus the sonne of Josedec, Joachim the sonne of Zorobabel the sonne of Salathiel (of the kynred of Dauid, out of the kynred of Phares, of the trybe of Iuda) which spake wonderfull thinges vnder Darius the kynge of Persia, in y seconde yere of his raigne in the first moneth of Nisan.

These also are they of Jewry, which came vp and turned Agayne vnto Jerusalem, out of the captiuyte that Nabuchodonosor & kynge of Babilon had brought vnto Babilon. And every man sought his porcion agayne in Jewry, his cite, they that came w Zorobabel, and with Jesus, Nehemias, Saraias, Raelaias, Elimeus, Emmanius, Mar docheus, Beelserus, Mechpfa, Rochoi, Olorus, Emonias, one of their prynces.

**B** And the nobre of the, accordinge to their kynreddes & rulers, was. The childre of Phares, two thousande, an hundred & lxxij. The children of Ares, iij. M. an C. and lviij. The

children of Jemo, an C. and xliij. In the sonnes of Jesus and Joabes, a M. iij. C. and two. The sonnes of Benin, ij. M. iij. C. and lxx. The sonnes of Choroba, ij. C. and v. The sonnes of Banica, an C. and lxxij. The sonnes of Rebeck, iij. C. and xliij. The sonnes of Archad, iij. C. and xxvij. The sonnes of Cham, xxxvij. The sonne of Zorob, ij. M. and lxxij. The sonnes of Adin, iij. C. and lxxij. The sonnes of Adarectis an C. and viij. The sonnes of Ciaso and Zelas, an C. and viij. The sonnes of Azorec, iij. C. and xxxij. The sonnes of Jedarbone, an C. and xxxij. The sonnes of Hananias, an C. and xxxij. The sonnes of Aloni, xc. The sonnes of Marfar, iij. C. and xxij. The sonnes of Zabar, xcv. The sonnes of Sepholemon, an C. and xxxij. The sonnes of Nepopas, lv. The sonnes of Zechanatus, an C. and lviij. The sonnes of Zebethanus, an C. and xxxij. The sonnes of Crearpatros, (which is called also Enochadies and Modias) iij. C. and xxxij. Of them of Gramos and Gabea, an C. and xxi. Of them of Besselon and Cagge, lxx. Of them of Bastharus, an C. and xxi. Of them of Bechenobes, lv. Of the sonnes of Liptis, there were an C. and lv. Of the sonnes of Labomus, iij. C. and lviij. Of the sonnes of Sicheim, iij. C. and lxx. Of the sonnes of Suadon and Elimon, iij. C. and lxxij. Of the sonnes of Ericus, ij. M. an C. and xlv. The sonnes of Anaas, thre hundred and lxx.

The prestes: The sonnes of Jedus: The sonnes of Luther: The sonnes of El Jash, iij. C. and lxxij. The sonnes of Emerus, ij. C. and lxxij. The sonnes of Sasurins, iij. C. and lxxij. The sonnes of Carea, ij. C. and lxxij. The Leuites: The sonnes of Jesus in Cadubeland, Banus, and Serebias, and Edeas, seuentie and foure.

The whole nembre of these from rii. yeres, was iij. M. iij. C. and lxxij. Of the sonnes, daughters and wyues, the whole summe was iij. M. ij. C. and xliij. The sonnes of the prestes that prayed God in the temple: The sonnes of Asaph, of whom there were an C. and xxvij. But the doie keepers were: The children of Esmenus: The children of Aser: The children of Amon: The children of Acuba, Topa: The children of Tobit: an C. and xxxij. in all.

The prestes that serued in the temple: The sonnes of Sel, the sonnes of Gaspas, the sonnes of Tobloch, the sonnes of Caria, the sonnes of Sub, the sonnes of Zelin, the sonnes of Labana, & sonnes of Arma.

sonnes of Acub, the sonnes of Vcha, the sonnes of Cerba, the sonnes of Aggab, the sonnes of Obay, the sonnes of Anani, the sonnes of Cana, & sonnes of Geddu, & sonnes of An, & sonnes of Radin, & sonnes of De sanon, the sonnes of Tlechoba, the sonnes of Casaba, the sonnes of Goza, the sonnes of Ozul, the sonnes of Sinona, the sonnes of Aza, & sonnes of Hastem, & sonnes of Asia, & sonnes of Manei, & sonnes of Maslin, & sonnes of Accusa, & sonnes of Agista, & sonnes of Azui, & sonnes of Janon, the sonnes of Phasalon, the sonnes of Meeda, the sonnes of Susa, the sonnes of Careb, & sonnes of Barcus, the sonnes of Sarea, & sonnes of Coqi, & sonnes of Masit, & sonnes of Agista, the sonnes of Pedon: Salomon his sonnes, the sonnes of Asophot, the sonnes of Phazida, the sonnes of Celi, & sonnes of De don, the sonnes of Gaddabel, the sonnes of Zaphens, & sonnes of Aggia, the sonnes of Sacharet, & sonnes of Sabath, the sonnes of Saroneth, & sonnes of Masit, & sonnes of Amia, & sonnes of Sasus, & sonnes of Adus, & sonnes of Suba, & sonnes of Eura, & sonnes of Rahoris, the sonnes of Phasphat, & sonnes of Malmon. All these mynistered in the Sanctuary, & were seruantes of Salomonen iij. C. and lxxij.

**D** These folowinge are they, & wrote vp fro Chelmellat Thelarsa (whose prynces were Carmela & Careth) & might not shewe forth their cities & kynreddes, how they were of Israel: The sonnes of Dalarus, & sonnes of Tubi, & sonnes of Tlechodaicus. Of & prestes & executed & office of & presthode, & were not founde: The sonnes of Obia, & sonnes of Achifos, the sonnes of Abdin, which married one of & daughters of phargelen, & were named, after him. The writinge of & same kynred was sought in & register of their generacion, but it was not founde: & therefore were they forbydde to execute & office of & presthode. Vnto these sayde Nehemias and Astharas, & they shulde haue no porcion in & Sanctuary, yll there rose vp an hie prest, & were well instructe in the playne clearnes & truerth. Of all Israel (besyde seruantes & maydens) there were xliij. M. iij. C. & xl. Now were there off seruantes & maydens, viij. M. lxx. C. & xxxij. Of synging mē & synging women there were ij. C. & lxx. Foure hundred & xxx. Camels. Seven thousande & xxxij. hors. Two hundred thousande & xlv. Mooles. fyue thousande and xxxv. Asses.

Their heades also and the rulers in the trybes, whan they came to Jerusalem, & wol

de buylde & sett vp & temple of God againe in his place, they gaue (after their abylyte) vnto the temple, to & treasure & to & seruyce of the Sanctuary, xij. M. poundes of golde, v. thousande of syluer, & an hundred prestes garments. And so dwelt the prestes & the Leuites, & the people & wente out to Jerusalem & in the countre there aboute, the syngers also & the porters, every one of Israel in his owne lande.

So whan the seuenth moneth came, and whan the childre of Israel were euery man at his busines, they came all with one cōsent in to the courte, which was before & east doore. And there stode Jesua the sonne of Josedec and his brethren & prestes, & Zorobabel the sonne of Salathiel and his brethren, settinge vp an altier, to offere brient sacrifices vpon it, as it is witten in & lawe of Moses.

There came people also of other countre es, and the heithen out of all londes set vp the altier in his place, and offred sacrifices & brient offeringes vnto the LORDE in the mornynge. And so they helde the feast of tabernacles, as it is commaunded in the lawe. And daylie offred they as accordinge was, and made the sacrifices appoynted, the offeringes also of the Sabbathes and of the new Moones, and all holy feastes. And all they that vowed offeringes vnto the LORDE, beganne at the new Moone of & seuenth moneth to offere vnto God, for the temple of the LORDE was not yet buylde. And they gaue vnto the Masons and Carpenters, money, meate & drynke with chearfulnesse. Vnto them of Sydon also and Tyre they gaue cartes, & they shulde cary Cedre trees from Libanus to be leastes and beames, and that they shulde make shippes in the haven of Joppe, accordinge as it was appoynted and ordeyned, by Cyrus kynge of the Persians.

And in the seconde yere they came in to the temple of God at Jerusalem. In the seconde moneth beganne Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and their brethren the prestes and Leuites, and all they that were come vnto Jerusalem out of the captiuyte of Babilon, & layed the foundation of the temple, in the new Moone of the seconde moneth in the seconde yere & they were come in to Jewry and Jerusalem. And they appoynted the Leuites (that were aboue xx. yere olde) vnto the seruyce of the LORDE: so Jesua and his sonnes and his brethren all the Leuites stode together, and perfourmed the lawe & ordinance in the house of the LORDE.



## The iij. boke of Esdras.

And the prestes stode and had their garments 7 trompettes, 7 the Levites, the sonnes of Asaph had Cymbals, geuyng chan- ces, and prayes vnto the LORDE, acord- inge as Dauid the kynge of Israel had ordey- ned. And the songe that they dyd synge vn- to the LORDE, was after this maner: O syn- ge vnto the LORDE, for he is gracious, and his goodnes vpon Israel endureth for ever. And all the people blew out with trompet- tes, and sunge with loude voyce, pray syn- ge the LORDE together in the rearinge vp of the house of the LORDE. There came al- so from amonge the prestes and Levites the rulers and elders, acordinge to the try- bes and kynreds (soch as had sene the house afore) to the buyldinge of this temple with greate crye and greate mournynge, many al- so with trompettes and greate ioye: In so- moch, that the trompettes might not wel be herde for the wepyng and mournynge. For the comon people blew goodly vpo the trom- pettes.

**E** Then came the enemies of the trybes of Juda and Ben Jamim, to knowe what that troppetyng and noyse of shawmes might be. And they perceaued yf it was they which were come agayne out of captiuyte, 7 wol- de buylde the temple a new vnto the LOR- DE God of Israel. So they wente to Zoroba- bel and Jesua and to the rulers of the villag- es, 7 sayde vnto them: Shal we buylde w- you also? for we like wyse haue herde youre LORDE, 7 we walke after the same maner, from the dayes of Asbazarath the kynge of Assyria, which brought vs hither. Then Zo- robabel and Jesua and the rulers of the vil- lages of Israel sayde vnto them: It is not mete, that ye shulde buylde the temple of ou- re God w- vs: we oure selues alone wil buyl- de vnto the LORDE, like as Cyrus the kyn- ge of the Persians hath commaunded vs.

But the heithen in the londe layed them selues against those that were in Jewry, hel- de vp the buyldinge from them, layed wayte vpo them pruely, stopped soch as brought any thinge to them, forbade them to buylde, 7 hyndered those that made the passage, that the buyldinge shulde not be fynished: 7 this continued so longe as kynge Cyrus lyued: 7 so they put of the buyldinge for the space of two yere, vntill yf raigne of kynge Darius.

### The VI. Chapter.

**I**n the seconde yere of the raigne of Darius, Aggens 7 Zachary the sonne of Addo prophe- cied vpon them in Jewry and Jerusalem, in

## The vi. Chap.

the name of the God of Israel. Then Zo- robabel the sonne of Salathiel and Jesua the sonne of Josedec stode vp, and began to buylde the house of the LORDE at Jerusa- lem, when the prophetes of the LORDE had p- ped them.

At the same tyme came Syssenes the vnder shiue in Syria and Phenices, with the landlodes and his companyons, and sayde vnto them: Who hath bydden 7 commaun- ded you to buylde the house, to make ther- fe and all other thinges agayne? And who are the worke men, that buylde them? Ne- uertheles the elders of the Jewes had sech grace of the LORDE, that they wolde not be lett (though they were prouoked thereto) but buylde on still, vntill the tyme that kynge Darius were certified therof, and an answ- re receaued from him. The letter that the men sent vnto kynge Darius, was after this maner:

Syssenes the vnder shiue in Syria and Phenices, and the landlodes with their pa- niss, which are head rulers in Syria and Phenices, sende their salutacion vnto Darius the kynge. We certifie oure lord the kyn- ge, that we came in to the londe of Jewry, 7 wente to Jerusalem: where we founde them buyldinge the greate house of God and the temple, with greate costly fire stone and with goodly tymbre for the walles: yee they make greate haist with the worke, 7 helpe one an- ther, and it goeth forth prosperously in their handes, and with greate diligence 7 wor- pe is it made. Then ased we the elders, who had commaunded them to make vp the house and the buyldinge: and this we dyd, to yf- tēt that we might certifie the perfectly, and wryte vnto the, the names of those yf we yf rulers of the worke. So they gaue vs this answere: we are the seruantes of the LOR- DE, which made heauen and earth: 7 as for this house, it hath bene buylde and set vp afore tyme by the greate and mightie kynge of Israel. But whan oure fathers prouoked God vnto wraith, 7 synned agaynst the God of Israel, he ganeth ouer in to the power of Nabuchodonosor kynge of Babilon the kynge of the Caldees, which brake downe yf house and brēt it, and caried awaye the peo- ple prisoners vnto Babilon.

Neuertheles, in the first yere that kynge Cyrus reigned at Babilon, Cyrus the kynge wrote and commaunded to buylde vp this house agayne: and all the ornaments that Nabuchodonosor caried awaye from Jeru- salem vnto Babilon, and appropriated vnto

## The iij. boke of Esdras.

his owne temple: those brought Cyrus forth agayne, and delyned them to Zorobabel 7 to Salmanasar the vnder shiue, commaun- dyng them, yf they shulde buyng those sa- me ornaments agayne to Jerusalem in to yf temple, 7 to begynne from yf tyme forth, to buyl- de the temple agayne in his owne place. The Salmanasar layed the foundation of yf LOR- DES house at Jerusalem, and euer sence haue they buylde, 7 yet is it not ended. And ther- fore (O kynge) yf thou thynkest it good, let it be sought in the Lybraries 7 rolles of kynge Cyrus: yf it be founde thē, that it is done w- the counsell and cosent of kynge Cyrus, and yf oure lord yf kynge be so mynded, let him wryte vnto vs therof.

Then commaunded kynge Darius, to seke in the Lybraries: and so at Egbathanis in a litle cite in Media there was founde soch a wrytinge: In the first yere of the raigne of Cyrus, the same kynge Cyrus commaunded, yf the house of the LORDE at Jerusalem shul- de be buylde agayne (7 odoures to be made there contynnally vnto the LORDE) whose herth shalbe ten cubites, yf bredth lx. cubites 7 iij. square w- thre hewen stones, w- a losfe of tymbre of the same countre, yee w- a new losfe, 7 the expenses therof to be geuen of yf house of kynge Cyrus. And the ornaments of golde 7 syluer, yf Nabuchodonosor toke out of the house of the LORDE at Jerusalem, shalbe set agayne in the temple at Jerusalem, where they were afore. Syssenes also the vnder shiue in Syria and Phenices, yf pryn- ces and their companyons, and the other yf be head rulers in Syria and Phenices, shall not medle ner haue eny thinge to do with that place.

Cyrus haue commaunded also, that they shal buylde the house of the LORDE whole vp: 7 haue ordeyned them, to helpe those yf be come out of captiuyte, tyll the house of the LORDE be fynished: 7 out of the trybute and taryng that is yearly raysed vp in Sy- ria and Phenices, diligently to geue them a certayne summe, to the offerynge of the LOR- DE: and the same to be delyned vnto Zoro- babel the officer: that he therewithall maye ordeyne oren, rammes, lammes, 7 corne, salt, wyne and oyle, and that contynnally every yere: after the expences which the prestes that be at Jerusalem, shew to be made day- liethis shalbe geuen vnto them without de- laye, that they maye offer sacrifices daylie to the hyest God, for the kynge and for his seruantes, and to praye for their lyues. Let it be proclaimed also on every syde, that who

## The vii. Chap. Ho. vi.

o euer breaketh or despyseth this comaunde- ment of yf kynge, shalbe hanged vpon a gal- low (made of his owne good) 7 all his goo- des shalbe seasoned vnto yf kynge. The LOR- DE therfore (whose name is there called v- pon rote out and destroye all yf kynges and people, that vnder take by violence to hynder the same, or to deale vncurteously w- the house of the LORDE at Jerusalem.) Darius the kynge haue ordeyned, that these thinges shalbe done with all diligence.



### The VII. Chapter.

**T**hen Syssenes yf vnder shiue in Ce- losyria and Phenices, and the other landlodes with their companyons, obeyed the thinges that kynge Darius had ordered, were diligent in the holy woikes, 7 were selow helpers with the olde rulers of the Jewes. And so the worke of the Sanc- tuary wente forth and prospered, whan Ag- gens and Zachary prophecied. And they per- fourmed all thinges thorow the commaun- dement of the LORDE God of Israel, and after the deuyce of Cyrus, Darius, and Ar- taxerxes kynges of Persia.

And thus was oure house fynished, vnto the xxiij. daye of the moneth Addar in yf vi. yere of kynge Darius. And the children of Israel the prestes 7 the Levites, 7 the other that were come out of captiuyte, 7 soch as were ioyned vnto them, dyd acordinge as it is wrytten in the boke of Moses. And in the dedicati- on of the temple they offred an hun- dret hoxen, an C. rammes, iij. C. lammes, 7 xij. goates for the synnes of all the people of Israel, after yf nombre of the trybes of Israel. The prestes also 7 the Levites stode arayed in the prestly garments, after yf trybes, ouer all yf woikes of the LORDE God of Israel, acordinge to yf boke of Moses, and the poi- ters by all the doores.

And the children of Israel (w- those yf we re come out of captiuyte) helde the Passoe- ner the xxiij. daye of the first moneth, whan the prestes and the Levites were sanctified,



They that came out of captiuyte, were not all sanctified together: but the Leuites were all sanctified together. And so all they that came out of captiuyte, kyled the easter lambe, for their brethre, for the priestes & for them selues. And the childre of Israel & came out of captiuyte, & escaped fro all & abhominacions of the heithen, sought the LORD, and kept the feast of unleued bread viij. daies longe, eatinge & drynkyng & were mery before the LORD: & the LORD had turned the deuyce of the kynge of Assiria, & comforted their handes to the workes of the LORD God of Israel.

## The viii. Chapter.

**A**fter him, whan Artaxerxes the kynge of Persia raigned, there were vnto him Esdras the sonne of Sarras, the sonne of Azarias, the sonne of Helchia, & sonne of Sallu, the sonne of Saboc, & sonne of Achitob, the sonne of Amarias, & sonne of Azarias, the sonne of Boccus, & sonne of Abisu, & sonne of phineas, the sonne of Eleazar, & sonne of Aaron & first prest. This Esdras wrote vp from Babilon (for he had good vnderstandinge in the lawe of Moses, & was genē of the LORD God of Israel, to be taught & done in dede.) And the kynge fauoured him, & dyd him greates worshippe and honoure, after all his desyes. There wente vp with him also certayne of the childre of Israel, of the priestes, of the Leuites, of the syngers, porters, and mynisters of the temple at Jerusalem.

In the viij. yeare of the raigne of kynge Artaxerxes, in the v. moneth, & is in the viij. yeare of the raigne, they wente from Babilon in the newmoone of the v. moneth, & came the hye waye to Jerusalem after his commaundement, like as the LORD had prospered their iourney. For in these Esdras gat greates instruccion, & he shulde leaue none of the thinges behynde, which were in the lawe & commaundementes of God. And he taught whole Israel all righteousnes & indgmet.

Then came the Secretaries of kynge Artaxerxes, & deliuered the writinges (which were come fro Artaxerxes the kynge) to Esdras the prest & reder of the lawe of the LORD: And this is the cōpye of the letter: Kynge Artaxerxes sendeth his gretinge vnto Esdras the prest & reder of the lawe of the LORD: Of frendshipe & good will I haue ordeyned and charged, yf there be any of the Jewes, of the priestes & Leuites in my realme, which desyret & is content to go w the vnto Jerusalem, & he maye do it. Therefore yf any be mynded

to beare the cōpany, let the come together, go w the (like as I am content & mynister des my cōsellers): so se what they do at Jerusalem & in Jewry, & kepe the thinges accordinge as thou hast in the lawe of the LORD: to bringe the giftes vnto God the LORD of Israel, & I & my frendes haue promysed to Jerusalem, & all the syluer & golde is in the countre of Babilon, vnto the LORD of Jerusalem, w the thinge & is genē for the people in the LORD temple at Jerusalem: & that the same syluer & golde maye be gathered, and oxen, rammes, shepe & goates and other that beloge to these thinges: and that they maye offer sacrifices vnto the LORD, vpon the autler of their LORD, which is at Jerusalem.

And what so ever thou & thy brethre wil do w the syluer & golde, & do after mynde, after the commaundement of the LORD thy God: & like wyse w all the holy vessels, haue genē the for the seruyce of the house of the LORD thy God: & other thinges what so ever is necessary for the to the worke of the temple, & shalbe genē the of the kynge's treasure: & loke what thou with thy brethre wil do with the golde and syluer, that do after the wil of the LORD. And the kynge Artaxerxes haue commaunded the keepers of the treasures in Syria and Phenices, that what so ever Esdras the prest and reder of the lawe of the LORD doth wyte, it shalbe geuen him: yll an C. talentes of syluer, and of golde in lykemaner: Of come also an C. measure, and yll an hūdieth vessels of wyne, and other plenteous thinges without nombre. Let all thinges be done after the lawe of the hyest God, that the wrath of God arysen in the realme of the kynge and of his sonnes. I commaunde you also, that ye require no tarynge ner tribute of the priestes, Leuites, syngers, and mynisters of the temple, ner of the wyrters: and that no man haue auctorite to medle eny thinge against them. As for the (Esdras) set thou iudges and arbitrers in the whole lande of Syria and Phenices, after the wysdome of God: and lerne all such as are ignorant in the lawe of God thy LORD, and let all them that offend agaynst the lawe, be punysshed: whether it be with death, with payne, or to be banysshed.

Then sayde Esdras the wyrtre: Blessed be the LORD God of oure fathers, that hath geuen so good a mynde and wyll in to the hert of the kynge, to magnifie his house & is at Jerusalem, and hath made me to be accepted in the

sight of the kynge, of his counsell, of his frendes and of his nobles. And so I was steadfast in my mynde, accordinge as the LORD my God helped me, and I chose out men of Israel, to go vp with me. And these are the heades (after their kynreds & houses of their fathers) that wente vp with me from Babilon, out of the kyngdome of Artaxerxes: Of the sonnes of phares, Gersonius. Of the sonnes of Siemarich, Amenus. Of the sonnes of David, Accus, the sonne of Cecilia. Of the sonnes of phares, Zachary: and with him there turned agayne an hūdieth and fiftie men. Of the sonnes of the captayne of Moabylon, Zarai, and with him ij. C. and l. men. Of the sonnes of Zachnes, Jechonias Zecholi, and with him ij. C. and l. men. Of the sonnes of Salamaasias, Gortholie, and lxx. with him. Of the sonnes of Zaphacia, Zarias Miheli, and with him lxxx. Of the sonnes of Job, Abdias Jeheli, and with him ij. C. and xij. men. Of the sonnes of Bania, Salimoth the sonne of Josaphia, and with him an C. and lx. men. Of the sonnes of Beer, Zachary Bebei, and with him ij. C. and viij. men. Of the sonnes of Ezead, Johannes Ezechan, and with him Cx. men. Of the sonnes of Adonica those that were the last, and these are their names: Eliphalam & sonne of Gebel and Semeias, & with him lxx. men. All these called I together by the water Thia, where we pitched oure tentes thre dayes, and there I mustered them.

As for the sonnes of the priestes and Leuites, I founde none there. Then sent I vnto Eleazar, & Eccelom, and Masman, & Malobam, and Enaathan, and Samea, and Joribimathan, Eunagan, Zachary, Mosollamū (these were the leders and men of experie) & I sent them worde, that they shulde come vnto Loddens, which was by the place of the treasury, & commaunded them that they shulde speake vnto Loddens and to his brethre & to those that were in the treasury, to sende vs soch mē, as might execute the priestes office in the house of the LORD oure God. And w the mightie hāde of oure LORD God, they brought vnto vs mē of good experie, from amonge the sonnes of Moosius, the sonne of Levi, & sonne of Israel, Sebeiam & the sonnes & his brethre Asbin & Anim, of whom there were xviij. From amonge the childre of the sonnes of Cananeus, & their sonnes were xx. men. And of them & served in the temple, whom David had ordeyned, and the pryncipall men that ministered for the worke vnto the Leuites in the

temple, ij. C. and xx. men: whose names are all tokened vp in wyrtinge.

Then commaunded I a fastynge vnto the kynge men before the LORD, & I might desyre of him a prosperous iourney & a good waye for vs, yee for vs, for oure childre and for the catell, because of the layenges awayte: & I durst not require of the kynge men of hoise & of fore, to conueye vs safely agaynst oure enemies, for we had sayde vnto the kynge, that the power of the LORD oure God shulde be with them, that sette him w their whole hert. And therefore we besought God oure LORD earnestly because of these thinges, and he was mercifull vnto vs, and herde oure prayer. And I separated from amonge the rulers of the people, & from the priestes of the temple xij. men, & Sebeia & Mania, & ten men of their brethre with them. And I weied the golde & the syluer & all the prestly ornamētes of the house of God, which the kynge & his counsell, & his prynces & whole Israel had genē. And whan I had weied it, I gaue the an C. talentes in syluer, an C. talentes of syluer vessell, an C. talentes of golde, & of golde vessell seue tymes twentie, and vessels of other metall (yee of good metall) xij. glisteringe as the golde, & saide vnto the: ye also are holy vnto the LORD, & the vessels are holy, & the golde & the syluer is promised vnto the LORD the God of our fathers. Be diligent now & kepe it, vntill the tyme & ye deliuer it to the rulers of the people, to the priestes, to the Leuites & to the pryncipall mē of the cities of Israel in Jerusalem, & in the chambrie of the house of oure God.

So the priestes & the Leuites which receaued of me the golde, the syluer & the vessell, brought it to Jerusalem into the temple of the LORD. And from Thia we brake vp the xij. daye of the first moneth, yll we came to Jerusalem. And whan the thirde daye was past, the weied golde & syluer was deliuered in the house of the LORD the fourth daye, vnto Marimoth the sonne of Jor the prest, & w him was Eleazar & sonne of phineas, and with the were Josabbus & sonne of Jesnet, Medias & the sonne of Bannus, & certayne of the Leuites to the nombre & to the waighe: & the waight of them was writte vp the same tyme. As for those that were come out of captiuyte, they offered sacrifice vnto the LORD the God of Israel: enē xij. oxen for all Israel, lxxxv. rammes, lxxx. shepe, xij. goates for synne, xij. kyne for a thankofferinge, all to the sacrifice of the LORD. And the kynge's cōmission deliuered they vnto the stewar







## The iiii. boke of Esdras.

LORDE: Jesus, Benas, Sarebias, Jaddimus, Accubus, Sabbathens, Caliches, Azarias, Joiadus, Ananias, & philius the Leuites which taught the lawe of the LORDE, & red the lawe of the LORDE in the cōgregacion, & euery man sett those before & vnderstode the lawe. Then spake Azharathes vnto Esdras the hye prest & reder, & to the Leuites & taught the multitude, sayenge: This daye is holy vnto the LORDE: & all they & had herde the lawe, wepte. So Esdras sayde: Departe yo<sup>r</sup> waye then, & eate the best, & drynke the sweetest, & sende giftes vnto them & haue nothinge: for this daye is holy vnto the LORDE, and be not ye sory. Then wente they their waye euerychone, ate and dronke and were mery, & sent rewardes vnto the & had nothinge, & they also might eate with gladnesse: for they were exceedingly reioysed, thow the wordes that were red vnto them in the lawe: And so they were all gathered together at Jerusalem to holde the feast, accordinge to the couenaunt of y<sup>e</sup> LORDE God of Israel.

The ende of the thirde boke of Esdras.

## The IIII boke of Esdras.

What this boke conteyneth.

- Chap. I. God reproveth the people for their vnthankfulness, and reheatseth vnto them his owne lounge mercy, that he maye bringe the agayne: yf they wyl not amende, he wil chose another people.
- Chap. II. The Synagoge cōplayneth vpo<sup>n</sup> his children. The callinge of the Zeithen.
- Chap. III. Esdras sheweth of the excellent worles of God, done vnto the people, and hath a frendly contencion with God: because he suffereth the Babylonians to haue the dominion ouer them, where as they yet are sinners also.
- Chap. IIII. The angel rebueth Esdras, for takinge inhāde to seke out the grounde of Gods iudgment, and instructeth him with sayre similitudes.
- Chap. V. A communicaciō of Esdras and the angel together.
- Chap. VI. The angel enfourmeth Esdras, and answereth him to his questions.
- Chap. VII. The angel sheweth Esdras many secrete matters, and thinges for to come.
- Chap. VIII. Esdras prayeth for the people, that God wyl rather loke vpon his owne lounge mercy and the godlynes of few, the vpon the wycked synnes of many.
- Chap. IX. Tokens of the tyme and punishment for to come. Visions are shewed vnto Esdras.
- Chap. X. A communicacion betwixte Esdras, and the woman that appeared vnto him.

## The first. Chap.

- Chap. XI. XII. XIII. Of certayne visions and their interpretations therof.
- Chap. XIII. God appeareth vnto Esdras in the bush, talke with him, and cōmaundeth him what he shal doo.
- Chap. XV. God sheweth Esdras the punishment that he wyl sende vpon the synfull people, and cōmaundeth him to tell them the same.
- Chap. XVI. Punishment vpon the Zeithen, and how the people of God shal behaue them selues therein.

### The first Chapter.



The seconde boke of y<sup>e</sup> prophet Esdras: (y<sup>e</sup> sonne of Saraias, the sonne of Azarias, y<sup>e</sup> sonne of Zelchia, y<sup>e</sup> sonne of Sallu, the sonne of Sador, the sonne of Achitob, the sonne of Amerias, the sonne of Azarias, the sonne of Maraioth, the sonne of Sarabias, the sonne of Vzi, the sonne of Boccus, the sonne of Abisu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron, of the trybe of Leui) which was prisoner in the lande of the Medes, in the reigne of Artaxerxes kynge of Persia.

And the worde of the LORDE came vnto me, sayenge: So thy waye & shew my people their synfull dedes, & their children their wickednesses, which they haue done agaynst me, that they maye tell their children the same: for the synnes of their fathers are increased in them. And why? they haue forgotten me, & haue offred vnto straunge goddes. Am not I enen he, that brought them out of the lande of Egypte, from the house of bondage? But they haue prouoked me to wiath, & despyed my counsels, pullen out then the hayre of thy heade, and cast all euell ouer them, for they haue not bene obedient vnto my lawe.

It is a people without lernynge & nouetoure. How longe shal I forbear them, vnto whom I haue done so moch good? Many kynges haue I destroyed for their sake: Pharaos whis seruantes and all his power haue I smytten downe and slayne: All y<sup>e</sup> nations haue I destroyed and roted out before them, and in y<sup>e</sup> east haue I brought twolandes and people to naught, euen Tyre & Sidon, and haue slayne all their enemies. Speake thou therfore vnto them, sayenge: Thus sayeth the LORDE: I led you thow the see, and haue geuen you sure stretes sence the begynnyng. I gaue you Moses to be your capayne, and Aaron to be the prest: I gaue you light in a piler of fyre, & greate wonders haue I done amōge you: yet haue ye forgotten me, sayeth the LORDE.

## The iiii. boke of Esdras

Thus sayeth the allmightie LORDE: I gaue you quales to eate, and tentes for your recourse: Nevertheless ye murmured, and ascribed not y<sup>e</sup> victory of youre enemies vnto my name: yee this same daie do ye yet murmure. Where are the benefites, that I haue done for you? Whan ye were hongrie in the wilderness, dyd ye not crie vnto me: Why hast thou brought vs in to this wilderness, to kill vs? It had bene better for vs, to haue serued y<sup>e</sup> Egipcians, then to dye in this wilderness. The had I pitie vpon youre mourninges, and gaue you Manna to eate. Ye ate angels foode. Whā ye were thyrstie, dyd not I shew y<sup>e</sup> hardstone, & caused water ynough to flowe thereout? For the heate, I couered you with y<sup>e</sup> leaues of the trees. A good pleasure fact londe gaue I you: I cast out the Cananites, the Pheresites and philistynes before you. What shal I do more for you, saith the LORDE.

Thus sayeth the Allmightie LORDE: Whan ye were in the wilderness, in the water of the Amorites, beyng a thyrst & blasphemynge my name, I gaue you not fyre for youre blasphemies, but cast a tre in to y<sup>e</sup> water, and made ther yuer swete. What shal I do vnto the, O Jacob? Thou Juda woldest not obeye me. I wil turne me to another people, & vnto those will I geue my name, that they maye kepe my statutes. Seinge ye haue forsake me, I wil forsake you also. Whan ye desyre me to be gracious vnto you, I shal haue no mercy vpon you. Whan ye call vpo<sup>n</sup> me, I wil not heare you. For ye haue defyled youre hādes with bloude, and youre fete are swift to comytt manslaughter. Ye haue not forsaken me (in a maner) but youre owne selues, sayeth the LORDE.

Thus sayeth the Allmightie LORDE: haue I not prayed you, as a father his sonnes, as a mother hir daughters, and as a noisse hir yonge babes, that ye wolde be my people, and I shulde be youre God: that ye wolde be my children, and I shulde be youre owne father? I gathered you together, as an heme gathereth hir chickens vnder hir wynnes. But now what shal I do vnto you? I shal cast you out fro my face. Whan ye offere vnto me, I shal turne my face from you: for youre solempne feast dayes, youre newmoones and youre circumcisions haue I forsaken, I sent vnto you my seruantes the prophetes, whom ye haue taken and slayne, and cometh their bodie in peces, whose bloude I will requyre of youre handes, sayeth the LORDE.

## The ii. Chap. Ho. ix.

Thus sayeth the Allmightie LORDE: I gaue you house must be desolate. I wil cast you out as the wynde doth y<sup>e</sup> strawe: youre children shal not be frute full, for they haue despyed my cōmaundement, and done y<sup>e</sup> thinge y<sup>e</sup> is euell before me. Your houses wil I geue vnto a people y<sup>e</sup> shal come, and they y<sup>e</sup> neuer herde me, shal beleue in me: & they vnto whō I neuer shewed token, shal do the thinge y<sup>e</sup> I cōmaunde the. They haue sene no prophetes, yet shal they call their synnes to remembrance, and knowlege the. I repute me vnto the grace, that I wil do for the people which is to come, whose children reioyse in gladnes: & though they haue not sene me with bodely eyes, yet in spiete they beleue the thinge that I saye. And now brother, beholde what greate worshippe, and se y<sup>e</sup> people that cometh from the east, vnto whom I will geue the dukedome of Abrahams, Isaac and Jacob, of Oseas, Amos, and Micheas, of Joel, Abdy, Jonas, Naum and Abacuc, of Sophony, Aggeus, Zachary and Malachy, which is called also an angel (or messenger) of the LORDE.

### The II. Chapter.

Thus sayeth the LORDE: I brought this people out of bondage, I gaue the my cōmaundementes by my seruantes y<sup>e</sup> prophetes, whom they wolde not heare, but despyed my counsels. The mother that bare them, sayeth vnto them: Go youre waye ye children, for I am a wyddow & forsaken: I brought you vp with gladnesse, but with sorow and heuynes haue I lost you: for ye haue synned before the LORDE yo<sup>r</sup> God, and done y<sup>e</sup> thinge that is euell before him. But what shal I now do vnto you? I am a wyddow and forsaken: go youre waye (o my children) and are mercy of the LORDE. As for me O father, I call vpon the for a wytnesse ouer the mother of these children, which wolde not kepe my couenaunt: y<sup>e</sup> thou bringe them to cōfucion, and their mother to a spoyle, that she beare no more. Let their names be scatred abroad amonge the Zeithen, let them be put out of the earth, for they haue thought scorn of my couenaunt.

Wo be vnto the Assur, thou that hydest the vnrighteous by the. Thou wicked people, remember what I dyd vnto Sodom and Gomorre, whose land is turned to pitch and asphes. Euen so also wyl I do vnto all them, that heare me not, sayeth the Allmightie LORDE. Thus sayeth the LORDE vnto Esdras: Tell my people, y<sup>e</sup> I will geue them the kyngdome of Jerusalem, which I wol-



De haue geuen vnto Israel. Their glory also wyl I take vnto me, and geue them the euerlastyng tabernacles, which I had prepared for those.

The tre of life shalbe vnto them a swete smellynge oymment: they shal nether labour ne be weery. So ye youre waye, & ye shall receaue it. Praye for yo<sup>r</sup> selues a few dayes, that they maye dwell therein. Now is the Kingdome prepared for you, therfore watch. Take heauē and earth to wytnesse, for I haue broken the euell in peces, and created the good, for I lyue sayeth y<sup>e</sup> LORDE. Mother embrace thy children, and brynge them vp with gladnes: make their fete as fast as a piler, for I haue chosen the, sayeth the LORDE.

**C** And those that be deed wyl I raise vp agayne from their places, and brynge them out of y<sup>e</sup> graues, for I haue knowne my name in Israel. Feare not thou mother of the children, for I haue chosen the, sayeth the LORDE. And for thy helpe I shal sende the my seruantes Esay and Jeremy, after whose counsell I haue sanctified & prepared for the, xij. trees with dyverse frutes, and as many welles flowinge with mylk and hony, & seven mountaynes, wher vpo there growe roses and lilies, wherin I wyl fyll my children with ioye. Execute iustice for the wydowe, be iudge for the fatherlesse: geue to y<sup>e</sup> poore: defende the co<sup>r</sup>ruptlesse: clothe the naked: heale the wounded and sick: laugh not a lame man to scorne: defende the crepell, and let the blinde come in to y<sup>e</sup> sight of my clearnes. Kepe the olde & yonge within thy walles: where so ever thou fyndest the deed, toke them, and burye them, and I shal geue the the first place in my resurreccion. Holde styll (O my people) and take y<sup>e</sup> rest, for thy quietnes is come. Geue thy children O thou good noisse, stablish their fete: As for the seruantes whom I haue geuen the, there shal not one of them perishe, for I wyl seke the from thy nombre, were not thy self.

So: whan the daye of trouble and heynenes cometh, other shal wepe and be sorowfull, but thou shalt be merry and plenteous. The heithen shalbe gelous, but they shalbe able to do nothyng agaynst the, sayeth the LORDE. My handes shal couer the, so that thy children shal not se the fyre everlastinge. Be ioyfull O thou mother with thy childre, for I wyl deliuer the, sayeth the LORDE. Remember thy deed childre, for I shal brynge them out of the earth, and shew mercy vnto them, for I am mercifull, sayeth the LORDE Allmightie.

Embrace thy childre, vntyll I come and shew mercy vnto them, for my welles runne ouer, and my grace shal not fayle. I Esdras receaue a charge of the LORDE vpon the mount Oreb, that I shulde go vnto Ierusalem. But whan I came vnto the, they set me a naught, and despyed the commaundment of y<sup>e</sup> LORDE. And therfore I saye vnto you O ye heithen, that heare and vnderstande: Loke for youre shepherde, he shal geue you everlastinge rest: for he is nye at hande, that shal come in the ende of the worlde. Denydy to the rewarde of the Kingdome, for the everlastinge light shal shyne vpon you for euermore. Glete the shadowe of this worlde, receaue the ioyfulness of youre glory. Iustifie my sauicoure openly: O receaue the gift y<sup>e</sup> is geuen you, and be glad, geuynge thanks vnto him, that hath called you to the heuēly Kingdome. Arise vp, and stonde fast: beholde the nombre of those that be sealed in the feast of the LORDE, which are departed from the shadowe of the worlde, and haue receaued glorious garmetes of the LORDE. Take thy nombre O Sion, and shutt up thy purified, which haue fulfilled the lawe of the LORDE. The nombre of thy children whom thou longedest for, is fulfilled: bestete the power of the LORDE, that thy people which haue bene called from the begynnyng, maye be halowed.

I Esdras sawe vpon the mount Sion a greate people, whom I conde not nombre, & they all prayed the LORDE with songes of thankesgeuynge. And in the myddist of the there was a yonge mā of an hye stature, more excellent then all they, and vpon every one of their heades he sett a crowne, and was euer hygher and hygher, which I marueled at greatly. So I axed y<sup>e</sup> angell, & sayde: Syr, what are these? He answered and sayde vnto me: These be they, that haue put of the mortall clothyng and put on the immortall, and haue testified & knowleged the name of God. Now are they crowned, and receaue the rewarde.

Then sayde I vnto the angell: what yonge persome is it, that crowneth them, & geueth them the palmes in their handes? So he answered and sayde vnto me: It is y<sup>e</sup> sonne of God, whom they haue knowleged in the worlde. Then beganne I greatly to commende them, that stode so stilly for the name of the LORDE. And so the angell sayde vnto me: Go thy waye, and tell my people, what maner of thynges and how greate wonderes of the LORDE thy God, thou hast seen.

## The III. Chapter.

**I**n the thirtie yeare of the fall of the cite, I was at Babilon & laye troubled vpo my bed, & my thoughtes came vpo my hert: for I sawe y<sup>e</sup> desolacion of Sion, & the plenteous wealth of them y<sup>e</sup> dwelt at Babilon: & my sprete was sore moued, so that I beganne to speake fearfull wordes to the most hyest, and sayde: O LORDE LORDE, thou spakest at the begynnyng, whan thou plantedst y<sup>e</sup> earth (and that thy self alone) and gauest commaundement vnto y<sup>e</sup> people, and a body vnto Adam, which was a creature of thy handes, and hast brethed in him the breath of life: and so he lyued before the, and thou leddest him in to paradise, which garde of pleasure thy right hande had planted, or euer the earth was made. And vnto him thou gauest commaundement to loue y<sup>e</sup> waye, which he transgressed, & immediately thou appoyntedest death in him, and in his generacions. Of him came nations, trybes, people & kynnedes out of nombre. And every people walked after their owne wil, and dyd nyce thynges before the: and as for thy commaundementes, they despyed them.

But in proceffe of tyme thou broughtest the water floude, vpon those that dwelt in the worlde, and destroydest them. And like as the death was in Adam, so was the water floude also in these. Neuertheles one of them thou lastest: namely, Noe with his household, of whom come all righteous mē. And it happened that, whan they y<sup>e</sup> dwelt vpon the earth, beganne to multiplie, and had gotten many children, and were a greate people, they beganne to be more vngodly then the first.

Now whan they all lyued so wickedly before the, thou didest chose the a man from amonge them, whose name was Abiam. Him thou louedest, and vnto him only thou shewdest thy wyll, and maydest an everlastinge coneuant with him, promysinge him, that thou woldest neuer forsake his sede. And vnto him thou gauest Isaac, vnto Isaac also thou gauest Jacob and Esau. As for Jacob thou didest chose him, and put backe Esau. And so Jacob became a greate multitude.

And it happened that whā thou leddest his sede out of Egypte, thou broughtest the vp to the mount Sion, bowinge downe the heauens, settinge fast the earth, mouynge the grounde, makynge the depthes to shake, and troublynge the worlde: And thy glo-

ry wente thorow foure portes of fyre, and earth quakes, and wyndes and colde: that thou mightest geue the lawe vnto the sede of Jacob, and diligence vnto the generacio of Israel.

And yet tokest thou not awaye from the that wicked hert, that thy lawe might brynge forth frute in them. For the first Adam bare a wicked hert, transgressed, and was overcome, and so be all they y<sup>e</sup> are borne of him. Thus remayned weaknes with the lawe in the hert of the people, with the wickednesse of the rote: so that the good departed awaye, and the euell abode still. So the tymes passed awaye, and the yeares were brought to an ende. Then didest thou raise the vp a seruau: called David, whom thou commaundedst to buylde a cite vnto thy name, and to offere opincense and sacrifice vnto the therin. This was done now many yeares.

Then the inhabiteurs of the cite forsoke the, and in all thynges dyd euē as Adam and all his generacions had done: for they also had a wicked hert. And so thou gauest thy cite euer in to the handes of thine enemies. Are they of Babilon then better and more righteous then thy people, y<sup>e</sup> they shal therefore haue the domynion of Sion? For whan I came there, and sawe their vngodlynes, and so greate wickednesse, that it coude not be nombred: yee whan my soule sawe so many euell doers (in y<sup>e</sup> xxx. yeare) my hert sayled me, for I sawe, how thou suffrest them in soch vngodlynes, and sparest y<sup>e</sup> wicked doers: but thine owne people hast thou roted out, and preserved thine enemies, & this hast thou not shewed me.

I cannot perceaue how this happeneth. Do they of Babilon then better, then they of Sion? Or is there eny other people, y<sup>e</sup> knoweth the, sayynge the people of Israel? Or what generacion hath so belened y<sup>e</sup> couenantes, as Jacob? And yet their rewarde appeareth not, and their labo<sup>r</sup> hath no frute. For I haue gone here and there thorow the heithen, & I se, y<sup>e</sup> they be rych & wealthy, & theynke not vpon y<sup>e</sup> commaundementes. Weye thou therefore oure wickednesse now in y<sup>e</sup> balaunce, and theirs also that dwell in the worlde, and so shal thy name be nowhere founde but in Israel. Or where is there a people vpon earth, y<sup>e</sup> hath not sinned before the? Or what people hath so kepte thy commaundementes? Thou shalt fynde, that Israel by name hath kepte thy preceptes, but not the other people and heithen.

The III. Chapter.



**A**nd the angell that was sent vnto me (whose name was Uriel) gaue me answer, and sayde: Thy hert hath takē to moch vpon it in this woulde, and thou thinkest to comprehend the waye of the hysse. Then sayde I: yee my lord. And he answered me, and sayde: I am sent to shewe the thre wayes, and to sett forth thre symilitudes before the wherof yf thou canst declare me one, I wil shewe the also the waye, that thou desirest to se, and I shal shewe the from whence the wicked hert cometh. And I sayde: tell on my LORD. Then sayde he vnto me: Go thy waye, weyeme the weight of the fyre, or measure me the blast of the wynde, or call me agayne the daye that is past. Then answered I and sayde: What man borne is able to do that? Why requyrest thou soch of me? And he sayde vnto me: If I shulde are the, how depe dwellinges are in the see? Or how greate water springes are vpon y firmamēt? Or how greates water sprynges are in the begynnyng of the depe? Or which are the outgoinges of Paradise? Peradventure thou woldest saye vnto me: I neuer wentedowne yet in to y depe ner hell, nether dyd I ever clyme vp in to heauen. Neuertheles now haue I ared the but onely of fyre and wynde and of the daye, where thou now thou hast trauallyd, and from the which thou canst not be separated: and yet canst thou geue me no answer of them.

**B**e sayde morouer vnto me: Thine owne thinges, and soch as are growne vp with y, canst thou not knowe: how shulde thy vessel then be able to comprehend the waye of the hysse, and now outwardly in the corrupte woulde, to vnderstande the corrupcion y is euident in my sight? The sayde I vnto him: Ie were better that we were not at all, the that we shulde lyue in wickednesse, and to suffice, and not to knowe wherfore. He answered me, and sayde: I wete in a wode, and the trees take soch a deuice and sayde: Come let vs go, and fight agaynst the see, that it maye departe awaye before vs, and that we maye make vs yet more woddess.

The floudes of the see also in lyke maner take this deuice, and sayde: Come, let vs go vp, and fight agaynst the trees of the wode, that we maye make oure londe the wyder. The thought and deuice of the wode was but vayne and nothinge worth, for the fyre came, and consumed the wode: The thought of the floudes of the see came likewise to naught also, for the sonde stode vp and stoped them.

If thou were indge now betwixte the two, whom woldest thou iustifie, or whom woldest thou cōdemne? I answered and sayde: Verely it is a foolish thought that they both haue denyed. For the grounde is geuen vnto the wode, and the see also hath his place to beare his floudes. Then answered he me, and sayde: Thou hast geuen a right indgment, why indgest thou not thy self also? For like as the grounde is geuen vnto the wode, and the see to his floudes: even so they that dwell vpon earth, maye vnderstande nothinge, but that which is vpon earth: and he that dwelleth aboue the heauens, maye onely vnderstande the thinges, that are aboue the heauens. Then answered I and sayde: I beseeche the LORD let me haue vnderstandinge: for it was not my mynde to be curious of thy hye thinges, but of soch as we daylie meele with all: namely, wherfore that Israel is blasphemed of the heithen, and for what cause the people (whom thou euer hast loued) is geuen ouer, to be punished of vngodly naciōes: and why the lawe of oure fathers is brought to naught, and the wyrtten cōuenantes come to none effecte, and we passe awaye out of the woulde as the greshopers, and oure life is a very feare, and we are not worthy to praye ne mercy. What wyl he do then vnto his name, which is called vpon ouers? Of these thinges haue I ared question.

Then answered he me and sayde: The more thou searchest, the more thou shalt mande, for the woulde hasteth fast to passe awaye, and can not comprehend the thinges, that are promysed for the righteous in tyme to come, for this woulde is full of vnrighteousnes and weaknes.

But as concernynge the thinges wherof thou arest me, I wyl tell the. The euell is sowne, but the destruccion therof is not yet come. If the euell now that is sowne, be not mowed vpsyde downe, and yf the place wher y euell is sowne, passe not awaye, then can not the thinge come y is sowne with y good. For the come of euell seide hath bene sowne in the hert of man from the begynnyng, and how moch vngodlynes hath he brought vp vnto this tyme: and how moch shal he yet bringe forth, vntyll he come in to the barne?

Pondre now by thyself, whā y come of euell seide is cutt downe, how greates a barne shal it fyll? I answered and sayde: How and whā shal these thinges come to passe? Wherfore are y yeres fewe & euell? And he answered me, sayenge: Hast not thou to moch vpon the hysse, for thy haistynes to be aboue him

is but in vayne, thou makest to moch a doo. Dyd not y soules also of the righteous are question of these thinges in their holynes, sayenge: How longe shal I hope of this fashion? Whan cometh the frute of my barne, and my rewarde? And vpo this Jeremiel the archangel gaue them answer, and sayde: Eue whan the nombre of the sedes is fylled in you: for he hath weyed the woulde in the balauce: in measure and nombre hath he measured the tyme, and moueth it not, vntyll the same measure be fulfilled. Then answered I and sayde: O LORD, LORD, now are we all full of synne, and for oure sake peradventure it is not, that the barne of the righteous shal not be fylled, because of the synnes of the that dwell vpon earth.

**I** So he answered me, & sayde: Go y waye to a woman with childe, and are her, when she hath fulfilled hir ix. monethes, yf hir child be born maye kepe y byrth eny longer with in her. The sayde I: No LORD, that can she not. And he sayde vnto me: In hell the secreete places of soules are like y preny chamber of a woman. For like as a woman that trauallyeth, maketh haist, whan the tyme & necessity of the byrth is at hande: Eue so doth she haist to deliuer it that is commytted vnto her. Loke what thou desirest to se, it shal be shewed the from the begynnyng. Then answered I and sayde: If I haue founde fauoure in thy sight, and yf it be possible, and yf I be mete therfore, shewe me then, whether there be more to come the is past, or more past then is for to come. What is past, I knowe: but what is for to come, I knowe not.

**G** And he saide vnto me: Stonde vp vpo y right syde, and I shal expounde the symilitude vnto the. So I stode, & beholde, an whote burnynge oue wente ouer before me: & it happened y whan the flamme was gone by, the smoke had the vpper hande. After this the wete ouer before me a watery cloude, and sent downe moch rayne to a storme: & whan the stormy rayne was past, the droppes remained still. Then sayde he vnto me: like as the rayne is more then the droppes, and as the fyre exceedeth the smoke, even so y measure of the thinges that are past, hath the vpper hande. Then wente the droppes and the smoke aboue: and I prayed and sayde: Maye I lyue (thyntest thou) vntyll that tyme? Or what shal happen in those dayes? He answered me, and sayde: As for the tokens wherof thou arest me, I maye tell the of the in a parte: but as touchinge y life, I maye

not shewe the, for I am not sent therfore.

## The V. Chapter.

**Q**uerthelesse, as concernynge the tokens, mark this: Beholde, the dayes shal come, that they which dwell vpon earth, shal be takē in a greates nombre, & the waye of the truneth shal be hyd, and the lōde shal be baren from faith: but iniquyte shal haue the vpper hande, like as thou hast sene now, and as thou hast herde lōge ago. And the lōde that thou seist now to haue rule, shal: thou shortly se waist. But yf God graunte the to lyue, thou shalt se after y thirde trompet, that the Sonne shal sodenly shyne agayne in the night, and the Moone thre tymes in the daye, & bloude shal droppe out of wode, and the stone shal geue his voyce, and the people shal be vnquyete: and euen he shal rule, whom they hope not that dwell vpon earth, and the soules shal flye, and the Sodomitysh see shal cast out his fish, and make a noyse in the night, which many shal not knowe, but they shal all heare the voyce therof.

**T**here shal be a cōfucion also in many places, and the fyre shal be of sent agayne, and the wyld beasts shal go their waye, & men struous women shal beare monsters, and salt waters shal be founde in the swete: one frende shal fight agaynst another: then shal all wyrt and vnderstandinge be hyd and put asyde in to their secreete places, & shal be sought of many, and yet not be founde: then shal vnrighteousnes and voluptuousnes haue the vpper hande vpon earth. One lande also shal be another, and saye: Is righteousness gone thorow the? And it shal saye: No. At the same tyme shal men hope, but nothinge optayne: they shal laboure, but their wayes shal not prosper.

**T**o shewe the soch tokens I haue lene, and yf thou wylt praye agayne, & wepe as now, and fast seven dayes, thou shalt heare yet greater thinges. Then I awaked, and a fearfulness wente thorow all my body, & my mynde was feble and carefull, so that I almost swowned withall. So the angell that was come to talke with me, held me, comforted me, and sett me vp vpon my fete.

**A**nd in the seconde night it happened, & Salathiel the captayne of the people came vnto me, sayenge: Where hast thou bene? and why is thy countenance so heuy? Knowest thou not, y Israel is commytted vnto the, in the lōde of their captynyte? Vp then, and eate, and forsake vs not, as the shepherds



that leaneth his flock in the handes of wicked wolues. Then sayde I vnto him: So thy waye frome, and come not nyeme: & he herde it, and as I sayde, so wate he his waye frome. And so I fasted seuen dayes, mournynge and wepyng, like as Oriell the angell commaunded me. And after seuen dayes it happened, that I thoughtes of my hert were very greuous vnto me agayne, & my soule receaued I sperte of vnderstandynge, & I begane to talke w the most hiest agayne, and sayde: O LORDE LORDE, of euery wode of I earth & of all the trees therof, thou hast chosen I one onely vynyarde: and of all londes of the whole worlde thou hast chosen the one pytt: and of all floures of the grounde thou hast chosen the one lyllie: and of all the depthes of the see thou hast fylled the one ryuer: and of all builded cities thou hast halowed Sion vnto thy self: and of all I foules that are created, thou hast named the one doue: and of all the catell I are made, thou hast prouyded I one sheper: & amonge all I multitudes of folkes thou hast gotten the one people, and vnto this people whom thou louedest, thou gauest a lawe, I is proued of all.

**D** And now O LORDE, why hast thou geue this one people ouer vnto many? & vpon the one rote thou hast prepared other, and why hast thou scatred I one onely people amonge many: which treade the downe, yee which haue euer withstonde I promyses, & neuer beleued I covenantes? And though thou werest enemye vnto I people, yet shuldest thou punysh the w thine owne handes. Now wha I had spokē these wordes, the angell I came to me I might afore, was set vnto me, & sayde vnto me: Heare me, & herkē to I thinge I I saye, & I shal tell I more. And I sayde: Speake on my LORDE. The sayde he vnto me: Thou art sore vexed & troubled for Israels sake. Louest thou I people better, then him I made them? And I sayde: No LORDE, but of very grese & cōpassion haue I spokē. For my reynes payne me euery houre, because I wolde haue experience of the waye of the most hiest, and to seke out parte of his indgmet. And he sayde vnto me: that thou mayest not. And I sayde: wherfore LORDE? Where vnto was I borne then? Or why was not my mothers childbed then my graue? So had I not sene the mysery and trouble of Jacob, and the trauayle of my people of Israel.

**E** And he sayde vnto me: Tōbie me I thinges, I are not yet come: gather me together I droppes, that are scatred abroad: make me I floures grene agayne. I are wythered: opē

me the thinge that is closed: and brynge me forth the wyndes, that are shutt vp: Shew me the ymage of a voyce, and then shal I declare the the thinge, that thou labourest to knowe. And I sayde: O LORDE LORDE, who maye knowe these thinges, but he that hath not his dwellynge w me? As for me, I am vnwyse: how maye I the speake of these thinges, wherof thou arrest me? The sayde he vnto me: like as thou canst do none of the se thinges I I haue spoken of, Euen so canst thou not fynde out my indgmet, or in the ende the lone that I haue promysed vnto my people. And I sayde: Beholde O LORDE, yet art thou nye vnto them that haue no end: and what shal they do that haue bene before me, or we that be now, or they that shal come after vs? And he sayde vnto me: I wyllydē my indgmet vnto a ryng. Like as there is no slacknesse of the last, euen so is there no swiftnesse of the first. So I answered & sayde: Coudest thou not make those (that haue bene made, and that be now, and that are yet to come) in one, that thou mightest shewethy indgmet the sooner?

Then answered he me and sayde: The creature maye not haist about the mater, neither maye the worlde holde the at once, that shal be created.

And I sayde: How hast thou sayde then vnto thy seruauit, that thou lynyngemater hast made the creature lynyngemater at once, & the creature bare it: eue so might it now also beare them that be present, at once. And he sayde vnto me: Are the childbed of a womā, and saye vnto her: If thou bringest forth child, why doest thou it not together, but one after another? Praye her therfore, to brynge forth ten children at once. And I sayde: She can not, but must do it one after another.

Then sayde he vnto me: Euen so haue I genen a childbed vnto the earth, for those that be sowne vpon it by processe of tyme. For like as a yonge childe maye not brynge forth the thinges that belonge to the age, euen so haue I ordered the worlde which I made.

And Iared and sayde: Seynge thou hast now geue me a waye, I wyl speake before I: for oure mother of whō thou hast tolde me, is yet yonge, & now she draweth nye vnto age. He answered me & sayde: Are a woman that beareth children, & she shal tell the. Saye vnto her: wherfore are not they (whom thou hast now brought forth) like those that were before the, but lesse of stature? And she shal answer the: They I be borne in the youth

offstregth, are of one fashion: and they that are borne in the tyme of age (whan the childbedd sayleth) are other wyse. Considre now thyself, how that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye, as the creatures which now begynne to be olde, and haue passed ouer the strength of youth. Then sayde I: LORDE I beseeke the, yf I haue founde fauoure in thy sight, shewe thy seruauit, by whom doest thou vyset thy creature?

The VI. Chapter.

**A**nd he sayde vnto me: In the begynnyng whan the grounde was made, before the worlde stode, or euer I wyn des blew, before it thondred and lightened, or euer the foundations of Paradise were layed, before the sayre floures were sene, or euer the moueable powers were stablished, before I innumerable multitudes of angels were gathered together, or euer I highneses of I ayre were lifted vp, afore I measures of the firmament were named, or euer I chymneys in Sion were hote, and or the present years were sought out, and or euer the inuencions of them I now synne, were put asyde, before they were sealed that new gather faith for a treasure: then dyd I considre and pondre all these thinges, and they all were made thorow me, and thorow none other: by me also they be ended, and by none other.

Then answered I and sayde: which shal be the partynge asunder of the tymes? Or whan shal be the ende of the first, and the begynnyng of it that foloweth? And he sayde vnto me: From Abrahā vnto Isaac, whā Jacob & Esau were borne of him, Jacobs hande helde first the hele of Esau: for Esau is the ende of this worlde, and Jacob is the begynnyng of it that foloweth. The hande of man betwixte the hele and the hande. Other question (Esdras) are thou not.

I answered then and sayde: O LORDE, yf I haue founde fauoure in thy sight, I beseeke the, shewe thy seruauit the ende of thy tokēs, wherof thou shewdest me parte the last night. So he answered and sayde vnto me: Stōde vp vpon thy fete, and beare the perfecte voyce and sounde. There shal come a greate mocion, but I place wher thou stōdest shal not be moued. And therfore whan thou hearest the wordes, be not affrayed: for of the ende shal the worde and foundation of I earth be vnderstonde. And why? the worde therof trembleth and quā

eth, for it knoweth, that it must be chaunged at the ende. And it happened, that whā I had herde it, I stode vp vpon my fete and herkened: and beholde, there was a voyce I spake, and the sounde of it was like the sounde of many waters, and it sayde. Beholde, I dayes come, I I wyl begynne to drawe nye, and to vyset them that dwell vpon earth, and wyl begynne to make inquisicion of them, what they be I haue hurie equitye w vntighteousnes, and whan the lowe estate of Sion shal be fulfilled: and whan the worlde, that shal vanish awaye, shal be ouersealed, then wyl I do these tokēs.

The bokēs shal be opened before the firmament, and they shal se all together, & the children of a yeaere olde shal speake w their voyces: the womē with childe shal brynge forth vntymely children of thre or foure monethes olde, and they shal lyue, and be rayed vp: & sodely shal the sowne places appeare as the vnsowne, the full store houses shal sodely be founde emptye, and the trompett shal geue a sounde, which whā enery man heareth, they shal be haistely affrayed. At that tyme shal frendes fight one agaynst another like enemies, and the earth shal stonde in feare wth them.

The sprynges of the welles shal stonde styll, and in thre houres they shal not renne. Who so ener remayneth from all these thingen that I haue tolde the, shal escape, and se my saluacion, and the ende of youre worlde. And the men that are receaued, shal se it, they that haue not tasted death fro theire byrth: and the hert of the indwellers shal be chaunged, and turned into another meanyng: for euell shal be put out, and disceate shal be quenched. As for faith, it shal flourish, corrupcion shal be euercome: and the truneth, which hath bene so longe without fruce, shal be declared.

And it happened whan he talked w me, that I lokēd demurely vpon him, before whō I stode, and these wordes sayde he vnto me: I am come to shewe I, the tyme of I night for to come.

If thou wilt praye yet more, and fast seue dayes agayne, I shal tel the more thinges, & greater then before: for thy voyce is herde before the hiest: for why? the Nightie hath senethy righteous dealynge, he hath sene al so thy chastite, which thou hast had euer senec thy youth: and therfore hath he sent me to shewe the all these thinges, and to saye vnto the: Be of good comfote, and feare not, and haist not with I tymes that are past &

Mat. 10. 6  
Mich. 7. 8



thynte vayne thinges, and make no haist of the latter tymes.

And it happened after this, & I wepte agayne, and fasted seven dayes in like maner, that I might fulfill the thre weekes, which he tolde me. In the eight night was my hert vored within me agayne, and I beganne to speake before the hyest: for my spiete was greatly set on fyre, and my soule was in distresse, and I sayde: O LORDE, thou spakest vnto thy creature from the begynnyng (even the first daye) and saydest: Let heauen and earth be made, and thy worde was a perfecte worke. And then was there the spiete, and the darcknesse were yet on euery syde, and silence: there was no mans voyce as yet from the. Then commaundedst thou a fayre light to come forth out of thy treasures, that thy worke might appeare and be sene.

Gen. 1.2

Upon the seconde daye thou maydest the spiete of the sunnament, and commaundedst it to parte asunder & to make a deuysion betwixte the waters, that the one parte might remayne above, and the other beneth. Upon the thirde daye thou broughtest to passe, & the waters were gathered in the seventh parte of the earth: Sixe partes hast thou dried vp, and kepte them, to the intent y men might sowe and occupie husbandrie therein. As soone as thy worde wente forth, the worke was made. For immediatly there was greates innumerable frute, & many dyuerse pleasures & desyres of tempracion, floures of chaungeable coloure and smell, and this was done the thirde daye.

Deu. 4. c

Upon the fourth daye thou commaundedst that the Sonne shulde geue his shyne, and y Moone his light: the starres didest thou sett in ordie, and gauest them a charge, to do seruyce even vnto man, that was for to be made. Vpon the fith daye thou saydest vnto the seventh parte (where the waters were gathered) that they shulde bryng forth diuerse beastes, foules and fishes. And so it came to passe, that the donne water and without soule, brought forth luyng beastes at the commaundment of God, that all people might prayse thy wonderous workes. Then didest thou preserue two foules, y one thou caldest Enoch and the other Leviathan, and didest separate the one from the other: for the seventh parte (namely, where the water was gathered together) might not holde them both. Vnto Enoch thou gauest one parte, which was dried vp the thirde daye, that he shulde dwell in the same parte, wherein are a thousande hilles. But vnto Leviathan thou

gauest the seventh parte, namely the myddle, and hast kepte him to deuoure what thou wylt, and whan.

Vpon the sixte daye thou gauest commaundment vnto the earth, that before the shal de bryng forth beastes, catell and all y creature, & (besydes this) Adam also, whom thou maydest loide of all thy creatures: Of him came we all, and the people also, whom thou hast chosen specially vnto thy self. All this hast I sayde now and spoken before the, that I might shewe, how that the worde is made for oure sakes. As for the other people, which also come of Adam, thou hast sayde that they are nothinge, but be like a spetle, and hast likened the abundaunce of them vnto a droppe (that falleth) from the rose of the house.

And now (O LORDE) the heith which haue euer bene reputed as nothinge, haue begunne to be lordes ouer vs, and to deuoure vnto we thy people (whom thou hast called y first borne, thy only begotten, and thy feruent loue) are geuen in to their handes and power. If the worlde now be made for oure sakes, why haue we not the inheritaunce in possession with the worlde? How longe shal this endure?

The VII. Chapter.

When it happened after that I had spoken out these wordes, there was sent vnto me an angell (which had bene by me also the nightes afore) and he sayde vnto me: Vp Esdras, and heare the wordes that I am come to tell the. And I sayde: speake O LORDE my God. The sayde he vnto me: The see is sett in a wyde place, y it might be depe and greates: but the intrance is narrow and small like a ryuer. For who wolde go into the see, to loke vpon it, and to rule it? If he were not thorow the narrow, how might he come in to the brode?

Item, another. A cite is buylded and sett vpon a brode felde, and is full of all goodes: the intrance is narrow and sodane, like as yf there were a fyre at the right hande, and a deepe water at the left, and as it were onely one strate path betwixte the both, so small, that there coude but one man go there.

If this cite now were geuen to an heye, he neuer wente thorow this parlous waye, how wolde he receaue his inheritaunce? And I sayde: It is so, LORDE. Then sayde he: Euen so is Israel also a porcion. And why? For their sakes haue I made the worlde: & whan Adam trasgressed my statutes, then was y thinge iudged that was done. Then wast y intrances of the worlde made narrow, full

of sorrow and tranayle: They are but few & small, full of pannels and labour. For the intrances of the fore worlde were wyde and sure, and brought immortall frute.

If they now which are entred in to this worlde, maye not comprehend these straye and vayne thinges, moche lesse maye they comprehend and vnderstande the secrete thinges: Why disquietest thou thy self then, seynge thou art but a corruptible man? And what woldest thou knowe, where as thou art but mortall? And why hast thou not receaued in to thine hert the thinge that is for to come, but that is present?

The sayde I: O LORDE LORDE, thou hast ordered in thy lawe, that the righteous shulde inheret these thinges, but that the vnfaithfull and vngodly shulde perishe. Nevertheless the righteous shall suffice straye thinges, and hope for wyde: for they that haue luyed vngodly & suffred straye thinges, shal not se the wyde.

And he sayde vnto me: There is no iudgement above God, and none that hath vnderstandinge above the hyest. For there be many y perishe, because they despise y lawe of God that is sett before them. For God hath geuen straye commaundment to soch as come, that they knowe what they do, and how they shulde lye: and yf they kepte this, they shulde not be punyshed.

Nevertheless they were not obedient vnto him, but spake agaynst him: ymaged vayne thinges, & purposed to synne, and sayde morouer, that there was no God, & that God regarded it not. His wayes haue they not knowne, his lawe haue they despysed, & denyed his promyses: in his statutes & ordinances haue they not bene faithfull & steadfast, and haue not perfourmed his workes.

And therefore Esdras, vnto the full plenty: and to the emptye, emptynesse. Beholde, the tyme shal come, y these tokens which I haue tolde the, shal come to passe, & the bryde shal appeare: & the earth y now passeth awaye, shal be shewed: & who so euer is deliuered from y foresayde euels, shal se my wordes. For my sonne Iesus shal be openly declared, wth those y be wth him: & they y remayne, shal be mery in foure hundred yeares.

After these same yeares shal my sonne Chast dye, and all men that haue lifed: and y worlde shal be turned in to the olde sylence seven dayes, like as in the fore iudgements, so that no man shal remayne. And after seven dayes, the worlde that yet awaketh not, shal be raysed vp, & shal dye corrupte. And

the earth shal restore those that haue slepte in her, and so shall the dust those that dwell in silence, and the secrete places shal deliuer those that be committed vnto them. And y most hyest shal be openly declared vpon the seate of iudgment, & all misery shal vanysh awaye, and loge suffringe shal be gathered together. But the iudgment shal contynue, y truethe shal remayne, and faith shal waite ströge, the worke shal folowe, and the reward shal be shewed, the righteousnesses shal watch, and the vnrighteousneses shal beare no rule.

Then sayde I: Abraham prayed first for the Sodomites, & Moses for the fathers y synned in the wyldernes, & he y came after him for Israel, in y tyme of Achas and Samuel: and David for y destruccion, and Salomon for them that came in to the Sanctuary, & Elias for those that receaued rayne, and for the deed, that he might lye: and Ezechias for y people in the tyme of Sennacherib: & dyuerse other in like maner, which haue prayed for many.

Thus so now, seynge y corrupte is growne vp, and wickednes increased, and the righteous haue prayed for the vngodly, wherfore shal it not be so now also?

He answered me, and sayde: This present worlde is not y ende, there remayneth moche honour in it, therfore haue they prayed for the weake. But the daye of dome shal be the ende of this tyme, and y begynnyng of the immortalite for to come, wherin all corrupcion vanysheth, all voluptuousnes is lowed, all mysbelieve taken awaye, righteousness growne, and the verite spronge vp. Then shall no man be able to sane him that is destroyed, ner to oppresse him y hath gottē y victory. I answered the, & sayde: This is my first & last sayenge: y it had bene better, not to haue geuen the earth vnto Adam: or els whan it was geue him, to kepe him that he shulde not synne. For what profit is it for men now in this present tyme to lye in heynnes, & after death to loke for punyishment? O thou Adā, what hast thou done? For though it was thou y synned, thou art not falle alone, but we all y come of the. For what profit is it vnto vs, yf there be promysed vs an immortall tyme, where as we medle wth deadly workes: & that there is promysed vs an everlasting hope, where as we of selues are enell & vayne: & yf there are layed vp for vs dwellnynges of health & fredome, where as we haue luyed euell: and that the worshippe of y hyest is kepte to defende them, which

Gen. 13. c  
Exo. 32. c  
2. Re. 24. c  
3. Par. 6  
3. Re. 17  
4. Re. 18  
and 19.

2



have led a pacient life, where as we have walked in y most wicked wayes of all: and that there shalbe shewed a paradysse, whose frute endureth for ever, wherein is fredome and medycyne, where as we shal not go in: for we have walked in vnpleasunt places: And that the faces of them which have absteyned, shal shyne aboue the starres, where as oure faces shalbe black and darcke: For whyle we lyued and dyd vnrighteously, we considered not, that we shulde suffre therfore after death.

**S** The answered he me, and sayde: This is the consideracion z thought of the battayl, which man hath vpon earth: that yf he be ouercome, he shal suffre as thou hast sayde. But yf he gett the victory, he shal receaue the thinge that I saye. For this is the life, wherof Moses spake vnto the people, whyle he lyued, sayenge: Chose the life, that thou mayest lyue. Nevertheless they beleued him not, nether the prophetes after him. No ner me which haue spoken vnto them, that heuynes shulde not reach vnto them to their destruction, like as ioye is for to come ouer those, that haue suffred the selues to be ensoummed in saluacion.

**I** answered then z sayde: I knowe LORDE that the hyst is mercifull, in y he hath mercy vpon them, which are not yet in the worlde, and vpon those also that walke in his lawe: and that he is pacient and longe sufferinge towarde those that haue synned in their workes: and that he is liberrall to geue where as it requyeth: and that he is of greate mercy, for he multiplieth his louynge kyndnesses towarde those that are present, and that are past, and to them which are for to come. For yf he multiplie not his mercies, the worlde shal not be made luyngge, with those that dwell therein: he geueth also, for yf he gaue not of his goodnesse, that they which haue done euell, might be eased, the ten thousande parte of men shulde not be made luyngge. And yf the iudge forgauene not those y he healed with his worde, and yf he wolde destroye y multitude that stryeth, there shulde be very few left in an innumerable multitude.

## The VIII. Chapter.

**A**nd he answered me, sayenge: The most hyst made this worlde for many, but the worlde to come for few. I wyl tell the a synnitude, Esdras: As whan thou apest the earth, it shal saye vnto the, that it geneth moch moulde, wherof erthen vessels are made, but litle of it y golde cometh of.

Enen so is it with the worke of this worlde. There be many created, but few shal be preserved. Then answered I z sayde: Thou shalowe vp the witt (thou soule) and deuoure the vnderstandinge, for thou art aggreued to herken and to geue eare, and wyllingest prophecie: for thou hast no longer space gyven the, but only to lyue. O LORDE, wilt thou not geue thy seruauit leue, y we maye praye before the, and that thou mayest geue sede vnto oure hert, and buylde oure vnderstandinge, that there maye come frute of it: and that enery one which is corrupte, and beareth the state and place of a man, maye lyue?

For thou art alone, and we all are one workmanshipe of thy handes, like as thou hast sayde, and like as the body is fashioned now in the childebedd, and then geueth the members, and thy creature is preserved in fyre and water: z it monethes doth thy worke suffre thy creature, which is fashioned in her: but the thinge that preserveth and it y is preserved, shal both be kepte together: whan tyme is, the childebedd deliuereth y thinge, that is kepte and growne in her.

For thou hast commaunded the bestes to geuenyld vnto the frute, that the thinge which is created and fashioned, maye be nourished for a tyme: and then thou disposist and ordiest it with thy mercy, bryngest it vp with thy righteousnes, nurturest it in thy lawe, and resourmest it with thy vnderstandinge, mortifiest it as thy creature, and makest it luyngge as thy worke. Seinge then that thou destroyest him, which is so greute labours is created and fashioned thow thy commaundement, thou coudest lyghly ordene also, that the thinge which is made, might be preserved.

And this I speake now of all men in generall, as thou knowest: but of thy people, for whose sake I am sorry: and of thy inheritance, for whose cause I mourne: and of Israel, for whom I am wofull: and for Jacob, for whose sake I am greued: therefore be gynne I to praye before the, for my self and for them, for I se the fall of vs, euens of vs, that dwell vpon earth. But I haue herde the swiftnes of the iudge, which is to come: therefore heare my voyce, and vnderstande my wordes, and I shal speake before the.

This is the begynnynge of the wordes of Esdras, before he was receaued: O LORDE, thou that dwellest in euerylastyngnesse, whose eyes are lift vp in the ayre, whose stole is exceddinge hye, whose glory and maiesty

maye not be comprehended, before whom the hoostes of heauen stonde with trembling, whose keepinge is turned in winde and fyre, whose worde is true, whose talkynge is steadfast, whose commaundement is stronge, whose ordynance is fearfull, whose lordryeth vp the depthes, whose wyath maketh the mountaynes to melt awaye, z whose treuth beareth wytnes: O heare y prayer of thy seruauit, and marck with thine eares the petition of thy creature.

For whyle I lyue, I wil speake: and so lo geas I haue vnderstandinge, I will answer. O loke not vpo the synnes of thy people, which serue y in the treuth. Haue no respect vnto the wicked studies of the zeichen, but to the desyre of those that kepethy testimones with sorowes. Thinke not vpon those that haue walked faynedly before the, but vpon them, which with wyll haue knowne thy feare.

Let it not be thy wyll to destroye them, which haue had beastly maners, but to loke vpon them that haue clearly taught thy lawe. Take thou no indignacion at them, which are worse then beastes: but loue them, that allwaye put their trust in y righteousnes and glory: for we and oure fathers haue all the same sicknes and disease, but because of oure synnes thou shalt be called mercifull.

**S** For yf thou hast mercy vpon vs, thou shalt be called mercifull, where as we haue no workes of righteousnes: for y righteous which haue layed vp many good workes together, shall out of their dedes receaue reward. For what is man, that thou shuldest take displeasure at him? Or what is the corruptible mortall generacion, that thou shuldest be so rough towarde him?

For of a treuth there is no man amonge them that be boine, but he hath dealt wickedly: and amonge the faithfull there is none, which hath not done amysse. For in this (O LORDE) thy righteousnes z thy goodnes shalbe praysed and declared, yf thou be mercifull vnto them, which are not ryche in good workes.

Then answered he me and sayde: Some thinges hast thou spoken a right, and accordinge vnto thy wordes it shal be. For I wil not verely cōsidre the worke of them, which haue synned before death, before the iudgment, before destruction, but I wyl reioyse ouer the worke and thowght of y righteous. I wil remembre also the pilgramege, the holymatynge and the reward. Like as I ha-

ne spoken now, so shall it come to passe. For as the husband man soweth moch sede vpon the grounde, and planteth many trees, and yet allwaye the thinge that is sowne or plantet is not all kepte safe, nether doth it all take rote: Enen so is it of them that are sowne in the worlde, they shal not all be preserved.

**I** answered then z sayde: If I haue founde grace, then let me speake. Like as the husbande mans sede perissheth, yf it receaue not rayne in due season, or yf there come to moch rayne vpon it: Enen so perissheth man also, which is created with thy handes, and is like vnto thine owne ymage and to thy self, for whose sake thou hast made all thinges, and lickened him vnto the husbande mans sede. Be not wroth at vs (O LORDE) but spare thy people, and haue mercy vpon thine owne inheritance: O be mercifull vnto thy creature.

Then answered he me and sayde: Thinges present are for the present, and thinges to come for soch as be to come. For thou wast yet moch, seynge thou mayest loue my creature abousme: I haue oft times drawne nye vnto the, but neuer to the vnrighteous. In this also thou art marvelous before the hyst, in that thou hast humbled thy self, as it becommeth the, and hast not regarded thine owne self, y thou art had in soch honoure amonge the righteous. Therefore shal greate wretchednes and mysery come vpon them, that in the latter tyme shal dwell in y worlde, for they haue walked in greute pryde.

But vnderstande thou for thy self, and sette out glory for soch as be like the: for vnto you is paradysse opened, the tre of life is plantet, the tyme to come is prepared, plenteousnes made ready: a cite is builded for you, and a rest is prepared, yee perfecte goodnes and wyfdom. The rote of euell is marked from you, the weaknes and mothis hyd from you, z in to hell flyeth corrupcion in forgetfulnes. Sorowes are vanyshed awaye, and in the ende is shewed the treasure of immortallite. And therefore are thou no more questions, cōcernynge the multitude of them that perishe. For they haue taken libertie, despyed the hyst, thought some of his lawe, and forsaken his wayes.

Moreover, they haue troden downe his righteous, and sayde in their hert, that there is no God, yee and that wittingly, for they dye. For like as the thinge that I haue spoken of, is made ready for you: Enen so is thyself and payne prepared for them. For it was not his wil that man shulde come to naught: but



they which be created, haue defyled the name of him that made them, and are vnto him, which prepared life for them. And therefore is my iudgment now at hande. These thinges haue I not shewed vnto all men, but vnto few: namely, vnto the, and to such as be like the.

Then answered I and sayde: Beholde O LORD, now hast thou shewed me the multitude of the tokens, which thou wilt begynne to do at the last: but at what tyme and when, thou hast not shewed me.

## The IX. Chapter.

**A**nswered me then and saide: Meas sure thou the tyme diligently in it self, when thou seist that one parte of the tokens come to passe, which I haue tolde y before: so shalt thou vnderstande, that it is the very same tyme, wherein the 3yest will be gynn to vssit the worlde, which he made. And whā there shalbe sene earthquake and vproure of the people in the worlde, then shalt thou well vnderstande, that the most 3yest spake of those thinges, from the dayes that were before the, euen from the begynnynge.

For like as all that is made in the worlde, hath a begynnynge and ende, and the ende is manifest: Euen so the tymes also of the 3yest haue playne begynnynge in wonders and signes, and the ende in workynge and in tokens. And enery one that shall esaued, and shall be able to escape by his workes & by faith (wherin ye haue beleued) shall be preserved from the saide perils, and shall see my sauoure in my londe and within my borders, for I haue halowed me from the worlde. Then shall they be in carefulnesse, which now haue abused my waies: and they that haue cast them out despytefully, shall dwell in paynes.

**B** For such as in their life haue receaued benefites, and haue not knowne me, and they that haue abhorred my lawe, whyle they had yet fredome, and when they had yet open roome of amendement and conversion, & vnderstande not, but despyed it: y same must knowe it after death in payne. And therefore be thou nomore carefull, how the vngodly shalbe punyshed, & how the righteous shalbe saued, and whose the worlde is, and for whom the worlde, and when it is. Then answered I and sayde: I haue talked before & now I speake, and wyl speake also herafter, that there be many moo of them which perish, then shal be saued, like as the floude is greater then the droppes.

And he answered me, sayenge: like as the felde is, so is also the seide: as the floures be, so are the colours also: such as the woman is, such is also y worke: and as the husband man is himself, so is his husbandrye also. For it was the tyme of the worlde. And when I prepared for them that are now, or euer the worlde was made, when in they shulde dwell, then was there no man that withstode me. Now when enery one was, and the matter also in the worlde which is now prepared, and the moneth that ceaseth not, and the lawe which is vnsearcheable, their maners were corrupte. So I considered the worlde, and beholde, there was perell, because of y thoughtes that were come in to it. And I saue, and spared the greatly, and haue kepte me a wynebery of the grapes, and a plante from amonge many generacions. Let the multitude perish the, which are growne up in vayne, and let my grape & wynebery be kepte: euen my plante: for with greute labour haue I made it vp.

Nevertheless yf thou wilt take vpon the yet seven dayes mo (but thou shalt not fast in them) go thy waye then in to y felde of floures, where no house is brylde, and eate onely of the floures of the felde, taist not flesh, drinke no wine, but eate floures onely, praye vnto the 3yest continually, so will I come, and talke with the.

So I wente my waye and came in to the felde which is called Ardath (like as he commaunded me) and there I sat amonge y floures, and ate of the herbes of the felde, and y meate of the same satisfied me. After seven dayes I sat vpon the grasse, & my heart was vexed within me like as afore: and I opened my mouth, and beganne to talke before the 3yest, and saide: O LORD, thou y shewest thy self vnto vs, thou hast declared and opened thy self vnto oure fathers in the wyldernes, in a place where no man dwelleth, in a baren place, when they came out of Egypte, and thou spakest, sayenge: heare me O Israel, and make my wordes thou seide of Iacob. Beholde, I sowe my lawe in you, and I shal brynge frute in you, & ye shalbe honoured in it for euer. For oure fathers which receaued the lawe, kepte it not, and obserued not thy ordinaunces and statutes, & the frute of y lawe was not declared: for it might not, for why: it was thine. For they that receaued it, perished, because they kepte not y thinge that was sowne in them.

It is a custome when the ground receaueth seide, or the see a shipp, or a vessell meate

and drynke, that, when it perisheth or is broken wherin a thinge is sowne, or wherin eny thinge is put: the thinges also perishe & are broken, which are sowne or putt therein. But vnto vs it hath not happened so: for we y haue receaued the lawe, perish in synne, and oure heart also which receaued the lawe: not withstandinge the lawe perisheth not, but remaineth in his labour.

And when I considered these thinges in my heart after this maner, I looked aboute me with myne eyes, and vpon the right syde I saue a woman, which mourned sore, made greute lamentacion, and wepte with loude voyce: hir clothes were rent in peces, & she had ashes vpon hir heade.

**I** The let I my thoughtes go, & I was in, & turned me vnto her, & sayde: wherfore wepest thou: why art thou so sory & discomforted? And she sayde vnto me: Syr, let me be wayle my self & take yet more sorowe: for I am sore vexed in my mynde, & brought very lowe. And I saide vnto her: what ayleth y? Or who hath done eny thinge to y: tell me. She sayde: I haue bene vnfrutefull and barren, and haue had an husband thirtie yeares. And these xxx. yeares I do nothinge els daye and night and all houres, but make my prayer to y 3yest. After thirtie yeares God herde me thy handmayden, looked vpon my misery, considred my trouble, and gaue me a sonne, and I was glad of him, so was my husband also and all my neighbours, and we gaue greute honoure vnto y Mightie. And I nourished him with greute trauayle. So when he grewe vp, & came to the tyme, that he shulde haue a wife, I made a feast.

## The X. Chapter.

**W**hen it happened that when my sonne wente in to his chamber, he fell downe, and dyed: the ouerthrowe we all the lightes, and all my neighbours rose vp to comforte me. The toke I my rest vnto the secōde daye at night: & when they had all rested, & they might comforte me, I rested also, and rose vp by night, and fled, and am come hither in to this felde, as thou seist: and am purposed not to come in the cite, but to remaine here, and nether to eate ner drynke, but continually to mourne and to fast, vntill I dye.

Then let I my meditations and thoughtes fall, that I was in, and spake to her in displeasure: Thou foolish woman, seist thou not oure heuynes and mournyng, and what happeneth vnto vs: how Sion o mother is all woofull and sory, and how she is cleane brought downe and in misery: seinge we be

all now in heuynes, & make oure mone (for we be all sorowfull.) As for the heuynes that thou takest, it is but for one sonne. Demaunde the earth, and she shal tell the, that it is she which ought (by reason) to mourne, for the fall of so many that growe vpon her. For from the begynnynge all men are borne of her, & other shal come: and beholde, they walke almost all into destruccion, and many of them shalbe rote out.

Who shulde then (by reason) make more mournyng, then she, that hath lost so greute a multitude: and not thou, which art sory but for one. But yf thou woldest saye vnto me: My mournyng is not like the mournyng of the earth, for I haue lost the frute of my body, which I bare with heuynes: as for the earth, a cordinge to the ordinaunce of y earth onely, so that many are gone awaye in her, as it is come to passe: Then saye I vnto the: like as thou hast borne with trauayle & sorowe, euen so the earth also from the begynnynge geneth hir frute vnto man, for him y make her. And therefore withholde thy sorowe and heuynes by thy self, and loke what happeneth vnto y, beare it strōgly. For yf thou iudgest the marck & ende of God to be righteous and good, and receauest his counsell in tyme, thou shalt be commended therein. Go thy waye then in to the cite to thy husbande.

And she sayde vnto me: that wyll I not do, I will not go in to the cite, but heare will I dye. So I commoned more with her, and sayde: Do not so, but be couceled, and folowe me: for how many falles hath Sion: Be of good comforte because of the sorowe of Jerusalem. For thou seist that oure Sanctuary is layed waist, oure altare broken, oure temple destroyed, oure playenge of instrumentes and synginge layed downe, the thankes geuyng put to sylence, & myrth is vanished awaye, the light of oure candelsstick is quenched, y Arke of the couenaunt is take from vs, all oure holy thinges are defyled, and the name that is called vpon ouer vs, is dishonoured, oure children are put to shame, oure prestes are brent, oure Levites are caried awaye in to captiuyte, oure virgins are defyled, and oure wyues rauyshed, oure righteous men spoyled, and oure Eldre destroyed, oure yongemen are brought in bōdage, and oure strōge worthies are become weak: and Sion (which seale is y greatest of all) is low sed vp from hir worshiipe: for she is deliuered into the handes of them that hate vs.

And therefore shake of y greute heuynes, &



and putt awaye the multitude of sorowes: that the Nightie maye be mercifull vnto the, and that the Daye maye geue the rest from y labour and trauayle. And it happened, that whan I was talkyng with her, hir face dyd shyne & glyster, so that I was afrayed of her, and mused what it might be. And immediatly she cast out a greete voyce, very fearfull, so that y earth shoke at the noyse of the woman: and I looked, and beholde, the woman appeared vnto me nomore: but there was a cite buylded, and a place was shewed from the grounde and foundation.

Then was I afrayed, and cried with loude voyce, and sayde: where is Vriel the angel, which came to me at the first? For he hath caused me to come in many considerations and hye thoughtes, and myne ende is turned to corrupcion, and my prayer to rebuke. And as I was speakyng these wordes, he came vnto me, and looked vpon me, and I laye as one that had bene deed, and myne vnderstandinge was altered, and he toke me by the right hande, and comforted me, and set me vp vpon my fete, and sayde vnto me: what ayleth the? and why is thine vnderstandinge veyed? and the vnderstandinge of thy hert, and wherfore art thou sorry? And I sayde: Because thou hast forsaken me: and I haue done a cordinge vnto thy wordes, I wente into the selde, and there haue I sene thinges, that I am not able to expresse. He saide vnto me: Stode vp and be manly, and I shal geue the exortacion.

Then sayde I: Speake on to me my LORD, forsake me not, lest I dye in vayne: for I haue sene that I knewe not, & herde that I do not knowe. O! shall my vnderstandinge be disceaued, and my mynde? But now I beseeke the, that thou wilt shewe thy seruauent of this wonder. He answered me the and sayde: heare me, and I shall enforme the, and tell the wherfore thou art afrayed, for the Daye hath opened many secreete thynges vnto the.

He hath sene that thy waye is right, and that thou takest sorowe continually for thy people, and makest greete lamentacion for Sion: and therfore vnderstonde the vision which thou sawest a litle while agoo after this maner: Thou sawest a woman mourninge, and thou hast comforted her: Neuer theles now seist thou the licnes of the woman nomore, but thou thoughtest there was a cite buylded: and like as she tolde the of the fall of her sonne, so is this the answer:

The woman whom thou sawest, is Sion, and where as she tolde the, that she hath bene thirtie yeares vnfrutefull and barren, these are the xxx. yeares, wherin there was no offeringe made in her.

But after xxx. yeares Salomon buylded her, and offered, and then bare the barren a sonne. And where as she tolde the, that she mourned him with labour, that was the dwellinge of Jerusalem. But where as she tolde the, that she dyed in hir chamber, that is the fall of Jerusalem. And thou sawest hir licnesse, how she mourned for hir sonne: and what she happened vnto her, I haue shewed y. And now God seyth, that thou art sorry in thy mynde, and suffrest from y hert for her: and so hath he shewed the hir clearnesse, and the saymes of hir bewtye.

And therfore I had the remayne in the selde, where no house is buylded. For I knew y the Daye wolde shew this vnto the, therfore I commaunded the to go into the selde, where no foundation ner buyldinge is. For in the place wher the Daye wyll shewe his cite, there shall be no mans buyldinge. And therfore feare not, and let not thine hert be afrayed, but go thy waye in, and se the glorious and fayre buyldinge, and how greete it is, and how greete thou thinkest it after the measure of thine eyes, & then shalt thou heare as moch as thine eares maye comprehend. For thou art blessed aboue many other, and art called with the Daye, as y few. And tomorrow at night thou shalt remayne here, and so shalt y Daye shewe the visions of hye thinges, which he wyll do vnto them that dwell vpon earth in y last dayes. So I slepe the same night like as he commaunded me.

## The XI. Chapter.

Then sawe I a dreame: and beholde, there came vp from y see an Aegle, which had xij. wynges and thre heades: And I sawe, and beholde, he spred his wynges ouer all the earth, and all the wyndes of the ayre blew in them, and so they were put together agayne. And I behelde, and out of his fethers there grew other litle contrary fethers: the heades rested, the head in the myddest was greater then the other, yet rested it with the residue.

Moroner I sawe, that the Aegle flew w his wynges, and raigned vpon earth, & ouer all them that dwell vpon the earth: and I sawe y all thinges vnder heauen were subiecte vnto him, and no man spake against him, no nor one creature vpon earth. I sawe also that the Aegle stode vp vpon his clawes, &

gaue a sonnde w his fethers, & a voyce saye ge after this maner: watch not all together, slepe every mā in his owne place, & watch for a tyme, but let the heades be preserued at the last. Neuertheles I sawe, y the voyce wente not out of his heades, but from the myddest of his body. And I nombred his contrary fethers, & beholde, there were eight of them. And I looked, & beholde, vpon the right syde there arose one fether, & raigned ouer all the earth. And it happened, y whan it raigned, the ende of it came, & the place therof appeared nomore. So the nexte folowinge stode vp, & raigned, & had a greete tyme: & it happened, y whan it raigned, the ende of it came also like as the first, so that it appeared nomore.

Then came there a voyce vnto it, & sayde: heare thou y hast kepte in the earth so longe, this I saye vnto the, before thou begynnest to appeare nomore: There shal none after y attayne vnto thy tyme. Then arose the thirde, & raigned as the other afore, & appeared nomore also. So wote it with all the residue one after another, so y every one raigned, & the appeared nomore. The I looked, & beholde, in processe of tyme the fethers y folowed were set vp vpon the right syde, y they might rule also: and some of the ruled, but within a while they appeared nomore: for some of the were set vp, but ruled not. After this I looked, & beholde, y xij. fethers appeared nomore, and the two wynges: & there was nomore vpon the Aegles body, but two heades that rested, & sixe fethers. Then sawe I also, y the sixe fethers were parted in two, & remayned vnder the heade, y was vpon the right syde, for the foure cōtinued in their place. So I looked, and beholde, they that were vnder the wynges, thought to set vp them selues, and to haue the rule. Then was there one set vp, but shortly it appeared nomore, and the seconde were sooner awaye then the first. And I behelde, and lo, the two thought also by the selues to raigne: & whā they so thought, beholde, there waked one of the heades that were at rest, namely, it that was in the myddest, for that was the greater of the two heades. And then I sawe, that the two heades were fylled with him, and the heade was turned with them y were by him, & ate vp y two vnder wynges, y wolde haue raigned.

But this heade put y whole earth in feare, and bare rule in it, ouer all those y dwelt vpon earth with moch labour, and he had the gouernance of the worlde, ouer all the foules, that haue bene. After this I looked,

and beholde, the heade that was in the myddest, suddenly appeared nomore, like as y wynges: then came the two heades, which ruled vpon earth, & ouer these that dwelt therein. And I behelde, & lo, the heade vpon the right syde, deuoured it that was vpon the left syde. And I herde a voyce, which sayde vnto me: loke before the, and conspie the thinge that thou seist. Then I sawe, and beholde, as it were a lyon that roareth, rennyng hastyly out of y wod, and he sent out a mans voyce vnto the Aegle, and sayde: heare thou, I wyll talke with the, and the Daye shal saye vnto the: Is it not thou that hast the victory of the foure beastes, whom I made to raigne vpon earth and in my worlde, and that y ende of their times might come thorow the?

And the fourth came, and overwonne all the beastes that were past, and had power ouer the worlde with greete fearfulness, and ouer the whole compasse of the earth w the most wicked labour, and so longe time dwelt he vpon the earth with disceate, & the earth hast thou iudged not with truerth. For thou hast troubled the meke, thou hast hurte the peaceable and quyet, thou hast loured lyers, and destroyed the dwellinges of them that brought forth frute, and hast cast downe the walles of such as dyd the no harme. Therfore is thy wrongeous dealinge and blasphemy come vp vnto the Daye, and thy pryde vnto the Nightie. The Daye also hath looked vpon the proude tymes, and beholde, they are ended, and their abhominacions are fulfilled. And therfore appeare nomore thou Aegle, and thy horrible wynges, and thy wicked fethers, and thy vngacions heades, and thy synfull clawes, and all thy vayne body: that the earth maye be refreshed, and come agayne to herself, whan she is deliuered from thy violence, and that she maye hope for y iudgment and mercy of him that made her.

## The XII. Chapter.

And it happened whā y Aegle spake the se wordes vnto y Aegle, & y heade y afore had y vpperhade, appeared nomore: nether dyd y foure wynges appeare any more, y came to hi, & were sett vp to raigne, & their kyngdome was small & full of vproure.

And I sawe, & beholde, they appeared nomore, & y whole body of y Aegle was biēt, & the earth was in greete feare. Then waked I out of the trance of my mynde, and from greete feare, and sayde vnto my spiete: Lo, this hast thou geuen me, in y thou searchest out the wayes of the Daye: lo, yet am I weary in my mynde, and very weake in my spiete.



and litle strength is there in me, for the greete feare that I receaved this night. Therefore wil I now beseeke the hyst, & he wyl comforte me vnto the ende, & I sayde: **LORDE LORDE** yf I haue founde grace before thy sight, and yf I am iustified with y before many other, & yf my prayer be come vp before thy face, comforte me then, and shewe me thy seruauent the interpretation & playne differēce of this horrible sight, that thou mayest perfectly comforte my soule: for thou hast iudged me worthy, to shewe me y last of tymes.

Dan 7. And he sayde vnto me: this is the interpretation of this sight, The Aegle whom thou sawest come vp from the see, is the kyngdome which was sene in the vision of thy brother Daniel, but it was not expounded vnto him, for now I declare it vnto the.

C Beholde, the dayes come, that there shal ryse vp a kyngdome vpon earth, and it shal be feared aboue all the kyngdomes y were before it. In the same kyngdome shal xij. kynges raigne, one after another. For the secōde shal begynne to raigne, and shal haue more tyme the other, & this do y xij. wynges signifie, which thou sawest. As for the voyce that spake, and that thou sawest go out from the heades but not from y body, it betokeneth, that after the tyme of that kyngdome there shall aryse greete stryuynges, and it shal stonde in parell of fallynge: neuertheles it shal not yet fall, but shal be set in to his begynnyng. And y eight vnderwynges which thou sawest haue vnto y wynges of hi, betokene, y in hi there shal aryse eight kynges, whose tyme shal be but small, & their yeares swift, & two of them shal beare. But whan the middest tyme cometh, there shal be foure kepte in the tyme, whan his tyme begynneth to come that it maye be ended, but two shal be kepte vnto y ende.

And where as thou sawest thre heades restinge, this is the interpretation: In his last shal the hyst rayse vp thre kyngdomes, and call many agayne in to the, & they shal haue the dominion of the earth, and of those that dwell therein, with moch labo aboue all those y were before the. Therefore are they called y heades of the Aegle: for it is they y shal bringe forth his wickednes agayne, & y shal perforce me & fynish his last. And where as thou sawest, that y greete heade appeared nomore, it signifieth, that one of them shal dye vpon his bed, & yet with payne, for the two that remaine, shal be slayne with the swerde. For the swerde of the one shal deuoure the other, but at the last shal he fall thorow the swer-

de himself.

And where as thou sawest two vnderwynges vpon the heade that is on the right hande, it signifieth, that it is they, who the hyst hath kepte vnto their ende: this is a small kyngdome, & full of trouble. The 2. vnderwynges thou sawest rysinge vp out of the wood and roaringe, and speakinge vnto the Aegle, and rebukinge him for his vnrightheousnesse, is the wynde, which the hyst hath kepte for them and for their wickednesse vnto the ende: he shal reprove them, and rente them asunder before them. For he shal sett them in ayng before the iudgment, and shal rebuke them: for the residue of my people shal be lyuer with trouble, those y be perswaded out of myne endes: and he shal make them iust vntyll the commynge of the daye of iudgment, wherof I haue spoken vnto the from the begynnyng. This is the dreame that thou sawest, and this is the interpretation. Thou only hast bene mete to knowe the secreete of the hyst.

Therefore wyte all these thinges y thou hast sene in a boke, and hyde them, and teach the the wyse in the people, whose hertes thou knowest maye comprehend and kepe the secretes. But wayte thou here y self yet seven dayes moore, that it maye be shewed the, what so euer it pleaseth the hyst to declare vnto the, and with that he wente his waye.

And whan all the people perceived, y the seven dayes were past, & I not come agayne in to y cite, they gathered them all together from the least vnto the most, & came vnto me, and sayde: what haue we offended the? and what euell haue we done agaynst the, y thou forsakest vs, & syttest here in this place? For of all people thou only art left vs, as a grape of the vyne, and as a candell in a dark place, and as an haueu & shippe preserved from y tēpest. Haue we not els aduersite ynough, but thou must forsake vs? Were it not better for vs, that we had bene brennt with Sion? For we are no better, then they y dyed than and they wepte w loude voyce. Then answered I the & sayde: Be of good comforte O Israel, & be not heuy thou house of Jacob: for y hyst hath you in remembrance, & y mightie hath not forgotte you in tēracio. As for me, I haue not forsake you, nether am I departed from you: but am come in to this place to praye, because of y mysery of Israel, that I might see mercy for y lowe estate of y Sion. And now go y waye home euery man, and after these dayes wyl I come vnto you. So the people wete their waye in to the cit-

like as I commaunded them: but I remaine still in the selde seven dayes, as y angell had me, and I ate onely of the floures of the selde, and had my meate of the herbes in those dayes.

### The XIII. Chapter.

And it happened after the sene dayes, & I dreamed a dreame by night. And beholde, there arose a wynde from the see, that it moued all the floudes therof. And I loked, and beholde, the man was stronge and increased with the cloudes of heauen: and whan he turned his countenance to cōsidre, all the thinges trembled that were sene vnder him: and whan the voyce wente out of his mouth, all they brennt that herde him, like as the earth whan it feleth the fyre.

After these I sawe, & beholde, there was gathered together a multitude of men out of nombre from the foure wyndes of the heauē, to fight agaynst y man, that came out from y see. And I loked, & beholde, he graued himself a greete mountayne, and flew vp vpon it. But I wolde haue sene the border or place, wherout the hill was grauen, & I coude not.

I sawe after these, y all they which came to fight agaynst him, were sore afraied, and yet durst they fight. Neuertheles whan he sawe the fearnesse and violence of the people, he nether lift vp his hande ner helde swerde ner any weapon: but onely (as I sawe) he sent out of his mouth as it had bene a blast of fyre, and out of his lippes y wynde of the flamme: and out of his tōge he cast out spares and stoumes, and they were all myrte together: the blast of fyre, the wynde of the flamme, and y greete stoume, & fell with a rushe vpon y people, which was prepared to fight: but the vp euerychone: so that of the innumerable multitude there was nothinge sene, but onely dust & smoke. Whan I sawe this, I was afraied.

Afterwarde sawe I the same man come downe from the mountayne, and callinge vnto him another peaceable people: and there came moch people vnto him: some were glad some were sorry, some of them were bounde, so that they were caried and brought forth.

Then was I sicke thorow greete feare, and I awaked, and sayde: thou hast shewed y seruauent all y widders fro y begynnyng, & hast counted me worthy, y thou mightest receaue my prayer: shewe me now yet the interpretation of this dreame. For thus I cōsidre in my understandinge: Wo vnto them that shal be left in those dayes, & moch more wo vnto the

that are not left behynde: for they that were not left, were in heuynes.

Now vnderstonde I y thinges that are layed vp in the latter dayes, which shal happen vnto them, and to those that are not left behynde. Therefore are they come in to greete parells, and many necessities, like as these dreames declare. Yet is it easier, y he which suffreth hurte, come in these, then to passe awaye as a cloude out of the woulde, and now to se y thinges y shal happen in y last.

Then answered he me, and sayde: The interpretation of the sight shal I shewe the, and I wil open vnto the, the thinge y thou hast requyred. For thou hast spoken of them that are left behynde, and this is the interpretation. He that taketh awaye the parell in that tyme, hath kepte himself. They that be fallen in to harme, are such as haue workes & saith vnto the Most mightie. Knowe this therefore, that they which be left behynde, are more blessed, then they that be deed. This is the meanyng of the vision. Where as thou sawest a man commynge vp from the depe of the see, y same is he whom God the hyst hath kepte a greete season, which by his owne self shal deliuer his creature, & he shal ordre the that are left behynde. And where as thou sawest, y out of his mouth there came a blast of wynde, fyre & stoume, & how y he lift vp nether swerde ner weapon, but y the russhinge in of him destroyed the whole multitude, y came to fight agaynst him: it signifieth, that the dayes come, whan God wyl deliuer the y are vpon earth, & in a trauance of mynde shal he come vpon the, y dwell in the earth. And one shal undertake to fight agaynst another, one cite agaynst another, one place agaynst another, one people agaynst another, & one realme agaynst another. Whan this cometh to passe, then shal the tokens come, that I shewed the before: and the shal my sonne be declared, who thou sawest clymme vp as a mā. And whan all y people heare his voyce, euery man shal in their owne lōde leaue the battayll, y they haue one agaynst another, and an innumerable multitude shal be gathered together, as they that be willinge to come and to ouercome him by fightinge. But he shal stōde vpon the toppe of the mount Sion. Neuertheles Sion shal come, & shal be shewed, beyng prepared & buylded for all men, like as thou sawest the hill grauen forth without any handes. But my sonne shal rebuke the people y are come for their wickednes, with the tempest, and for their euell ymaginacions: and



their paynes wherwith they shal be punyssh  
ed, are lickened vnto the flamme: and with  
out eny labour shal he destroye them, euen  
by the lawe, which is copared vnto the fyre.

**E** And where as thou sawest, that he gathe  
red another peaceable people vnto hi: those  
are the ten trybes, which were caried awaye  
presoners out of their owne londe, in the tyme  
of Oseas the kynge, whom Salmanasar  
the kynge of Assiria toke prisoner, and caried  
them ouer y water, and so came they in to a  
nother londe.

But they gaue them this counsell, y they  
shulde leane the multitude of the heithen, and  
to go forth in to a farther countre, where ne  
uer man ynde dwelt: that they might there  
keepe their statutes, which they neuer kepte  
in their owne lande. And so they entred in at  
the narrow passages of the water of Euphrat  
es, and God shewed tokens for the, and hel  
de styll the floude tyll they were passed ouer:  
for thorow that countre there was a greate  
waye, namely of a yere and an half iourney,  
for the same region is called Asareth. Then  
dwelt they there vnto the latter tyme: and  
when they come forth agayne, y they shall  
holde styll the sprynges of the streame a  
gayne, that they maye go thorow, therfore  
sawest thou the multitude with peace. And  
they that be left behynde of thy people, are  
those that be founde within my border. Now  
whan he destroyeth the multitude that is  
gathered together, he shal defende his people  
that remayne, and then shal he shew them  
greate wonders.

**S** Then sayde I: O LORDE LORDE, shew  
me this: wherfore haue I sene the man com  
myng vnto the depe of the see?

And he sayde vnto me: Like as thou cast  
nether seke out ner knowe these thinges that  
are in the depe of the see, enen so maigest thou  
not se my sonne, or those that be with him,  
but in the tyme of the daye. This is the inter  
pretacion of the dreame which thou sawest,  
therfore thou onely art here lightened: for  
thou hast forsaken thine owne lawe, and ap  
plied thy diligence vnto myne, and sought it.  
Thy life hast thou ordred in wysdome, and  
hast called vnderstandinge thy mother, and  
therfore haue I shewed the y treasure of the  
hysse. After the dayes I wil shew the mo  
re, and talke with the at more large, yee heuy  
and wonderous thinges wyl I declare vnto  
the.

Then wente I forth in to y felde, genyng  
praysse and thankes greatly vnto God, becau  
se of his wonders which he dyd in tyme, and

because he governeth the same, and shew  
is in tyme, and there I satt the dayes.

## The XIII. Chapter.

**S** Pon the thirde daye I satt vnder a  
oke tre, then came there a voyce  
me out of the bush, z sayde: Esdras.  
Esdras. And I sayde: here I am LORDE,  
and stode vp vpon my fete. The spake he  
to me: In the bush dyd I appeare vnto Mo  
ses, z talked w him, wha my people sene in  
Egipte, and I sent him, and led my people  
out of Egipte, z brought him vnto y mount  
Sion, where I helde him by me a long sa  
son, and tolde him my wonderous wordes,  
and shewed him y secretes of the tymes,  
the ende, and commaunded him, saye: The  
se wordes shalt thou declare, z not hyde the.  
And now I saye vnto the, that thou laye vp  
in thine hert the dreames that thou hast se  
ne, and the interpretacons which I haue  
shewed the: for thou shalt be receaued of all,  
thou shalt be turned and remayne w my coun  
cell, and with such as be like the, vntill tyme  
be ended. For the worlde hath lost his  
youth, and the tymes begynne to wane o  
ld. For the tyme is deuoyded in to twelue partes,  
and ten partes of it are gone all ready, and  
half of the tenth parte: yet remayneth that  
that, which is after y half of y tenth parte.

Therfore prepare and ordre thy house, and  
resourme thy people: comforte soch of them  
as be in trouble: and tell now of the destru  
cion: let go from the mortall thoughtes  
awaye the burthens of man: put of the me  
te nature: laye vp in some place y thoughtes  
that are most heuy vnto the, and haist the  
fyt from these tymes: for soch euell z wick  
nesse as thou hast now sene happed, shal  
do yet moch worse. For the weate of the  
worlde and the tymes, the more synners  
wickednesse increase, in them that dwell vnto  
earth. For the truth is fled farre awaye, z  
synge is hard at hande. For now haue the  
visions come, that thou hast sene.

Then answered I and sayde: Beholde, O  
LORDE, I wyl go as thou hast commaunded me,  
and resourme the people which are presen  
t. But they y shal be borne afterwarde, wh  
wyl exhorte or rebuke the: Thus the worlde  
is set in darcknes, and they y dwell therein,  
without light: for thy lawe is kyndled, becau  
se no man knoweth the thinges that are do  
ne of the, or that shalbe done. If I haue  
de grace before the, sende the holy goost  
to me, and I shal wryte all that hath be  
ne done in the worlde sence the begynnyng

which was wrytten in thy lawe, that men  
maye fynde the path, and that they which  
wyl lyue in the latter dayes, maye lyue.

And he answered me, saye: Go y waye,  
gather thy people together, z saye vnto the,  
that they seke the not for xl. dayes, but loke  
thou gather the many bore trees, and take  
with the Sarea, Dabua, Selemia, Echanus  
and Asial, these fyue, which are ready to wry  
te swiftly, and come hither, and I shal light  
a candle of vnderstandinge in thine hert, which  
shal not be put out, tyll the thinges be per  
formed which thou shalt begynne to wry  
te. And then shalt thou declare some thinges  
openly vnto the perfecte, and some thinges  
shalt thou shew secretly vnto y wyse. Tomo  
row this houre shalt thou begynne to wryte.

Then wrote I forth (as he commaunded me)  
and gathered all y people together, and say  
de: Heare these wordes of Israel: Our fathers  
from the begynnyng were straunges in E  
gipte, from whence they were deliuered, and  
receaued the lawe of life, which they kepte  
not, which ye also haue trasgressed after the.  
Then was this londe and the londe of Sion  
parted amoge yeu by the lot to possesse. But  
ye fathers and ye yb selues also haue done  
unrighteousnes, z haue not kepte the wayes  
which the hysse commaunded you. And for so  
moch as he is a righteous iudge, he toke from  
you in tyme the thinge that had geuen you.  
And now are ye here and ye brethren amoge  
you. Therfore yf so be that ye wil subdue yb  
owne vnderstandinge, and resourme youre  
hert, ye shal be kepte aliue, z after death shal  
ye opteyne mercy. For after death shal the  
iudgment come, whan we shal lyue agayne:  
and then shal the names of the righteous be  
manifest, and y names of the vngodly with  
their workes shalbe declared. Let no man ther  
fore come now vnto me, ner are eny question  
at me these xl. dayes.

So I toke the fyue men (as he commaun  
ded me) and we wente in to the felde, and re  
mained there. The next daye a voyce called  
me saye: Esdras. Open thy mouth, z dryn  
ke that I geue the. The opened I my mouth,  
z beholde, he reached me a full cuppe, which  
was full of water, but the colde of it was li  
ke fyre. And I toke it and dranke. And wha  
I had dronken it, my hert had vnderstandin  
ge, and wysdome grew in my brest: for my  
spirit was kepte in remembraunce, and my  
mouth was opened and shut nomore. The  
hysse gaue vnderstandinge vnto the fyue  
men, y they wrote y hye thinges of the night,  
which they vnderstode not. But in the night

they are bred: as for me, I spake in the daye,  
and helde not my tonge by night. In xl. day  
es, they wrote two hundred z foure boke.

And it happened wha the xl. dayes were  
fulfilled, that the hysse spake sayenge: The  
first that thou hast wrytten, speake openly, y  
the worthy and unworthy maye rede it. But  
keepe y lxx. last, y thou mayest shew it onely  
to soch as be wyse amonge thy people. For  
in them is the spryng of vnderstandinge, the  
fountayne of wysdome, and the streame of  
knowlege. And I dyd so.

## The XV. Chapter.

**B**eholde, speake thou in the eares of  
my people the wordes of prophecie,  
which I wyl put in y mouth, saith  
the LORDE: and cause them to be wrytten  
in a letter, for it is the truth. Feare not the  
ymaginacions against y, let not y vnfaichful  
nes of them trouble the, that speake agaynst  
the. For all the vnfaichfull shal dye in their  
vnfaichfulnes. Beholde saith the LORDE, I  
wil brynge plagues vpon the worlde: y swer  
de, hunger, death and destruccion, for wicked  
nes hath the vpper hande in all y earth, and  
their shamefull workes are fulfilled.

Therfore saith the LORDE: I wil hol  
de my tonge nomore vnto their wickednesse,  
which they do so vngodly: nether wil I suf  
fre them in the thinges, that they deale with  
all so wickedly. Beholde, the innocent bloude  
of the troubled crieth vnto me, and the soules  
of the righteous complayne cōtynually: and  
therfore saith the LORDE, I wil surely aue  
ge, and receaue vnto me all the innocent blou  
de from amonge them.

Beholde, my people, is led as a flock of she  
pe to be slayne, I wil not suffre them now  
to dwel in Egipte, but wyl brynge them cūe  
with a mightie hande and a stretched out ar  
me, and smyte it with plagues as afore, and  
wyl destroye all the londe off it. Egipte shal  
mourne, and the foundations of it shalbe  
syncten with the plague and punysshment, y  
God shal brynge vpon it.

They that tyll y grounde, shal mourne, for  
their sedes shal be destroyed thorow the blas  
tinge and hale, and an horrible starre. Wo  
worth y worlde and them that dwell therein,  
for y swerde z their destruccion draweth nyer  
z one people shal stode vp to fight agaynst a  
nother, z swerdes in their handes. For me shal  
be vnstedfast, and some shal do violence vnto  
other: they shal not regarde their kynge and  
prynces, the wayes of their doinges and ha  
belinges in their power. A man shal desyre  
to go in to the cite, z shal not be able. For he

4. Re. 17. a

xo. 14. e  
ofu. 3. dReg. 3.  
ou. 7. aApo. 6. b  
and 19. aPsal. 43. c  
Rom. 8. c  
1. Co. 4. b



cause of their pryde & cities shalbe brought in feare, & houses shal shake, and men shalbe astrayed. A man shal haue no pitie vpon his neighbour, but one shal prouoke another vnto battayll, to spoyle their goodes because of the hunger of bled, and because of the greate trouble.

**B**ehold, I gather & call together all the kynges of y<sup>e</sup> earth which are from the vpry synge, from the south, from the east and Libanus to turne vnto them, and restore the thinges that they haue geue them. Like as they do yet this daye vnto my chosen, so wil I do also, and recōpense the in their bosome. Thus sayeth y<sup>e</sup> LORDE God: My right hande shal not spare y<sup>e</sup> synners, and my swerde shal not cease ouer them, that shed the innocēt bloude vpon earth. The feare is gone out frō his wrath, and hath consumed the foundations of the earth, and the synners like the strawe that is kindled. Wo worth them that synne, and kepe not my commaundementes, saith the LORDE. I wil not spare them. So youre waye ye children from violence, defyle not my Sanctuary: for the LORDE knoweth all the that synne agaynst him, and therfore deliuereth he them vnto death and destrucciō: for now are the plagges come vpon the worlde, & ye shal remayne in the. For God shal not deliuer you, because ye haue synned agaynst him.

**B**ehold, an horrible vision cometh frō the east, where generacions of Dragons shal come out, and the people of the Arabes with many charrettes, and the multitude of them shalbe as the wynde vpon earth, that all they which heare them ragynge in their wrath, maye feare and be afrayed: and as the wynde bores out of y<sup>e</sup> wod, so shal they go out, and with greate power shal they come, and stonde fightinge with the, and shal waiste the porcion of the londe of the Assirians.

And then shal the Dragons haue the vpper hande, not remembreinge their byrth, and shal turne aboute swearinge together in greate power, to persecute them. But these shalbe afrayed, and kepe sylene at their power, and shal fle: and one out of the londe of the Assirians shal besegethe, and consume one of the, and in their hoost shal be feare and drede, and strife amonge their kynges.

**S**ehold, cloudes from the east, and from the north vnto the south, and they are very horrible to loke vpon, full of wrath and storme. They shal smyte one vpon another, and they shal smyte at y<sup>e</sup> greate starre vpon earth and their starre, and the bloude shalbe from

the swerde vnto the hely, and the smoke vnto y<sup>e</sup> Camels lytter: And there shal be greate fearfulness and tremblinge vpon earth, and they that se the wrath, shal be afrayed, and tremblinge shal come vpon them.

And then shal there come greate raynes from y<sup>e</sup> south and from the north, and from the west, and from the stormy wynde from the east, and shal smyte them vpon agayne, & the cloude which herayned vpon them, and the starre to cause feare toward y<sup>e</sup> east and west wynde, shalbe destroyed, & the greate cloudes shal belist vp, and y<sup>e</sup> mightie cloudes full of wrath, and the starre, that they maye make all the earth afrayed, and they dwell therein, and that they maye poure ouer all places an horrible starre, fyre and helle and flyenge swerdes, and many waters: all felde maye be full, and all ryuers, & they shal breake downe the cities & walles, mountaynes & hylles, all trees, wod, and the grasse of the medowes, and all their frute. And they shal go stedfast vnto Babilon, and make her afrayed, they shal come to her and beseghe her: the starre and all wrath shal they poure out vpon her.

Then shal the dust and smoke go vpon the heauen, and all they that be aboute, shal bewaile her: and they that remayne vnder her, shal do seruyce vnto them that haue put her in feare. And thou Asia y<sup>e</sup> consume thyself also vpon the hope of Babilon, and an a worshipec of hir personne: Wo be vnto the thou wretch, because thou hast made thyself like vnto her, & hast deceyved y<sup>e</sup> daughters in whom dome, that they might tryumphe and please thy louers, which haue allwaye desired to mytte whordome w<sup>th</sup> the: thou hast folowed the abhominable cite in all hir wordes and in venciōs.

Therfore sayeth God: I wil sende plagges vpon the, wyddowhede, pouerte, hōger, warres, and pestilence, to waiste thy houses with destrucciō and death, and the glory of thy power shal be dryed vp as a floure, whan y<sup>e</sup> heate aryseth y<sup>e</sup> is sent ouer the. Thou shalt be sicke as a poore wif that is plagued & beate of women: so y<sup>e</sup> mightie and louers shal not be able to receaue the. Wolde I so haue the saith the LORDE: If thou haddest not allwaye slayne my chosen, exaltinge the frute of thy handes, and sayde ouer their death, whan thou wast drōnkē: set forth the battayl of thy countenance.

The rewarde of thy whordome shalbe recompensed the in thy bosome, therfore shal thou receaue a rewarde.

**L**ike as thou hast done vnto my chosen (sayeth the LORDE) even so shal God do vnto the, and shal deliuer the in to the plage. Thy childre shal dye of hōnger, & thou shalt fall thorow y<sup>e</sup> swerde. Thy cities shalbe broken downe, & all thine shal perish w<sup>th</sup> the swerde in y<sup>e</sup> felde. They y<sup>e</sup> be in y<sup>e</sup> mountaynes shal dye of hōnger, & eate their owne flesh, & drinke their owne bloude for very hōger of bled & thirst of water. Thou unhappie shalt come thorow the see, & receaue plagges agayne.

In the passage they shal cast downe the slayne cite, & shal rote out one parte of y<sup>e</sup> lond, & consume the porcion of thy glory. They shal treade the downe like stubble, & they shal be thy fyre and shal consume the: & thy cities and thy londe, thy wod & thy frutefull trees shal they burne vp with the fyre. Thy children shal they cary awaye captiue, and loke what thou hast, they shal spoyle it, and make the bewtie of thy face.

## The XVI. Chapter.

**W**o vnto the Babilon & Asia, wo vnto y<sup>e</sup> Egypte & Syria: gyde y<sup>e</sup> selnes w<sup>th</sup> clothes of sack & hayre, and mourne for youre childre, be sory, for y<sup>e</sup> destrucciō is at honde. A swerde is sent vpon you, & who wil turne it back: A fyre is kyndled amonge you, & who wil quench it: plagges are sent vnto you, & what is he that wil dryue them awaye: Maye eny man dryue awaye an hōgrie lyon in the wod: Or maye eny man quench the fyre in the stubble: whan it hath begonne to burne: Maye one turne agayne the arrowe, y<sup>e</sup> is shot of a stronge archer: The mightie LORDE sendeth the plagges, & what is he that wil dryue them awaye: The fyre is kyndled & gone forth in his wrath, & what is he that wil quench it: he shal cast lightenynges, & who shal not feare: he shal thunder, and who shal not be afrayed: The LORDE shal threaten, & who shal not utter lybe beaten to poulder at his presence: The earth quateth, & the foundations therof: y<sup>e</sup> see aryseth vp w<sup>th</sup> waves from the depe, and the floudes of it are vncyete, & the fishes therof also before the LORDE, & before the glory of his power. For stronge is his right hande that holdeth the bowe, his arrowes that he shuterh, are sharpe, & shal not mysse, whan they begynne to be shot in to y<sup>e</sup> endes of the worlde.

**B**ehold, y<sup>e</sup> plagges are sent, & shal not turne agayne, tyll they come vpon earth. The fyre is kyndled, & shal not be put out, tyll it consume the foundations of the earth. Like as an arrowe which is shot of a mightie ar-

cher, retornech not backward, enen so y<sup>e</sup> plagges y<sup>e</sup> shal be sent vpon earth, shal not turne agayne. Wo is me, wo is me, who wil deliuer me in those dayes: The begynnyng of sorowes & greate mourninge: the begynnyng of derth & greate death: the begynnyng of warres, & the powers shal stonde in feare: the begynnyng of euels, & they shal tremble euery one. What shal I do in these thinges, whan the plagges come: Beholde, hōger and plage, trouble & anguyshe are sent, as scourges for amendement. But for all these thinges they shal not turne frō their wickednesses, ner be allwaye mynde full of y<sup>e</sup> scourges.

**B**ehold, vitayles shalbe so good cheape vpon earth, & they shal thinke them selues to be in good case: and enen then shal myschese growe vpon earth, warres, derth & greate disquietnes. For many of them that dwell vpon earth shal perish of hōger, & the other that escape the hōger, shal the swerde destroye: & the deed shalbe cast out as donge, & there shalbe no man to cōforte them. For y<sup>e</sup> earth shalbe waisted, & the cities shalbe cast downe: there shalbe no man left to tyll y<sup>e</sup> earth & to sowe it. The trees shal geue frute, & who shal plucke the of & gather them: The grapes shal be ripe, & who shal treade the: For all places shalbe desolate of me, so that one man shal desyre to se another, or to heare his voyce. For of one whole cite there shalbe ten left, & twos in the felde, which shal hyde the selues in the thicke bushes, & in the clyffes of stones: like as whan there remayne thre or foure olyues vpon the olyue tre, or as whan a vynyarde is gathered, there are left some grapes, of them that diligētly soughe thorow the vynyarde.

**E**uen so in those dayes there shalbe thre or foure left, for the y<sup>e</sup> search their houses w<sup>th</sup> the swerde. And the earth shalbe left waiste, & the felde therof shal waxe olde: and hir wayes and all hir pathes shal growe full of thornes, because no man shal trauallye there thorow. The daughters shal mourne, hauinge no bydegromes: the women shal make lamentacion, hauinge no husbādes, their daughters shal mourne, hauinge no helpe of their bydegrome. In the warres shal they be destroyed, & their husbādes shal perish of hōnger. O ye seruantes of the LORDE, heare these thinges, & marke the. Beholde, the worde of the LORDE, & receaue it: behold, the plagges drawe nye, & are not slack in tarienge. Like as a trauallyng woman, which after y<sup>e</sup> moneth brigeeth forth a sonne, whan the houre of the byrth is come, an



houre two or thre a fox that the paynes come vpo hir body. 2 whan the childe cometh to the byrth, they tary not the twyncklynge of an eye: For so shall not y plages be slack to come vpon earth, 2 the wolde shal meure ne, 2 sorowes shal come vpo it on euery syde.

**E** O my people, heare my woide, make you redy to the battayll: 2 in all euell be euen as pylgryms vpon earth. He y selleth, let him be as he that flyeth his waye: 2 he y byeth, as one that wil lese. Who so occupieth marchaundies, as he that wynneth not: 2 he that buyldeth, as he that shall not dwell therein: he that soweth, as one y shal not reape: he that twysteth the vynyarde, as he that shal not gather the grapes: they that mary, as they that shal get no children: 2 they y marry not, as the wyddowes: 2 therfore they y laboure, labo in vayne. For straungers shal reape their frutes, 2 spoyle their goodes, euer chroweth their houses, 2 take their childre captiue, for in captiuite 2 hunger shal they get children. And they that occupie their marchaundies w robbery, how longe dede they their cities, their houses, their possessions 2 personnes: the more wil I punyssh them for their synnes, sayeth the LORDE. Like as an where enuyeth an honest woman, so shal righteousnes hate iniquyte, whan she decteth hir self, and shal accuse her to hir face, whan he cometh that defendeth, which shal make inquisicio for all synne vpo earth. And therfore be not ye like there vnto, ner to the workes therof: for or euer it be longe, iniquite shalbe taken awaye out of the earth, and righteousnes shal raigne amonge you.

**S** Let not the synner saye, that he hath not synned: for coles of fyre shal burne vpon his heade, which saith before the LORDE God 2 his glory: I haue not synned. Beholde, the LORDE knoweth all y workes of men, their ymaginacions, their thoughtes 2 their herres. For he spake but the worde: let the earth be made, 2 it was made: let the heauē be made, 2 it was made. In his worde were y starres made, 2 he knoweth the nombre of them. He searcheth the grounde of the depe, 2 the treasures therof: he hath measured the see, 2 what it conteyneth. He hath shunt the see in the myddest of the waters, and w his worde hath he hanged the earth vpon the waters. He spredeth out the heauen like a vowe, vpon the waters hath he founded it. In the deserte and drye wyldernes hath he made sprynges of water, and poles vpo the toppe of the mountaynes, y the floudes might poure downe from y stony rockes to water

the earth. He made man, and put his hert in the myddest of y body, and gaue him breth, life and vnderstandinge, yee and the spere of y Allmyghtie God, which made all thynges, and hath searched the groude of all the secretes of the earth.

He knoweth youre ymaginacions 2 inuencions, and what ye thynke whan ye synne, 2 wolde hyde youre synnes. Therfore hath y LORDE searched and sought out all y workes, and he shal bewraye you all. And whan y synnes are brought forth, ye shal be ashamed before men, and youre owne synnes shal be youre accusers in that daye. What wil ye do? O: how wil ye hyde youre synnes before God and his angels? Beholde, God himself is the iudge, feare him, leane of from youre synnes, and forget youre vnrightheousnes, and medle no more with them: so shal God lede you forth, and deliuer you from all trouble. For beholde, the heate of a greete multitude is kyndled ouer you, and they shal take awaye certayne of you, and fede the ydlew Idoles: and they that cosent vnto them, shal be had in derision, laughed to scorne, 2 trodden vnder fote.

For vnto the places there shalbe a place, and in the next cities a greete insurreccion vpon those that feare y LORDE. They shal be like mad men, they shal spare no man: they shal spoyle and waiste soch as feare the LORDE, their goodes shal they take from them, and shute them out of their houses. Then shal it be knowne who are my chosyn, 2 they shalbe tryed as the golde in the fyre. Heare O ye my beloued, saith the LORDE: beholde, the dayes of trouble are at hande, but I wil deliuer you from the same. Denot ye a fraied, dispayre not, for God is youre capteyne.

Who so kepeth my comandementes and preceptes (sayeth the LORDE God) let not youre synnes weye you downe, 2 let not youre vnrightheousnes be lift vp. Wo be vnto the that are subdued vnto their synnes, and tangled in their wickednes: like as a felde is hedged in with busshes, and the path therof covered with thornes, y no man maye trauallye thowrow: and so is he taken, and cast in the fyre, and brent.

The ende of the iiii. boke of Esdras.

## The boke of Tobias.

What this boke conteyneth.

- Chap. I.** Of the kyned, life and godly conuersation of Tobias.
- Chap. II.** The longynge compassion that Tobias sheweth in burynge the deed, for the which cause he is hated and persecuted. God nurreth him with blyndnes. His wyfe casteth him in the deth.
- Chap. III.** Tobias prayeth hertely vnto God, for the trouble and captiuite of himself and the people. Of Sara the daughter of Raguel.
- Chap. IIII.** Tobias teacheth his sonne in the feare of God.
- Chap. V.** The sonne obeyeth the father, and goeth by his carade. God prouydeth mercifully for him, and sendeth his angell to be his gyde.
- Chap. VI.** In their iourney they take a fish, wherof the angell commaundeth him to kepe the hert, the gall and the leuer, and telleth him wherto it is good.
- Chap. VII.** They come to Raguel, which receaith them, louyngly, and marieth his daughter Sara vnto Tobias.
- Chap. VIII.** Tobias goinge to bed with his wyfe, ordeith him self as the angell had him, and so both he and his wyfe are preserued from euell.
- Chap. IX.** Tobias sendeth the angell vnto Gabelas for the money.
- Chap. X.** Tobias father and mother lōge sore for his commynge: And Raguel seyng that he can kepe him no longer, sendeth him awaie with his wife.
- Chap. XI.** They retorne home, and are welcommed ioyfully. Olde Tobias hath his sight agayne. They reioyse alltogether, and genethis les vnto God.
- Chap. XII.** The father and the sonne wolde saye reward the angell. Jewell haue nothinge: but sheweth them what he is.
- Chap. XIII.** Tobias the elder prayseth God, & exorteth other mē to be thankfull vnto him.
- Chap. XIII.** Tobias beyng now olde, prophecieth the destruccio of Ninue, and the prosperous health of Israel. The sonne forsaketh the sinfull cite, as his father had him, & goeth to his father in lawe.

### The first Chapter.

**T**obias was of the trybe and cite of Nephtali, which lyeth in the hye countrees of Galile aboue Naason the waye to warde the west, hauynge the cite of Sephet vpon the left syde.

Though he was taken prisoner in the dayes of Salmanasar kynge of the Assirians, neuertheles beyng in captiuite, he forsoke not y waye of trouth: In so moch that what so euer he might gett, he parted it dai

liewith his fellow prisoners 2 brethien, that were of his kynred. And though he were yonger the all in the trybe of Nephtali, yet dyd not he behane himself childishly in his workes. And whan all the other wente to y golde calues, which Jeroboam the kynge of Israel had made, he himself alone fled all their companies, and gat him to Jerusalem vnto the temple of the LORDE, and there worshipped y LORDE God of Israel, saith fully offeringe all his first frutes and tithes, so that in the thirde yeare he ministred all the tithes vnto the straungers and conuerres. These and soch like thynges dyd he acorde to the lawe of God, whan he was yet but yonge.

But whan he was a man, he toke out of his owne trybe a wyfe called Anna, and of her he begat a sonne, whom he called after his owne name, and taught him from his youth vp, to feare God, and to refraine from all synne.

Now whan he with his wife, his sonne and with all his kynred was come in captiuite vnto Ninue, what tyme as they all are of the meates of the heithē, he kepte his sonle, and was neuer desyled in their meates. And for so moch as he was myndefull of the LORDE in all his hert, God gaue him fauoure in the presence of Salmanasar the kynge, which gaue him power to go where he wolde, and so had he liberte to do what him list.

So wente Tobias vnto all them that were in prison, and comforted them, and gaue them wholsome exortacions. And whan he came to Nages a cite of the Medes, hauynge tentacles of syluer (of y thynges wherewith the kynge had honoured him) and sawe amonge a greete company of people of his kynred, one Gabelas (which was of his owne trybe) beyng in necessite, he gaue him the sayde weight of syluer vnder an handwritinge.

After a longe season whan Salmanasar the kynge was deed, and Sennacherib his sonne reigned in his steade, which hated the children of Israel, Tobias wente daylie thowrow out all his kynred, and comforted them, and gaue of his goodes to euery one of the, as moch as he might: he fed the hongrie, clothed the naked, and buried the deed and slaine, and that diligently.

And whan Sennacherib the kynge came agayne and fled out of Jewry (what tyme as God punysshed him for his blasphemy) 2 in his wiath slew many of the children of Is

1. Re. 12. d

Exo. 22. d  
and 22. c  
Deut. 12. a  
19. 2. 25. a

Nu. 16. c

Gen. 42. d  
Iudic. 12. d

Iere. 40.

Matt. 25.

Some reader  
tentacles  
of golde.

4. Re. 19. d



4. Efd. a. c. ruel, Tobias buried their bodies. But whan it was tolde the kynge, he commaunded to slaye him, and toke awaye all his goodes. Neuertheles Tobias with his sonne & with his wife fled his waye, and was hyd naked, for there were many that loued him. But after xlv. dayes the kynge was slayne of his owne sonnes. Then came Tobias againe to his house, and all his goodes were restored vnto him.

## The II. Chapter.

**A**fter these thinges vpon a selemprne daye of the LORDE Tobias made a good feast in his house, & sayde vnto his sonne: Go y waye & brynge hither some of oure trybe, soch as feare God, that they maye make mery with vs. And whā he was gone, he came agayne, and tolde his father, that one of the children of Israel laye slayne vpon the strete. And immediatly he leape from his table, lest the feast, came fastinge to the deed coarfe, toke him & bare him preuely in to his house, & whan the Sonne was downe, he might safely burye him. And whā he had hyd the coarfe, he ate his meate with meurnyng and feare, remembryng y wor-des, that the LORDE sayeth by the prophet Amos: youre hye fiastes shalbe turned to so rowe and heuynes.

**B**ut whan y Sonne was downe, he wente his waye & buried him. Then all his negh-bours reprobued him, sayenge: It is not lēge, sens it was commaunded to slaye the becau-se of this matter, and hast scarce escaped the daunger of death, and buryest thou the deed agayne. Neuertheles Tobias fearinge God more then the kynge, toke the bodies of the slayne, hyd them in his house, & buried them at mydnight.

**C** It happened vpo a daye, that he had bu-ried y deed, & was weery, came home, & layed him downe by the wall & slepte. And whyle he was a slepe, there fell downe vpo his eyes warme donge out of the swalowes nest, so y he was blynde. This tentacion dyd God suffre to happen vnto him, that they which came after, might haue an example of his paciēce, like as of holy Job. For in so moch as he ever feared God from his youth vp, & kepte his commaundementes, he was not he ny against God, that the plage of blyndnes chaūsed vnto him, but remayned stedfast in the feare of God, and thanked God all the dayes of his life.

**D** For like as blessed Job. was had in deri-sion of kynges, even so was he laughed to scoone of his elders & kynssfolkes, which say-

de vnto him: where is thy hope, for y which thou hast done allmes and buried the deed? But Tobias rebuked the, & spake: Saye not so, for we are the children of holy men, & loke for the life, which God shal gette vnto them, that neuer turne their beleue from him. An-na his wife wente daylie to the prayenge worke, & loke what lyunge she coude get of the labo of hir handes, she brought it. And it happened y she toke a kyd and brought it home.

And whan hir husband herd it crye, he sayde: loke y it be not stollen, restore it agay-ne to the owners: for it is not lawfull for vs, to eate or to touch eny thinge of thest. This was his wife angrie, and sayde: How is thy hope become vayne openly, & thy allmes be-des are manifest. With these & soch like wo-des dyd she cast him in the tette.

## The III. Chapter.

**T**hen Tobias toke it heuely, & tw res beganne to make his prayer, saye-ge: O LORDE, thou art righteous, & all thy iudgmētes are true, yee all y wayes are mercy, faithfulness & iudgmēt. And now O LORDE be mynde full of me, & take no vng-geaunce of my synnes, nether remembre my mysdedes ner y mysdedes of my elders. For we haue not bene obediēt vnto y cōmaunde-mētes, therfore are we spoyled, brought inq-captivityte, in to death, in to derision & shame vnto all nacions, amōge whō thou hast scat-tred vs. And now O LORDE, y iudgmētes are greates, for we haue not done a cōdige to y cōmaundemētes, nether haue we walked in nocēty before y. And now O LORDE, des-le with me a cōdige to thy wil, & cōmaun-de my spire to be receiued in peace, for mo-re erpediēt were it for me to dye, the to lyue.

At the sametyne it happened, that Sa-ra the daughter of Raguel at Rages a ci-te of y Medes was slaundred of one of hir fathers hantmaydes, namely, that she shul-de haue had seven husbādes, which as soo-ne as they were gone in vnto hir, were slay-ne of the deuell called Asmodeus. Therfore whan she reprobued the mayden for hir faulte, she answerde her, sayenge: God let vs ne-ner se sonne ner daughter of the more vpon earth, thou kyller of thy husbādes. Wilt thou slay me also, as thou hast slayne seuen men? At this voyce wete Sara in to an hye chamber of hir house, and thre dayes and thre nightes she nether ate ner drate, but cō-tynnued in prayer, and besought God with teares, that he wolde delyuer her from this rebuke.

**C** Upon the thirde daye it chaunced, that whan she had made an ende of hir prayer, she prayed the LORDE, sayenge: Blessed be thy name O God of o fathers, which whan thou art wroth, shewest mercy, and in the ty-me of trouble thou forgiuest the synnes of them, that call vpon the. Vnto the O LOR-DE turne I my face, vnto the lift I vp my-ne eyes. I beseeke y O LORDE, louse me out of the bondes of this rebuke, or els take me utterly awaye fro of y earth. Thou knowest LORDE, that I neuer had desyre vnto man, and that I haue kepte my soule cleane from all vnclenly lust. I haue not kepte company with those that passe their tyme in spoite, nether haue I made my self partaker with them that walke in lighte behauoure. Ne-uertheles an husbāde haue I consented to take, not for my pleasure, but in thy feare.

**D** Now peradventure either I haue bene unworthy of them, or els were they vnmete for me, for thou happily hast kepte me to ano-ther husbāde. For why: thy counsell is not in y power of man. But who so euer loueth the and serueth the a right, is sure, that yf his life be tempted and proued, it stādeth in the tryenge: and yf he endure in pacience, he shal haue a rewarde and be hylie crowned: and yf he be in trouble, that God (no doute) shal delyuer him: and yf his life be in chaste mynge, that he shal haue leue to come vnto thy mercy.

For thou hast no pleasure in oure damp-nacion: & why: after a stōme thou makest y nether saye and still: after wepinge and heuynes thou geuest greates ioye. Thy name O God of Israel, be praysed for ever. At the same tyme were both their prayers herde in the sight of the magesty of the hyest God. And Raphael the holy angel of the L O R-DE was sent to helpe the both, whose pray-as came together before God.

## The III. Chapter.

**S**o whā Tobias thought his prayer to be herde, that he might dye, he called vnto him his sonne Tobias, & sayde vnto him: My sonne, heare the wor-des of my mouth, and laye the in thine hert as a foundation. Whan God taketh awaye my soule, burie thou my body, & helde thy mo-ther in honoure all the dayes of hir life. For thou oughtest to remembre, what and how greates pails she suffred for y in hir wōbe. And whā she also hath fulfilled the tyme of hir life, bury her besyde me. Haue God in thy thought all the dayes of thy life, & bewarre,

lest at eny tyme thou cōsent vnto synne, and lest thou let slippe the commaundemētes of the LORDE oure God.

**B**ene allmes of thy goodes, and turne ne-uer thy face from the poore: and so shal it co-me to passe, that the face of the LORDE shal not be turned awaye from the. Be mercifull after y power. Yf thou hast moch, geue plē-teously: yf thou hast litle, do thy diligence, gladly to geue of that litle. For so gatherest thou thy self a good rewarde in the daye of necessite. For allmes delyuereth y fro death, & suffreth not the soule to come in darcknes. A greates comforte is allmes before the hye God, vnto all them that do it.

**M**y sonne, kepe the well from all who do me, and (besyde thy wife) se that no faute be knowne of the. Let neuer pryde haue rule in thy mynde ner in thy worde, for in pryde be-ganne all destruccion.

**C** Who so euer worketh eny thinge for the, immediatly geue him his hye, and loke that thy hyred seruaunte wagies remayne not by the ouer night. Loke that thou neuer do vn-to another man, the thinge that thou woldest not another mā shulde do vnto the. Ea-te thy bried with the hongrie and poore, and couer the naked with thy clothes. Ser thy bried and wyne vpon the buryall of the righ-teous, and do not thou eate and drynke ther-of with the synners. Are euer counsellat y wyse.

**B**e allwaye thank full vnto God, and be-seke him, that he will ordie thy wayes, & that what so euer thou deuylest or takest in han-de, it maye remayne in him. I certifie the al-so my sonne, that (whan thou wast yet but a baby) I delyuered ten talentes of syluer vnto Gabelus, at Rages a cite of the Medes, & his handwrytinge haue I by me. And ther-fore seke some meanes, how thou mayest co-me by him, & receaue of him y sayde weight of syluer, and geue him his handwrytinge agayne.

**M**y sonne, be not a frayd: tructh it is, we lede here a poore life: but greates good shal we haue, yf we feare God, and departe from all synne, and do well.

## The V. Chapter.

**T**hen answered Tobias his father, & sayde: father, all that thou hast com-maunded me, wil I do, and that dili-gently. But how I shal requyre this money, I cannot tell. Nether doth he knowe me, ner I him. What token shal I geue him? And as for the waye thither, I neuer knew it. Then



his father answered him, and sayde: I haue his handwritinge by me, which whan thou shewest him, immediatly he shall paye the. But go thy waye now, & get the some faithfull man to go with y for an hyre, that thou mayest receaue y money, whyle I am yet lyuyng.

**B** Then wente Tobias out, & vpon the strete he founde a fayre yonge man stondinge, gyrded vp, and as it were one ready to take his iourney. And he knew not that it was an angell of God, but saluted him, and sayde: From whence art thou, thou good yonge man? He answered: Of the children of Israel.

And Tobias sayde vnto him: Knowest thou the waye, that ledeth vnto the countre of y Medes? He answered: I knowe it well, and all those stretes haue I gone oft tymes, and haue lodged with oure brother Gabelus, that dwelleth in Rages a cite of y Medes, which lyeth vpon the mount Egabthania. Tobias sayde vnto him: I praye the, tary for me, tyll I haue tolde my father these thinges. Then were Tobias in, and tolde his father all. At y which his father marueled, & prayed, that he wolde come in vnto him.

**C** Now whan the angell came in, he saluted him, and sayde: Ioye be with the for evermore. And olde Tobias saide: what ioye can I haue, that syt here in darcknes, & se not the light of heauen? The yonge man sayde vnto him: Be of good cheare, God shal helpe the shortly. And Tobias sayde vnto him: Canst thou brynge my sonneto Gabelus, vnto the cite of Rages in Media? And whan thou comest agayne, I shal paye the thy hyre. And the angell sayde vnto him: I shal lede thy sonne, and brynge him to the agayne. Then Tobias answered him: Tell me I praye the, of what house, or of what trybe art thou?

The angell Raphael sayde vnto him: Arrest thou after the kynred of an hyrelinge, or sekest thou a gyde for thy sonne to go with him? But that I make the not carefull, I am Azarias the sonne of greate Hananias. And Tobias answered: Thou art come of a greate kynred, but I praye y, be not displeased, that I desired to knowe thy kynred. The angell sayde vnto him: Thy sonne shal I lede forth safely, and brynge him whole to the agayne.

**B** Then answered Tobias, and sayde: well, go on youre waie, and God be in youre iourney, and his angell beare you company. So whan they had prepared all thinges, y they

wolde take with them in their iourney, Tobias had his father & his mother safe well, and they wente on their waye both together. Now whan they were gone, his mother beganne to wepe, and sayde: The staff of oure age hast thou taken awaye, and sent him from vs.

Wolde God that money had neuer bene, for the which thou hast sent him awaye. If we had bene content w o pouerte, this had bene greate riches vnto vs, that we sawe one sonne here. Then sayde Tobias vnto her: wepe not, oure sonne shall come to vs agayne safe and sounde, & thine eyes shall se him. For I trust, that y good angell of God shal beare him company, and ordre well all the thinges that he doth: so that he shal come to vs agayne with ioye. At these wordes his mother left of fro wepyng, & helde hir tounge.

## The VI. Chapter.

**S** Tobias wente on his waye, and a dogg folowed him, and y first night they abode by the water of Tigris. Then wente he out to wash his fete, and beholde, there came forth an horrible fish to deuoure him. Of whom Tobias was afraide, and cried with a loude voyce, sayenge: LORD, he cometh vpon me. And the angell sayde vnto him: Take him by the chete blade, and drawe him to the. And he dyd so, and drew him vpo the londe, and the fish beganne to leape at his fete.

The sayde the angell vnto him: Take out the bowels of this fish, and as for the hert, the gall and the leuer, kepe them by the. For these thinges are necessary and good for me dicynne. Tobias dyd so, and rested the fish, and they toke him with them in their iourney: the residue they salted, as moch as was sufficient for them, till they came to Rages. Then Tobias axed the angell, and sayde vnto him: I praye y brother Azarias, tell me, wher to are these thinges good of the fish, that thou hast bydden me kepe?

The angell answered him and sayde: If thou layest a pece of the hert vpon the coales, the smoke therof dryueth awaye all manner of euell spretes, whether it be from man or from woman, so that from thence forth y same shal come nomore vnto them. The gall is good to anoynte or to strake y eyes with, all where as there is eny blemish in them, so shal they be whole.

And Tobias sayde vnto him: where wilt thou that we remayne? The angell answered and saide: Here is a nye kinsman of thine, one Raguel by name, which hath a daughter

called Sara, & hath nether sonne ner daughter but her. All his good beloggeth vnto the, and thou must marry his daughter: and therfore desyre her at her father, and he shal geue her the to wife. Then answered Tobias & sayde: As I vnderstonde, she hath bene married vnto seven husbundes, and they all are ded: and I haue herde saye, that the deuell slew them. I am afraide therfore, lest soch thinges happen vnto me also: which yf it canneto passe (seinge I am the onely sonne of my father and my mother) I shulde brynge the in their age w sorrow to their graues.

**D** Then sayde y angell Raphael vnto him: Heare me, and I will tell the, what they be of whom the deuell hath power. Namely, they that receaue mariage of soch a fashi, that they shut God out from the and from their hert, and geue them selues to their owne lust, even as it were an horse and Moole, which haue no vnderstandinge: vpon sech hath y deuell power. But whan thou takest her, and art come in to the chamber, withold thy self from her thre dayes, and geue thy diligence vnto nothinge but vnto prayer with her.

And in the first night rost the leuer of the fish, and the deuell shal be dryue awaye. The secorde night shalt thou be receaued in to the company of the holy patriarkes. The thirde night shalt thou opteyne the blessinge of God, so that whole children shal be borne of you. After the thirde night take the mayden in the feare of God, and more for the desyre of children, then for eny fleshly lust: that in the seide of Abraham thou mayest optayne the blessinge in children.

## The VII. Chapter.

**I** Then wente they in to Raguel, which receaued them ioyfully. And whan Raguel looked vpon Tobias, he sayde vnto Anna his wife: How like is this yonge man vnto my sisters sonne. And whan he had spoken this, he saide: whence be ye good brethren? They saide: Of the trybe of Ephraim, out of the captivitye of Ninine. Then sayde Raguel vnto them: knowe ye my brother Tobias? They saide: yee, we knowe him well. And whan he had spoken moch good of him, the angell sayde vnto Raguel: Tobias of whom thou axest, is this yonge mans father. Then Raguel bowed him self downe, and wepte, toke him aboute the neck and kysed him, and sayde: Gods blessinge haue thou my sonne, for thou art the sonne of a good vertuous man. And Anna his wyfe and Sara his daughter wepte also.

**N**ow wha they had talked together, Raguel had kyll a wether, and to make a feast. And wha he prayed the to sytt downe to dyner, Tobias sayde: I wil nether eate ner drinke here this daye, excepte thou first graunte me my petition, & promyse me to geue me thy daughter Sara. Whan Raguel herde this, he was astonnyed, for he knew, what had happened vnto the other seven men, that were in vnto her: and he beganne to feare that it shulde chaunce vnto him also in like maner.

And whyle he stode so in doute, and gaue the yonge man no answer, the angell sayde vnto him: Feare not to geue him thy daughter, for vnto this man that feareth God, beloggeth thy daughter to wife, therfore might none other haue her.

The sayde Raguel: I doute not, but God hath accepted my prayers and teares in his sight: and I trust he caused you to come vnto me for the same intent, that this daughter of myne might be married in hir owne kynred: accordinge to the lawe of Moses. And now doute thou not, but I wil geue her vnto the: So he toke the righthande of his daughter, and gaue her in to the right hande of Tobias, and sayde: The God of Abraham, the God of Isaac and the God of Jacob be with you, ioyne you together, and fulfill his blessinge in you. And they toke a letter and made a wytyng of the mariage. And then made they mery, and praysed God. And Raguel called Anna his wife vnto him, and bad her prepare another chamber, and thither he brought Sara his daughter, and she wepte. Then sayde he vnto her: Be of good cheare my daughter, the LORD of heauen geueth the ioye, for the heynesse that thou hast suffred.

## The VIII. Chapter.

**N**ow after y they had supped, they brought the yonge man in to her. The thought Tobias vpon the wordes of the angell, and toke out of his bagg a pece of the leuer of the fish, and layed it vpon the hote coales. So the angell Raphael toke holde of the deuell, and sent him awaye, and bounde him in the wyldernes of the hye Egypte. The spake Tobias vnto the virgin, and sayde: Up Sara, let vs make oure prayer vnto God to daye, tomorrow, and overmorrow: for these thre nightes wil we reconeyle oure selues with God: and whan the thirde holy night is past, we shall ioyne together in y deuetye of mariage. For we are the



children of holymen, and we maye not come together as the heithen, & knowe not God.

**B** Then stode they vp both together, and besought God earnestly, & he wolde preserue them. And Tobias sayde: O LORDE God of fathers, prayse be thou of heauē & earth of the see, welles, & floudes, & of all the creatures that be therein. Thou maydest Adam of the mould of the earth, & gauest him Eua for an helper. And now LORDE thou knowest that it is not because of voluptuousnes, that I take this sister of myne to wyfe, but onely for the loue of children, in whom thy name be blessed for ever. And Sara sayde: haue mercy vpon vs (O LORDE) haue mercy vpon vs, and let vs both come whole and sounde to a good age.

**C** And aboute the cocke crowe, it happened, that Raguel called his seruantes, and they wete with him, to make a graue. For he sayde: it is chaunced vnto him peradventure, as it dyd vnto the other seuen men, that wente in vnto her. Now whā they had made the graue, Raguel came agayne to his wyfe, and sayde vnto her: sende one of thy maydes, to loke yf he be deed, that I maye burye him afore it be light daye.

So she sent a mayden to se, which whan she came in to the chamber, she founde them whole and sounde, slepyng together. And so she came agayne, & brought good tydings. Then Raguel and Anna his wife praysed y LORDE, and sayde: praysed be thou O LORDE God of Israel, for it is not happened vnto vs, as we thought. For thou hast dealt mercifully with vs, and put awaye from vs the enemye that persecuted vs, and hast shewed mercy vnto yonder two beloued. O LORDE, cause the to magnifie the more perfectly, and to offere the the sacrifice of thy prayse, and of their health: that all people maye knowe, & thou onely art God in all the earth.

**E** And immediatly Raguel commaunded his seruantes, to fyll the graue, that they had made, with earth, afore it was light: and bade his wife prepare a feast, & to make ready all thinges that were necessary for meate, to such as wente by waye. He caused two fatt kyne also and foure wethers to be slayne, & meates to be prepared for all his neighbours and frendes.

And Raguel charged Tobias, to remaine with him two weekes. As for all the good & he had, he gaue Tobias y one half of it, and made this wrytinge, that the half which remayned, shulde fall vnto Tobias after their death.

The IX. Chapter.

**T**hen Tobias called vnto him the angell, whom he thought to haue bene a man, and sayde vnto him. Brother Azarias, I praye the herke vnto my wordes: If I shulde geue myself to be y seruant, I shal not deserue y prouydence. Neuertheles I beseeke the, that thou wylt take the beasts and the seruantes, and go vnto Gabelus in Rages the cite of the Medes, and deliuer him his handwrytinge, and receaue the money of him, and praye him to come to my marriage. For thou knowest thyself, that my father telleth y dayes: and yf I tary one daye to longe, he wyl be sory in his mynde. Now seist thou how earnestly Raguel hath requyred me, so that I can not saye him nay.

Then toke Raphael foure of Raguels seruantes, and two Camels, & wente vnto Rages the cite of the Medes: and whan he had founde Gabelus, he gaue him his handwrytinge, & receaued all y money. He tolde him also of Tobias y sonne of Toby, how all thinges had happened, & caused him to cometh him to y marriage. Now whan he came in to the house of Raguel, he founde Tobias sittinge at y table: & he leape vp, & they kysed one another, and Gabelus wepte, and praysed God, and sayde: the blessinge of the God of Israel haue thou, for thou art the sonne of a right vertuous & iust man, & of one y feareth God, & geueth greates allmes. And blessinge haue y wife, and y elders, that ye maye se y children, and youre childers childre, vnto the thirde and fourth generaciō, and that youre seede maye be blessed of y God of Israel, which reigneth woulde without ende. And whan they all had sayde Amen, they wente to the feast, but with the feare of the LORDE helde they the feast of the marriage.

The X. Chapter.

**N**ow whyle yōge Tobias made lōge taryenge by reason of y marriage, his father was full of care and heynes, and thought: what shulde be the cause, that my sonnetarieth so longe? Or why shulde he be kepte so longe there: peradventure Gabelus is deed, and no man wyl geue him the money. Thus begane he to be very soryfull, he & Anna his wife with him, & beganne to wepe both together, because their sonne was not come agayne vnto them at the daye appointed. As for his mother, she wepte with discomfortable teares, and sayde: Wo is me, my sonne: Oh what ayled vs to sende the awaye into a straunge countre, thou light of oure eyes, thou staff of oure age, thou comforte of oure life, thou hope of oure generaciō!

Geinge all y thinges that we haue are one ly in the, we shulde not haue sent the awaye: from vs.

**B** Then Tobias comforted her, and sayde: holde thy conge, and be not discomfited, oure sonne is whole and sounde: the man y we sent him withall, is faithfull ynough. Neuertheles he might in no wyse be cōforted: but daylie wente out, looked aboute, and wente aboute all the stretes, wherby she thought he shulde come agayne: that (yf it were possible) he might se him comynge a farre of.

But Raguel saide vnto his sonne i lawe: Tary here, and I shall sende a messenger vnto thy father Tobias, to tell him y thou art in good health. Tobias sayde vnto him: I am sure, that my father and my mother counte euery daye, and that their hertes are sory.

**C** So whan Raguel prayed Tobias w many wordes, & he wolde in no wyse heare him, he deliuered Sara vnto him, & the half parte of all his good: in seruantes and handmaydes, in shepe, in camels, and in kyne and moche money, and so sent him awaye from him with peace and ioye, and sayde: The holy angell of the LORDE be with you in youre iourney, and brynge you forth safe & sounde, that ye maye fynde all thinges in good case with youre elders, and that myne eyes maye se youre children, afore I dye.

So the elders embraced their daughter, kysed her, and let her go, exortinge her to honour hir father and mother in lawe, to loue hir husbāde, to rule well hir hussholde, to kepe hir house in good ordre, and to shew hir self faultlesse.

The XI. Chapter.

**N**ow as they were goinge homeward agayne, vpon y xi. daye they came to Charra, which lyeth in the half waye toward Elinue. And the angell sayde: Brother Tobias, thou knowest how thou hast left thy father: therefore yf it please the, we two wyl go before, and let the hussholde with thy wife and y catell come so ft & sayrly after vs. And whan Tobias was content that they shulde go before, Raphael sayde vnto him: Take of the gall of the fish with the, for it shal be necessary. So Tobias toke of the gall, and they wente their waye. But Anna the mother of Tobias sat daylie by the waye syde vpon y toppe of an hill, from whence she might se farre aboute her.

And whyle she was waytinge there for him comynge, she looked a farre of, and anon

she perceaued hir sonne comminge, and ranne and tolde hir husbāde, sayenge: beholde, thy sonne cometh. And Raphael sayde vnto Tobias: As soone as thou comest in to the house, immediatly worshipe the LORDE thy God, and geue thankes vnto him: then go to thy father, and kysse him, & strake his eyes ouer w the gall of y fish, that thou hast brought with the. For be sure, that his eyes shal straight waye be opened, and thy father shal se the light of heauen, and shal reioyse at the sight of the. Then the dogg that had bene roith them in their iourney, rāne before, and came as a messenger, and wagged with his tayle for gladnesse.

So y blynde father arose, and beganne to renne, and stembled with his fete, and gaue a seruant his hande, ranne to mete his sonne, receaued him, and kysed him, he and his wyfe, and beganne to wepe for ioye.

Now whan they had worshipped & thanked God, they satt downe. Then toke Tobias of the fishes gall, and anoynted his fathers eyes: and caried half an houre, and then beganne the blemyshe to go out of his eyes, like as it had bene the whyte skynne of an egge whiche Tobias toke and drew from his eyes, and immediatly he receaued his sight.

Then they praysed God, he and his wife, and all they that knew him. And Tobias sayde: O LORDE God of Israel, I geue the prayse and thankes, for thou hast chastened me, and made me whole. And lo, now do I se my sonne Tobias. After seuen dayes came Sara his sonnes wife also whole and sounde with all y housholde and catell, with camels and moche money of his wyues, and with the money that he had receaued of Gabelus: and he tolde his father and his mother all the benefites, which God had done for him, by the man that led him. Achior also and Nabath Tobias sister sonnes came and were glad, & reioysed with him, by reason of all the good that God had shewed vnto him.

And so, for y space of seuen dayes they made mery, and were right ioyfull euerychone.

The XII. Chapter.

**T**hen Tobias called his sonne vnto him & sayde: What maye we geue this holy man, that wente with the? Tobias answered his father and sayde: Father, what rewarde shal we geue him? Or what thinge can deserue his benefites? He hath bene my gyde, and brought me safe agayne: he receaued the money from Gabelus, he



caused me to get my wife, he droue the enell spere from her, he hath bene occasiō of gladnesse to his father and mother: he deliuered me, that I was not deuoured of the fish, he hath made the to se the light of heauen, yee we all haue receaued greete good of him. How shulde we worthely deserue these thinges vnto him? But I praye the my father, that thou wilt desyre him, yf happlie he wil voutsafe, to take with him the half of all that we haue brought.

**B** So the father and the sonne called him, to ke him asyde, and beganneto praye him, that he wolde be content to take in good worth, the half parte of all that they had brought. Then sayde he secretly vnto them: Prayse & God of heauen, and geue thankes vnto him before all men lyuynge, for he hath shewed his mercy vnto vs. It is good to hyde the Kynges secretes, but to shew and to prayse & workes of God, it is an honorable thinge. Prayer is good with fastinge, and to geue almes is better, then to hooide vntreasures of golde. For almes deliuereth from death, clenseth synne, and causeth to fynde euertlasting life. But they that do synne and vnrighteousnes, are & enemies of their owne soules.

**C** Wherfore I tell you the tructh, and wyll hyde nothinge from you. Whan thou praydest with teares, and burydest the deed, and lefdest thy dyner, and hyddest the deed in thy house vpon the daye tyme, that thou mightest burye them in the night, I offred thy prayer before the LORDE. And because thou wast accepte and beloued of God, it was necessary, that tentacion shulde trye the. And now hath the LORDE sent me to heale the, and to deliuer Sara & somes wife from the enell spere. For I am Raphael an angell, one of the seven that stonde before God.

**D** Whā they herde this, they were sore afraied, and trembled, and fell downe vpon their faces vnto the ground. Then sayde the angell: Peace be with you, feare not. Where as I haue bene w<sup>th</sup> you, it is the will of God, geue prayse and thankes vnto him.

**E** You thought that I dyd eate and drinke with you, but I vse meate that is invisible, and drynke that can not be sene of men.

Now therfore is & tyme that I must turne agayne, vnto him that sent me: but be ye thankfull vnto God, and tell out all his wonderous workes.

And whan he had spoken these wordes, he was taken awaye out of their sight, so & they sawe him nomore. Then fell they downe flat vpon their faces by the space of thre

houres, and praysed God: and whan they rose vp, they tolde all his wonderous workes.

Then XIII. Chapter.

**T**hen olde Tobias opened his mouth, and praysed the LORDE and sayde: Greate art thou O LORDE for euertmore, and thy Kyngdome worlde without ende for thou scourgest and healest, thou leddest to hell, and byngest out agayne, and there is none & maye escape thy hande. O geue thankes vnto & LORDE ye children, of Israel, and prayse him in the sight of the heithen. For amonge the heithen which knowe him not, hath he scattered you, to the intent that yeshu de shew forth his maruelous workes: & cause them for to knowe, that there is none other God allmightie but he. He hath chastised vs for oure mysdedes, and for his owne mercy sake shal he saue vs.

Considre then, how he hath dealt w<sup>th</sup> you, & prayse him with feare and drede, and magnifie the euertlastinge Kyng in y<sup>e</sup> workes.

I wil prayse him euen in the londe of my captiuyte, for he hath shewed his mayesty vnto a synfull people. Turne you therfore O ye synners, and do righteousnes before God, and be ye sure, that he wyl shew his mercy vpon you. As for me & my soule, we wil reioyse in God. O prayse the LORDE all ye his chosen, holde the dayes of gladnesse, and be thankfull vnto him. O Jerusalem thou cite of God, the LORDE hath punyshed the for the workes of thine owne handes. O prayse the LORDE in thy good thinges, & geue thankes to the euertlastinge God, that he maye build vp his tabernacle agayne in & that he maye call agayne vnto the, all such as be in captiuyte, and that thou mayest haue ioye for euertmore. With a sayre light shalt thou shine, & all & endes of & worlde shal honoure the. The people shal come vnto the from farre, they shal bunge giftes, and worshippe & LORDE in the, and thy londe shal they haue for a Sanctuary, for they shal call vpon the greete name in the.

Cursed shal they be that despise the, & all they that blasphemethe, shal be condempned: but blessed shal they be, & buyldethe vp. As for the, thou shalt reioyse in & childre, for they all shal be blessed, and gathered together vnto the LORDE. Blessed are they all & lowe, and be glad of thy peace. Prayse thou the LORDE O my soule, for the LORDE oure God hath deliuered his cite Jerusalem from all hir troubles. I wil counte my self happy, yf my seide remayne to se & cleames of Jerusalem.

The gates of Jerusalem shalbe buylded with Saphyre and Smaragde, and all the space of hir walles with precious stones. All hir stretes shalbe paved w<sup>th</sup> whyte Marblestone, and in all hir stretes shal Alleluya be sung. Praysed be & LORDE, which hath created her, & his Kyngdome maye be vpon her for euertmore, Amen. And so Tobias made an ende of his talkynge.

The XIII. Chapter.

**A**fter that Tobias had gotten his sight agayne, he lyued two and xl. yeres, & sawe his childers childre. Now whan he was an hundred and two yere olde, he dyed, & was buried honorably in Ninive. For whan he was sixe and fiftie yeres of age, he lost the sight of his eyes, and whā he was thre score yere olde, he gat his sight agayne. The residue of his life led he in ioye, and increased well in the feare of God, & departed in peace.

But in & houre of his death he called vnto him his sonne Tobias, & seven yonge sprygals his sonnes childre, and sayde vnto them: The destruccion of Ninive is at hande, for the worde of the LORDE can not faile, and oure biethrien that are scattered out of the londe of Israel, shal come thither agayne. And the whole londe of it that hath bene waiste, shalbe fylled: and the house of God that was brent in it, shalbe buylded agayne, & all such as feare God shal retorne thither: the heithen also shal forsake their Idols, & come to Jerusalem, and dwell there, and all the Kynges of the earth shalbe glad of her, and worshippe the LORDE God of Israel.

And therfore my childre, heare youre father: Serue the LORDE in faithfulness, seke after his will, and do the thinge that pleaseth him. Commaunde youre childre & they do right, geue almes, be myndefull of God, and euer to be thankfull vnto him in tructh and with all their power. Heare me therfore my childre, and abyde not here: but in what daye soeuer ye haue buried youre mother be syde me, gett you from hence. For I se, that the wickednes of it shal bynge it to destruccion and ende.

After & death of his mother, Tobias departed awaye from Ninive, with his wife and childre, and with his childers childre, & came agayne to his father and mother in lawe, and founde them whole and in a good age, and toke the care of the. And he closed their eyes, and was heyre vnto all Raguels goodes, and sawe the fift generation and childers childre. And whan he was xcij. yea-

re of age, he dyed in the feare of the LORDE, and his kynssolkes buried him. And all his posterite continued in a good life, and holy conuersacion: so that they were loued & accepted both of God and men, and of all the people of the londe.

The ende of the boke of Tobias.

The boke of Iudith.

What this boke conteyneth.

- Chap. I. Of the noble cite Egbathans. Of Nabuchodonosor the Kyng of the Assyrians, of his victory and power.
- Chap. II. The vnsatiable desyre that Nabuchodonosor had to raigne: of his hooft & tyranye.
- Chap. III. Dyuerse Kynges and paynces yelde them selues for feare. The tyranny of Holofernes and payde of the Kyng.
- Chap. IIII. The Jewes are afrayed and carefull for Jerusalem and the temple, make their londestroge, prepare them selues to the battayll, call vpon God, and Eliachim the prest comforteth them.
- Chap. V. Holofernes taketh indignacion at the children of Israel, because they go aboute to defende them selues. Achior beareth wytnesse to the tructh.
- Chap. VI. Achior for tellynge the tructh is take, and deliuered vnto the people of the Jewes: vnto whom he telleth all the matter, which mooueth the people to crye vpon God.
- Chap. VII. Holofernes layeth sege to Bethulia. The children of Israel crye vpon God. Holofernes taketh the water from them, so that they in the cite haue greete thirst, and are vnpatient. Olias comforteth them, and appoynteth fyue dayes to the grace of God.
- Chap. VIII. Iudith reproveth the elders that sette a tyme to the mercy of God: she exorteth the people to amēdemēt & to praiser, rebearseth the benefites of God, and telleth them hir deuoyce.
- Chap. IX. Iudith goeth in to hir oratory, and prayeth feruently vnto God, for the deliuerance of hir people.
- Chap. X. Iudith dedeth herself of the best sayhis, taketh hir mayde with her, & goeth forth by night in to Holofernes tent.
- Chap. XI. Iudith telleth Holofernes the cause of hir comynge, which pleaseth him well.
- Chap. XII. Holofernes commaundeth to intreate hir well, and geueth hir liberty to go in and out to hir prayer, maketh a greatesupper, byddeth hir to it, and is drounken.



- Chap. xiii. Iudith seeketh oportunitie, prayeth vnto God for strenght, smytheth of the heade of drio Fen Holofernes, and buyngeth it in to the cite, where the people reioyse and prayse God.
- Chap. xiiii. Holofernes heade is sticke vp vpon the walles, the children of Israel fall vpon their enemies, which take their flight. Achior cometh in to the nombre of the people of God.
- Chap. xv. Holofernes hoost are out of their wyrttes after his death, the Israelites folowe vpo the, the other cities of Israel helpe them, they wyne greate spoyle, & comede Iudith.
- Chap. xvi. Iudith syngeth prayse vnto the LORDE. The people come together vnto Ierusalem to geue thankes and prayse vnto the LORDE. How Iudith made hir ende.

## The first Chapter.

**A** Rpharath the kynge of the Medes subdued many people vnto his dominion, & buylded a noble ströge cite, which he called Egbathanis. The walles of it made he of fre stone, foure squared, senetic cubites hye, and thirtie cubites brode. He made towres therevpon of an hundreth cubites hye. But vpon the foure corners every syde was twentie fote brode. He made the portes in the heith, like as the towres. This kynge trusted in his mightie hoost, & in his glorious charettes.

So in y twolfe yeare of his raighe it hapened, that Nabuchodonosor y kynge of the Assyrians (which raigned in the greate cite of Ninive) fought agaynst Arpharat, and ouercame hi in y greate felde called Ragau, besyde Euphrates and Tigris and Jadason in the felde of Eioth the kynge of the Elites.

**B** Then was the kyngdome of Nabuchodonosor exalted, and his hert was lift vp: and he sent vnto all them that dwelt in Celicia, in Damascus, in Libanus, and vnto the heithen that dwelt in Carmel and Cedar, and to soch as dwelt in Galile in the greate felde of Esdriel, to all them that were in Samaria, and beyonde the water of Jordane vnto Ierusalem and the whole londe of Jesse vnto the mountaynes of Ethiopia. Vnto all the se dyd Nabuchodonosor the kynge of y Assyrians sende messaungers. But they all w one consent wolde not agree vnto him, and sent the messaungers agayne emptie, and put the awaye without honoure. Then Nabuchodonosor the kynge toke indignaciö at all those londes, and sware by his trone & by his kyngdome, that he wolde be auenged of all these countrees.

## The II. Chapter.

**I**n the xiiij. yeare of kynge Nabuchodonosor, vpon the xiiij. daye of y first moneth, it was deuysed in the counre

of Nabuchodonosor y kynge of the Assyria, that he wolde defende himself. So he called vnto him all y elders, all his captaynes and men of warre, and shewed them his secreete counsell, and tolde them, that his purpose was, to brynge the whole earth vnder his domynion. Now whan they were all concurre with this sayenge, Nabuchodonosor the kynge called Holofernes the chiefe captaigne of his warres and saide vnto him: Go thy waye forth agaynst all the kyngdomes of the west and specially agaynst those that haue despyed my commaundement. Thou shalt spare no realme, all stronge cities shalt thou brynge in subieccion vnto me.

Then Holofernes called together all the captaynes & rulers of all the power in Assyria, and mustred the souldyers vnto the hoost (like as the kynge commaunded him) namely, an hundreth and twetye thousande fightinge men vpon fote, and twolue thousande archers vpon horsebacke. All his ordinaunce sent he before with an innumerable multitude of camels, so that the hoost was well prouyded for with oren, and small catell, and y without nombre. He caused cometo be prepared out of all Syria for his hoost. Much golde and syluer also toke he out of the kynges house. So he toke his iourney, he and all his hoost, with charettes, horsmen, and archers: of whom there were so many, that they covered the grounde of the lande, like the greghoppers.

And whan he was gone past the borders of the Assyrians, he came towarde the grete mountaynes of Ange, which lye vpon the left syde of Celicia: and so he wente vp in to all their castels, and wanne every ströge holde. As for y welthy cite of Melochus, he brake it downe, & spoyled all the childre of Thas and the Ismaelites, which laye towarte the wyldernes and vpon the south syde of y londe of Chelon. He wente ouer Euphrates also, and came in to Mesopotamia, and brake downe all the hye cities that were there, from the broke of Mambretyll a man cometo the see: and he toke the borders in from Celicia vnto the coastes of Japhet towarte the south. He caried awaye all the Mediamites, and spoyled all their goodes: & who so ena withstode him, he slew them with the swerde. After this he wente downe in to the felde of Damascus in the tyme of haruest, and burnt vp all the corne and all the trees, and caused the vines to be cutt downe. And the feare of him fell vpon all them that dwelt in y earth.

## The III. Chapter.

**S** O the kynges & prynces of all cities & londes sent their Embassitours: namely, they of Syria and Mesopotamia, Syria Sobal & Lybia & Celicia, which came to Holofernes, & sayde: Let thy wiath cease towarde vs: It is better for vs to serue the greate kynge Nabuchodonosor with ouerlynes, and to be subiecte vnto the, then that we shulde dye and be slayne, and receaue greater hurte. All oure cities and possessiöns, all mountaynes and hilles, all feldes, greate and small catell, shepe, goates, horses, and camels, all oure goodes and householdes, be in thy power, vnder thy subieccion be it altogether. We oure selues also and oure children wylbe thyne owne, come vnto vs a peceable lorde, and vse oure seruyce at thy pleasure.

**B** Then came Holofernes downe from the mountaynes with horsemē & greate power, and conquered all stronge fenced cities, and all that dwelt in the londe. And out of all cities he toke stronge men, & soch as were mete for y warre, to helpe him. There came soch a feare also vpon those countrees, that the indwellers of all the cities, the prynces and rulers & the people together, were forth to meet him as he came, & receaued him honorably with garlandes & torches, with daunces, tabrettes and pipes.

**C** Neuertheles though they dyd this, yet might they not swage his rigorous stomak: but he destroyed their cities, & hewed downe their woddes. For Nabuchodonosor the kynge had commaunded him, that he shulderete out all the goddes of the londe: to y incite that he onely might be called and taken for God, of the nations which Holofernes with his power brought vnder him. So wente he thorow Syria Sobal, and thorow all Appamia, and all Mesopotamia, came to the Idumeans in the lode of Gabaa and Seppoli, and toke their cities, and remayned there thirtie dayes, wherin he caused all the whole multitude of his hoost to be gathered together.

## The IIII. Chapter.

**W** Han the children of Israel y dwelt in Jewry herde this, they were sore afraied of him. There came soch trembling also and feare vpon them, that they sorowed he shulde do vnto the cite of Jerusalem and the temple of the LORDE, as he had done to other cities & their temples. So they sent in to all Samaria rode a boue vnto Jericho, toke in and occupied all the toppes of the mountaynes, made fast the

townes with walles, and prepared come for them agaynst the battayll.

**E** liachim also y prest wrote vnto all the that dwelt towarde Esdrielon (which lyeth ouer agaynst y greate felde by Dotha Im) & vnto all those by whom men might haue passage vnto them, that they shulde take in the wayes of the mountaynes, & herby they might be eny waye and passage to Jerusalem, & y they shulde holde diligent watch, where eny strate waye was betwixte y mountaynes. And the children of Israel dyd, as Eliachim the prest of the LORDE had commaunded them. And all the people, cried earnestly, and humbled their soules with fastinges and prayers, they and their wyues. The prestes put on hayrie clothes, and layed the yonge babes before the temple of the LORDE, and couered the aulter of the LORDE with an hayrie clothe. And with one acorde cried they vnto the LORDE God of Israel, that their children shulde not be geuent in to a pray, and their wyues in to a spoyle, & y their Sanctuaries shulde not be vnhalowed, and so they to be a shame and rebuke vnto the heithen.

**T** hen Eliachim the hye prest of the LORDE wente rounde aboute all Israel, and spake vnto them, sayenge: Be ye sure, y the LORDE wil heare youre petitions, yf ye cōtinue stedfast in fastinges and prayers in y sight of the LORDE. Remembre Moses the seruante of the LORDE, which ouerthrew y Amalechites (that trusted in their might & power, in their hoost, in their shildes, in their charettes & horsmen) not with weapens, but with holy prayers. Euen so shal all the enemies of Israel be, yf ye contynue in this worke, that ye haue begonne. So vpon this exortacion they contynued in prayer befoie the LORDE: In so moch that they which offered briem: sacrifices vnto the LORDE, offered the offringes vnto y LORDE, beyng ayayed in hayrie clothes, and had ashes vpon their heades. And they all besought God from their whole hert, y he wolde vyset his people of Israel.

## The V. Chapter.

**N** o worde came to Holofernes the pryncce of the warres of the Assyria, y the childre of Israel prepared them selues to make resistance. & how they had stepped the wayes betwixte the mountaynes. Then was he exceedingly wroth, & called all the prynces of Moab, & the captaines of Ammon, & sayde vnto them: Tell me, what

Eccli. 33.

Exo. 17.



people is this, & keepeth in the mountaynes: O: what maner of cities are they? What is their power? O: what maner of hoost haue they? Who is their capayne? And why do they despise vs (more then all those that dwell in the east) and come not forth to meete vs, & they might receaue vs with peace?

Then Achior the capayne of all the Ammonites answered, and sayde: Syr, yf it please the to heare me, I wil tell the truely before the concerninge this people that dwell in the mountaynes, and there shal no lye go out of my mouth.

This people is of the generacion of the Caldees, they dwelt first in Mesopotamia, for they wolde not folowe y goddes of their fathers that were in the londe of the Caldees, & so forsoke they the customes of their fore fathers (which had many goddes) and worshipped one God, that made heauē and earth: which also commaunded them that they shulde go from thence, and dwell at Haran. Now whan there came a deth in to y whole londe, they wente downe to Egipte, & there they dwelt foure hundred years, in y which they multiplied so greatly, that their hoost might not be nombred. And whan the kynge of Egipte oppressed them, and subdued the in buyldinge of his cities with ma kyng of claye & bricke, they cried vnto God their LORDE, which punysshed the whole londe of Egipte with dyuerse plagues.

Now whan the kynge of Egipte let the go their waye, & the plage ceased, & then followed after the, to take the, & to brynge the agayne in to his seruyce, whyle they were flyenge awaye, the God of heauē opened y see, so y the waters stode fast vpon both the sydes as a wall, & these wente thorow the botome of the see drye shod. In the which place whā an innumerable people of the Egiptians folowed vpon them, they were so euerwhelmed with the waters, that there remayned not one, to tell the that came after, how it happened.

So whan this people was passed thorow the reed see, they came in to the wilderness of the mount Synai, where neuer man might dwell afore, & where the sonne of mā had neuer rested. There were y bytter waters made sweete for the, that they might drynke, & y. years had they meate from heauē. Where so euer they wente (without bowe & arrowe, without bakler or swerde) their God fought for the, & caused the to haue the victory. Yee no man was able to hurte this people, excepte it were so, & they departed vnsaichfully

from y worshippinge of the LORDE their God. But as oft as they worshipped any other besyde their God, he gaue them ouer to be spoyle, to be slayne, & to be put to confusion. Neuertheles as oft as they were for departynge from the worshippe of their God, the same God of heauen gaue them power & strenght to withstode their enemies.

Moreover they slew the kynge of the Cananites, Jebusites, Pherezites, & others, & Amontes, & all y mightie in Hesebon, & toke their lodes & cities in possession, as longe as they synned not in y sight of their God, it wete well with them, for their God hateth vnrightheousnesse. For in tymes past whan they wente out of y waye, which God had geuen them, & they shulde walke in, they were destroyed in dyuerse battayles of many nacions, & many of them were caried awaye presoners into a straunge countre. Now lately they haue turned the selues agayne vnto the LORDE their God, & are come together agayne out of the countrees where they were scatred abroad: and thus haue they coquered these mountaynes & dwell therein: & as for Jerusalem where their Sanctuary is, they haue it agayne in possession.

And therefore my lorde, make diligēce in y sicion, yf this people haue done wickednesse in the sight of their God, then let vs go vp agaynst them, for doubtles their God shal be lyuer them into thy handes, & subduethem vnto y power. But yf this people haue not displeased their God, we shal not be able to withstande them, for their God shal defende the, & so shal we be a shame to all y worlde.

Now whan Achior had spoken out these wordes, all the prynces of Holofernes were wroth, & thought to slaye him, & sayde one to another: what is he this, which darre saie, yf childre of Israel are able to withstode Nabuchodonosor the kynge & his hoost? what as they are an vnwarped people, without strenght or vnderstōdinge of y fettes of warre? That Achior therfore maye knowe, y he hath disceaued vs, we wil go vp in to y mountaynes: & whan the mightie men of the are taken, he also shal be stickte with the swerde, y all people maye knowe, that Nabuchodonosor is the God of the earth, and that there is none other without him.

## The VI. Chapter.

Whan they had lest of speakinge, Holofernes toke sore indignacion, & sayde vnto Achior. For so much as thou hast prophesied vnto vs, sayenge that the people of Israel shalbe defended of their

God, I will shew the, that there is no God but Nabuchodonosor. Yee whan we slaye them all as one man, thou also shalt perish with them thorow the swerde of the Assirians, & all Israel shal be destroyed with the, & the shalt thou fele, that Nabuchodonosor is the LORDE of the whole earth. The shalt the swerde of my knyghthode go thorow y sydes, & thou shalt fall downe stickte amonge the wounded of Israel, & shalt not come to thy self agayne, but be vtterly destroyed with the. But yf thou thynkest thy prophesie true, why dost thou then chaunge thy colour? why art thou a frayd? Thynkest thou that my wordes are not able to be performed? But that thou mayest knowe, that thou shalt fele these thinges with the, beholde, from this houre forth wyll I sende the vnto yonder people, that whan the punishment of my swerde (which they haue worthely deserved) falleth vpon them, thou mayest be punysshed with them.

So Holofernes commaunded his seruantes to take Achior, & to cary him vnto Bethulia, and to deliuer him in to the handes of the childre of Israel. Then Holofernes seruantes toke him, & were thorow the playne felde. But whan they drew nye vnto the mountaynes, the slyngers casters came out agaynst them: Neuertheles they gat them awaye by the syde of the mountayne, & bounde Achior hand & fote to a tre, & so left him bounde with wythies, & turned agayne vnto their lorde.

Notwithstōdinge the childre of Israel wente downe fro Bethulia, came vnto him, lowed him, brought him to Bethulia, set him in the myddest of the people, and axed him what the matter was, that the Assirians had lest him bounde.

Osiathe sonne of Micha of the trybe of Symeon, & Charmim (which is also called Gorthoniell) were the pryncipall rulers at the sametyme. Now whan Achior stode in the myddest of the Senatours, & before the all, he tolde them, what answer he gaue Holofernes, to the thinge that he axed him, and how Holofernes people wolde haue slayne him for so sayenge, & how Holofernes himself was wroth, & commaunded him for the same cause to be deliuered vnto y Israelites: that whan he ouercame the childre of Israel he might commaunde Achior also to be put to death with dyuerse tormentes, because he sayde: the God of heauen is their defender.

And whā Achior had playnely tolde out all these thinges, all the people fell downe

vpon their faces, prayyinge the LORDE, and poured out their prayers together vnto the LORDE, with a generall complaynte & wepyng, & sayde: O LORDE God of heauen & earth, beholde their pryde, & loke vpon our lowlynes, & cōsidre how it standeth with thy sayntes, & make it to be knowne, y thou forsakest not those, which holde them fast by the, & how y thou bringest the lowe, y presume of the seines, & make their boast in their owne strength. So whan the wepyng and prayer of the people (which they had made the whole daye longe) was ended, they cōforted Achior, sayenge: the God of oure fathers, whose power & strength thou hast praysed, shall so rewarde the, y thou shalt rather se their destruccion. Whan y LORDE of God then shall geue his seruantes this liberte, God be with the also amonge vs: so yf it please y, thou w thyne mayest dwell w vs.

Now whan Osiathe had ended the counsell, he toke him in to his house, and made a greate supper, called all the elders to it, & so they refreshed them selues after the fastynge. And afterwarde was all the people called together, which made their prayers all the night longe in the congregacion, and be sought the God of Israel for helpe.

## The VII. Chapter.

The next daye Holofernes commaunded his hoost, to go vp agaynst Bethulia. There were an C. & xx. thousande fightinge men on fote, & two & twentie thousande horsmen, besyde the preparynge of them: y were womē, & came to them on euery syde out of the countrees & cities which he had take. All these prepared them selues vnto the battayll agaynst the Israelites, and came on by the hyll syde, vnto the topp that loketh ouer agaynst Dothaim, from the place which is called Belma, vnto Chelmon y lyeth towarde Esdrelon.

Now whan the childre of Israel sawe so greare a multitude of the Assirians, they fell downe flat vpon y ground, strowed as fishes vpon their heades, & prayed w one a corde, y the God of Israel wolde shew his mercy vpon his people. And so they toke their weapons, & sat betwixte the mountaynes in y narrow place, & kepte the waye daye & night. But whyle Holofernes was goynge aboute, he founde the water springe, which from the south syde was conueyed in to the cite by a condyte: this commaunded he to be directe another waye, & to cut their condite in sinder. There were welles also not farre from the walles, which they used secretly, more for



pleasure then for necessity.

**C** Then wente the Ammonites & the Moabites vnto Holofernes, and sayde: The children of Israel trust nether in speare ner arrowe, but haue taken in, and kepe the mountaynes and hilles. That thou mayest overcome them therfore without y strykinge of any battayll, sett me to kepe the welles, that they drawe no water out of them: so shalt thou destroye the without swerde, or at the least they shall be so feble, that they must be fayne to geue ouer the cite, which they thinke not able to be wone, for so moch as it lieth in the mountaynes. These wordes pleased Holofernes well and all his men of warre, and he set an hundred men at every well reunde aboute.

Judith. 16. a

Exo. 17. a

**D** And whan this watch had endured twentye dayes, the Cisternes and all that had water, fayled them that dwelt in the cite of Bethulia, so that in y whole cite they had not drynke ynough for one daye, for the people had water geuen them daylie in a measure. Then came the men and women, yonge personnes and children all vnto Osiass, and sayde all with one voyce: God be iudge betwixte vs and the, for thou hast dealt euell with vs: thou woldest not speake peaceably with the Kyng of the Assirians, therfore hath God solde vs in their handes, and there is no man to helpe vs, where as we are brought downe before their eyes in thirst and greate destruccion. Therfore gather now together all the people that be in the cite, that we maye all yelde oure selues wyllingly vnto y people of Holofernes: for better it is y we be captyue and prayse the LORDE with our lyues, then to be slayne and perishe, and to be laughed to scoine & shamed of every man whan we se oure wyues and children dye before oure eyes. We take heauen & earth this daye to recorde, and the God of oure fathers (which punyssheth vs accordinge to the deservynge of oure synnes) and geue you warnynge, y ye geue vp the cite now in to y power of Holofernes hoost, that oure ende maye be shorte with the swerde, which els shal endure longe for wante of water and for thirst.

Gal. 10. a

**E** Whan they had spokē out these wordes, there was a greate wepyng and howlyng in the whole congregacion, and that of every man, and they cryed an whole houre longe vnto God with one voice, sayenge: we haue synned with oure fathers, we haue done amysse, we haue dealt wickedly. Thou y art gracious, haue mercy vpon vs, punyssh oure vnrighteousnes with thine owne scour

ge, and geue not those ouer that knowe the, vnto a people which knoweth the, lest they saye amonge the heithen: what is their God?

And whan they were so weery with this crienge and wepyng, that they helde their tinges, Osiass stode vp with watrye eyes, and sayde: O take good hertes vnto you (deare biethren) and be of good cheate, and let vs wayte yet these fyue dayes for mercy of the LORDE: peradventure he shal cut awaye his indignacion, and geue glory vnto his name. But yf he helpe vs not whan these fyue dayes are past, we shall do as ye haue sayde.

The VIII. Chapter.

**A**nd it happened whan these wordes came to the eares of Judith a wyddow, which was the daughter of Merari, the sonne of Ioor, the sonne of Joseph, the sonne of Osiass, the sonne of Elai, y sonne of Jammor, the sonne of Jeecon, the sonne of Raphoim, the sonne of Achitob, the sonne of Melchias, the sonne of Euam, y sonne of Nathania, the sonne of Salathiel, y sonne of Symeon, the sonne of Ruben. And hir husbunde was called Manasses, which dyed in the dayes of the barlye harvest. For whyle he was byndinge y sheemes together in the felde, the heate came vpon his heade, and he dyed at Bethulia his cite, and there was he buried beside his fathers. Now was Judith his desolate wyddow thre years & fir monethes. And in the hyer partes of hir house she made herself a prieny chambrie, where she dwelt, beyng closed in with hirmaydes. She ware a smock of hayre, and fasted all the dayes of hir life, excepte the Sabbathes, and new moones & the solempne dayes that the people of Israel kepte. She was a very fayre and beutyfull personne. Hir husbunde also had left her greate riches, a plentifulous housholde, greate vnmoueable possessions and many catell. This Judith was a woman of a very good repute with every one, for she feared the LORDE greatly, and there was no body that speake an euell word of her.

Whan this Judith herde, how Osiass had promised the people, that after the fyfthe daye he wolde geue vp y cite vnto the Assirians, she sent for the elders Chabbi and Charmin: and whan they came to her, she sayde: what thinge is this, wherein Osiass hath consented, y yf God helpe not within fyue dayes, he wil geue ouer the cite to the Assirians: What are ye, that ye tempte the

LORDE: This denyce optayneth no mercy of God, but prouoketh him vnto wrath and displeasure. Wyl ye set the mercy of y LORDE a tyme, & appoynte him a daye after you re wyll?

**C** Nevertheless for so moch as the LORDE is pacient, let vs rather amende oure selues, pouring out teares, and besekynge him of grace. For God threateneth not as a man, neither wyll he be prouoked vnto wrath as the children of men. And therfore let vs hertely fall downe before him, and serue him with a mekespierre, and with wepyng eyes saye vnto the LORDE, that he deale with vs accordinge to his owne wyll and mercy: that like as oure hert is now vexed, & brought lowe thorow the pryde of them, it maye so be comforted thorow his grace: in so moch as we so lowe not the synnes of oure fathers, which falske their God, & worshipped other goddes: for the which synne they perished with the swerde, were spoyled & brought to shame of all their enemies. As for vs, we knowe none other God but onely him, for a hose co soure let vs tary with mekenesse. He shal requyre and make inquisition for oure bloude, from the veracions of oure enemies: he shal bringe downe all the heithen, that rise vp agaynst vs, and put them to dishonoure, vnto the LORDE oure God.

**D** Therfore deare biethren, seinge ye are the honorable and elders in the people of God, vnto whom all y people haue respecte, and vpon whom the life of the people stondest, lift vp their hertes with youre exortacion, y they maye call to remembraunce, how oure fathers also in tymes past were tempted, y they might be proued, yf they worshipped their God a right. They ought to remembre, how oure father Abraham beinge tempted, and tryed thorow many tribulacions, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, and all they that pleased God, beinge tryed thorow many troubles, were so faste stedfast in faith. Agayne, they that receaved not their tentacions with the feare of God, but put the selues forth with vnpatience and murmuringe agaynst God, perished of the destroyer, and were slayne of serpentes. And therfore shalde not we undertake to be auenged, for the thinge that is done vnto vs: but to confesse, that all these punysshmentes are farre lesse then oure synnes & mysdedes: Beleynging also, that this correccion cometh vnto vs (as to the seruantes of God) for amendment, and not for oure destruccion.

**E** Then sayde Osiass & the elders vnto Judith: All that thou speakest, is true, and no man can reproue y wordes. Prayse thou for vs now therfore vnto God, for thou art an holy woman, and fearest God. And Judith sayde vnto them: Seynge ye knowe, that my wordes are of God, then proue my counsell and deuice, yf it be of God: and beseeke God, that he wyll bringe my counsell to a good ende.

1. cor. 14. d  
1. ioh. 4. a  
1. Tell. 5. c

Judith. 10. b

Thus haue I denyed: Ye shal stode this night before the porte, and I wyll go forth with Abia my mayde: Prayse ye therfore vnto God, that he wyl graciously remembre his people of Israel within fyue daies, as ye haue sayde. As for the thinge that I go in hande withall, are ye no questions of it, tyll I open it vnto you myself: do ye nothinge els, but praye vnto the LORDE youre God for me. Then Osiass the prynce of the people of Juda sayde vnto her: Go thy waye in peace, the LORDE be with the, that we maye be auenged of oure enemies, And so they wente from her agayne.

The IX. Chapter.

**N**ow whan they were gone their way, Judith wente in to hir oratory, put on an hayrie smock, strowed ashes vpon hir heade, fell downe before the LORDE, and cryed vnto him, sayenge: O LORDE God of my father Symeon, which gauest him a swerde for a defence agaynst the enemies, that vsed violence and wilfulnes, and that rauyned y vyrgin and put her to dishonesty. Thou that gauest their wines in to a praye, and their daughters in to captynyte, and all their praye for a spoyle vnto thy seruantes, which bare a zeale vnto the, helpe me wyddow, O LORDE my God, I beseeke y. For thou hast done all thinges from the begynnyng, and loke what thou hast taken in hande and deuysed, it came euer to passe. For all thy wayes are prepared, & thy iudgmentes are done in thy euerlastinge fore knowlege. O loke now vpon the armyes of the Assirians, like as it was thy pleasure somtyme to loke vpon the hoost of the Egipcians, whan they beyngeweapened, persecuted thy seruantes, & put their trust in their charettes, horsmen, and in the multitude of their men of warre. But thou lokest vpon them: and whan they came in to the depe, the waters overwhelmed them.

Gen. 24. c

Exo. 14. a

Euē so LORDE let it go with these, that trust in y power and multitude of their men



Plal. 45. b of warre, in their charettes, arrowes & speares, and knowen not, that thou onely art oure God, which destroyest warres from the begynnynge, and that thou art the LORDE. O lift vp thine arme now like as euer from & begynnynge, and in thy power brynge their power to naught, cause their might to fall in thy wrath. They make their boast, & they wyl vnhalowe and defyle thy Sanctuary, and to waiste the tabernacle of & name, and to cast downe the home of thine altier with their swerde. Brynge to passe (O LORDE) & the pryde of the enemye maye be cut downe with his owne swerde: that he maie be taken with the snare of his eyes in me, and & thou mayest synye him with the lippes of my loue. O geue me a stedfast mynde, that I maye despyse him and his strength, and that I maye destroye him.

C This shal brynge thy name an euerlastinge remembrance, yf the hande of a woman ouerthrowe him. For thy power (O LORDE) stondeb not in & power of men, nether hast thou eny pleasure in the strengthe of horses. There was neuer proude personne that pleased the, but in the prayer of the humble and make hath thy pleasure bene euermore.

O thou God of the heauens, thou maker of the waters, and LORDE of all creatures, heare me poore woman, callinge vpon the, and puttynge my trust in thy mercy. Remembre thy couenaunt O LORDE, and my nister wordes in my mouth, & stablysh this deuyc in my hert, that thy house maye conynue still in holynes, and that all the heithen maye knowe and vnderstode, that thou art God, and that there is none other but thou.

The X. Chapter.

A And whan she had lest of cryenge vnto the LORDE, she rose vp from the place, where she had lyen flat before the LORDE, and called hir mayde, wente downe in to hir house, layed & hayrie cloth from her, put of the garmentes of hir ryddowhode, wasshed hir body, anoynted hir self with precious thinges of swete sauoure, broyded and plated hir hayre, sett an hooe vpon hir heade, and put on soch apparell as belongeth vnto gladnesse, slippers vpon hir fete, armelettes, spanges, earynges, fynger rynges, and deckte herself with all hir best araye.

The LORDE gaue her also a speciall beneyte and faynesse: for all this deckinge of hir self was not done for eny voluptuousnesse

and pleasure of the flesh, but of a right discrecion and vertue, therfore dyd the LORDE increase hir bewtye) so & she was reckoned amiable and wel sauoured in all mens eyes. She gaue hir mayde also a bottell of wyne, a pot with oyle, pottage, cakes, bread, & chese, and wente hir waye.

Now whan she came to the porte of the cite, she founde Osiat and the elders of the cite waitinge there. Which whan they sawe her, they were astonnyed, & marueled greatly at her bewty, neuertheles they asked no question at her, but let her go, sayenge: The God of cure fathers geue & his grace, and with his power persourme all the deuyc of thy hert: that Jerusalem maye reioyse ouer the, and that thy name maye be in the nombre of the holy & righteous. And all they & were there, sayde w one voyce: so be it, so be it. Judith made hir prayer vnto & LORDE, & wente out at & porte, she & hir mayde.

And as she was goinge downe the mountayne, it happened that aboute the sprynge of the daye, the spyes of & Assirians met w her, and toke her, sayenge: whence comest thou? Or whither goest thou? She answered: I am a daughter of & Hebrues, and am fled from them, for I knowe, that they shal be geue vnto you to be spoyled: because they thought scome to yelde the selues vnto you, that they might fynde mercy in your sight. Therfore haue I deuysed by my self after this maner: I wyl go before the prynce Holofernes, and tell him all their secretes, and wyl shew him, how he maye come by them, and wyne them, so that not one man of his hoost shal perish.

And whan these men had herde hir wordes, & considered hir sayre face, they were astonnyed (for they wondred at hir excellent bewtye) & sayde vnto her: Thou hast saved & life by fyndinge out this deuyc, & thou woldst come downe to & lorde: & be thou sure, that whā thou comest vnto him, he shal intreate the well, & thou shalt please him at & hert. So they brought her in to Holofernes paulyon, and tolde him of her. Now whan she came in before him, immediatly he was ouercome & taken with hir bewtye. Then salde his seruantes: who wolde despyse & people of & Jewes, & haue so sayre wome? Shalde we not by reason fight against the for the se? So whā Judith sawe Holofernes strynge in a canopye, & was wrought of purple, sylke, golde, Smaragde and precious stones, she looked fast vpo him, & fell downe vpo the earth. And Holofernes seruantes toke hir vp

agayne, at their lordes commaundement.

The XI. Chapter.

A Then sayde Holofernes vnto her: Be of good chere, and feare not in thine hert, for I neuer hurte man, that wolde serue Nabuchodonosor the kynge. As for thy people, yf they had not despyed me, I shulde not haue lift vp a speare agaynst the. But tell me now, what is the cause & thou art departed from them, and wherfore art thou come vnto vs?

And Judith sayde vnto him: Syr, vnderstonde the wordes of thy handmayden: for yf thou wilt do after & wordes of thy handmayden, the LORDE shal brynge thy matter to a prosperous effecte. As truly as Nabuchodonosor a lorde of the londe lyueth, & as truly as his power lyueth, which is in the to the punishment of all men that go wronge, all men shal not onely be subdued vnto him thorow the, but all the beestes also of & felde. For all people speake of thy proude acetyre, and it hath euer bene reported, how thou onely art good and mightie in all his kyngdome, and thy discrecion is commended in all londes.

B The thinge is manifest also, that Achier spake, and it is wel knowne, what thou commaundedst to do vnto him. For this is plaine and of a suretye, that oure God is so wroth with vs (by the reason of oure synnes) that he hath shewed by his prophetes vnto the people, how that for their synnes he wyl deliuer them ouer vnto the enemye. And for so much as the children of Israel knowe that they haue so displeased their God, they are sore afayed of the. They suffre greate hunger also, & for wante of water, they are deed now in a maner. Moreover, they are appoynted to slaye all their catell, that they maye drynke the bloude of them: and are purposed to spende all the holy ornamentes of their God (which he hath forbydde the to touch) for come, wyne and oyle. Seinge now that they do these thinges, it is a playne case, & they must nedes be destroyed. Which whan thy handmayden perceaued, I fled from them, and the LORDE hath sent me vnto & to shew the these thinges. For thy handmayden worshippe God euen here now besyde the, and thy honde mayden shal go forth, and I wil make my praier vnto God, and he shal tell me, whan he wyl rewarde the their synne: then shal I come and shew the, & brynge the thorow the myddest of Jerusalem, so that thou shalt haue all & people of Israel, as the shepe without a shepherde: there shal

not so much as one dogg bark agaynst the, for these thinges are shewed me by the prouidence of God: and for so much as God is displeased with them, he hath sent me to tell the the same.

D These wordes pleased Holofernes and all his seruantes, which marueled at the wysdome of her, and sayde one to another: there is not such a woman vpon earth, in bewtye and discrecion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sent the hither before thy people, that thou mayest geue them in to oure handes. And for so much as & promyse is good, yf thy God persourme it vnto me, he shal be my God also, and thou shalt be excellent and greate in the courte of Nabuchodonosor, and thy name shalbe spoken of in all the londe.

The XII. Chapter.

A Then commaunded he her to go in, & where his treasure laye, and charged that she shulde haue hyr dwellinge there, and appoynted, what shulde be geuen her fro his table. Judith answered him, and sayde: As for the meate that thou hast commaunded to geue me, I maye not eate of it as now (lest I displease my God) but wyl eate of soch as I haue brought with me. Then sayde Holofernes vnto her: Of these thinges that thou hast brought with the sayle, what shal we do vnto the? And Judith sayde: As truly as thou lyuest my lorde, thy hande mayden shal not spende all this, tyll God haue brought to passe in my hande, the thinges that I haue deuysed.

B So his seruantes brought her in to the tent, where as he had appointed. And as she was goinge in, she desired that she might haue leue to go forth by night & before daye, to hir prayer and to make intercession vnto the LORDE. Then commaunded Holofernes his chamberlaynes, that she shulde go out and in at hir pleasure, to praye vnto hir God those thre dayes.

And so in the night season she wete forth in to the valley of Bethulia, and wasshed herself in the wellwater. Then wente she vp, and besought the LORDE God of Israel that he wolde prospere hir waye, for the deliuerance of his people. And so she wente in, and remayned cleane in hir tent, till she toke hir meate in the evenynge.

C Vpon & fourth daye it happened, & Holofernes made a costly supper vnto his seruantes, and sayde vnto Dagao his chamberlay-



ne: Go y waye, and counsell this Zebinesse, that she maye be wyllinge to consent to kepe company with me. For it were a shame vnto all the Assirians, that a woman shulde so laugh a man to scorne, that she were come from him vnnedled withall.

Then wente Dagao vnto Judith, and sayde: Let not the good daughter be astrayed, to come in to my lord, that she maye be honoured before him, that she maye eate and drynke wyne, and be mery with him. Vnto whom Judith answered: Who am I, that I shulde saye ny lordes naye? what so ever is good before his eyes, I shal do it: and loke what is his pleasure, that shal I thinke well done, as longe as I lyue.

So she stode vp, and deckt herself with hir apparell, and wente in, and stode before him. And Holofernes hert was whole moued, so that he bent in desyre towarde her. And Holofernes sayde vnto her: drynke now and sett downe, and be mery, for thou hast founde fauoure before me. Then sayde Judith: Syr, I wil drynke, for my mynde is meryer to daye, then euer it was in all my life. And she toke and ate and drank before him, the thinges that hir mayden had prepared for her. And Holofernes was mery w her, and drank more wyne, then euer he dyd afore in his life.

The XIII. Chapter.

Now whan it was late in the night, his seruantes made haist, every mā to his lodgings. And Dagao shutt the chamber doores, and wente his waye, for they were all ouerladen with wyne. So was Judith alone in the chamber. As for Holofernes, he laye vpon the bed all droncken, and of very dronkennes fell a slepe.

Then commaunded Judith hir mayden, to stode without before the doore, and to wayte. And Judith stode before the bed, makinge hir prayer with teares, and moued hir lippes secretly, and sayde. Strength me O LORDE God of Israel, and haue respecte vnto the workes of my handes in this houre, that thou mayest set vp thy cite of Jerusalem, like as thou hast promysed: O graunte that by the I maye perforce the thinge, which I haue denyed thorow the beleue that I haue in the.

And whan she had spoken this, she wente to the bedsteade, and lowed the swerde that hanged vpon it, and drew it out. Then toke she holde of the hairie lockes of his hea-

de, and sayde: Strength me O LORDE God in this houre, and with that, she gaue him two strokes vpon the neck, and smote off his heade. Then toke she the canapy awaye, and rolled the deed body asyde. Immediately she gat her forth, and deliuered the head of Holofernes vnto hir mayden, and bad hir put it in hir walett.

And so these two wente forth together after their custome, as though they wolde praye, and so passed by the hoost, and came thorow the valley vnto the porte of the cite. And Judith cried a farre of vnto y watchmen vpon the walles: Open the gates (sayde she) for God is with vs, which hath shewed his power in Israel. And whan they herde hir voyce, they called the elders of the cite together. And they came all to mete her, litle & grete, yonge & olde, for they thought not that she shulde haue come so soone. So they lighted candels, and gathered aboute hir euerychone: but she wente vp into an hye place, and caused silence to be proclaimed.

Whan eueryman now helde his tongue, Judith sayde: O prayse the LORDE our God, for he hath not despyed, ner forsaken them, that put their trust in him: and in me his honde mayden he hath perforce his mercy, which he promysed vnto the house of Israel: yee in my hāde this same night hath he slayne the enemy of his people.

And with that she toke forth the heade of Holofernes out of the walett, and shewed it them, sayenge: Beholde the heade of Holofernes the captayne of the Assirians, and this is the canapy, wherein he laye in his dronkennes: wherethe LORDE our God hath slayne him by the hande of a woman.

But as truly as the LORDE lyueth, his angel hath kepte me, goinge thither, remayninge there, and commynge hither agayne from thence. And the LORDE hath not suffred me his handmayden to be defyled, but without eny fylthynges of synne hath he brought me agayne vnto you: & y with grete victory, so that I am escaped, and ye deliuered. O geue thankes vnto him euerychone, for he is gracious, and his mercy endureth for ever.

So they praysed the LORDE alle together, and gaue thākes vnto him. And to her they sayde: The LORDE hath blessed the in his power, for thorow the he hath brought our enemies to naught.

And Ozias y cheferuler of the people of Israel, sayde vnto her: Blessed art thou of the LORDE the hye God, aboue all women vpon earth.

Blessed be the LORDE the maker of heauen and earth, which hath gyded y a right waye to wounde and to smyte of the heade of the captayne of our enemies. For this daye he hath made thy name so honorable, that thy prayse shal neuer come out of the mouth of me, which shal allwaye remembre y power of the LORDE: seinge thou hast not spared thine owne self, but put the in ieopardy, consideringe the anguyshe and trouble of thy people, and so hast helped their fall before God & LORDE. And all the people sayde: Amē, Amen.

Adior also was called, & he came. Then sayde Judith vnto him: The God of Israel vnto whō thou gauest wytnes, that he wolde be anenged of his enemies, euen he hath this night thorow my hande smytte of the heade of all the vnfaithfull. And that thou mayest see that it so is, beholde, this is y heade of Holofernes, which in his presumptuous pryde despyed the God of the people of Israel, and threatened y with destruccion, sayenge: whan the people of Israel is take, I shal cause the also to be sticke with the swerde. Whan Adior sawe Holofernes heade, he fell downe vpon his face to the grounde for very anguyshe & feare, so y he swornewed withall. But after that he was come agayne to himself, he fell downe before her & prayd her, sayenge: Blessed art thou of thy God in all the tabernacles of Jacob: for all the people that heare of thy name, shal prayse the God of Israel because of the.



The XIII. Chapter.

Judith sayde vnto all the people: Brethren heare me, styck vp this heade vpon our walles, and whan the Sonne aryseth, take eueryman his weapon, and fall out violently: not as though ye wolde go besyde them, but to renne vpon them with violence. Whan the spyas in the tētes see this, they shal of necessity be compelled to fle backward, and to rayse vp their captaynes to the battayll. So whā their captaynes

come in to Holofernes panyllion, and fynde the deed body wrapped in the bloude, fearfulness shall fall vpon them: and whan ye perceauē that they fle, folowe them without all care, for God shal deliuer them vnto you to be destroyed.

Then Achior seynge the power of God which he had shewed vnto the people of Israel, fell of from his Zeithenish beleue, and put his trust in God, and let him self be circumcised: and so was he nombred amonge the people of Israel, he and all his posterite vnto this daye.

Now as soone as it was daye, they sticke vp Holofernes heade vpon the walles, and eueryman toke his weapon, and so they wente out with an horrible crye. Whan the spyas sawe that, they ranne vnto Holofernes tent. And they that were within the tent, came before his chamber, and made a greates ruffinge to wake him vp, because they thought with the noyse to haue raised him. For there durst not one of the Assirians knowe, go in, ner to open.

But whan the captaynes and prynces and all the chiefe in the kynge of the Assirians hoost came together, they saide vnto the chamberlaynes: Go youre waye in, and wake him vp, for the myse are crepte out of their holes, and darre prouoke vs vnto battayll.

Then wente Dagao in to his chamber, stode before the bed, and clapped with his handes, for he thought he had bene slepyng with Judith.

But whā he had herkened perfectly with his eares, and coude perceauē no sterynge, he wente nyer to the bed, and list it vp, and then sawe he the deed body of Holofernes lyenge there without a heade, welctred in his bloude vpon the earth. Then cried he with loude voyce, and with wepyng rent his clothes, and wente in to Judiths tent, and founde her not: And so he leapt out vnto the people, and sayde: one woman of y Jewes, hath brought all Nabuchodonosors people to shame. For lo, Holofernes lyeth vpon the grounde, and hath no heade.

Whan the chiefe of the assirians hoost herde that, they rente their clothes, and there fell an intollerable feare and tremblinge vpon them, so y they myndes were sore afrayed. And there was an excedyng greates crye in the whole hoost.

The XV. Chapter.

Now whan all the hoost herde that



Holofernes was headed, their mynde and countenance fell from them: and such a feare came upon them, that they undertooke to defende them selves by flyenge awaye: one spake not to another, but hanged downe their heades, lest all behynde them, and made haist to escape from the Hebrewes: for they herde, that they were haistinge to come after with their weapons, and so they fled by the wayes of the felde, and thorow all the fore pathes of the dales.

And whan the children of Israel sawe that they fled, they folowed upon them, and wente downe with trumpettes, blowinge and makinge a greate crye after the. As for the Assirians, they had no ordie, and kepte not the selves together, but fled their waye. Neuerthelesse the children of Israel fell upon them with one company and ordie, and discomfited as many as they might gett. And Osias sent messengers vnto all the cities and countrees of Israel.

**B** So all the regions and every cite sent out their best men after them in harnesse, and smote them with the swerde, tyll they came to the uttermost parte of their borders. And the other that were in Bethulia came into the tentes of the Assirians, and toke all that they which were fled, had left behynde them, and so they founde greate good. And they that came agayne to Bethulia from the battayll, toke with them such thinges as had bene theirs: there was no nobre of the catell, and of all costly Jewels, so that from the lowest vnto the hiest, they were all made riche of the spoyle of them. And Joachim the hye priest at Jerusalem, came to Bethulia with all the elders, that they might see Judith.

**C** Now whan she came out vnto them, they begonne all to prayse her with one voyce, sayenge: thou worshippe of the cite of Jerusalem, thou ioye of Israel, thou hono of oure people, thou hast done manly, and thy hert is comforted, because thou hast loued cleynnes and chastyte, and hast knowne no man but thine owne husbände: therefore hath the hande of the LORDE comforted the, and blessed shalt thou be for ever. And all people sayde: so be it, so be it.

In thirtie dayes coude the people of Israel scarce gather vp the spoyle of the Assirians. But all that belonged vnto Holofernes, and had bene his specially, (whether it were of golde, of syluer, precious stones, clothinge and all ornaments) they gaue it vnto Judith. And all the people reioysed, both we men, maydens, and yonge people, with pipes

and harpes.

## The XVI. Chapter.

**T**hen sange Judith this songe vnto the LORDE: Begynne vnto the LORDE vpon the tabrettes, singe vnto the LORDE vpon the cymbals. O singe vnto him a new songe of thankesgeuyng, beioyfull and call vpon his name. It is the LORDE that destroyeth warres, euen the LORDE is his name. Which hath pitched his tentes in the myddest of his people, that he might deliuer vs from the hande of all oure enemies. Assur came out of the mountaynes in the multitude of his strength. His people stopped the water brokes, and their horses covered the valleys. He purposed to haue bitte vpon my londe, and to slaye my yongemen with the swerde.

He wolde haue carryed awaye my children and virgins in to captiuyte, but the almighty LORDE hurte him, and deliuered him to the handes of a woman, which brought him to confucion. For their mightie was not destroyed of the yonge men. It was not the sonnes of Titan that slew him, nether haue the greate giannes sett them selves agaynst him: but Judith the daughter of Merari. Her sayre bewtye hath discomfited him, and brought him to naught. For she layed awaie her widdowes garment, and put on the apparell of gladnesse in the reioysinge of the children of Israel. She anoynted his face, and bounde vpon his hayre in an hooe, to beguile him. His slippers rauysed his eyes, his bewtye captiuated his mynde, with the swerde smote she of his neck. The Persians were astonnyed at his stedfastnesse, and the Medes at his boldnes. Then howled the armyes of the Assirians, whan my symple appeared, drye of chylf. The sonnes of the daughters haue feared them thorow, and slayne them as fugiue childre: they perished in the battayll, for the very feare of the LORDE my God. Let vs synge a songe of thankesgeuyng vnto the LORDE, a new songe of prayse wyl we synge vnto oure God. LORDE, LORDE, thou art a greate God, mightie in power, whom no man maye overcome. All thy creatures shal deserue the, for thou spakest but the worde, and they were made: thou sentest thy spire, and they were created, and no man maye withstande thy voyce. The mountaynes shal moue from the foundations with the waters, the stony rockes shal melt before the life wate. But they that feare the, shal be greate with in all thinges. Wo vnto the people that rise vp agaynst my generacion, for the almighty

LORDE wyl auenge him self of them, and in the daye of iudgment wyl he vyset them. For he shall geue fyre and wormes in to their flesh, that they maye burne and sele it for evermore.

**D** After this it happened, that after the victory all the people came to Jerusalem, to geue prayse and thankes vnto the LORDE. And whan they were purified, they offred all their brient sacrifices and their promysed offerynges. And Judith offred all Holofernes weapons, and all the Jewels, that the people had gathered, and the canopy that she toke from his bed, and hanged them vpon vnto the LORDE. The people was ioyfull, as the vse is: and this ioye by reason of the victory, with Judith endured thre monethes.

So after these dayes euery man wente home agayne, and Judith was in greate reputation at Bethulia, and right honorably taken in all the londe of Israel. Vnto hir vertue also was chastite ioyned, so that after hir husbonds Manasses dyed, she neuer knewe man all the dayes of hir life. Vpon the hye solempne dayes she wente out with greate worshippe. She dwelt in hir husbonds house an hundred and fyue yeare, and left hir hono: mayden fre, and dyed, and was buried before hir husbonds in Bethulia. And all the people mourned for her seuen dayes. So longe as she lyled, there was none that troubled Israel, and many yeares also after hir death.

The daye wherein this victory was gotten, was solemply holden, and rekened of the Jewes in the nombre of the holy dayes, and is yet greatly holden of the Jewes euery since vnto this daye.

The ende of the booke of Judith.

**The chapters in the booke of Hester, which are not founde in the text of the Hebrew, but in the Greke and Latyn.**

The XI. Chapter after the Latyn.

In this chapter is describde the dreame of Mardocheus.

**M**ardocheus the sonne of Jair, the sonne of Semei, of the tribe of Ben Jamin a Jew: which had his dwell

lyng in Susis, a man of greate reputaciō, and excellent amonge all them that were in the kynges court. (Neuerthelesse he was one of the prisoners, whom Nabuchodonosor the kyng of Babilon had carried awaye from Jerusalem vnto Babilon with Jechonias the kyng of Juda.) In the seconde yeare of the reigne of greate Artaxerxes in the first daye of the moneth Nisan, had this Mardocheus such a dreame: he thought he herde a greate repest, horrible thunder clappes, earth quakes, and greates vnto in the londe: and he sawe two greates dragons, ready to fight one agaynst another. Their crye was greate. At the which roaringe and crye all the which were vpon, to fight agaynst the righteous people. And the same daye was full of darcknes and very vnclere, full of trouble and anguyshe, yee a greate fearfulness was there in all the londe. The righteous were amased, for they feared the plague and euell that was deuysed ouer the, and were at a poynte to them selves to dye. So they cried vnto God, and while they were cryenge, the litle well grew in to a greates ruer, and in to many waters. And with it was daye, and the sonne rose vpon agayne. And the lowly were exalted, and denoured the glorious and proude.

Now whan Mardocheus had sene this dreame, he awoke, and mused stedfastly in his hert, what God wolde do: and so he desired to knowe all the matter, and his mynde was there vpon vntill the night.

## The XII. Chapter.

In this chapter is declared, how Mardocheus uttereth the treason of the two seruantes agaynst the kyng, and therefore both the kyng rewardeth him.

**I**n the same tyme dwelt Mardocheus with Bagatha and Thares the kynges chamberlaynes and porters of the palace. But whan he herde their deuysce, and had diligently considered their ymaginacions, he perceaued that they wente aboute, to laye their cruell handes vpon the kyng Artaxerxes: and so he certified the kyng thereof. Then caused the kyng to examen the two gelded with tormentes. And whan they had graunted it, they were put to death.

This the kyng caused to be put in the Cronicles for an everlasting remembrance, and Mardocheus wrote vpon the same matter. So the kyng commaunded, that Mardocheus shulde do seruyce in the court, and for this faithfulness of his, he gaue him a reward. But Aman the sonne of Amadath the Agagite, which was holden in greates hono and reputacion in the kynges court,

4. Reg.  
24 d  
1. 24. a

B

Hest. 1. d  
and 6. a

B



undertoke to hurte Mardocheus z his people, because of the two chamberlaynes that were put to death.

The XIII. Chapter.

The copie of the commaundment, which Ege Artaxerxes (by the entysinge of Ama) sent out in to all countres, for the destruction of the Jewes. The prayer of Mardocheus.

**A** He greates kynge Artaxerxes which raigneth from India vnto Ethiopia, ouer an hundred and seven and twety londes, sendeth his frendly salutation vnto all the prynces and debytes of the countrees, which be subiecte vnto his dominion. Whan I was made lorde ouer many people, and had subdued the whole earth vnto my dominion, my mynde was not with crueltye and wronge to exalte myself by the reason of my power: but purposed to equyte allwaye and gentylnes, to gouernethose that be vnder my iurisdiction, and wholy to set them in a peaceable life, and therby to bringe my Kingdome vnto tranquylite, that men might safely go thorow on euery syde, and to renue peace agayne, which all men desyre. Now whan I axed my counsellors, how these thinges might be brought to a good ende, there was one by vs, excellent in wysdome, whose good wyll, truely z faithfulness hath oft bene shewed z proued (which was also y pryncipall z next vnto y Ege) Ama by name, which certified vs, how y in all lodes there was crepte in a rebellious folke, y made statutes z lawes agaynst all other people, z haue allwaye despysed the proclaimed commaundmentes of kynges: and how that for this cause it were not to be suffred, that soch rule shulde continue by you z not to be put downe. Seinge now we perceiue the same, that this people alone are contrary vnto euery man, vsynge straunge and other maner of lawes, z withstandinge oure statutes and doinges, and go aboute to stablish shrewd matters, that oure Kingdome shulde neuer come to good estate and stedfastnes: Therefore haue we commaunded, that all they that are appoynted in wytynge and shewed vnto you by Aman (which is ordered and set ouer all oure busynes, and the most pryncipall next vnto the kynge, and in maner as a father) shal with their wiues z children be destroyed and roted out with the swerde of their enemies, and aduersaries: z y there shalbe no mercy shewed, z no man spared. And this shalbe done y xiiij. daye of the moneth called Adar of this yere, that they which of olde (and now also) haue euer bene rebellious, maye in one daye with violence be

thrust downe in to the hell, to the utter, that after this maner, oure empyre maye haue peace and tranquylite.

But Mardocheus thought vpon all the woorkes and noble actes of y LORDE, z made his prayer vnto him, sayenge: O LORDE, thou valeaunt and allmightie kynge (for all thinges are in thy power, and yf thou wilt helpe and delyuer Israel, there is no ma that can withstode ner lett the: for thou hast made heauen z earth, and what wonderous thinge so euer is vnder the heauen: thou art LORDE of all thinges, and there is no man, y can resist the O LORDE) Thou knowest all thinges, thou wotest LORDE, that it was neither of malice, ner presumption, ner for any desyre of glory, that I wolde not bowe downe myself ner worshipec yonder proude presumptuous Aman (for I wolde haue bene content, and y with good wyll, yf it might haue done Israel any good, to haue tyst en his footsteps) but that I dyd it, because I wolde not lett the honoure of a ma in the steade of the glorie of God, and because I wolde worshipec none but onely y my LORDE. And this haue I done in no pryde ner presumption.

And therfore O LORDE thou God and kynge, haue mercy vpon thy people for they imagine how they maye bringe vs to naught, z their mynde and desyre is to destroye and to ouerthrowe the people, that hath euer bene thine inheritaunce of olde. O despysenot thy porciō, which thou hast delyuered z brought out of Egipte for thine owne self. Heare my prayer, and be mercifull vnto y people, wher thou hast chosen for an heretage vnto thyself. Turne oure complaynte and sorow in to ioye, that we maye lyeue O LORDE, and prayse thy name. O LORDE, suffre not y mouthes of them that praise the, to be destroyed.

All y people of Israel in like maner cried as earnestly as they coude vnto the LORDE, for their death and destruccion stode before their eyes.

The XIII. Chapter.

Of the sorowe, complaynte and prayer of quene Hester.

**Q**uene Hester also beyng in the bayl of death, resorted vnto the LORDE, layed awaye hir glorious apparell, and put on the garmetes that serued for sighinge and mournynge. In the skede of precious oymment, she scatred ashes and dregge vpon hir heade: and as for hir body, she humbled it, and brought it very lowe. All the places where she was wote to haue ioye also, those fylled she with y hayre, y she placed

out herself. She prayed also vnto the LORDE God of Israel with these wordes:

O my LORDE, thou onely art oure kynge, helpe me desolate womā, which haue no helper but y, for my misery and destruccion is harde at my hande. From yowth vp I haue herde out of the kynred of my father, that thou tokest Israel from amonge all people (and so haue oure fathers of their fore elders) that they shulde be thy perpetuall inheritaunce, and loke what thou didest promise the, thou hast made it good vnto the.

Now well LORDE, we haue synned before the, therfore hast thou geuen vs in to the hādes of oure enemies, because we worshipped their goddes. LORDE thou art righteous. Nevertheless it satisfieth the not, that we are in bytter and heuy captivitye and oppressed amonge them, but thou hast layed their bondes vpon the bondes of their goddes: so that they begynne to take awaye, the thinge that thou with thy mouth hast ordeined and appoynted: to destroye thine inheritaunce, to shut and to stoppe y mouthes of them that prayse the, to quēch the glory and worshipec of thy house and thine altier, and to open the mouthes of the Zeithen, y they maye prayse the power z vertue of the goddes, and to magnifie the fleshy kynge for euer.

O LORDE, geue not thy cepter vnto the that be nothinge, lest they laugh vs to scorn in oure misery and fall: but turne their deuice vpon them selues, and punyssh him, that hath begonne the same ouer vs, and set him to an example. Think vpon vs O LORDE, and shew thy self in y tyme of oure distress and of oure trouble. Strengthen me O thou kynge of goddes, thou LORDE of all power, geue me an eloquent and pleasaunt speech in my mouth before the Lyon. Turne his hert in to y hate of oure enemye, to destroye him, and all soch as consent vnto him. But delyuer vs with thy hande, and helpe me desolate womā, which haue no defence ner helper but onely y. LORDE thou knowest all thinges, thou wotest that I loue not the glory and worshipec of the vnrighteous, and that I hate and abhorre the bed of the vncircūcyed and of all Zeithen.

Thou knowest and wotest my necessite, y I hate the token of my preemynence z worshipec, which I beare vpon my heade, what tyme as I must shew my self and be sene, z that I abhorre it as an vnclane cloth, and that I weere it not whā I am quyet and alone by my self. Thou knowest also that I

thy honde mayden haue not eaten at Amas table, and that I haue had no pleasure ner delyte in the kynges feast, that I haue not dronke the drynk offeringes, and that I thy honde mayden haue had no ioye sens y daie that I was brought hither vnto this daye: but enely in the O LORDE. O thou God of Abraham, O thou mightie God aboue all, heare the voyce of them, that haue none other hope, and delyuer vs out of the hande of y wicked, z delyuer me out of my feare.

The XV. Chapter.

Quene Hester appeareth before the kynge, with an heuy hert for the trouble of hir people, and God turneth the kynges hert.

**A**nd vpon y thirde daye it happened, that Hester layed awaye y mournynge garmetes, and put on hir glouous apparell, and decked herself goodly (after that she had called vpon God, which is the beholder z Sanioure of all thinges) toke two maydes w her: vpon the one she leaned herself, as one y was tender: the other folowed her, and bare the trayne of hir vesture. The shyne of hir bewtye made hir face rose coloured. The similitude of hir face was chearfull and amiable, but hir hert was sorowfull for greates feare. She wente in thorow all the doores, and stode before the kynge. The kynge sat vpon the trone of his Kingdome, and was clothed in his goodly aray, all of golde, and sett w precious stones, and he was very terryble. He lift vp his face, that shone in the clearnes, and looked grymly vpon her. Then fell the Quene downe, was pale and faynt, leaned hir self vpon the heade of the mayde that wente with her.

Nevertheless God turned y kynges mynde, that he was gentle, that he leape out of his seate for feare, and gat her in his armes, z helde hir vntill she came to herself agayne. He gaue her lowynge wordes also, z sayde vnto her: Hester, what is the matter? I am y brother, be of good cheare, thou shalt not dye: for oure commaundement toucheth the comons, not the. Come nye. And with that he helde vp his golden wande, and layed it vpon hir neck, and embraced her frendly, and sayde: talke with me. The sayde she: I sawe the (O lorde) as an angell of God, z my hert was troubled for feare of thy maiesty and clearnesse. For excellent and wonderfull art thou (O lorde) and thy face is full of amyre. But as she was thus speakynge vnto him, she fell downe agayne for fayntnes: for the

Hester. 5. a

Prou. 21. a

Gen. 22. b  
2. Re 19. c



which cause the kynge was a frayed, and all his seruantes comforted her.

The XVI. Chapter.

A cople of the commaundement, which King Artaxerxes caused to be proclaimed in all the countrees of his domynion, for the wealth of the Jewes.

**A** The greate kynge Artaxerxes, which raigneth fro India vnto Ethiopia, ouer an hundreth and xxvij. londes, sendeth vnto the prynces & rulers of the same londes, soch as loue him, his frendly salutation. There be many, that for the sondrye friendshipes and benefites which are diuersly done vnto them for their worshippe, be ever y more proude and hye mynded, and vnder take not onely to hurte oure subiectes (for plentiful benefites maye they not suffre, and be gyfte to ymagin some thynge agaynst those that do them good, and take not onely all vnto thankfulness awaye fro men) but in pryde and presumption (as they that be vnmyned full and vnto thankfull for the good dedes) they go aboute to escape the iudgment of God, yf seyth all thynges, which (iudgment hateth & punyssheth all wickednes. It happeneth oft also, yf they which be set in office by the hyer power, and vnto whom the busynes and causes of the subiectes are comytted to be handled, waxe proude, and desyle the selues with sheddynge of innocent bloude, which bryngeth them to intollerable hurte. Which also with false and disceitfull wordes and with lyengetales, disceue and betraye the innocent goodnes of prynces.

**N**ow is it profitable and good, that we take hede, make search thereafter, and consider, not onely what hath happened vnto vs of olde, but the shamefull, vnhonest, and noy some thynges, that the debites haue now taken in hande before oure eyes: and thereby to bewarre in tyme to come, that we maye make the kynge quyet & peaceable for all men, and that we might some tyme drawe it to a chaunge: and as for yf thynge that now is present before oure eyes, to withstande it, and to put it downe, after the most frendly maner.

**Hester 2. a** What tyme now as Aman the sonne of Amadathu yf Macedonyn (a straunger rarely of the persians bloude, and farre from oure goodnes) was come in amonge vs as an aleaunt, and had opeyned the friendship that we beare toward all people, so that he was called oure father, and had in hye honoure of euery man, as the next and prynci-

pall vnto the kynge, he conde not forbear him self from his pryde, hath vnder taken not onely to robbe vs of the kynge, but of oure life.

With many folde disceate also hath he besyred to destroye Mardocheus oure helper and preseruer, which hath done vs good in all thynges: and innocent Hester the life partaker of oure kynge, with all hir people. For his mynde was (whan he had take them out of the waye, and robbed vs of them) by this meanes to translate the kynge of the persians vnto the of Macedonia. But we fynde, that the Jewes (which were accused of yf wicked, yf they might be destroyed) are no euell doers, but vse reasonable & right lawes, and that they be the children of the most hye lyuynge God, by whom the kynge of vs and oure progenitours hath bene well ordred hither to. Wherfore, as for the letters and commaundementes, that were put forth by Aman the sonne of Amadathu, ye shal do well, yf ye holde them of none effect: for he that set them vp and inuented the, hangeth at Susis before the porte, with all his kinred, and God (which hath all thynges in his power) hath rewarded him after his deservynge.

And vpon this ye shal publish and set up the copy of this letter in all places, that the Jewes maye frely and without hinderaunce holde them selues after their owne statutes, and that they maye be helped, and that vpon yf xij. daye of yf xij. moneth Adar they maye be auenged of them, which in the tyme of their angrysh and trouble wolde haue oppressed the. For the God that governeth all thynges, hath turned to ioye, the daye whan in yf chosen people shulde haue perished.

Moreover, amonge the hye solempnedayes that ye haue, ye shal holde this daye also w all gladnesse: hat now and in tyme to come, this daye maye be a remembraunce to good, for all soch as loue the prosperite of the persians: but a remembraunce of destruction to those that be sedicious vnto vs.

All cities and lodes that do not this, shal horribly perishe and be destroyed w the sword and fyre, and shal not onely be nomore inhabited of men, but be abhoired also of yf wilde bestes & foules.

The boke of Wyssdome.

What this boke conteyneth.

- Chap. I. An exortacio for iudges and rulers to loue wyssdome. The spere of wyssdome hateth falsede, dissimulation and Apocryfie, rebuketh vnrightheousnesse and abhorreth wicked doers.
- Chap. II. The ymaginacions and thoughtes of the vngodly, how they geue the selues ouer vnto synne, and persecute all vertue and trueth.
- Chap. III. The felicity and health of godly people, though they be put here to trouble and heynesse: Agayne, what sorow shall happen to the vngodly and their children.
- Chap. IIII. To lyue chaist & godly withall, is commendable. A dispraise of the wicked. The honoure of vertuous age. The shameful death of the vngodly.
- Chap. V. How the iust men shal stode agaynst the wicked, that haue put them here to trouble & what sorowe shall come vpon the vngodly. Agayne, what ioye shal happen to the righteous, which haue God himself for their defence.
- Chap. VI. An exortacion vnto soch as be in rule and auctorite, to receaue wyssdome. A commendacion of wyssdome.
- Chap. VII. All men haue like inuention in to the worlde: yet who so calleth vpon God for wyssdome, shal haue his desyre. The profit that cometh by wyssdome passeth all other thynges.
- Chap. VIII. Wyssdome shulde be receaue in youth. Zerkat marieth himself vnto her, shall optayne loue of God and men.
- Chap. IX. A prayer vnto God for the gift of wyssdome.
- Chap. X. What profit and good came by wyssdome in the olde tyme.
- Chap. XI. How wyssdome ledeth the righteous, & how the vngodly are punyshed thorow the mightie hande of God.
- Chap. XII. God is mercifull and suffreth longe, to the intent that synners shulde amende.
- Chap. XIII. Daye are they that haue not the knowledge of the lyuynge God, but turne vnto to the creatures: vnhappie are they that honoure ymages.
- Chap. XIII. The worshippinge of ymages. The power of God. Punysshment of them that make ymages, and of soch as worshipec them. How ymages came vp first. The honouringe of ymages is the cause, begynnynge, and ende of all myschefe.
- Chap. XV. The faithfull haue respecte vnto God and not vnto ymages.
- Chap. XVI. God punisheth the wicked, but defendeth the godly, & that by grete wonders.
- Chap. XVII. Of the grete darknesse in Egipte, and blyndnesse of the vngodly.
- Chap. XVIII. How God destroyed the first borne of Egipte. Gods people eate the easter lambe ioyfully, the Egiptians mourne, God punyssheth the synners in the wilderness, Moses increaseth for the people.
- Chap. XIX. Like as the wicked are euery synner ge more and more, so doth the wrath of God neuer cease, tyll they be destroyed. Of them that were punyshed in the tyme of Loth.



The first Chapter.

**S**et youre affection vpon wyssdome, ye that be iudges of the earth. Haue a good opinion of the LORDE, & set him in the synglenesse of hert. For he will be soude of them that tempre him not, and appeareth vnto soch as put their trust in him. As for frowarde thoughtes, they separate from God, but vertue (yf it be allowed) resourmeth yf vnrightheous. And why? wyssdome shall not entre in to a frowarde soule, ner dwell in the body that is subdued vnto synne. For the holy goost abhorreth fawned nurture, & with draweth himself fro yf thoughtes that are without vnderstanding: & where wickednes hath the vpper hande, he flieth from thence. For the spere of wyssdome is lowynge, gentle and gracious, and wil haue no pleasure in him that speaketh euell with his lippes. For God is a witnesse of his reynes, a true searcher out of his hert, and an hearer of his tonge. For the spere of yf LORDE fylleth the rounde compasse of the worlde, and yf same that vpholde all thynges, hath knowlege also of the voyce.

Therefore he that speaketh vnrightheous thynges, can not be hydd, nether maye he escape the iudgment of reprove. And why? inquisition shal be made for the thoughtes of the vngodly, and the reporte of his wordes shal come vnto God, so that his wickednes shal be punyshed. For the eare of gelousy heareth all thynges, and the noyse of the grudginges shal not be hydd. Therefore bewarre of murmuringe, which is nothinge worth, and refrayne youre tonge from slaunder. For there is no worde so darck and secrete, that it shal go for naught: and the mouth that speaketh lyes, slayeth the soule.

O seke not youre owne death in yf errorre of youre life, destroye not youre selues thorow the workes of youre awne handes. For God hath not made death, nether hath he pleasure in the destruction of the lyuynge.



For he created all thinges, that they might haue their beyng: yee all the people of the earth hath he made that they shulde haue health, that there shulde be no destruccion in them, and that the kyngdome of hell shulde not be vpon earth (for righteousnesse is euerlasting and immortall, but vnrighteousnesse bringeth death). Neuerthelesse, the vngodly call her vnto them both w<sup>th</sup> wordes & workes, & whyle they thinke to haue a frende of her, they come to naught: for the vngodly that are confederate with her and take hir parte, are worthy of death.

The ii. Chapter.

**A**monge them selues (but not right:) The tyme of oure life is but short & tedious, & when a man is once gone, he hath nomore ioye ner pleasure, nether knowe we eny man & turneth agayne from death: for we are borne of naught, & we shal be hereafter as though we had neuer bene. For oure breth is as a smoke in oure nostrils, & y<sup>e</sup> wordes as a sparck to moue oure herte. As for o<sup>r</sup> body, it shalbe very asshes & are quēched, & o<sup>r</sup> soule shal vanishe as & soft ayre. Oure life shal passe awaye as & trace of a cloude, & come to naught as & myst & is dryū awaye w<sup>th</sup> the beames of y<sup>e</sup> Sonne, & put downe w<sup>th</sup> the heate therof. Oure name also shalbe forgotten by litle & litle, & no man shal haue oure workes in remembrance.

**S**o<sup>r</sup> tyme is a very shadow & passeth awaye, & after o<sup>r</sup> ende there is no returnyng, for it is fast sealed, so & no mā cometh agayne. Come on therfore, let vs enioye & pleasures & there are, & let vs soone vse & creature like as in youth. We wil fyll oure selues w<sup>th</sup> good wyne & oymntment, there shal no floure of the tyme go by vs. We wil crowne o<sup>r</sup> selues w<sup>th</sup> roses afore they be wythered. There shal be no fayre medowe, but o<sup>r</sup> lust shal go thorow it. Let euery one of you be partaker of oure voluptuousnes. Let vs leaue some to ken of o<sup>r</sup> pleasure in euery place, for & is oure porcion, els gett we nothinge. Let vs oppresse the poore righteous, let vs not spare the wyddowe ner olde man, let vs not regarde y<sup>e</sup> heades & are gray for age. Let & lawe of vnrighteousnesse be oure auctorite, for & thinge & is feble is nothinge worth. Therfore let vs defraude the righteous, & why: he is not for o<sup>r</sup> profit, yee he is cleane contrary to o<sup>r</sup> doinges. He cheketh vs for offendinge agaynst & lawe, & slaundereth vs as transgressours of all nurto<sup>r</sup>. He maketh his boost to haue & knowledge of God, yee he calleth him

self Gods sonne. He is the bewrayer of oure thoughtes: It greneth vs also to lōte vpon him, for his lyfe is not lyke other mens, his wayes are of another fashion. He counteth vs but vayne personnes, he w<sup>th</sup> draweth him self from o<sup>r</sup> wayes as from fylthynges: he commendeth greatly & latter ende of the iust, & maketh his boast & God is his father. Let vs se then yf his wordes be true, let vs proue what shal come vpon him: so shal we knowe what ende he shal haue. For yf he be & true sonne of God, he will receaue him & deliuer him from the handes of his enemies. Let vs examen him with despitefull rebuke and exmentinge, that we maye knowe his dignite & proue his pacience. Let vs condemne him with the most shamefull death: for like as he hath spoken, so shal he be rewarded.

Soch thinges do the vngodly ymagin, & go astraye, for their owne wickednes hath bynded them. As for the misteries of God, they vnderstande them not: they nether hope for the rewarde of righteousnesse, ner regarde the worshipec that holy soules shal haue. For God created man to be vnderstroied, yee after the ymage of his awne likenesse made he him. Neuerthelesse thorow enuie of the deuill came death in to the worlde, and they that holde of his syde, do as he doth.

The iii. Chapter.

**W**hether the soules of y<sup>e</sup> righteous are in y<sup>e</sup> hande of God, & y<sup>e</sup> payne of death shal not touch the. In y<sup>e</sup> sight of the vniuersite they appeare to dye, & their endes take for very destruccion. The waye of the righteous is iudged to be vter destruccion, but they are in rest. And though they suffer payne before men, yet is their hope full of immortallite. They are punished but in few thinges, neuerthelesse in many thinges shal they be well rewarded. For God proueth them, & fyndeth the mete for himself: yee as the golde in the fornace doth he trye them, & receaueth them as a burnt offeringe, and when y<sup>e</sup> tyme cometh they shalbe lōted vpon.

The righteous shal shyne as the sparkes & renne thorow the rede busshes. They shal iudge the nacions, & haue dominion ouer y<sup>e</sup> people, & their LORDE shal raigne for euer. They & put their trust in him, shal vnderstande the trueth, & soch as be faithfull, wil agree vnto him in lone: for his chosen shal haue giftes & peace. But the vngodly shalbe punished acordyng to their awne ymaginacions, for they haue despysed the righteous, & forsaken the LORDE.

Who so despyseth wysdome & nurto<sup>r</sup>, he

is unhappie, and as for the hope of soch, it is but vayne, their labours vnfrutesfull, and their workes vnprofitable. Their wyues are vnderstande, and their childre most vngodly. Their creature is cursed. Blessed is rather y<sup>e</sup> baren & vnde-fyled, which hath not knowne the synfull bedd: she shal haue frute in the rewarde of the holy soules. And blessed is y<sup>e</sup> geked, which w<sup>th</sup> his handes hath wrought no vnrighteousnesse, ner ymagined wicked thinges agaynst God. For vnto him shal be given y<sup>e</sup> speciall gift of faith, and the most acceptable porcion in y<sup>e</sup> temple of God. For glorious is the frute of good labour, & the rote of wysdome shal neuer fade awaye. As for y<sup>e</sup> childre of aduoutrers, they shal come to an ende & the sede of an vnrighteous bedd shal be roted out. And though they lyne lōge, yet shal they be nothinge regarded, & their last age shalbe without honoure. Yf they dye haistely, they haue no hope, nether shal they be spokento in the daye of knowlege. For horrible is the death and ende of the vnrighteous.

The iii. Chapter.

**H**ow fayre is a chaist generacion w<sup>th</sup> vertue. The memoriale therof is immortal, for it is knowne w<sup>th</sup> God and men. When it is present, mē take exāple there at: and yf it go awaye, yet they desyre it. It is allwaie crowned & holden in hono<sup>r</sup>, & wynneth y<sup>e</sup> rewarde of the vnde-fyled battayll. But the multitude of vngodly childre is vnprofitable, and the thinges & are planted w<sup>th</sup> whordome, shal take no deperote, ner laye eny fast foundation. Though they be grene in the brannches for a tyme, yet shal they be shakē w<sup>th</sup> the wynde: for they stonde not fast, & thorow the vehemence of the wynde they shalbe roted out. For the vnparfekte brannches shalbe broken, their frute shalbe vnprofitable & sower to eate, yee mete for nothinge. And why? all the children & are borne of the wicked, must beare recorde of the wickednesse agaynst their fathers & mothers, when they be axed. But though the righteous be ouertaken w<sup>th</sup> death, yet shal he be in rest.

**A**ge is an honorable thinge: neuerthelesse it stondereth not only in the lenth of tyme, ner in the multitude of yeares: but a mans wysdome is the graye hayre, and an vnde-fyled li is the olde age. He pleased God, & was beloued of him: so that where as he lyued amonge synners, he translated him. Yee so delly was betaken awaye, to the intent y<sup>e</sup> wickednesse shulde not alter his vnderstōdinge, & y<sup>e</sup> ypocryse shulde not bequyle his soule. For y<sup>e</sup> craftie bewitchyng of lyes make good thinges darck, & vnstedfastnesse also & wickednes of

voluptuous desyre, turne as yde & vnderston dinge of & symple. Though he was soone deed, yet fulfilled he moch tyme. For his soule pleased God, therfore haisted he to take him awaye frō amonge & wicked. This the people se, & vnderstōde it not: they laye not vp soch thinges in their hertes, how & & lo- uynge fauor & mercy of God is vps his saintes, & y<sup>e</sup> he hath respecte vnto his chosen.

**T**hus & righteous & is deed, cōdemneth the vngodly which are lyuynge: & y<sup>e</sup> youth & is soone brought to an ende, & lōge life of & vnrighteous. For they se & ende of & wyse, but they vnderstōde not what God hath deuysed for him, & wherfore & LORDE hath taken him awaye. And why? they se him & des- pise him, therfore shal God also laugh the to scorne: So & they the selues shal dye here after (but without hono<sup>r</sup>) yee in shame amonge & deed for euermore. For without eny voyce shal he burst those & be put vp, & remoue the frō & foundations, so & they shalbe laied waist vnto the hiest. They shal mourne, and their memoriale shal perishe. So they beyng- ge astrayed shal remembre their synnes, and their owne wickednesse shal bewraye the.

The V. Chapter.

**T**hen shal y<sup>e</sup> righteous stonde in grea- te stedfastnesse agaynst soch as haue dealt extremely w<sup>th</sup> the, & takē awaye their labours. When they se it, they shalbe vexed w<sup>th</sup> horrible feare, & shal wonder at the haistynesse of & sodane health: grōnyng for very distresse of mynde, & shal saye within them selues (haunyng inwarde sorow, and mournyng for very anguysh of mynde):

These are they, whom we somtyme had in derision, & iested vps. We fooles thought their life very madnesse, & their ende to be w<sup>th</sup> out honoure. But lo, how they are counted amonge the children of God, & their porcion is amonge the sayntes. Therfore we haue erred from the waye of trueth, & light of righteousnesse hath not shyned vnto vs, and the Sōne of vnderstōdinge rose not vp vps vs. We haue weered o<sup>r</sup> selues in & waye of wickednesse & destruccion. Tedious wayes haue we gone: but as for the waye of the LORDE, we haue not knowne it.

**W**hat good hath o<sup>r</sup> pryde done vnto vs? Or, what profit hath the pompe of riches brought vs? All those thinges are passed awaye like a shadowe, & as a messaunger rennyng before: as a shippe & passeth ouer the waues of the water, which whan it is gone by, the trace therof can not be founde, ne- ther & path of it in the floudes. Or as a byrde & flyeth thorow & ayre, & no man can se



eny token where she is flowne, but only hearth the noyse of hir wynges, beatinge the light wynde, partinge the ayre thorow the rebuñce of hir goinge, & flyeth on shakynge hir wynges, where as afterwarde no token of hir waye can be foude. Or like as whe an arrowe is shot at a mark, it parteth the ayre, which immediatly cometh together agayne, so that a man can not knowe where it wente thorow. Euen so we in like maner as soone as we were borne, beganne immediatly to drawe to oure enderz haue shewed no token of vertue, but are consumed in oure owne wickednesse.

**C** Soch wordes shal they that haue synned, speake in the hell: for the hope of the vngodly is like a drye chistell floure (or dust) that is blowne awaye w<sup>th</sup> the wynde: like as thynne scomme is scatred abroad w<sup>th</sup> the storme: like as smoke which is disperfed here & there w<sup>th</sup> the wynde, & as remembraunce of a stranger is tarieth for adae, & the departeth.

**B**ut y<sup>e</sup> righteous shal lyue for enermore: their rewarde also is w<sup>th</sup> the LORDE, & their remembraunce w<sup>th</sup> the h<sup>ighest</sup>. Therfore shal they receaue a glorious kyngdome & a beutifull crowne of the LORDES hande: for w<sup>th</sup> his right hande shal he couer the, & w<sup>th</sup> his owne arme shal he defende the. His gelousy also shal take awaye the harness, & he shal waite y<sup>e</sup> creature to be auēged of y<sup>e</sup> enemies. He shal put on righteousness for a brest plate, & take sure iudgment in steade of an helmet. The inuincible shyld of equite shal he take, his cruell wrath shal he sharpe for a speare, & the whole compase of the worlde shal fight w<sup>th</sup> him agaynst the vnwyse.

**D** The shal the thonder boltes go out of y<sup>e</sup> lighteninges, & come out of the rayne bowe of the cloudes to the place apoynted: out of the hard stony indignacion there shal fall thick hales, & y<sup>e</sup> water of y<sup>e</sup> see shal be wroth agaynst the, & the floudes shal renne roughly together. See a mightie wynde shal stode vp agaynst them, & a storme shal scatter the abroad. Thus the vnrighteous dealinge of the shal bunge all the lode to a wyldernes, & wickednes shal ouerthrowe the dwellinges of the mightie.

The VI. Chapter.

**W**ysdome is better then strength, & a mā of vnderstandinge is more worth the one y<sup>e</sup> is stronge. Heare therfore (O ye kynges) & vnderstonde: O lerne ye y<sup>e</sup> be iudges of the endes of the earth. Geue are ye y<sup>e</sup> rule y<sup>e</sup> multitudes, & delite in moch people. For the power is geue you of the LORDE, & the strength from the h<sup>ighest</sup>: which shal trie y<sup>e</sup> workes and search out y<sup>e</sup> ymaginacions: How that ye beynge officers of his kyngdome

me, haue not executed true iudgement, haue not kepte the lawe of righteousness, nor walked after his will. Horribly & that rightsoone shal he appeare vnto you: for an hard iudgment shal they haue y<sup>e</sup> beare rule. Mercy is graunted vnto the symple, but they that be in auctonite shal be sore punysshed. For God which is L O R D E ouer all, shal excepte no mā's personne, nether shal he stande in awe of eny mans greatnesse: for he hath made y<sup>e</sup> small and greate, & careth for all alyte. But the mightie shal haue y<sup>e</sup> soier punysshment.

Vnto you therfore (O ye kynges) do I speake, y<sup>e</sup> ye maye lerne wysdome and not go amysse: for they y<sup>e</sup> kepe righteousness shal be righteously iudged: and they y<sup>e</sup> are lerned in righteous thinges, shal finde to make answer. Wherfore set y<sup>e</sup> lust vpon my wordes, & lo ueth, so shal ye come by nurr. Wysdome is a noble thinge, & neuer saydeth awaie: yee she is easely sene of the that loue her, & fonde of soch as seke her. She preuēteth them y<sup>e</sup> desyre her, y<sup>e</sup> she maye first shewe herself vnto the. Who so awaketh vnto her by tymes, shal haue no greate trauayle, for he shal fynde her settinge ready at his doores. To thinke vpon her, is perfecte vnderstandinge: & who so watcheth for her, shal be safe, & that soone. For she goeth aboute, setyng such as are mete for her, sheweth her self cherefully vnto them in their goynges, & meteth them w<sup>th</sup> all diligēce. For y<sup>e</sup> vnfained desyre of reformation is hir begynnynge: to care for nurr is loue, and loue is the keepinge of hir lawes. Now the keepinge of y<sup>e</sup> lawes is perfeccion & an vn corrupte life, & an vn corrupte life maketh a man familer w<sup>th</sup> God. And so the desyre of wysdome ledeyth to y<sup>e</sup> kyngdome euellastynge. If y<sup>e</sup> delyte be the in royall seates & cepters (O ye kynges of the people) set your lust vpon wysdome, y<sup>e</sup> ye maye raigne for enermore. O loue the light of wysdome, all ye y<sup>e</sup> be rulers of the people. As for wysdome, what she is, and how she came vp, I will tell you, and will not hyde the misteries of God from you: but wil seke her out from y<sup>e</sup> begynnynge of the natyure, and brynge the knowledge of her in to light, and wil not kepe back the trueth. Nether will I haue to do w<sup>th</sup> cōsumynge enuye, for soch a man shal not be partaker of wysdome. But the multitude of the wyse is the welfare of the worlde, and a wyse kyng is the vpholdinge of the people. O receaue nourture then thorow my wordes, and it shal do you good.

The VII. Chap.

**I** myself also am a mortall man, like as all other, & am come of y<sup>e</sup> earthy generacio of him y<sup>e</sup> was first made, & in my mothers wōbe was I fashioned to be

flesh: In the tyme of ten monethes was I brought together in bloude thorow the sede of man, & the comodious appetite of slepe. When I was borne, I receaued like ayre as other men, & fell vpon the earth (which is my nature) crienge & wepinge at the first, as all other do. I was wrapped in swadlinge clothes, & brought vp w<sup>th</sup> greate cares. For there is no kyng y<sup>e</sup> hath had eny other begynnynge of byrth. All men then haue one inuention vnto life, & one goinge out in like maner.

**W**herfore I desyred, and vnderstandinge was geue me: I called, & the spiete of wysdome came in to me. I set more by her the by kyngdomes & royall seates, & counted riches nothynge in cōparison of her. As for precious stone I compared it not vnto her: for all golde is but grauell vnto her, & syluer shal be counted but claye before hir sight. I loued her aboue welfare & beutie, & purposed to take her for my light, for hir shyne can not be quenched. All good thinges came to me w<sup>th</sup> her, & innumerable riches thorow hir hādes. I was glad in the, all, for this wysdome w<sup>th</sup> ce before me, & I knew not y<sup>e</sup> she is the mother of all good thinges. Now as I myself lerned vnfaignedly, so do I make other men partakers of her, & hyde her riches from no man: for she is an infinite treasure vnto men, which who so vse, become partakers of the loue & frendshipe of God, and are accepted vnto him for the gistes of wysdome.

**G**od hath graunted me to talke wysely, & conueniently to handle the thinges y<sup>e</sup> he hath graciously lent me. For it is he, y<sup>e</sup> ledeth vnto wysdome, & teacheth to vse wysdome a right. In his hāde are x<sup>ij</sup> & d<sup>o</sup> wordes: yee all d<sup>o</sup> wysdome, & vnderstandinge & knowlege of all workes. For he hath geue me y<sup>e</sup> true sciēce of these thinges: so that I knowe how y<sup>e</sup> worlde was made, & the powers of y<sup>e</sup> elementes: y<sup>e</sup> begynnynge, endinge & myddest of y<sup>e</sup> tymes: how the tymes alter, how one goeth after another, and how they are fulfilled: y<sup>e</sup> course of the yere: the ordinaunces of the starres: the natures & kindes of beastes: the furiousnesse of beastes: the power of y<sup>e</sup> wyndes: the ymaginacions of men: the deuersities of yonge plantes: the vertues of rootes, & all soch thinges as are secrete & not looked for, haue I lerned. For the workmaster of all thinges hath taught me wysdome. In hir is y<sup>e</sup> spiete of vnderstandinge, which is holy, maruillous, one onely, foryall, curteous, discrete, quyet, vndefyled, playne, swete, leuynge the thinge y<sup>e</sup> is good, sharpe, which forbyddeth not to do well, gentle, kynde, stedfast, sure, fre: barynge all vertues, circūspecte in all thinges.

ges: receauinge all spietes of vnderstandinge beiege cleane & sharpe. For wysdome is neember the all neeble thinges: she goeth thorow & attayneth to all thinges, because of hir clenness. For she is y<sup>e</sup> breth of y<sup>e</sup> power of God, & a pure cleane expresse of y<sup>e</sup> clearnes of Allmightie God. Therfore can no vndefyled thinge come in to her: for she is y<sup>e</sup> bryghtnes of y<sup>e</sup> euerlastige light, y<sup>e</sup> vndefiled myrrour of y<sup>e</sup> maiesty of God, & y<sup>e</sup> ymage of his goodnesse. And for so moch as she is one, she maie do all thinges: & beingested fast herself she renueth all, & amōge y<sup>e</sup> people cōveyeth she herself in to y<sup>e</sup> holy soules. She maketh Gods frendes & p<sup>roph</sup>hetes: for God loneth no mā, but him in whō wysdome dwelleth. For she is more beutifull then the Sonne, and geueth more light then the starres, and the daye is not to be cōpared vnto her: for vpon y<sup>e</sup> daye cometh night. But wickednesse can not ouercome wysdome, and foolishnes maye not be w<sup>th</sup> her.

The VIII. Chapter.

**W**ysdome reacheth fro one ende to another mightely, & lowgly doth she ordie all thinges. I haue loued her and laboured for her enē fro my youth vp: I dyd my diligēce to mary my self w<sup>th</sup> her, soch loue had I vnto hir beutie. Who so hath y<sup>e</sup> cōpany of God, cōmēdeth hir nobilyte, yee the LORDE of all thinges himself loueth her. For she is y<sup>e</sup> scolemastresse of y<sup>e</sup> nurr of God, & y<sup>e</sup> choser out of his workes. If a man wolde desyre riches in this life, what is richer then wysdome, y<sup>e</sup> worketh all thinges? (Thou wilt saye:) vnderstandinge worketh. What is it amōge all thinges, y<sup>e</sup> worketh more the wysdome? If a man loue vertue & righteousness, let him labo for wysdome, for she hath greate vertues. And why? she teacheth sobernes & prudence, righteousness & strength, which are soch thinges as mā can haue nothynge more profitable in their life. If a mā desyre moch knowlege, she cā tell y<sup>e</sup> thinges y<sup>e</sup> are past, & discerne thinges for to come: she knoweth y<sup>e</sup> sotilities of wordes, & cā expōnde darcke sentēces. She can tell of tokēs & wonderous thinges, & ener they come to passe, & the endes of all tymes & ages. So I purposed after this maner: I will take her vnto my cōpany, & cōmō lowgly w<sup>th</sup> her: no doute she shal geue me good cōcell, & speake cōfortably vnto me in my carefulnes & grese. For hir sake shal I be well and honestly taken amōge the cōmōs & lordes of y<sup>e</sup> cōncell. Though I be yonge, yet shal I haue sharpe vnderstandinge: so y<sup>e</sup> I shal be maruellous in y<sup>e</sup> sight of greate mā, & y<sup>e</sup> faces of prynces shal wonder at me. Whā I holde my tōge, they shal byde my leysure: Iob. 28. 6



whā I speake, they shal loke vpon me: & yf I talke moch, they shal laye their handes vpon their mouth. Moreover, by the meanes of her I shal prayne immortallite, and leaue behinde me an euerlasting memorie, amonge the y come after me. I shal set y people in ordie, & the nations shalbe subdued vnto me. Horrible tyrantes shal be afrayed, whan they do but heare of me: amonge the multitude I shal be counted good, & mightie in battayll. Whā I come home, I shal fynde rest w her: for hir cōpany hath no bytternes, & hir fellowship hath no rediousnesse, but myrrour & ioye.

**C** Now whan I considered these thinges by myself, & pondered them in my hert, how y to be ioyned vnto wysdome is immortallite, & greates pleasure to haue hir friendship: how y in the workes of hir handes are infinite riches: how that, who so kepeth company w her shalbe wise: and that he which talketh with her, shal come to honoure: I wente aboute setyng, to gett her vnto me. For I was a ladd of a ripe wytt, and had a good vnderstandinge.

But whan I grew to more vnderstandinge, I came to an vndeuyled body. Neuertheless whan I perceaued that I coude not scape myself chaist, excepte God gaue it me (z y was a poynte of wysdome also, to knowe whose gift it was) I stepte vnto the LORDE, and besought him, and with my whole hert I sayde after this maner:

## The IX. Chapter.

**A** God of my fathers, & LORDE of mercies, (thou y hast made all thynges w y worde, & ordeyned mā thowow thy wysdome, & he shulde haue dominio ouer y creature, which thou hast made: & he shulde ordie y worlde accordinge to equite & righteousness, & execute iudgment w a true hert) geue me wysdome, which is euer aboute y seate. & put me not out fro amonge y children: for I thy seruant & sonne of y handmayden, am a feble personne, of a shorte tyme, and to yō ge to the vnderstandinge of iudgment and y lawes. And though a man be neuer so perfecte amonge the children of men, yet yf thy wysdome be not with him, he shal be nothin ge regarded. But thou hast chosen me to be a kynge vnto y people, and the iudge of thy sonnes and daughters.

**B** Thou hast comaunded me to buylde a temple vpon y holy mount, & an altier in the cite wherin thou dwellest: a lictnesse of thy holy tabernacle which thou hast prepared fro the begynnyng, and thy wysdome with y, which knoweth y workes: which also was w y whan thou maydest y worlde, & knew

what was acceptable in thy sight, & mightie in thy commaundementes. O sende her vnto of thy holy heauens and from the throne of thy maiesty, that she maye be with me, & labour with me: that I maye knowe, what is acceptable in y sight. For she knoweth and vnderstandeth all thinges: and she shal lede me soberly in my workes, and preserve me in hir power. So shal my workes be acceptable, & then shal I gouerne thy people righteously, & be worthy to sit in my fathers seate. For what man is he, that maye knowe the counsell of God? Or, who can thinke what the will of God is? For the thoughtes of mortall men are miserable, & oure forecettes are but vncertaine. And why? a mortall and corruptible body is hevy vnto the soule, and the earthy mansion kepeth downe the vnderstandinge y museth vpon many thinges. Very hardly can we discerne the thinges that are vpon earth, and greates laboure we, or we can fynde the thinges which are before oure eyes: Who will then sette out the groude of the thinges that are done in heuē? Wh LORDE, who ca haue knowledge of y vnderstandinge and meaninge, excepte thou geue wysdome and sende thy holy goost fro above? that the wayes of them which are vpon earth maye be reformed: y men maye lerne y thinges that are pleasaunt vnto the, and be preserved thowow wysdome.

## The X. Chapter.

**W**ysdome preserved y first mā, whō God made a father of the worlde, whā he was created alone, brought him out of his offence, toke him out of the mould of y earth, & gaue him power to rule all thinges. Whan the vnrighteous wente awaye in his wrath from this wysdome, y brotherhede perished thowow y wrath of murther. Agayne, whā y water destroyed y whole worlde, wysdome preserved the righteous thowow a poore tre, wherof she was gouerner herself. Moreover whā wickednes had gotten y vpperhande, so y the nations were puffed vp with pryde, she knewe y righteous, preserved him faultlesse vnto God, and layed vp sure mercy for his children. She preserved the righteous, whan he fled from the vngodly y perished, what tyme as y fell downe vpon y v. cities: Like as yet this daye the vnfructfull waiste and smoking lode geueth testimony of their wickednes: yee the vnripe and vntymely frutes that growe vpon the trees.

And for a toke of a remembraunce of the vnfaithfull soule, there standeth a piler of salt. For all soch as regarded not wysdome,

gatt not only this hurte, that they knewe not the thinges which were good, but also left behinde them vnto me, a memorie of their foolishnes: so y in the thinges wherin they synned, they coude not be hydd. But as for soch as take hede vnto wysdome, she shal de liuer them from sorowe.

**C** Whan the righteous fled because of his brothers wrath, wysdome led him the right waye, shewed him y kyngdome of God, gaue him knowledge of holy thinges, made him riche in his laboures, and brought to passe the thinges that he wente aboute. In y discerfulnes of soch as defrauded him, she stode by him, & made him ryche. She saued him from the enemies, and defended him from y deceauers. She made him stronge in battayll, and gaue him the victory, y he might knowe, how that wysdome is stronger then all thinges. Whan the righteous was sold, she forsoke him not, but deliuered him fro synners. She wente downe with him in to the dongeon, and sayled him not in the bandes: yll she had brought him the cepter of y realme, and power agaynst those that oppressed him. As for them that had accused him, she declared them to be lyers, & brought him to perpetuall worshippe.

**D** She deliuered the righteous people and faultlesse seide, from the nations that oppressed them. She entred in to the soule of the seruant of God, and stode by him in wonders and tokens agaynst the horrible kynge. She gaue y righteous the rewarde of their labours, & led them forth a marvelous waye: on the daye tyme she was a shadowe vnto them, and a light of starres in the night season. She brought them thowow the reed see, and caried them thowow the greates water. She drowned their enemies in the see, and brought them out of the depe. So the righteous toke the spoyle of the vngodly, and praysed thy holy name (O LORDE) and magnified thy victorious had with one acorde. For wysdome openeth the mouth of y dom me, & maketh y tonges of babes to speake.

## The XI. Chapter.

**S**he ordeied their workes in the hādes of the holy prophet: so y they wente thowow y wyldernes y was not inhabited, & pitched their tētes in y waiste deserte. They stode agaynst their enemies, & were auenged of their aduersaries. Whā they were thirstie, they called vpon y, & water was geue them out of y rok, & their thirste slackened out of y harde stone. For by y thinges, where thowow their enemies were punished, were they hel-

ped in their neede. For vnto the enemies thou gauest mā bloude in steade of lynyng water. And where as they had scarcenesse in y rebute whan the children were slayne, thou gauest vnto thine awne a plenteous water vnloked for: declaringe by the thyrt y was at that tyme, how thou woldest bringe thine awne vnto hono, & slaye their aduersaries.

**S**o whan they were tryed & nourtured w fatherly mercy, they knowledged how the vngodly were iudged, and punished thowow y wrath of God. These hast thou exorted as a father, & proued the: but vnto y ether thou hast bene a boysteous kynge, layed hard to their charge, & condēned the. Whether they were absent or present, their punishment was alyke. For their grese was dubble: namely, mournyng, and y remembraunce of thinges past. But whā they perceaued y their punishmentes dyd the good, they thought vpon the LORDE, & wondered at y ende. For at the last they helde moch of him, of whō in y outcastinge they thought scorne, as of an abiecte. Neuerthelesse y righteous dyd not so when they were thirstie: but enenlike as y thoughtes of y foolish were, so was also their wickednes. Where as certayne me now (thowow eris) dyd worshiipe domme serpentes & wayne beestes, thou sendest a multitude of domme beastes vpon them for a vengeance: y they might knowe, that loke where withall a mā synneth, by the same also shal he be punished. For vnto thy allmighty hande, that made the worlde of naught, it was not vnpossible, to sende amonge them an heape of Bees, or woodelys, or cruell beastes of a strange kynde, soch as are vnkowne, or spoute fyre, or cast out a smoking breth, or shote horrible sparkes out of their eyes: which might not only destroye them with hurtinge, but also kyl them with their horrible sight. Yee without these beestes might they haue bene slayne with one winde, beyng persecuted of their awne workes, and scatered abroad thowow the bieth of thy power.

**D** Neuertheles thou hast ordeied all thinges in measure, nōbie & weight. For thou hast enner had greates strenght & might, & who maye withstode y power of thine arme? And why like as y small thynge y y balaunce weyeth, so is y worlde before y: yee as a droppe of y morning dew, that falleth downe vpon the earth. Thou hast mercy vpon all, for thou hast power of all thynges: and makest the as though thou sawest not the synnes of me, because they shulde amende. For thou louest all the thinges that are, and hatest none of

Deut. 8. 2

Sap. 12. 2  
Rom. 1. 6Leuit. 16. 2  
Sap. 15. 2  
Ierc. 8. 2

Rom. 1. 1



the whō thou hast made: nether didest thou ordeyne or make eny thinge of euell will.

How might eny thinge endure, yf it wer not y will? Or how coude eny thinge be preserved, excepte it were called of y? But thou sparest all, for all are thine, O LORDE, thou lover of soules.

## The XII. Chapter.

**L**ORDE, how gracious & swete is thy sprete in all thinges: Therfore chastenest thou thē measurably that go wroge, and warnest them, concernynge the thinges wherin they offende: thou speakest vnto them (O LORDE) and exortest thē to leaue their wickednes, and to put their trust in the. As for those olde inhabitants of thy holy londe, thou mightest not awaye with them, for they commytted abhominable workes agaynst the: as wythcraft, sorcery and Idolatry: they slew their owne children without mercy: they ate vp mens bowels, and deuoured the bloude: Yee because of soch abhominacions, mysbelenes & offeringes, thou slewest the fathers of the desolate soules by the handes of oure fathers: that y londe which thou louest aboue all other, might be a dwellinge for the childre of God.

**N**euertheles thou sparedest thē also (as mē) & sendest y forerunners of thyne hoost, eue homettes to destroye thē out by lytle & lytle. Not y thou wast unable to subdue y vn godly vnto y righteous in battayll, or with cruell beestes, or w one rough worde to destroye thē together: But y mynde was to dryue thē out by lytle & lytle, geuynge thē tyme & place to amende: knowynge well, y it was an vnrighteous nacion & wicked of nature, & y their thought might neuer be altered. For it was a cursed seide from y begynnynge, & feared no mā: Yet hast thou pardoned their synnes. For who wyl saye vnto the: why hast thou done y? Or who wyl stode agaynst thy iudgmēt? Or who wil come before y face an auēger of vnrighteous mē? Or who wil blame y, yf y people perish, whō thou hast made: For there is none other God but thou, y carest for all thinges: y thou mayest declare how y y iudgmēt is not vnright. There dare nether kīge, ner tyrant in y sight requyre accōptes of them, whō thou hast destroyed.

For so moch thē as thou art righteous y self, thou ordrest all thiges righteously, & punishest eue hī y hath not deserved to be punyshed, & takest him for a straūger & an aleaunt in y lōde of y power. For y power is y begynnynge of righteousnes: and because thou art LORDE of all thinges, therfore art thou gra-

cious vnto all. Whan men thinke y not to be of a full strength, thou declarest y power: & boldly deluyrest thou them ouer y knowe y not. But thou LORDE of power iudgest quyetly, and ordrest us with greate worshippe, for thou mayest do as thou wilt.

By soch workes now hast thou taught thy people, that a mā also shulde be iust and louynge: and hast made thy childre to be of a good hope: for euen when thou iudgest, thou geuest rowme to amende from synnes. For in so moch as thou hast punyshed, and w soch diligence deluyrest y enemies of thy seruantes, which were worthy to dye (where thou wouldest thou gauest thē tyme & place of amēdement, y they might turne frō their wickednes) w how greate diligence then punyshest thou thine awne childre, vnto whose fathers thou hast sworne & made couenaūtes of good promises: So where as thou doest but chasten vs, thou punyshest y enemies dyuerse wayes: to y intēt y whā we punysh, we shulde remēbre y goodnesse: & whan we d selues are punyshed, to put oure trust in thy mercy.

Wherfore where as men haue lyued ignorantly & vnrighteously, thou hast punyshed thē sore, eue thow w y same thinges that they worshipped. For they wente astraye very so, gein y waye of errō, & helde y beestes (which eue their enemies despyed) for goddes, lyuynge as children of no vnderstandinge. Therfore hast thou sent a scornfull punysshment amonge them, as amonge the childre of synne & raunce. As for soch as wolde not be reformed by those scornes & rebukes, they felt the worthy punysshment of God. For y thinges y they suffred, they bare thē vnpacktly, beinge not contēt in them but vnwyllynge. And whan they perysched by y same thinges that they toke for goddes, they knowledged then, that there was but one true God, whom afore they wolde not knowe: therfore came y ende of their dampnacion vpon them.

## The XIII. Chapter.

**A**lyne are all men, which haue not y knowlege of God: as were they that out of the good thinges which are sene, knewe not him, that of himself is euellastynge. Nether toke they so moch regarde of the workes that are made, as to knowe, who was the craftesman of them: but some toke the fyre, some the wynde or ayre, some y course of y starres, some y water, some toke Sonne and Moone, or the lightes of heauen, which rule y earth, for goddes. But though they had soch pleasure in their beuty, that they thought them to haue bene goddes:

## The boke of Wysdome.

yet shulde they haue knowne, how moch more sayre he is that made them. For the matter of beuty hath ordered all these thinges. Or yf they marueled at the power and workes of thē, they shulde haue perceaued thereby, y he which made these thinges, is mightier then they.

**F**or by the greatnesse & beuty of the creature, y maker thereof maye playnely be knowne. Notwithstandynge they are the lesse to be blamed, that sought God & wolde haue founde him, and yet myssed. And why? for so moch as they wete aboute in his workes and sought after them, it is a tokē, that they regarded and helde moch of his workes y are sene: howbeit they are not wholly to be excused. For yf their vnderstandynge and knowlege was so greate, y they coude discern the worlde and y creatures, why dyd they not rather synde out y LORDE thereof?

But unhappie are they, and amenge the deed is their hope, that call thē God which are but the workes of mens handes: golde, syluer and the thinge, that is founde out by comynge, the similitude of beastes, or eny wayne stone that hath bene made by hande of olde. Or as whan a carpenter cutteth downe a tre out of the wodd, and pareth of the bark of it comyngly: and so with the one parte maketh a vessell to be used, and diggeth meate with the residue. As for the other parte that is left, which is profitable for nothynge (for it is a croked pece of wodd and full of knobbes) he carneth it diligently thow his vanite, and (acordinge to the knowlege of his comynge) he geueth it some proporcion, fashioneth it after the similitude of a man, or maketh it like some beest, straketh it ouer with reed and paynteth it, and loke what foule spot is in it, he casteth some coloure vpon it. Then maketh he a conuenient tabernacle for it, setteth it in the wall and maketh it fast with yron, prouydinge so for it, lest it happē to fall: for it is well knowne, that it can not helpe it self: And why? it is but an ymage, and must of necessity be helped.

**T**hen goeth he and offreth of his goodes vnto it for his children and for his wife: he seeketh helpe at it, he axeth counsell at it: he is not ashamed to speake vnto it y hath no soule: for health, he maketh his petition vnto him that is sicke: for life, he prayeth vnto him that is deed: he calleth vpon him for helpe, that is not able to helpe him self: & to sende him a good iourneye, he prayeth him that maye not go. And in all the thinges y

## The xiiij. Chap. Ho. xxxvi.

he taketh in hande (whether it be to optayne eny thinge or to worke) he prayeth vnto him that can do maner of good.

## The XIII. Chapter.

**S**ayne, another mā purposinge to saye lez begynnynge to take his iourney thow y raginge see, calleth for helpe vnto a stock, y is farre weaker, thē y tre y beareth him. For as for it, coueteousnesse of moneye hath founde it out, & y craftesman made it w his comynge. But y prouydence (O farther) governeth all thinges frō y begynnynge, for thou hast made a waye in y see, & a sure path in the myddest of y waves: declaringe therby, y thou hast power to helpe in all thinges, yee though a man wente to the see without shippe. Neuerthelesse, y y workes of y wysdome shulde not be vaine, thou hast caused an arke to be made: & therfore do men commytte their lyues to a small pece of wodd passynge ouer the see in a shyppe, & are saved.

For in the olde tyme also whā the proude triauntes perished, he (in whō the hope was left to increase y worlde) wete in to the shippe, which was governed thow thy hande, & so left seide behinde him vnto y worlde. For happie is y tre wherethow righteousnes cometh: but cursed is the ymage of wodd, y is made w hādes, yee both it & he y made it: he, because he made it: & it, because it was called God, where as it is but a frayle thinge. For the vngodly & his vngodlynes are both like abhominable vnto God. Euen so y worke & he y made it also shal be punyshed together. Therfore shal there a plage come vpon the ymages of the heithen: for out of the creature of God they are become an abhominacion, a temptacion vnto the soules of men, and a snare for the fete of the vnwyse. And why? the settinge out of ymages is the begynnynge of whordome, and the bringynge vp of them is the destruccion of life. For they were not from the begynnynge, nether shal they continue for euer. The welthy ydilnes of men hath founde them out vpon earth, therfore shal they come shortly to an ende. Whē a father mourned for his sonne y was taken awaye frō him, he made him an ymage (in all y haist) of his deed sonne: & so begāne to worshiipe him as God, which was but a deed mā & ordered his seruantes to offre vnto him. Thus by processe of tyme & thoww lōge custome, this errō was kepte as a lawe, & tyrantes cōpelled mē by violence to honō ymages. As for those y were so farre of, y mē might not worshiipe them presently, their picture was brought frō farre (like the ymage of a kynge



whō they woldehonoure) to the intent that with greate diligence they might worshiþe him which was farre of, as though he had bene present. Agayne, the syngular conyn be of the craftesman gaue the ignoraunt al so a greate occasiō to worshiþe ymages. For the workman wyllinge to do him a pleasure that sett him a worke, laboured with all his conynge to make the ymage of the best fashon. And so (thorow the beuty of the worke) the comon people was disceaued, in so moch that they toke him now for a God, which a litle afore was but honored as a man. And this was the erreure of mans life, whan men (ether for to serue their owne affeccion, or to do some pleasure vnto kynges) as crybed vnto stones and stockes the name of God, which ought to be geuen vnto no man.

Moreover, this was not ynough for them that they erred in the knowlege of God: but where as they lyued in the greate warres of ignoraunce, those many and greate plagges called they peace. For ether they slewe their awne children and offred them, or dyd sacrifice in the night season, or els helde vnreasonable warres: so that they kepte nether life ner mariage cleane: but ether one slewe another to death maliciously, or els greued his neghbour w<sup>th</sup> aduoutrie. And thus were all thynges myrte together: bloude, manslaughter, thefte, dissimulacion, corrupcion, vnfaithfulness, sedicion, periury, disquyetinge of good men, vnthāt fulnes, desylinge of soules, chaūginge of byrth, vnstedfastnesse of mariage, mysorde of aduoutrie and vnclennesse. And why? the honouringe of abhominable ymages, is the cause, the begynnyng and ende of alleuell. For they y<sup>e</sup> worshiþe Idols, either they are madd whā they be mery, or prophecie lyes, or lyue vngodly, or els lightly manswaie them selues. For in so moch as their trust is in y<sup>e</sup> Idols (which haue nether soule ner vnderstandinge) though they sweare falsely, yet they thinke it shal not hurt them.

Therefore commeth a greate plage vpon them, and that worthely: for they haue an euell opiniō of God, geuinge hede vnto Idols, swearinge vniustly to disceane, and dyspylyng righteousnes. For their swearinge is no vertue, but a plage of them that synne, and goeth ever with the offence of the vngodly.

## The XV. Chapter.

**W**ether (O God) art swete, longe sufferinge and true, and in mercy ordiest thou all thynges. Though we synne, yet are we thine, for we knowe thy strength. If we synne not, then are we sure,

that thou regardest vs. For to knowe the, is perfecte righteousnes: For to knowe y<sup>e</sup> righteousnes and power, is the rote of immortallite. As for the thynges that men haue founde out thorow theyr euell science, it hath no disceaued vs: as the payntinge of the picture (an vnprofitable labour) and carued ymage, with diuerse colours, whose sight enuiereth the ignoraunt: so that he honoureth and loueth the picture of a deed ymage, that hath no soule.

Nevertheless, they that loue soche euell thynges, are worthy of death: they that trust in them, they that make them, they that loue them, and they that honoure them. The potter also taketh y<sup>e</sup> tempereth soft earth, labourer it, and geueth it the fashon of a vessell, what so euer serueth for cure vse: and so of one pece of claye he maketh some cleane vessel for service, and some contrary. But where to euery vessell serueth, that knoweth y<sup>e</sup> potter himself. So with his wayne labour he maketh a god of the same claye: this doth euen he, which a litle afore was made of earth himself, and within a litle whyle after (whan he dyeth) turneth to earth agayne.

Notwithstandinge, he careth not y<sup>e</sup> more because he shal labō ner because his life is shorte: but stryuethe to excell goldsmithes, y<sup>e</sup> syluer smithes y<sup>e</sup> copper smithes, and taketh it for an honō to make wayne thynges. For his hert is ashes, his hope is but vaine earth y<sup>e</sup> his life is more vyle then claye: for so moch as he knoweth not his awne maker, that gaue him his soule to worke, and brethed in him the breth of life. They counte onre life but a pastyme, and oure conuersacion to be but a market, and that men shulde euer be gettinge, yee and that by euell meanes. Now he y<sup>e</sup> of earth maketh frayle vessell and ymages, knoweth himself to offende aboue all other.

All the enemies of thy people and y<sup>e</sup> holde them in subieccion, are vnwyse, vnclappte and excedinge proude vnto their owne soules: for they iudge all the Idols of the heathē to be goddes, which nether haue eyesight to se, ner noses to smell, ner eares to heare, ner fingers of handes for to grope: y<sup>e</sup> as for their fete, they are to slowe to go. For man made them, and he that hath but a borrowed spirete, fashioned them. But no man can make a God like vnto him: for seinge he is but mortall himself, it is but mortall that he maketh with vnrighteous handes. He himself is better then they whom he worshiþeth, for he lyued though he was mortall, but so dyd neuer they. For they worshiþe beestes also,

which are most miserable: for compare thynges that can not sele vnto them, y<sup>e</sup> they are worse then those. Yet is there not one of the se beestes, that with his sight cā beholde eny good thyng, nether haue they geuen praye ner thankes vnto God.

## The XVI. Chapter.

**O**r these and soch other thynges haue they suffred worthy punysshment, y<sup>e</sup> thorow y<sup>e</sup> multitude of beestes are they roted out. Insteade of y<sup>e</sup> which punysshmentes thou hast graciously ordied thine awne people, y<sup>e</sup> geuen them their desyre that they lōged for: a new y<sup>e</sup> straunge taist, preparinge them quales to be their meate: to the intent y<sup>e</sup> (by the thynges which were shewed and sent vnto them) they y<sup>e</sup> were so gredy of meate, might be withdrawen euen from the desyre that was necessary. But these within shorte tyme were brought vnto pouerte, and taisted a new meate. For it was requisite y<sup>e</sup> (without eny excuse) destruccion shulde come vpo those which vsed tyrāny, y<sup>e</sup> to shewe onely vnto the other, how their enemies were destroyed. For whan the cruell woodnesse of the beestes came vpon them, they perished thorow the stinges of the cruell serpentes.

Notwithstandinge y<sup>e</sup> wrath endured not perpetually, but they were put in feare for a litle season, y<sup>e</sup> they might be reformed, hauinge a token of saluacion, to remembre the comaundement of thy lawe. For he y<sup>e</sup> couered, was not healed by the thyng y<sup>e</sup> he sawe, but by THE O sauio of all. So in this thou shewdest thine enemies, y<sup>e</sup> it is thou, which delinest fro all euell. As for the whan they were bytten w<sup>th</sup> greshoppers and flies, they died, for they were worthy to perish by soch: But nether the teth of dragons ner of very mous wormes ouer came y<sup>e</sup> children, for thy mercy was euer by them y<sup>e</sup> helped the. Therefore were they punysshed to remembre thy wordes, but hastely were they healed agayne: lest they shulde fall in to so depe forgetfulness, that they might not vse thy helpe.

It was nether herbe ner plaster y<sup>e</sup> restored the to health, but thy worde (O LORDE) which healeth all thynges. It is thou (O LORDE) y<sup>e</sup> hast the power of life y<sup>e</sup> death: thou ledest vnto deatnes doie, y<sup>e</sup> bringest vp agayne. But man thorow wickednes slayeth his owne soule, y<sup>e</sup> when his spirete goeth forth, it turneth not agayne, nether maye he call agayne y<sup>e</sup> soule y<sup>e</sup> is takē awaye: It is not possible to escape y<sup>e</sup> hande. For y<sup>e</sup> vngodly y<sup>e</sup> wolde not knowe y<sup>e</sup>, were punysshed by y<sup>e</sup> strength of thine arme: w<sup>th</sup> straunge waters, hales and

raynes were they persecuted, y<sup>e</sup> thorow fyre were they consumed. For it was a wonderous thyng that fyre might do more then water which quēcheth all thynges: but y<sup>e</sup> worde is y<sup>e</sup> auēger of the righteous. Some tyme was y<sup>e</sup> fyre so tame, y<sup>e</sup> the beestes which were sent to punyssh y<sup>e</sup> vngodly, brient not: y<sup>e</sup> because they shulde se y<sup>e</sup> knowe, y<sup>e</sup> they were persecuted w<sup>th</sup> the punysshment of God. And somtyme brient the fyre in the water on euery syde, y<sup>e</sup> it might destroye y<sup>e</sup> vnrighteous naciō of the earth. Agayne, thou hast fed thine awne people w<sup>th</sup> angels fode, y<sup>e</sup> sent the bried ready from heauē (without their labō) beyng very pleasant y<sup>e</sup> well gusted. And to shewe thy riches y<sup>e</sup> siuetnesse vnto thy childre, thou gauest euery one their desyre, so y<sup>e</sup> euery man might take what liked him best. But the snowe y<sup>e</sup> yse abode the violēce of the fyre, y<sup>e</sup> melted not: y<sup>e</sup> they might knowe, y<sup>e</sup> the fyre burninge in the halle y<sup>e</sup> rayne, destroyed y<sup>e</sup> frute of y<sup>e</sup> enemies: y<sup>e</sup> fyre also forgatt his strength agayne, y<sup>e</sup> y<sup>e</sup> righteous might be noursed. For y<sup>e</sup> creature y<sup>e</sup> serueth y<sup>e</sup> (which art y<sup>e</sup> maker) is farse in punysshinge y<sup>e</sup> vnrighteous, but it is easy y<sup>e</sup> getle to do good, vnto soch as put their trust in the. Therefore dyd all thynges alter at the same tyme, y<sup>e</sup> were all obediēt vnto thy grace, which is y<sup>e</sup> noise of all thynges, accordinge to y<sup>e</sup> desyre of the y<sup>e</sup> had nede therof: y<sup>e</sup> y<sup>e</sup> childre (O LORDE) whō thou lonest, might knowe, y<sup>e</sup> it is not nature y<sup>e</sup> the growinge of frutes y<sup>e</sup> fedeth mē, but y<sup>e</sup> it is y<sup>e</sup> worde, which preserueth the y<sup>e</sup> put their trust in the. For loke what might not be destroyed w<sup>th</sup> the fyre, as soone as it was warmed w<sup>th</sup> a litle Sonne beame, it melted: y<sup>e</sup> all men might knowe, y<sup>e</sup> thankes ought to be geuen vnto y<sup>e</sup> before y<sup>e</sup> Sonner yse, y<sup>e</sup> y<sup>e</sup> thou oughtest to be worshiþped before y<sup>e</sup> daye spryng. For y<sup>e</sup> hope of y<sup>e</sup> vnthantfull shal melt awaie as the wynter yse, y<sup>e</sup> perishe as water, y<sup>e</sup> is not necessary.

## The XVII. Chapter.

**C**reate are thy iudgmētes (O LORDE) y<sup>e</sup> thy counsels can not be expressed: therefore men do erre, y<sup>e</sup> wil not be reformed w<sup>th</sup> thy wysdome. For whan the vnrighteous thought to haue thy holy people in subieccion, they were bounde w<sup>th</sup> the bandes of darcknes y<sup>e</sup> longe night, shutt vnder y<sup>e</sup> rofe, thinkinge to escape y<sup>e</sup> euerylatinge wysdome. And why lo they thought to be hyd in y<sup>e</sup> darcknesse of their synnes, they were scattered abroad in y<sup>e</sup> very myddest of the darck coveringe of forgetfulness, put to horrible feare y<sup>e</sup> wonderously vered. For the corner where they were, might not kepe them from feare: because y<sup>e</sup>

Deut. 10. b  
ere. 7. a  
ind 19. a

Exo. 16. 1

Deut. 9. 1  
Matt. 4.

Rom. 11.

Exo. 10. 6



sonde came downe and vexed them: yee many terribyle and straunge visions made them afayed.

**B** No power of the fyre might geue them light, nether might the cleare flames of the starres lighte & horrible night. For there appeared vnto the a sodane fyre, very dredeful: At y which (whan they sawe nothings) they were so afayed, that they thought & thinge which they sawe, to be the more fearfull. As for the sorcery & enchauntment & they used, it came to derisio, and the proude wysdome was brought to shame. For they & promysed to dyue awaie the fearfulness & dicde fro & weake soules, were sicke for feare the selues, and that w scone. And though none of & worders feared the, yet were they afayed at the beestes which came vpon the, & at & his syng of the serpentes: In so moch that with treblinge they swowned, & sayde they sawe not & aye, which no mā yet maye escape.

**C** For it is an heuy thinge, whā a mans ewe conscience beareth recorde of his wickednes & condēpneth him. And why: a vexed & wounded conscience, taketh euer cruell thinges in hāde. Fearfulness is nothinge els, but a declaringe & a mā seeketh helpe & defence, to answeere for him self. And loke how moch lesse the hope is within, the more is & vn certainty of the matter, for the which he is punished. But they & came in & mightie night, slepte & slepe & fell vpo the fro vnder & fro aboue: somtyme were they afayed thorow & feare of & wonders, & somtyme they were so weake, & they swowned withall: for an hastie & sodane fearfulness came vpon the. After warde, yf eny of the had fallē, he was kepte & shut in prison, but without chaynes. But yf eny dwelt in a vyllage, yf he had bene an hyrd or husbandman, he suffred intollerable necessite: for they were all bounde with one chayne of darcknesse.

**D** Whether it were a blasynge wynde, or a swete songe of & byrdes amonge the thicke braunches of the trees, or the vehemence of haistie rūnyng water, or greate noyse of & fallynge downe of stones, or the playenge & rūnyng of beastes whō they sawe not, or & mightie noyse of roaryng beestes, or & sowne de & answereth agayne in the hyc mountaynes: it made the sworne for very feare. For all the earth shyned w cleare light, & no mā was hyndered in his labo. Onely vpon the there fell a heuy night, an ymage of darcknesse that was to come vpon them. Yee they were vnto them selues the most heuy & horrible darcknesse.

**The XVIII. Chapter.**  
**U** Euertheles thy sayntes had a very greate light (and the enemies herde their voyce, but they sawe not the figure of them.) And because they suffred not & same thinges, they magnified the: and they & were vexed afore (because they were not hurte now) thanked the, and besought & (o God) & there might be a difference. Therefore had they a burnynge piler of fyre to leder them in the vnknowne waye, & thou gauest them the Seme for a fire gift without eny hurte. Reason it was, that they shulde want light & to be put in the prison of darcknes, which kepte thy childre in captiuyte, by whom the vn corrupt light of the lawe of & woulde was for to be geuen. Whan they thought to slay the babes of the righteous (one beinge laid out, and yet preserued to be leder vnto the other) thou broughtest out the whole multitude of the children, and destroydest the in the mightie water. Of that night were our fathers certified afore, that they knowinge vnto what ooties they had geuen credence, might be of good cheare. Thus thy people receaued & health of the righteous, but the vngodly were destroyed. For like as thou hast hurte our enemies, so hast thou promoted vs whom thou callest afore. For the righteous children of the good men offered secretly, & ordred the lawe of righteousness vnto vnto: & the iust shulde receaue good and euell in like maner, singinge prayes vnto & father of all men. Agayne, there was herde an vnconuenient voyce of the enemies, & a piteous crie for childre that were bewayled. The master and the seruait were punished alike, the meane man and the kynge suffred in like maner. For they all together had miserable that dyed one death.

Neither were & lyunge sufficient to bury & deed, for in & twyncklinge of an eye, the noblest nacion of the was destroyed. As oft as God helped the afore, yet wolde it not make the beleue: but in & destruction of & first borne they knowledged, that it was & people of God. For whyle all thinges were still, & whā & night was in & myddest of hir course, thy Allmightie worde (o LORDE) leapt downe fro heauē out of & royall trone, as a rough mā of warre, in & myddest of & londe & was destroyed: & & sharpe swerde persequed & straitte comandment, stādinge & fyllinge all thinges w death: yee it stode vpo & earth & reached vnto the heauen. Then the sight of the euell dreames vexed them sodenly, and fearfulness came vpon them vnawares.

**D** Then laye there one here, another there half deed half quyk, and shewed the cause of his death. For the visions that vexed the, shewed the these thinges afore: so that they were not ignoraunt, wherfore they perished. The tentacion of death touched the righteous also, and amonge the multitude in the wyldernes there was insurreccion, but thy wrath endured not longe. For the faultlesse man wente in all the haist, and toke the batayll vpon him, brought forth the weape of his ministracion: euen prayer and & cōsolours of recōsilinge, set himself agaynst & wrath, and so brought the misery to an ende: declaringe therby, that he was thy seruaut. For he overcame not the multitude with bodely power, ner with weapes of might: but with the worde he subdued him that vexed him, puttinge the in remembraunce of the ooth & couenaunt made vnto the fathers. For whan the deed were fallen downe by heapes one vpon another, he stode in the myddest, pacified the wrath, and parted & waye vnto the lyuynge. And why in his longe garmēt was all the beuty, and in the foure rowes of the stones was the glory of the fathers graue, and thy maiesty was witten in the crowne of his heade. Vnto these the destroyer gaue place, and was afayed of them: for it was only a tentacion worthy of wrath.

The XIX. Chapter.

**D** S for the vngodly, the wrath came vpo them without mercy vnto the ende. For he knew before what shulde happē vnto them: how that (whan they had consented to lett them go, and had sent them out with greate diligence) they wolde repent, & folowe vpon them. For whan they were yet mournyng and makinge lamentacion by the graues of the deed, they deuysed another foolishnes: so that they persecuted them in their flighte, whom they had cast out afore w prayer. Worthy necessite also brought them vnto this ende, for they had cleane forgotten the thinges & happened vnto them afore. But the thinge that was wantynge of their punysshment, was requysite so to be fulfilled vpon them with tormentes: that thy people might haue a maruelous passage thorow, and that these might fynde a straunge death.

The was enery creature fashioned agayne of the new acordinge to the wyll of their maker, obeyenge thy commandementes, & thy children might be kepte without hurte. For the cloude overshadowed their tentes, & the drye earth appeared, where afore was

water: so & in the reed see there was a waye without impediment, and the greate depe became a grene felde: where thorow all & people wente that were defended with thy hande, seinge thy wonderous & maruelous workes. For as & horses, so were they scod, & leapt like lābes, prayying the (o LORDE) which haddest deliuered them. And why: they were yet mynde full of the thinges, that happened whyle they dwelt in the londe: how the grounde brought forth flyes in steade of cattell, and how & ryuer scrawled with the multitude of frogges in steade of fysshes.

But at the last they sawe a new creacion of byrdes, what tyme as they were diseaued with lust, and desyred delicate meates. For whan they were speakinge of their appetite, the quales came vp vnto them from the see, and punysshmentes came vpon & synners, not without the tokes which came to passe afore by the vehemence of & streames: for they suffred worthely acordinge to their wickednesses, they dealt so abhominably & churlishly with straungers. Some receaued no vnknowne gestes, some brought & straungers in to bondage that dyd them good. Besyde all these thinges there were some, that not only receaued no straungers with their wylls, but persecuted those also, and dyd the moch euell, that receaued the gladly. Therefore were they punyshed with byndnesse, like as they that were couered with sodane darcknesse at the doores of the righteous: so & every one sought & inraunce of his doer.

Thus the elementes turned in to them selues, like as whan one tune is chaunged vpon an instrument of musick, and yet all the residue kepte their melody: which maye easely be perceaued, by the sight of the thinges that are come to passe. The drye lōde was turned in to a watery, & & thinge that afore swam in the water, wente now vpon the drye grounde. The fyre had power in the water (contrary to his awne vertue) and the water forgatt his awne kynde to quench. Agayne, the flammes of the noysome beastes hurte not the flesh of them that were with them, nether melted they the yse, which els melteth lightly. In all thinges hast thou promoted thy people (o LORDE) and brought them to honoure: thou hast not despyed them, but allwaye and in all places hast thou stonde by them.

(\*)

The ende of the boke of wysdome.



# Ecclesiasticus called Jesus Syrac

## The prologe of Jesus the sonne of Syrac vnto his boke.

**M**any and great men haue declared wysdome vnto vs out of y<sup>e</sup> lawe, out of y<sup>e</sup> prophetes & out of other that folowed the. In the which thinges Israel ought to be commended, by the reason of doctrine and wysdome: Therfore they that haue it & reade it, shulde not onely the selues be wyse there thorow, but serue other also with teachinge and wrytinge.

After that my graund father Jesus had genen diligent labour to reade the lawe, the prophetes and other boke that were left vs of oure fathers, and had wel exercised himself therein: he purposed also to wryte some thinge of wysdome and good maners, to the intent that they which were wyllinge to lerne and to be wyse, might haue the more understandinge, and be the more apte to lede a good conuersacion.

Wherfore I exorte you to receaue it lowyngly, to reade it with diligence, and to take it in good worth: though oure wordes be not so eloquent as the famous oratours. For the thinge that is wrytten in the hebrue tonge, soundeth not so well whan it is translated in to any other speache. Not only this boke of myne, but also the lawe, the prophetes, and other boke sounde farre other wyse, then they do, whan they are spoken in their awne language.

Now in the XXXVIII. yere whan I came in to Egypte in the tyme of Ptolomey Euergetes, and continued there all my life, I gat libertie to reade and wryte many good thinges. Wherfore I thought it good and necessary, to bestowe my diligence and tranayle to interpret this boke. And consideringe that I had tyme, I laboured and dyd my best to perswade me this boke, and to bryng it vnto light: that the straungers also which are disposed to lerne, might applye them selues vnto good maners, & lyue accordinge to y<sup>e</sup> lawe of y<sup>e</sup> LORDE.

### What this boke conteyneth.

- Chap. I. All wysdome cometh of God, for he onely is wyse. The frute of Gods feare.
- Chap. II. An exortacion vnto patience & to the feare of God.
- Chap. III. A doctryne for children, how they shulde honoure father and mother: & how men ought to be gentle and lowly.
- Chap. IIII. Wysdome lerneth to be mercifull and lowyng vnto every man. What rewarde wysdome geweth, to them that loue her and feke her.
- Chap. V. Let no man trust in his riches, let no man leane vpon his owne power, let no man despyse the mercy & longe sufferynge of God.
- Chap. VI. Of true & false frendshipe. An exortacion to herken vnto wysdome.
- Chap. VII. Many goodly lessons and documēttes.
- Chap. VIII. Ze teacheth to beware of strife, to shynde scoone of no mā, to avoyde suertyshepp, to beware of branelesse and cruell people.
- Chap. IX. How men shulde behaue them selues with their wyues, & how olde frendshipe ought not to be broken &c. with many other good lessons.
- Chap. X. Of iudges & rulers of the people. How payde ought to be eschued.
- Chap. XI. Many good instruccions.
- Chap. XII. How and to whom a mā shulde do good.
- Chap. XIII. How the poore shulde kepe himself from the rike.
- Chap. XIII. The vnfaithfulnes and wickednes of rich nygarden. An exortacion to do good & to cleue vnto wysdome.

- Chap. XV. The profit that cometh of the feare of God & of wysdome, which the wicked will not receaue.
- Chap. XVI. The multitude of euell children is not good, for the grace of God is not amonge the vngodly. The patience, mercy, and wysdome of God.
- Chap. XVII. How God made man, endued him with giftes, openynge his wil & lawe vnto him, but chose Israel out of all people.
- Chap. XVIII. The wysdome of God and ordne of his workes, which no man maye comprehend. The dayes of man are shorte. God suffreth longge, rebuketh and teacheth all such as will rectifye uenurture.
- Chap. XIX. Many good lessons of wysdome.
- Chap. XX. Men ought to geue warnynge, to exorte and to rebuke: but not to be cruell, violent or malicious. Of sylence, and speakynge, & how to beware of lyes.
- Chap. XXI. All maner of synnes ought to be eschued. The difference of the wyse and foolishe.
- Chap. XXII. A foole wyll not be reformed nor rebuked. Be faithfull vnto thy neighbour and frende.
- Chap. XXIII. A faithfull prayer vnto God, to perswade the mouth and tonge from noysome wordes and oorthes, & the hert from euell thoughtes. How grete abhominacion aduourty is.
- Chap. XXIII. A commendacion of wysdome.
- Chap. XXV. There is nothinge better, then an honest vertuous woman. Agayne, there is nothinge worse then an euell, vngodly, & frowarde woman.
- Chap. XXVI. A commendacion and prayse of a

## Ecclesiasticus.

- good honest woman, and how noysome an euell wyfe is.
- Chap. XXVII. Many goodly sentences.
- Chap. XXVIII. Men ought not to take vengeance, but every man to forgiue his neighbour, & not to beare euell wil ner to stryue. What harme cometh of false tongues & slanderers.
- Chap. XXIX. How men shulde haue compassion and lende vnto their neighbours: and how they that haue, ought to behaue them selues agayne. Of vnaduyssed suertyshepp. How every man ought to be content with that he hath, and not to be chargeable vnto other.
- Chap. XXX. Who so loueth his children, teacheth them, nuretheth them and chasteneth the. Health is a noble gife.
- Chap. XXXI. The misery of the cūetous. How one shulde behaue him self at the table, and be measurable in meate and drynke. What harme cometh of drynkinge to much wyne.
- Chap. XXXII. To be set in rule & dignite, shulde not make a man proude and hye minded, but to feare, to be diligent and faithfull vnto them, that are committed vnto him &c. with other good lessons.
- Chap. XXXIII. How God ought to be feared, & his lawe kept. The difference of dayes and of men. The ordninge of children and householde.
- Chap. XXXIII. The hope of the vngodly is vayne: the righteous shalbe preferred, for he putteth his trust in God, which wil not be reconciled with offeringes, but with an innocent life.
- Chap. XXXV. The offeringe that pleaseth God is to feare his commaundementes, to be thankfull, mercifull, and to cease from synne. God is the defender of wyddowes, fatherlesse, and oppressed, and heareth their prayer.
- Chap. XXXVI. An earnest prayer vnto God for helpe agaynst the enemies. The prayse of an honest woman.
- Chap. XXXVII. Of true & false frendshipe. Good counsell ought to be sought at them, which are vertuous and feare God, but first at God himself. Of wysdome and sobernesse.
- Chap. XXXVIII. Phisicians and medicyns ought not to be despyed, but vsed as a gife of God: neuertheles God himself is first to be sought in all sicknesse. Men shulde be measurable in mournynge for the dede, & prepare them selues also vnto death. Every workman ought to be diligent in his labour, and to please God with keepinge his commaundementes.
- Chap. XXXIX. Wysdome and the feare of God excell all other thinges. All thinges are made to serue the faithfull.
- Chap. XL. The life of man is a battayll. All thinges passe awaye, but the trouth abydeth for euer. The liberall and lowyng condicions of the righteous. The vnfaithfullnes and nigardnesse of the vngodly.
- Chap. XLI. Death is fearfull vnto the wicked, but a soye vnto the righteous. The cursynge of the vngodly. A good name is a noble thinge. What the thinges be, wherof a man ought to be ashamed.
- Chap. XLII. Where one ought not to be ashamed. The care and bringynge vp of childre. The power and wysdome of God.
- Chap. XLII. The beuty of the firmamēt, wherby the power and wysdome of God is knowne, & shulde by right be prayfed.
- Chap. XLIII. A commendacion and prayse of the olde fathers.
- Chap. XLV. Of the faithfull worthies, and

## The first. Chap. Ho. xxxix.

- their noble actes. Of the presthode and offeringes. The punishment of the sedicious.
- Chap. XLVI. The manlynesse of Josue & Caleb. Of the rulers in Israel, vnto the tyme of faithfull Samuel.
- Chap. XLVII. Of Nathan, David and Salomon.
- Chap. XLVIII. Of Elyas, Ezechias and Esay.
- Chap. XLIX. The actes of good Josias. The decaye of Jerusalem. Of the prophetes and patriarches.
- Chap. L. A commendacion of Simeon the sonne of Onias.
- Chap. LI. A prayer of Jesus Syrac. Wysdome calleth the ignorant vnto her.



The first Chapter.



**A**l wysdome cometh of God the LORDE, & hath bene euer to him, and is before all tyme. Who hath nombred y<sup>e</sup> sonde of the see, y<sup>e</sup> dropes of the rayne & the dayes of tyme? Who hath measured the heyth of heauē, y<sup>e</sup> bredth of the earth & the depenesse of the see? Who hath sought out the grounde of Gods wysdome, which hath bene before all thinges? Wysdome hath bene before all thinges, and the vnderstandinge of prudence from euerlastynge. (Gods woide in the heyth is the well of wysdome, and the euerlastynge commaundementes are the intrancke of her.) Vnto whom hath y<sup>e</sup> rote of wysdome bene declared? Or who hath knowne hir wyt? Vnto whom hath the doctrine of wysdome bene discovered and shewed? and who hath vnderstande the many folde entraunce of her? There is one: eue the hyyest, the maker of all thinges, y<sup>e</sup> Allmightie, y<sup>e</sup> kynge of power (of whom men ought to stonde greatly in awe) which sitteth vpon his trone, beinge a God of dominion: he hath created her thorow y<sup>e</sup> holy goost: he hath sene her, nombred her, and measured her: he hath poured her out vpon all his workes, and vpon all flesh

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acordinge to his gife: he geureth her richely vnto them that loue him. The feare of the LORDE is worshippe and triumphe, gladnesse & a ioyfull crowne. The feare of the LORDE maketh a mery hert, geureth gladnesse, ioye and longe life. Who so feareth the LORDE, it shal go well with him at the last, & in the daye of his death he shal be blessed.

**C** The loue of God is honorable wysdome: loke vnto whom it appeareth, they loue it, for they se what wondrous thinges it doth. The feare of LORDE is the begynnyng of wysdome, and was made with the faithfull in the mothers wombe: it shal go with the chosen women, and shal be knowne of y righteons and faithfull. The feare of the LORDE is y right Gods seruyce, that preseruethe and iustifieth the hert, and geureth myrth & gladnesse. Who so feareth the LORDE, shal be happie: and whan he hath nede of comforte, he shal be blessed. To feare God is the wysdome that maketh rich, and bringeth all good with her. She fylleth the whole house with hir gistes, & the garners with her treasure. The feare of the LORDE is the crowne of wysdome, and geureth plenteous peace & health. Ze hath sene her & nombred her: knowlege and vnderstandinge of wysdome hath he poured out as rayne: and them that helde her fast, hath he brought vnto hono<sup>r</sup>.

**D** The feare of the LORDE is the rote of wysdome, and hir braunches are longe life. (In the treasures of wysdome is vnderstandinge and deuocion of knowlege, but wysdome is abhorred of synners.) The feare of the LORDE dryueth out synne, for he that is without feare, can not be made righteous, & his wilfull boldnes is his owne destruccion. A paciēt man wyl suffre vnto the tyme, and the shal he haue y rewarde of ioye. A good vnderstandinge wil hyde his wordes for a tyme, and many mes lippes shal speake of his wysdome. In the treasures of wysdome is the declaracion of doctrine, but the synner abhorreth the worshippe of God. My sonne, yf thou desyre wysdome, kepe the commandement, and God shal geue her vnto the: for the feare of the LORDE is wysdome & nurture, he hath pleasure in faith and louynge mekenesse, and he shal fylle the treasures ther of. Be not obstinate and vnfaithfull to the feare of the LORDE, and come not vnto him with a dubble hert. Be not an ypocrite in the sight of men, and take good hede what thou speakest. Marck well these thinges, lest thou happen to fall and brynge thy soule to dishonoure, and so God discouer thy secretes, and

cast the downe in the myddest of the congregation: because thou woldest not receaue the feare of God, and because thy hert is full of faynednes and disceate.

## The II. Chapter.

**M**y sonne, yf thou wilt come in to y seruyce of God, stonde fast in righteousnes and feare, & arme thy soule to tentacion: saddle thine hert, and be paciēt bowe downe thine eare, receaue the wordes of vnderstandinge, and shienke not awaye, whan thou art entyled. Holde the fast vpon God, ioyne thy self vnto him & suffre, that thy life maye encrease at the last. What so ever happeneth vnto the, receaue it: suffre in heynesse, and be paciēt in thy trouble. For like as golde and syluer are tryed in the fyre, even so are acceptable men in the fornace of aduersite. Beleue in God, and he shal helpe the: ordre thy waie a right, and put thy trust in him. Holde fast his feare, and groweth in. O ye y feare the LORDE, take sure holde of his mercy: shienke not awaye fro him, that ye fall not. O ye that feare y LORDE, beleue him, and youre rewarde shal not be emptye. O ye that feare y LORDE, put your trust in him, & mercy shal come vnto you for pleasure. O ye y feare y LORDE, set y loue vpo him, & y hertes shal be lightened.

Considre the olde generacions of men (O ye children) and marck them well: was there euer eny one confounded, that put his trust in the LORDE? Who euer continued in his feare, and was forsaken? Or whom dyd he euer despise, that called faithfully vpo him? For God is gracious and mercifull, he forgeureth synnes in y tyme of trouble, and is a defender for all them y seke him in y truth. Wo be vnto him that hath a dubble hert, wicked lippes and euell occupied handes, & to the synner y goeth two maner of waies. Wo be vnto them that are lowse of hert, which put not their trust in God, and therfore shal they not be defended of him. Wo be vnto them that haue lost paciēce, forsaken the right wayes, and are turned back in to frowarde wayes. What wyl they do, whan the LORDE shal begynne to wyset the?

They that feare y LORDE, wil not mys-trust his worde: and they that loue him, wyl kepe his commandement. They that feare the LORDE, wyl seke out y thinges that are pleasaunt vnto him: and they that loue him, shal fulfill his lawe. They that feare y LORDE wil prepare their hertes, and hable their soules in his sight. (They that feare the LORDE, kepe his commandementes, and wil be

paciēt, tyll they se himself) sayenge: better it is for vs to fall in to the handes of y LORDE, then in to the hādes of men: for his mercy is as greete as him self.

## The III. Chapter.

**T**he children of wysdome are a cōgregation of the righteous, and their exercise is obedience and loue. Heare me youre father (O my deare children) and do there after, that ye maie be safe. For the LORDE wil haue the father honoured of the children, and loke what a mother commaūdeth hir children to do, he wil haue it kepte. Who so honoureth his father, his synnes shal be forgiven him: and he that honoureth his mother, is like one that gathereth treasure together. Who so honoureth his father, shal haue ioye of his owne children: & whan he maketh his prayer, he shal be herde. Ze that honoureth his father, shal haue a longe life: & he that is obedient for y LORDES sake, his mother shal haue ioye of him.

**Z**e that feareth the LORDE, honoureth his father and mother, and doth them seruyce, as it were vnto the LORDE himself. Honour thy father in dede, in worde and in all paciēce, that thou mayest haue his blessing: for the blessing of y father buyldeth vpon the houses of the children, but the mothers curse roteth out the foundations. Reioyse not whan thy father is reprobeth, for it is no honoure vnto the, but a shame. For the worshippe of a mans father is his awne worshippe, and where the father is without honoure, it is the dishonesty of the sonne. My sonne, make moch of thy father in his age, and greue him not as longe as he lyueth. And yf his vnderstandinge fayle, haue paciēce w him, & despise him not in thy strength. For the good dede that thou shewest vnto thy father, shal not be forgotten: and whan thou thy self wantest, it shal be rewarded the (and for thy mothers offence thou shalt be recompensed with good, yee it shal be founded for the in righteousness) and in the daye of trouble thou shalt be remembered: thy synnes also shal mele awaye, like as the yse in y saye warme wether.

**C** Ze y forsaketh his father, shal come to shame: & he that desyeth his mother, is cursed of God. My sonne, performe y workes w louynge mekenesse, so shalt thou be loued aboue other men. The greater thou art, the more humble thy self (in all thinges) and thou shalt synde sauō in the sight of God. For greate power belongeth onely vnto God, & he is honoured of the lowly.

Seke not out the thinges that are aboue thy capacite, and searce not the groundes of soch thinges as are to mightie for the: but loke what God hath commaunded the, thinke vpo that allwaye, and be not curious in many of his workes. For it is not nedefull for the, to se thine eyes, y thinges y are secrete. Make not thou to moch searce in superfluous thinges, and be not curious in many of his workes: for many thinges are shewed vnto the already, which be aboue y capacite of men. The medlinge with soch hath begyled many a man, and tangled their wytes in vanite. Know he that loueth parell, shal per. sh therein.

**A**n harde herte shal saye euell at y last (an hert that goeth two wayes, shal not prosper: & he that is frowarde of hert, wyl euer be the worse and worse) A wicked hert shal be laden w sorowes, and y vngodly synner wyl heape one synne vpon another. The counsell of the proude hath no health, for y plante of synne shal be roted out in the. The hert of h m y hath vnderstandinge, shal perceaue hye thinges, and a good eare wil gladly herken vnto wysdome. An hert that is wise & hath vnderstandinge, wyl abstayne from synnes, and increase in the workes of righteousness. Water quenchereth burnynge fyre, & mercy reconcyeth synnes. God hath respecte<sup>r</sup> to him y is thankfull: he thinketh vpon him agaynst the tyme to come: so that whan he falleth, he shal fynde a stronge holde.

## The III. Chapter.

**M**y sonne, defraude not the poore of his almes, and turne not awaye thine eyes from him that hath nede. Despise not an hongrie soule, and desye not the poore in his necessite: greue not the hert of him that is helpelesse, and withdraue not the gift from y nedefull. Refuse not the prayer of one that is in trouble, and turne not awaye thy face from the nedy. Cast not thine eyes asyde fro y poore, y thou geue him not occasion to speake euell of the. For yf he complayne of y in the bytternes of his soule, his prayer shal be herde: enē he y made him, shal heare him. Be curteous vnto y company of the poore, humble thy soule vnto the elder, & bowe downe y heade to a man of worshippe. Let it not greue the to bowe downe thine eare vnto the poore, but paye thy dett, and geue him a frendly answer, and y w mekenesse.

Deluyre him y suffreth wōge fro y hāde of y oppressō, & be not saint harted whā thou sickest in iudgmet. Be merciful vnto y fatherles as a father, & be in steade of an husbāde

Pro. 25. d  
Rom. 12. aDeut. 4. a  
Some re  
de + thy  
workes.Psal. 40. a  
Dan. 4. d  
Math. 5. aDeut. 15. a  
Mat. 23. cGen. 14. c  
Exo. 2. b



unto their mother: so shalt thou be as an obedient sonne of thy yest, and he shal loue the more the mother doth. Wisdometh bretherly life in to his children, receaueth the yest her, and will go before the in waye of righteousness. He yest loueth her, loueth life: they yest seke her diligently, shal haue greete ioye. They yest kepe her, shal haue the heretage of life: for where she entrencheth in, there is the blessing of God. They that honoure her, shal be yest seruantes of the holy one: and they that loue her, are beloued of God. Who so geueth eare vnto her, shal iudge the heiche: and he that hath respecte vnto her, shal dwell safely.

**C** He that beleueth her, shal haue her in possession, and his generacion shal endure: for whan he falleth, she shal go with him before all. Feare, drede and tentacion shal she bringe vpon him, and trye him in his doctrine: tyll she haue so proued him in his thoughtes, that he committe his soule vnto her. The shal she stablisch him, bringe the right waye vnto him, make hi a glad man, shewe him his secretes, and heape vpon him the treasures of knowlege, vnderstandinge and righteousness. But yf he go wronge, she shall forsake him, and geue him ouer in to the handes of his enemye.

**D** My sonne, make moch of the tyme, eschue the thinge yest euell, and for yest life shame not to saye yest trueth. For there is a shame yest bringeth synne, and there is a shame that bringeth worlshipe and fauld. Accepte no person after thine owne will, that thou be not confounded to thine owne decaye. Be not ashamed of yest neyghbo in his aduersite, and kepe not back yest counsell whan it maye do good, nether hyde yest wysdome in his beuty. For in the tyme is wysdome knowne, so is vnderstandinge, knowlege and lernynge in the talkinge of the wyse, yest fastynesse in yest rootes of righteousness. In no wise speake agaynst the worde of treuth, but be ashamed of the lyes of thine owne ignorance. Shame not to confesse thine erreure, and submitte not thyself vnto euery man because of synne. Withstande not yest face of the mightie, and stryue not agaynst the streame. But for the trueth stryue thou vnto death, and God shal fight for the agaynst thine enemies. Be not haystie in thy tonge, nether slacke and negligent in thy wordes. Be not as a lyon in thine owne house, destroyinge thy housholde folkes, and oppressinge them yest vnder the. Let not thine hande be stretched out to receaue, and shutt whan thou shuldest geue.

The V. Chapter.

**T**rust not vnto thy riches, and saye yest not: tush, I haue ynough for my life. (For it shall not helpe in the tyme of vengeance and temptacion) Solowe not the lust of thine owne hert in thy strength, and saye not: tush, how shalbe I: for who wil cast me downe because of my wordes: for doutles God shal auenge it. And saye not: I haue committed mo synnes, but what euell hath happened me: For the Almightye is a pacient rewarder. Because yest synne is for geue yest, be not therfore without feare, nether heape one synne vpon another. And saye not: tush, the mercy of the LORDE is greete, he shal forgue my synnes, be they neuer so many. For like as he is mercifull, so goeth wrath from him also, and his indignacion cometh downe vpon synners.

**M**ake no tarienge to turne vnto yest LORDE, and put not of fro daye to daye: for sodenly shal his wrath come, and in the tyme of vengeance he shal destroye yest. Trust not in wicked riches for they shal not helpe in the daye of punishment and wrath. Be not caried aboute to euery wynde, and go not in to euery waye: for so doth the synner that hath a dubble tonge (Stonde fast in yest waye of yest LORDE) be steadfast in thy vnderstandinge, abyde by yest worde, and solowe the worde of peace and righteousness. Be gentle to heare yest worde of God, that thou mayest vnderstande it, and make a true answer to wysdome. Be swift to heare, but slowe and pacient in geuynge answer. Yf thou hast vnderstandinge, shappe thy neyghbo an answer: yf no, laye thine hande vpon yest mouth: lest thou be trapped in an vncreate worde, and so confounded. Honoure yest worshippe is in a mans wyse talkinge, but yest tonge of yest vnderstandinge is his awone distruccon. Be not a pryuy accuser as longe as thou lyuest, and do no slaunders to thy tonge. For shame and sorrow goeth ouer the thefe, and an euell name ouer him that is dubble tonged: but he that is a pryuy accuser of other men, shal be hated, envied and confounded. Se that thou sufficeth the small and greate alyte.

The VI. Chapter.

**D**es sake: for who so is euell shal be yest heyre of rebuke and dishonour, and who so neuer beareth enuye and a dubble tonge, offendeth. Be not proude in the denye of thine owne vnderstandinge, lest yest leaues wyther, and yest frute be destroyed, and so thou be left as a dryetre. For a wicked soule destroyeth him that hath it, maketh him to be laughed to scoone of his enemies, and bringeth him

to the porcion of the vngodly. A swete worde multiplieth frendes, and pacieth the yest be at variunce, and a thankfull tonge will be plenteous in a good man. Holde frendshipe to many, neuertheles haue but one counseller of a thousande.

**I**f thou gettest a frende, proue him first, and be not haistie to geue him credence. For some man is a frende but for a tyme, and wil not abyde in the daye of trouble. And there is some frende that turneth to enemye, and taketh parte agaynst the: and yf he knowe any hurte by the, he telleth it out. Agayne, some frende is but a companyon at the table, and in the daye of nede he contynueh not. But a sure frende wil be vnto yest euery as thine owne self, and deale faithfully with thy housholde folke. Yf thou suffre trouble and aduersite, he is with the, and hydeth not himself from the. Depart fro thine enemies, yest and beware of thy frendes.

**A** faithful frende is a stronge defence: who so findeth soch one, findeth a noble treasure. A faithful frende hath no peare, the weight of golde and syluer is not to be compared to the goodnesse of his faith. A faithful frende is a medecyne of life, and they yest feare the LORDE, shal fynde him. Who so feareth the LORDE, shal prospere with frendes: and as he is himself, so shal his frende be also. My sonne, receaue doctryne fro thy youth vp, so shalt thou fynde wysdome tyll thou be olde. Go to her as one that ploweth, and soweth, and wayte pacietyly for hir good frutes. For thou shalt haue but litle labour in hir worke, but thou shalt eate of hir frutes right soone. O how excedinge sharpe is wysdome to vnlearned men: an vnstedfast body wil not remayne in her. Vnto soch she is as it were a twichstone, and he casteth her from him in all the haist: for wysdome is to him but in name, there be but few yest haue knowlege of her. (But with them that knowe her, she abydeh eny vnto yest appearinge of God.)

**G**ee eare (my sonne) receaue my doctryne, and refuse not my counsell. Put thy fote in to hir lynckes, and take hir yock vpon thy neck: bowe downe thy shulder vnder her, beare hir pacietyly, and be not weery of hir bandes. Come vnto her with yest whole hert, and kepe hir waves with all thy power. Seke after her, and she shalbe shewed the: and whan thou hast her, forsake her not. For at the last thou shalt fynde rest in her, and that shal be turned to thy greete ioye. Then shal hir fetters be a stronge defence for the, and hir yock a glorious rayment. For the bewtye of life is

in her, and hir bandes are the complinge together of saluacion. Yest a glorious rayment is it, thou shalt put it on, and the same crowne of ioye shalt thou weere.

**M**y sonne, yf thou wilt take hede, thou shalt haue vnderstandinge: and yf thou wilt applye yest mynde, thou shalt be wyse. Yf thou wilt bowe downe thine eare, thou shalt receaue doctryne: and yf thou delyte in hearinge, thou shalt be wyse. Stande with yest multitude of soch elders as haue vnderstandinge, and consente vnto their wysdome with thine hert: that thou mayest heare all godly sermons, and that the worthy sentences escape the not. And yf thou seist a man of discrete vnderstandinge, gett the soone vnto him, and let thy fote treade vpon the steppes of his doores. Let thy mynde be vpon the commaundementes of God, and be earnestly occupied in his lawes: so shal he stablisch yest hert, and geue yest wysdome at thine owne desyre.

The VII. Chapter.

**N**o euell, so shall there no harme happen vnto the. Depart awaye from the thinge that is wicked, and no myfortune shal medle with the. My sonne, some no euell thinges in the sorowes of vnrighteousnes, so shalt thou not reape the sevenfolde. Laboure not vnto man for eny lordshipe, nether vnto the kynge for the seate of honoure. Justifie not thy self before God (for he knoweth the hert) and desyre not to be reputed wyse in the presence of the kynge. Make no labour to be made a iudge, excepte it so were, yest thou couldest mightely put downe wickednes: for yf thou shuldest stode in awe of yest presence of the mightie, thou shuldest fayle in geuynge sentence. Offende not in yest multitude of the cite, and put not thyself amonge the people. Bynde not two synnes together, for in one synne shalt thou not be unpunished. Saye not: tush, God wil loke vpon the multitude of my oblations, and whan I offere to the hyest God, he wil accepte it.

**B**e not saynt harted whan thou makest yest prayer, nether slacke in geuynge of almesse. Laugh no man to scoone in the heynesse of his soule, for God (which seyth all thinges) is he that can bunge downe, and set vp agayne. Accepte no lesynge agaynst thy brother, nether do the same agaynst thy frende. Use not to make eny maner of lye, for the custome therof is not good. Make not many wordes, whan thou art amonge the elders: and whan thou prayest, make not moch bablinge. Let no laborious worke be tedious vnto the, nether the husbandrie which the All-

Eccl. 1. a

Psal. 1. a

Psal. 142.

Eccl. 7. c

Ioh. 9. a. c

Luc. 19. b

Eccl. 12.

Reg. 2. l

Mat. 6. b

Eccl. 1. c

Ro. 12. b



mightie hath created. Make not thy boast in the multitude of thy wickednes, but humble thy selfeuen from thine hert: and remember that the wrath shall not be longe in tattering, and that the vengeance of the flesh of yngodly is a very fyre and worme. Be not ouer thy frende for any good, ner thy faithfull brother for the best golde.

**C** Departe not from a discrete and good woman, that is fallen vnto the for thy porcion in the feare of the LORDE, for y gift of hir honesty is aboue golde. Where as thy seruauunt worketh truly, intreate him not euell, ner the hyeling that is faithfull vnto the. Loue a discrete seruauunt as thine owne soule, defraude him not of his libertie, nether leaue him a poore man. If thou haue catell, loke well to them: and yf they be for thy profit, kepe them. If thou haue sonnes, brynge them vp in murtre and lernynge, and holdethem in awe from their youth vp. If thou haue daughters, kepe their body, and shew not thy face cherefull towarde the. Marye y daughter, and so shalt thou perseuer a weightie matter: but geue her to a man of vnderstandinge. If thou haue a wife after thine owne mynde, forsake her not: (but comitte not thy self to the hatefull.)

**H**onoure thy father from thy whole herte, and forgett not the sorowfull trauaile that thy mother had w the: remember that thou wast borne thorow them, and how cast thou recompense them the thinges that they haue done for the. Feare the LORDE with all y soule, and honoure his ministers. Loue thy mother with all thy strength, and forsake not his seruantes. Feare the LORDE with all thy soule, and honoure his prestes. Geue them their porcion of the first frutes and increase of y earth, like as it is commaunded the: geue them y shoulders, and their appoynted offeringes, and firstlinges, Reach thine hande vnto the poore, that God maye blesse the with plenteousnes. Be liberall vnto all men lyuynge, yet let not but do good euen to them that are deed.

**D**one for the. Feare the LORDE with all y soule, and honoure his ministers. Loue thy mother with all thy strength, and forsake not his seruantes. Feare the LORDE with all thy soule, and honoure his prestes. Geue them their porcion of the first frutes and increase of y earth, like as it is commaunded the: geue them y shoulders, and their appoynted offeringes, and firstlinges, Reach thine hande vnto the poore, that God maye blesse the with plenteousnes. Be liberall vnto all men lyuynge, yet let not but do good euen to them that are deed.

Let not them that wepe be without comforte, but mourne with such as mourne. Let it not greue the to vyset the sick, for that shall make the to be loued. What so ever thou takest in hande, remember the ende, and thou shalt neuer do amysse.

## The VIII. Chapter.

**S**tryue not with a mightie man, lest thou chaunse to fall in to his handes. Make no variatice w a riche mā, lest he happen to bringe vp an harde quarell a-

gaynst y. For golde and siluer hath vndone many a man, yee eue y heretes of kynges hath made to fall. Stryue not w a mā that is full of wordes, and laye no stickes vpon his fyre. Bepe no company with the vnlearned, lest he geue thy kynred an euell reporte. Despyse not a man that turneth himself awaye from synne, and cast him not in the teth withall: but remember y we are frayle euerychone. Thynges scoone of no mā in his olde age, for we were olde also. Be not glad of the death of thine enemye, but remember that we must dye all the sorte of vs (and sayne wolde we come in to ioye.) Despyse not the sermons of such elders as haue vnderstandinge, but acquaintance thy self w the wyse sentences of them: for of them thou shalt lerne wysdome and the doctrine of vnderstandinge, and how to serue greate men without complaynte.

Go not from y doctrine of the elders, for they haue lerned it of their fathers. For of them thou shalt lerne vnderstandinge, so y thou mayest make answer in y tyme of neede. Kyndle not y coales of synners, lest thou be bient in the fyre flammes of their synnes. Resist not the face of the blasphemour, that he laye not wayte for thy mouth. Lende not vnto him that is mightier then thyself: yf thou lendest him, counte it but lost. Be not suertie aboue y power: yf thou be, then thynke surely to paye it. Go not to lawe w the indige, for he wyl indige a cordinge to his owne honoure. Trauaile not by the waye w him y is branelesse, lest he do the euell: for he so loweth his awne wilfulnes, and so shall thou perish thorow his foly.

Strive not with him that is angrie and cruell, and go not with him in to y wylderne: for bloude is nothinge in his sight, and where there is no helpe, he shall murder y. Take no counsell at foolles, for they loue nothinge but the thinges that please themselves. Make no counsell before a straunger, for thou canst not tell what wyll come of it. Ope not thine hert vnto euery man, lest he be vnthriftfull to the, and put the to reprove.

## The IX. Chapter.

**B**e not gelous ouer y wyse of thy brother, y she shew not some shrewed poynte of wicked doctrine vnto the. Gene not the power of thy lyfe vnto a woman, lest she come in y strength, and so thou be confounded. Loke not vpon a woman that is desyrous of many men, lest thou fall in to hir snares. Use not the company of a woman that is a player and dauser, and heare hir not, lest thou perish thorow hir entysinge. Behol

de not a mayde, that thou be not hurt in hir bewtye. Cast not thy mynde vpon harlottes in any maner of thinge, lest then destroye both thy self and thine heretage. Go not aboute gasinge in euery layne of the cite, ne ther wddie thou abroad in the stretes therof. Turne awaye thy face from a beutyfull woman, and loke not vpon the saynesse of o ther.

**M**any a man hath perished thorow the bewtye of women, for thorow it the desyre is kyndled as it were a fyre. (An aduciterous woman shall be trodden vnder softe as myre, of euery one that goeth by the waye. Many a man wonderinge the bewtye of a straunge woman, haue bene cast out, for hir wordes kyndle as a fyre.) Sytt not w another mans wyse by any meanes, lye not with her vpon the bedd, make no wordes with her at y wyne: lest thine hert consent vnto her, and so thou with thy blonde fall in to destruccion. Forsa ke not an olde frende, for the new shall not be like him.

A new frende is new wine: let him be olde, and thou shalt drynke him with pleasure. Desyre not y honoure and riches of a synner, for thou knowest not what destruccion is for to come vpon him. Delyte not thou in the thinge that the yngodly haue pleasure in: beinge sure, that the yngodly shall not be accepted vntill their graue.

**R**epe the from the man that hath power to slaye, so nedest thou not to be afrayed of death. And yf thou comest vnto him, make no sawre, lest he happen to take awaye thy life. Remember that thou goest in the myddest of snares, and vpon the bulworkes of y cite. Bewarre of thy neighbour as nye as thou canst, and medle with such as be wyse and haue vnderstandinge. Let iust men be thy gyses, let thy myrth be in the feare of God, let the remembraunce of God be in thy mynde, and let all thy talkynge be in the commaundementes of the hyest. In the handes of craftesmen shall the workes be commended, so shall the prynces of the people in the wysdome of their talkynge. A man full of wordes is perious in his cite: and he that is temerarious and past shame in his talkynge, is to be abhoyed.

## The X. Chapter.

**W**yse indige wil orde his people with discrecion, and where a man of vnderstandinge beareth rule, there goeth it well. As the indige of the people is himself, eue so are his officers: and loke what maner

of man the ruler of the cite is, soch are they that dwell therein also. An vnwise kinge destroyeth his people, but where they that be in auctorite are men of vnderstandinge, there the cite prospereth.

The power of the earth is in the hande of God, and whan his tyme is, he shall set a profitable ruler vpon it. In the hande of God is the power of man, and vnto the scribes shall he laye his honoure. Remember no wronge of thy neighbour, and medle thou w no vnrighteous workes. Pryde is hateful before God and men, and all wickednes of the hee then is to be abhoyed. Because of vnrighteous dealinge, wronge, blasphemies and diuerse disceate, a realme shall be traslated fro one people to another.

There is nothinge worse then a curvetous man. What prydest thou the, o thou earth and asphes: There is not a more wicked thinge, then to loue moneye. And why? soch one hath his soule to sell: yet is he but fylthie dogge rebyle he lyueth.

And though the phisician shewe his helpe neuer so longe, yet in concludon it goeth after this maner: to daye a kyng, tomorrow deed. For whan a man dyeth, he is the heyre of serpentes, beastes and womes. The begynnynge of mans pryde, is to fall awaye from God: and why? his hert is gone from his maker, for pryde is the ougenall of all synne. Who so taketh holde therof, shall be fylled with cursinges, and at y last it shall ouerthrowe him. Therefore hath the LORDE brought the cōgregacions of the wicked to dishonour, and destroyed them vnto the ende.

God hath destroyed the seates of prynces, and sett vp the meke in their steade. God hath wythered the rotes of the proude heithen, and planted the lowly amonge them. God hath ouerthrowne the lordes of the heithen, and destroyed them out of the grounde. He hath caused them to wyther awaye, he hath brought them to naught, and made the memoriall of them to cease from out of the earth. (God hath destroyed the name of the proude, and left the name of y humble of mynde.) Pryde was not made for man, nether wrothfulnes for mens children. The sede of men that feareth God, shall be brought to honoure: but y sede which transgresseth the commaundementes of y LORDE shall be shamed. He y is the ruler amonge brethren, is holde in honoure amonge them, and he regardeth such as feare the LORDE.

The glory of the riche, of the honorable and of the poore is the feare of God.



Despyse not thou the iust poore man, and magnifie not 3 rich vngodly. Greate is the iudge and mightie in hono, yet is there none greater, then he 3 feareth God. Vnto 3 seruant that is discrete, shal the fre do seruyce. 3e that is wyse and well nurtured, wyll not grudge whan he is resourmed, 2 an igno rant body shal not come to honoure. Be not proude to do thy worke, and dispare not in the tyme of aduersite. Better is he 3 labour eth, and hath plenteousnes of all thinges, then he 3 is gorgeous, and wanteth bred.

My sonne, kepe thy soule in mekenes, and geue her hir due honoure. Who shal iustifie him, that synneth agaynst himself? Who wil honoure him, that dishonoureth his owne life? The poore is honoured for his faith fulnes and truerth, but 3 rich is had in reputa cion because of his goodes. 3e that ordreth himself honestly in pouerte, how moch more shal he behaue himself honestly in riches? And who so ordreth himself vn honestly in riches, how moch more shal he behaue himself vn honestly in pouerte?

## The XI. Chapter.

**T**he wysdome of him 3 is brought lowe, shal lift vp his heade, and shal make him to sytt amonge greate me. Commende not a man in his berwyte, nether despyse a man in his vtter appareance. The Bey is but a small beast amonge the foules, yet is hir frute excedyng swete. Be not proude of thy rayment, and exalte not thyself in the daye of thy honoure: for 3 workes of the 3yest onely are wonderfull: yee glorious, se crete and vnkowne are his workes. Many tyrauntes haue bene fayne to syt downe vpo the earth, 2 3 vnlicly hath worne 3 crowne. Many mightie me haue bene brought lowe, and the honorable haue bene deliuered in to other mens handes. Condemne no man, befo re thou haue tryed out the matter: and whan thou hast made enquisicion, then resourme righteously. Geue no sentece before thou hast herde the cause, but first let men tell out their tayles.

**S**tryue not for a matter that toucheth not thyself, and stonde not in the indgment of synners. My sonne, medle not with many matters: 2 yf thou wylt be riche, thou shalt not gett it: and though thou rennest 3 waye asore, yet shalt thou not escape. There is some ma that labour eth, and the more he wee rieth himself, the lesse he hath. Agayne, some man is slouthfull, hath nede of helpe, wateth strength, and hath greate pouerte, and Gods eye loketh vpon him to good, setteth him vp

from his lowe estate, and lifteth vp his heade: so that many men maruell at him, and geue honoure vnto God.

Prosperite and aduersite, life and death, pouerte and riches come all of the LORDE. (Wysdome, nurture and knowledge of 3e are with God: loue and 3 wayes of good are with him. Erreure and dardnes are made for synners: and they that exalte them selues in euell, ware olde in euell.) The gift of God remayneth for the righteous, and his good wyl shal gene prosperite for euer. Some man is rich by luyngge nygardyly, and 3 is the porcion of his rewarde, in that he say eth: now haue I gotten rest, and now wyl I eate and drynke of my goodes myself alone. And yet he considereth not, that the tyme draweth nye, 3 he must leane all these thinges vnto other men, and dye himself. Stonde thou fast in thy couenaut, and exercise thy self therin, and remayne in the worke vnto 3 age. Contynue not in the workes of synners, but put thy trust in God, and byde in thine estate: for it is but an easy thig in 3 sight of God, to make a poore man riche, and that so denly. The blessing of God haisteth to 3 rewarde of the righteous, and maketh his frutes soone to flourish and prospere. Saye not: what helpeth it me? and what shal I haue 3 whyte? Agayne, saye not: I haue ynough, how can I wante? Whan thou art in wel fare, forget not aduersite: and whan it cometh not well with the, haue a good hope, that it shal be better. For it is but a small thinge to God, in the daye of death to rewarde euery ma a cordinge to his wayes. The aduersite of an houre maketh one to forgett all pleasure, and whan a man dyeth, his workes are discovered. Praise no body before his death, for a man shal be knowne in his children.

Bringe not euery man in to thine house, for the disceatfull layeth wayte dyuersly. Like as a partrich in a maude, so is the herte of the proude: and like as a spyte, that loketh vpon the fall of his neghb. For he turneth good vnto euell, and slaudereth the chof. Of one sparck is made a greate fyre, 2 an vngodly ma layeth wayte for blonde. Beware of the disceatfull, for he ymagineth wiche thinges, to bringe 3 in to a perpetuall shame. Yf thou takest an aleaunt vnto 3, he shal destroye the in vnquietnes, and dryue the from thine owne wayes.

## The XII. Chapter.

**W**han thou wylt do good, knowe to whom thou doest it, 2 so shalt thou be greatly thanked for thy benef

tes. Do good vnto the righteous, and thou shalt fynde greate rewarde: though not of him, yet (no doute) the LORDE him self shal rewarde the. 3e stobeth not in a good case, that is allwaye occupied in euell, 2 geueth no allmes: for the 3yest hateth the synners, and hath mercy vpon them that shew the workes of repentaunce. Geue thou vnto such as feare God, and receaue not a synner: As for the vngodly and synners, he shal recompense vengeance vnto them, and kepe them to the daye of wrath. Geue thou vnto the good, and receaue not the synner: do well vnto him that is lowly, but geue not to the vngodly. Let not the bred be geuen him, that he be not mightier then thy self therin. For so shalt thou receaue twyse as moch euell, in all the good that thou doest vnto him: And why? the 3yest hateth synners, and shal rewarde vengeance to the vngodly.

**I**n prosperite a frende shal not be knowne, 2 in aduersite an enemye shal not be hyd. For whan a ma is in wealth, it greueth his enemies: but in heuynes and trouble a man shal knowe his frende. Trust neuer thine enemy, for like as an yron rusteth, so doth his wickednes. And though he make moch crout chinge and knelinge, yet kepe well thy mynde, and beware of him. Sett him not by 3, nether let him sytt at thy right hade: lest he turne him, gett in to thy place, take thy rowme and seke thy seate, and so thou at the last remembre my wordes, and be pucked at my sayenges.

**B**ynde not two synnes together, for the re shal not one be unpunished. Who wil haue pite of the charmer, that is stynged of 3 serper, or of all such as come nye 3 beastes? Ene so is it w him 3 kepeth copany with a wicked ma, 2 lappeth him self in his synnes. For a season wil he hyde w the, but yf thou stamble, he tarieth not. An enemy is swete in his lippes, he can make many wordes 2 speake many good thinges: Yee he can wepe w his eies, but in his herte he ymagineth, how to throue the in to the pytte: 2 yf he maye fynde oportynite, he wil not be satisfied w blonde. Yf aduersite come vpon the, thou shalt fynde him there first: 2 though he pre tede to do 3 helpe, yet shal he vndermyne 3. He shal shake his heade, 2 clape his handes ouer 3 for very giadnes, 2 whyle he maketh many wordes, he shal dysguise his countenance.

## The XIII. Chapter.

**W**ho so toucheth pitch, shal be fylled withall: and he that is famylar w 3 proude, shal clothe himself with

pyrde. 3e taketh a burthen vpon him, that accompanieth a more honorable man then him self. Therfore kepe no familiarite with one that is richer then thy self. How agree the ketell 2 the pott together? for yf 3 one be synnten agaynst the other, it shal be broke. The rich dealeth vnrighteously, 2 threateneth withall: but 3 poore beinge oppres sed and widgeously dealt withall, suffreth scarcenesse, 2 geueth fayre wordes. Yf thou be for his profit, he vseth the: but yf thou haue nothinge, he shal forsake the. As longe as thou hast eny thinge of thine owne, he shal be a good selowe with the: Yee he shal make the a bare man, and not be sory for the. Yf he haue nede of the, he shal defraude the: 2 (with a preuy mock) shal he put the in an hope, and gene the all good wordes, and saye: what wantest thou? Thus shal he shame 3 in his meate, vntill he haue supre the cleane vp twyse or thryse, and at the last shal he laugh the to scorne. Afterwarde, whan he seyth that thou hast nothinge, he shal forsake the, and shake his heade at the.

**B**eware, that thou be not disceaned and brought downe in thy symplenesse. (Be not to humble in thy wysdome, lest whan thou art brought lowe, thou be disceaned thorow foolishnes.) Yf thou be called of a mightie man, absent thy self, so shal he call the to him the more oft. Preasse not thou vnto him, that thou be not short out: but go not thou farre of, lest he forgett the. Withdrawe not 3 self fro his speach, but beleue not his many wordes. For w moch comunicacion shal he rempre the, and (w a preuy mock) shal he question 3 of thy secretes. The vnnmercifull mynde of his shal marck 3 wordes, he shal not spare to do 3 hurte 2 to put 3 in prison. Bewarre, 2 take good hede to 3 self, for thou walkest in parell of 3 ouerthrowinge.

**N**ow wha thou hearest his wordes, make the as though thou werest in a dreame, 2 wake vp. Loue God all thy life longe, 2 call vpon him in thy nede. Every beast loueth his like, enen so let euery man loue his negh bour. All flesh wil resorte to their like, and euery man will kepe company with such as he is himself. But as 3 wolfe agreeth with the lambe, so doth the vngodly with 3 righteous. What felishippe shulde an holy man haue with a dogg? How can the ryche and the poore agree together? The wilde asse is the Lyons pray in the wildernes. enen so are poore men the meate of the ryche. Like as the proude maye not awaye with lowlynes, enen so doth the riche abhorre the poore. Yf

Pro. 17. a

2. Re. 12. c

Pro. 12. b

Gen. 41. f

Dan. 6. a

Acto. 12. d

1. Reg. 17. f

Heb. 6. 7

Deut. 11. b

and. 17. b

Iosu. 7. c

and. 22. c

Pro. 18. b

Mat. 19. c

1. Th. 6. b

Pro. 19. c

1. Cor. 6. 1



a rich man fall, his frendes sett him vp agayne: but whan the poore falleth, his frendes forsake him. If a rich mā fall in to an erreure, he hath many helpers: he speaketh proude wordes, and yet men iustifie him.

**D** But yf a poore man go wronge, he is punysshed: yee though he speake wisely, yet can it haue no place. Whan the riche man speaketh, enery body holdeth his tōge: and loke what he sayeth, they praysse it vnto the clowdes. But yf the poore man speake, they saye: What felowe is this? and yf he do amysse, they shal destroye him. Riches are good vnto him that hath no synne in his conscience, and pouerte is a wicked thinge in the mouth of the vngodly. The hert of man chaungeth his countenance, whether it be in good or euell. A chearfull countenance is a tokē of a good hert, for els is it an harde thinge to knowe the thought.

## The XIII. Chapter.

**B** Lissed is the man, that hath not fallen with synne, and is not pricked with the conscience of synne. Happie is he that hath had no heuynes in his mynde, and is not fallen from his hope. It becommeth not a covetous man and a nygarde, to be ryche: and what shulde a nygarde do with golde? He that with all his carefulnes heapeth together vnrighteously, gathereth for other folkes, and another mā shal make good chere with his goodes. He is wicked vnto him self, how shal he be good vnto other mē? How can soch one haue any pleasure of his goodes? There is no thinge worse, then whan one dissauoureth himself, and this is a rewarde of his wickednes. If he do any good, he doeth it not knowinge therof, and agaynst his will, and at the last he declareth his vngraciounes. A nygarde hath a wicked eye, he turneth away his face, and despyseth his owne soule. A covetous mans eye hath neuer ynough in the porcion of wickednes, vntyll the tyme that he wither awaye, and haue lost his owne soule.

**B** A wicked eye spareth bled, and there is scarcenesse vpon his table. My sonne, do good to thy self of thyne hand, and geue to the LORD his due offeringes. Remembre thy death tarieth not, and how thyne hand of the graue is shewed vnto thee: (for the couenaunt of this worlde shal dye the death.) Do good vnto thy frende before thou dye, and accordinge to thy abylite reach out thine hande, and geue vnto thy poore. Be not dispoyned of thy good daye, and let not thy porcion of thy good daie ouerpasse.

the. Shalt thou not leaue thy trauayles and labours vnto other men? In the dewyng of the heretage geue and take, and sanctifie thy soule. Worke thou righteously before thy death, for in thy hell there is no meate to fynde. All flesh shal fade awaye like grass, and like a flourishinge leafe in a grene tre. Some growe, some are cast downe: even so is thy generation of flesh and bloude: one cometh to an ende, another is borne.

All transitory thinges shal sayle at the last, and the worker therof shal go withall. Euery chosen worke shal be iustified, and he that medleth withall, shal haue honoure therein. Blessed is the man that keepeth him in wysdome, and exercyseth himself in vnderstandinge, and with discrecion shal he thinke vpon the foreknowledge of God. Which considereth thy wayes of wysdome in his hert, hath vnderstandinge in his secretes, goeth after her (as one that seeketh hir out) and continueth in his wayes. He loketh in at his windowes, and herkeneth at his doores: he taketh his rest besyde his house, and festeneth his state in his walles: he shal pitch his tent nye vnto his hande, and in his tent shal good thinges rest for euermore: he shal sett his children vnder his coueringe, and shal dwell vnder his braunches. Vnder his coueringe shal he be defended from the heate, and in his glory shal he rest.

## The XV. Chapter.

**W**ho so feareth God, wil do good: and who so keepeth the lawe, shal optayne wysdome. As an honorable mother shal she mete him, and as a vyrgin shal she receaue him. With thy bled of life and vnderstandinge shal she fede him, and geue him the water of wholsome wysdome to drynte. If he be constant in her, he shal not be moued: and yf he holde him fast by her, he shal not come to confucion. She shal bringe him to honoure amonge his neighbours, and in the myddest of the congregacion shal she open his mouth. With the spere of wysdome and vnderstandinge shal she fyll him, and clothe him with the garment of glory. She shal heape the treasure of myrrour and ioye vpon him, and geue him an euerlastinge name to heretage. Foolish men wyll not take holde vpon her, but soch as haue vnderstandinge, wil mete her, for she is farre from pryde and disceate. Men that go aboute with lyes, wil not remembre her: (but men of trouth shal be founde in her, even vnto the beholdinge of God.) Praise is not semely in the mouth of thy vngodly, for he is not sent of thy LORD.

for of God cometh wysdome, and the prayse shal stonde by the wysdome of God, and shal be plenteous in a faithfull mouth, and the LORD shal geue her vnto him.

**S**aye not thou: It is the LORDES faute that I am gone by, for thou shalt not do thy thinge that God hateth. Saye not thou: he hath caused me to go wronge, for he hath no mede of the vngodly. God hateth all abhominacion of erreure, and they that feare God wyll loue no such. God made man from the begynnyng, and left him in the hande of his counsell. He gaue him his commaundementes and preceptes: yf thou wilt obserue the commaundementes, and kepe acceptable faithfulness for euere, they shal preserue thee. He hath set water and fyre before thee, reach out thine hande vnto which thou wilt. Before man is life and death, good and euell: loke what him listeth, shal be geuen him. For the wysdome of God is greate and mightie in power, and beholdeth all men continually. The eyes of the LORD are vpon them that feare him, and he knoweth all the workes of man. He hath commaunded no man to do vngodly, neither hath he geuen eny man leue to synne.

## The XVI. Chapter.

**S**lyte not thou in the multitude of vngodly children, and haue no pleasure in them, yf they feare not God. Trust not thou to their life, and regarde not their labours: for one sonne that feareth God is better, then a thousande vngodly. And better it is for a man to dye without children, then to leaue behynde him soch children as are vngodly. For by one that hath vnderstandinge, maye a whole cite be vpholden, but though the vngodly be many, yet shal it be waysted thorow them. Many soch thinges hath myne eye sene, and greater thinges then these haue I herde with myne eares. In the congregacion of the vngodly shal a fyre burne, and amonge vnfaithfull people shal the wrath be kyndled.

**The olde giants** optayned no grace for their synnes, which were destroyed, trustinge to their owne strenght. Neither spared he them, amonge whom Loth was a straunger: but smote them and abhorred them because of the pryde of their wordes. He had no pitie vpon them, but destroyed all the people, that were so stouthe in synne. And for so moch as he ouersawe not the fyre hundreth thousande, that gathered them selues together in thy hardnesse of their hert: it were marnell yf one beyng hardnecked, shulde be fre. For mercy and wrath is with him: he is both myghty

tie to forgeue, and to poure out displeasure. Like as his mercy is greate, euē so is his punishment also, he indgeth a man accordinge to his workes. The vngodly shal not escape in his spoyle, and the longe pacience of him that sheweth mercy, shal not byde behynde. All mercy shal make place vnto euery man accordinge to the deservynge of his workes, (and after the vnderstandinge of his pilgrynage.)

**S**aye not thou: I wyll hyde my self from God, for who wyll thinke vpon me from aboue? I shal not be knowne in so greate a heape of people, for what is my soule amonge so many creatures? Beholde, the heauen, yee the heauen of heauens, the depe, the earth and all that therein is, shal be moued at his presence: the mountaynes, the hilles and the foundations of the earth shal shake for feare, whan God vysiteth them. These thinges doth he vnderstande, but he vnderstandeth euery hert, and who vnderstandeth his wayes? No man seyth his stoume, and the most parte of his workes are secrete. Who wil declare the workes of his righteousnes? Who shal be able to abyde them? for the couenaunt is farre from some, and the tryenge out of men is in the fulfyllinge. He that is humble of hert, thinketh vpon soch thinges: but an vnwyse and erroneous man casteth his mynde vnto foolish thinges.

**My sonne,** herken thou vnto me, and lerne vnderstandinge, and marke my wordes with thine hert: I wyll geue thee a sure doctrine, and plainly shal I instructe thee. God hath sett his workes in good ordre from the begynnyng, and parte of them hath he sundered from the other. He hath garnyshe his workes from euerlastinge, and their begynnynge accordinge to their generacions. None of the hyndered another, neither was eny of them disobedient vnto his worde. After this, God loketh vpon the earth, and fylled it with his goodes. With all maner of lyuinge bestes hath he couered the grounde, and they all shal be turned vnto earth agayne.

## The XVII. Chapter.

**W**hen shope man of the earth, and turned him vnto earth agayne. He gaue him the nombre of dayes and certayne tyme, yee and gaue him power of the thinges that are vpon earth. He clothed him with strenght, and made him after his owne liknes. He made all flesh to stonde in awe of him, so that he had the dominion of all bestes and foules. He made out of him an helper like vnto him self, and gaue him discre-



cion and tonge, eyes and eares, and a hert to vnderstande, and fylled them with instruction & vnderstandinge. He created for them also the knowlege of the spire, fylled their hert with vnderstandinge, and shewed them good and euell. He sett his eye vpon their herces, declaringe vnto them his greates and noble workes: (that they shulde prayse his holy name together, reioyse of his wonders, & be tellinge of his noble actes. Besydes this, he gaue them instruccion, and the lawe of li fe for an heretage. He made an euerlastinge couenaunt with them, and shewed them his righteousnes & iudgmentes. They sawe his glory with their eyes, and their eares herde the maiesty of his voyce. And he saide vnto them: beware of all vnrighteous thinges. He gaue euery man also a commaundement concernynge his neighbour.

**T**heir waies are euere before him, and are not hyd from his eyes. He hath sett a ruler vpon euery people, but Israelis of LORDES porcion. All their workes are as the Sonne in sight of God, & his eyes are allwaye lo kyng vpon their wayes. All their vnrighteousnesses are manifest vnto him, & all their wickednesses are open in his sight. The mercy of a man sheweth is as it were a purse w him, and a mans good dede preseruet him as the apple of an eye. At the last shall he awake, & rewarde euery man vpon his bea de as he hath deserued, and shal turne them together into the nethermost partes of the earth. But vnto them that wyl repent, he hath geue the waye of righteousness. As for soch as be weake, he comforteth the, suffreth them, and sendeth them the porcion of y ve rite. O turne then vnto the LORD, forsake thy synnes, make thy prayer before the LORD, do the lesse offence, turne agayne vnto the LORD, forsake thine vnrighteousnes, be an vter enemy to abhominacion (lerne to knowe the righteousness and iudgmentes of God, stonde in the porcion that is sett forth for the & in the prayer of the most hye God. Go in to the porcion of the holy worlde, with soch as be lyuinge and geue thankes vnto God.)

**W**ho wil prayse the LORD in the hell: Abyde not thou in the erreure of the yngod ly, but geue him thakes before death. As for y deed, thankfulness perissheth from him as nothinge. Geue thou thankes in thy life, yee whyle thou art lynynge & whole shalt thou geue thankes, and prayse God and reioyse in his mercy. O how greates is the lowynge kyndnesse of the LORD, and his mercifull

goodnes vnto soch as turne vnto him: For all thinges maye not be in man: & why: the sonne of man is not immortall, and he hath pleasure in the vanyte of wickednes. What is more cleare the the Sonne: yet shal it say le. O: what is more wicked, then the thinge that flesh and bloude hath ymagined: and that same shall be reprovied. The LORD seyeth the power of the hye heauen, and all are but earth and asshes.

## The XVIII. Chapter.

**T**hat lyueth for euermore, made all thinges together. God onely is righteous, & remayneth a victorious kynge for euere. Who shalbe able to expresse the workes of him: Who hath sought out the grounde of his noble actes: Who shal declare the power of his greatnesse: O: who shal take vpon him to tell out his mercy: As for the wonderous workes of y LORD, there maye nothinge be taken from them, nothinge maye be put vnto them, nether maye the grounde of them be founde out. But whan a man hath done his best, he must begynne agayne: and whan he thinketh to be come to an ende, he must go agayne to his labour. What is man: Wherto is he worth: What good or euell can he do: If the nombre of a mans dayes be almost an hundred year, it is moche.

**L**ike as the droppes of rayne are vnto y see, and as a grauell stone is in comparison of the sonde: so are these few yeares to the dayes euerlastinge. Therefore is y LORD pacient with them, and poureth out his mercy vpon them. He saue and perceaued the thoughtes and ymaginacions of their herte, that they were euell: therfore heaped he vp his mercifull goodnes vpon them, and shewed them the waie of righteousness. The mercy that a mā hath, reacheth to his neighbour: but y mercy of God is vpon all flesh. He chasteneth, he teacheth and nourturith yee even as a shepherde turneth agayne his flock, so doth he all them that receaue chastenynge, nourtoure and doctryne. Mercifull is he vnto them, that stonde in awe of his iudgmentes.

**M**y sonne, whan thou doest good, make no grudgynge at it: and what so euer thou geuest, speake no discomfortable wordes. Shal not the dew coole the heate: (Euen so is a worde better then a gift. Is not a frendly worde a good honest gift: but a gracious man geueth them both. A foole shal cast a man in the tette, and that roughly, & a gift of the nygarde putteth out y eyes. Get the

righteousnes before thou come to iudgment: Lerne before thou speake, and go to physick or euer thou be sick: examen and iudge thy self, before the iudgment come, and so shalt thou fynde grace in the sight of God. Humble thy self afore thou be sick, and in tyme of thy disease shewe thy conuersacion. Let not to praye allwaye, and stonde not in feare to be reformed vnto death, for the rewarde of God endureth for euere. Before thou prayest, prepare thy soule, and be not as one y tempteth God. Thynke vpon the wrathfull indignacion that shalbe at the ende, and the houre of vengeaunce, whā y shal turne a waie his face. Whan thou hast ynough, remember the tyme of hunger: and whan thou art ryche, thynke vpon the tyme of pouerte and scarcenesse.

**F**rom the mornynge vntyll the euenynge the tyme is chaunged, and all soch thynges are soone done in y sight of God. A wyse man feareth God in all thinges, and in the dayes of transgression he kepeth him self from synne. A discrete man hath pleasure in wysdome, and he that fyndeth her, maketh moche of her. They that haue had vnderstandinge, haue dealt wysely in wordes, haue vnderstonde the truthe and righteousness, and haue sought out wyse sentēces and iudgmentes. Solowe not thy lustes, but turne y from thine owne will. For yf thou geuest thy soule hir desyres, it shal make thine enemies to laugh the to scorne. Take not thy pleasure in greates voluptuousnes, & medle not to moche withall. Make not to greates cheare of the thinge that thou hast wonne by auantage: lest thou fall in to pouerte, and haue nothinge in thy purse.

## The XIX. Chapter.

**L**abourynge man that is genen vnto dronkennes, shal not be riche: and he that maketh not moche of small thynges, shal fall by litle and litle. Wyne and women make wyse men renagates, and put men of vnderstandinge to reprove: and he that accompanieth aduouterers shal become a wicked man. Mothes and womes shal hane him to heretage, yee he shal be sett vp to a greater example, and his soule shalbe roted out of the nombre. He that is haustie to geue credence, is light mynded, and doth agaynst himself. Who so reioyseth in wickednes, shal be punished: he that hateth to be reformed, his life shalbe shortened: and he that abhorreth bablinge of wordes, quencheth wickednes. He that offendeth agaynst his owne soule, shal repent it: and he that reioyseth in

wickednes, shalbe punished.)

**R**ehearse not a wicked and churlish word, & thou shalt not be hyndered. Shew thy secretes nether to frende ner foe, & yf thou hast offended, tell it not out. For he shal herten vnto the and marck the: and whan he fyndeth oportunitie, he shal hate the. If thou hast herde a worde agaynst y neighbour, lett it be deed within the: and be sure, thou shalt haue no harme therby. A foole trauaileth with a worde, like as a woman that is payned with bearinge of childe. Like as an arrowe shott in a dogges thye, so is a worde in a foolles hert. Tell thy frende his faute, lest he be ignoraunt, and saye: I haue not done it, or yf he haue done it, that he do it nomore. Reproue thy neighbour, that he kepe his tonge: and yf he haue spokē, that he saye it nomore.

**T**ell thy neighbour his faute, for oft tymes an offence is made, and geue not credence to euery worde. A man falleth somtyme with his tonge, but not with his will. For what is he, yf he hath not offended in his tonge: Geue thy neighbour warnynge, before thou threaten him, and geue place vnto the lawe of the LORD. The feare of God is all wysdome, & he that is a right wyse man kepeth the lawe. As for the doctrine of wickednes, it is no wysdome, and the prudence of synners is no good vnderstandinge: it is but wickednesse and abhominacion & a blasphemynge of wysdome. A symple man of small vnderstandinge that feareth God, is better then one that hath moche wysdome, and transgresseth the lawe of the yest.

**A** craftye sotell man can be wyse, but he is vnrighteous, and with giftes he waysteth the open and manifest lawe. A wicked man can behaue himself humbly, and can doute with his heade, and yet is he but a disceauerer within. He hydeth his face, and disguiseth it: & because he shulde not be knowne, he preuenteth the.

**A**nd though he be so weake that he can do the no harme, yet whan he maye fynde oportunitie, he shal do some euell. A man maye be knowne by his face, and one that hath vnderstandinge, maye be perceaued by the loke of his countenance. A mans garment, laughter & goynge, declare what he is.

## The XX. Chapter.

**S**ome man reproveth his neyghb of o f tymes, but not in due season: Agayne, some man holdeth his tonge, and he is wyse and discrete. It is moche better to

xo. 20. 2  
eur. 4. 5  
nd 9.

om. 11. a  
eur. 4. c  
nd 10. c

ecc. 39. b

lact. 35. c

ecc. 3. c

ecc. 6. a  
ecc. 38. d

Ecc. 23  
and 27.

Leui. 19  
Matt. 18

Ecc. 14  
and 25. 1  
Iacob. 1

Matt. 6. 1

Ecc. 21.

Ecc. 11.



gene warnynge and to reproue, then to beare euell will: for he that knowlegeth him self openly, shalbe preserved from hurt and destruction. Like as whan a chamberlayne thow row desyre and lust desyleth a mayden, euen so is it with him that vseth violence and vnrighteousnes in y<sup>e</sup> lawe: (O how good a thinge is it, a man y<sup>e</sup> is reprovied, to shewe openly his repentance: for so shalt thou escape wylfull synne.)

Some man kepeth sylence, and is fownde wyse: but he that is not ashamed what he sayeth, is hatefull. Some man holdeth his tongue, because he hath not the vnderstandinge of the language: and some man kepeth sylence, waytinge a conuenient tyme. A wyse man wyll holde his tongue tyll he se oportunitie, but a wanton and an vndiscrete body shal regarde no tyme. He that vseth many wordes, shal hurte his owne soule: and he that taketh auctorite vpon him vnrighteously, shalbe hated.

Some man hath oft tymes prosperite in wicked thinges: Agayne, some man getteth moch, and hath harme and losse. There is some gift that is nothinge worth: Agayne, there is some gift, whose rewarde is dubble. Some man getteth a fall for beyng to proude, and some cometh to worshipec from lowe estate. Some man bieth moch for a litle pryce, and must paye for it sevenfolde.

A wyse man with his wordes maketh him self to be loued, but the fauours of fooles shalbe poured out. The gift of the vnwyse shal do the no good, for his eyes are seven folde. He shal geue litle, & saye he gaue moch: he openeth his mouth and crieth out, as it were one that crieth out wyne. To daye he lendeth, to morow he ageth it agayne, and soch a man is to be hated. The foole sayeth: I haue no frende, I haue no thanke for all my good dedes: yee euen they that eate my bred, speake no good of me. O how oft, and of how many shal he be laughed to scorn: He taketh a more perillous fall by soch wordes, then yf he fell vpon the grounde: euen so shal the falles of wicked men come haistely. In the mouth of him that is vntaught, are many vconuenient and vmete wordes. A wyse sentence shal not be allowed at the mouth of the foole, for he speaketh it not in due season.

Some man synneth not, because he hath not wherewithall, and in his rest he shal be stynged. Some man there is that destroyeth his owne soule with shame, and for an vnwyse bodyes sake destroyeth he it, (and with

acceptinge of personnes shal he vndo himself.) Some man promisseth his frende a gift for very shame, and getteth an enemye of him for naught. A lye is a wicked shame in a man, yet shal it be euer in the mouth of the vnwyse. A thefe is better, then a man that is accustomed to synne, but they both shal haue destruction to heretage. The conditions of lyers are vn honest, and their shame is euer with them.

A wyse man shal brynge himself to honour with his wordes, and he that hath vnderstandinge shal be sett by amonge great men. He that tylleth his londe, shal increase his heape of corne: he that worketh righteousness, shal be exalted, & he that pleaseth greute men, shal escape moch euell. Rewar des and giftes blynde the eyes of the wyse, and make him domme, that he can not tell me their fautes. Wyssdome that is hyd, and treasure that is hooded vp, what profit is in them both: Better is he that kepeth his ignoraunce secrete, then a man that hydeh his wyssdome.

## The XXI. Chapter.

W<sup>h</sup>osome, yf thou hast synned, do it nomore: but praye for thy forsynnes, that they maye be forgiven the. Fle from synne, euen as from a serpent: for yf thou comest to nye her, she wyll bite the. The teth therof are as the teth of a lyon, to slaye the soules of men. The wickednes of man is as a sharpe two edged swerde, which maketh soch woundes that they can not be healed.

Stryfe and wrongeons dealinge shall waiste awaye a mans goodes, & thow pryde a rich house shalbe brought to naught: so the riches of the proude shalbe rote out. The prayer of the poore goeth out of the mouth, and cometh vnto the eares, and his vengeance (or defence) shal come, and y<sup>e</sup> haistely. Who so hateth to be resourmed, it is a token of an vngodly personne: but he that feareth God, wyl remembre himself. A mightie man is knowne a farre of by his tongue, but he that hath vnderstandinge, perceaueth that he shal haue a fall.

Who so buyldeth his house with other mens cost, is like one that gathereth stones in wynter. The congregacion of the vngodly is like stubble gathered together, their ende is a flamme of fyre. The waye of the vngodly is sett with stones, but in their ende is hell, darcknes, and paynes. He that kepeth the lawe, wyll holde fast the vnderstand

dinge therof, and the ende of the feare of God is wyssdome. He that is not wyse, wyll not be taught in good: but the vnwyse man aboundeth in wickednes: and where bytternes is, there is no vnderstandinge. The knowlege of the wyse shal flowe like water that remethouer, and his counsell is like a fountayne of life.

The hert of a foole is like a broke vessel, he can kepe no wyssdome. Whan a man of vnderstandinge heareth a wyse worde, he shal commende it, and make moch of it. But yf a voluptuous man heare it, he shal haue no pleasure therin, but cast it behynde his back. The talkynge of a foole is like an heuy burthen by the waye: but to heare a wyse man speake, it is a pleasure. Where a doute is in the congregacion, it is axed at the mouth of the wyse, and they shal pondre his wordes in their hertes. Like as a house that is destroyed, euen so is wyssdome vnto a foole: As for the knowlege of the vnwyse, it is but darck wordes. Doctryne is vnto him y<sup>e</sup> hath no vnderstandinge, euen as fetters aboute his fete, and like manicles vpon his right hande. A foole listeth vp his voyce & laughter, but a wyse man shal scarce laugh secretly.

Lernynge is vnto a wyse man a Jewell of golde, and like an armlett vpon his right arme. A foolish mans foote is soone in his neighbours house, but one that hath experience, shal be ashamed at the personne of the mightie. A foole wyll pepe in at y<sup>e</sup> window in to the house, but he that is well nourtured, wyll stonde without. A foolish man stondeth herkenynge at the doore, but he that is wyse, wyll be ashamed.

The lippes of the vnwyse wyll be tellynge foolish thinges, but y<sup>e</sup> wordes of soch as haue vnderstandinge, shalbe weyed in the balance. The hert of fooles is in their mouth, but the mouth of the wyse is in their hert. Whan the vngodly curseth the blasphemers, he curseth his owne soule. A priuy accuser of other men shal desyle his owne soule, and be hated of everyman: (but he that kepeth his tongue and is discrete, shal come to honoure.)

## The XXII. Chapter.

A slouthfull body is moulded of a stone of clai: he that toucheth him, must wash his handes agayne. A mysnurtured sonne is the dishonoure of the father. A foolish daughter shalbe litle regarded. A wyse daughter is an heretage vnto hir husbande: but she that cometh to dishonesty,

bringeth hir father in heuynes. A daughter that is past shame, dishonoureth both hir father & hir husbande: the vngodly shal regarde her, but they both shal despise her. the playenge of Musick is not mete where heuynes is, euen so is the correccio<sup>n</sup> & doctryne of wyssdome euer vnpleasunt vnto fooles.

Who so teacheth a foole, is euen as one that gleweth a potsherde together: as one that telleth a tale to him that heareth him not, and as one that rayseth a man out of an heuy slepe. Who so telleth a foole of wyssdome, is euen as a man, which speaketh to one y<sup>e</sup> is a slepe. Whā he hath tolde his tale, he sayeth: what is the matter? Whā one dyeth, lamentacion is made for him, because the light sayleth him: eue so let me mourne ouer a foole, for he wanteth vnderstandinge. Make but litle wepinge because of the deed, for he is come to rest: but the life of the foole is worse then the death. Seven dayes do men mourne for him that is deed, but the lamentacion ouer the vnwyse and vngodly shulde endure all the dayes of their life.

Talke not moch with a foole, and go not with him that hath no vnderstandinge. Bewarre of him, lest it turne the to trauaile, & thou shalt not be desyled with his synne. De parte from him, and thou shalt synde rest, & shalt not be diawē back in to his foolishnes. What is heuyer then leade? And what shulde a foole be called els, but leade? Sothe, salt & a lōpe of yron is easier to beare, then an vnwyse, foolish, and vngodly man. Like as the band of wodd bounde together: in the foundation of the house can not be lowed, eue so is it with y<sup>e</sup> hert y<sup>e</sup> is stablised in y<sup>e</sup> thought of counsell. The thought of the wyse, shal ne ther feare ner be offended at eny tyme.

Like as a fayre playstred wall in a winter house, & an hye buyldinge, maye not abyde y<sup>e</sup> wīde & stōme: eue so is a foolles hert afrayed in his ymaginacion: he feareth at every thinge, and can not endure. He that nypeth a mans eye, bryngeth forth teares: and he that pricketh the hert, bringeth forth y<sup>e</sup> meanyng & thought. Who so casteth a stone at the byrdes, frayeth them awaye: & he y<sup>e</sup> blasphemeth his frēde, breaketh y<sup>e</sup> frēdshipe, though thou drawest a swerde at thy frende, yet displaye not, for thou mayest come agayne to y<sup>e</sup> frende. If he speake sowerly, feare not, for ye maye be agreed together agayne: excepte it be so that thou blasphemest him, byssdayne him, open his secretes and wounde him traitorously: for all soch thinges shal dryne awaye a frende.



**E** Be faithfull vnto y<sup>e</sup> neghb<sup>r</sup> in his pouer  
te, that thou mayest reioyse with him also in  
his prosperite. Abide stedfast vnto him in y<sup>e</sup>  
tyme of his trouble, that thou maiest be hey  
re w<sup>th</sup> him in his heretage. Like as the vapor  
and smoke goeth out at the ouen before y<sup>e</sup> fy  
re, euen so euell wordes, rebukes and threate  
nynges go before bloudsheddinge. Be not a  
shamed to defende y<sup>e</sup> frende: as for me, I wyl  
not hyde my face from him, though he shul  
de do me harme. Who so euer heareth it, shal  
beware of him. Who shal set a watch before  
my mouth, & a sure seale vpon my lippes, y<sup>e</sup> I  
fall not w<sup>th</sup> the, & y<sup>e</sup> my tonge destroye me not?

The XXIII. Chapter.

**A** **L**ORDE, father and gouernoure of  
my life, leaue me not in their ymagi  
nacio & counsell. Oh let me not fall  
in soch reprofe. Who wyl kepe my thought  
with y<sup>e</sup> scourge, and the doctryne of wysdome  
in myne herte: that he spare not myne ig  
norance, that I fall not with them, lest my  
ne ignorances increase, that myne offences  
be not many in nombre, and that my synnes  
exceede not: lest I fall before myne enemyes,  
and so my aduersary reioyse. **O** **L**ORDE, thou  
father & God of my life, leaue me not in their  
ymaginacion. **O** let me not haue a proude  
loke, but turne awaye all voluptuousnes from  
me. Take fro me the lustes of the body, let not  
the desyres of vncleannes take holde vpon  
me, and geue me not ouer in to an vnshame  
fast and obstinate mynde.

**B** **H**eaure me (o ye children) I will geue you a  
doctryne, how ye shal ordie y<sup>e</sup> mouth: who  
so kepeth it, shal not perishe thorow his lip  
pes, ner be hurt thorow wicked wordes (As  
for the synner, he shalbe taken in his owne  
vanite: he that is proude and cursed, shal fall  
therin.) Let not thy mouth be accustomed  
with swearing, for in it there are many fal  
les. Let not the namynge of God be continu  
ally in y<sup>e</sup> mouth: for like as a seruaunt which  
is oft punyshed can not be without some so  
re, euen so what so euer he be y<sup>e</sup> sweareth and  
nameth God, shal not be cleane purged fro  
synne. A man that vseth moch swearing,  
shalbe fylled with wickednes, and the plage  
shal neuer go from his house. If he begyle  
his brother, his faute shalbe vpon him: yf he  
knowlege not his synne, he maketh a double  
offence: and yf he sweare in vayne, he shal  
not be founde righteous, for his house shal  
be full of plagis.

**C** The wordes of y<sup>e</sup> swearer bringeth death  
(God graunte y<sup>e</sup> it be not founde in the house  
of Jacob.) But they y<sup>e</sup> feare God, eschue all

soch and lye not weltringe in synne. Of no  
y<sup>e</sup> mouth to vn honest and fylchye talkynge,  
for in it is the worde of synne. Remember y<sup>e</sup>  
father and thy mother, whā thou art set a  
monge greate men: lest God forget y<sup>e</sup> in their  
sight, and lest thou dotinge in thy custome,  
suffre rebuke, and wyshe not to haue bene bo  
ne, and so curse the daye of thy nativite. The  
man that is accustomed with the wordes of  
blasphemy, wyl neuer be resourmed all y<sup>e</sup> day  
es of his life. To synne twyse is to moch, but  
the thirde bringeth wiath and destruccion.  
An whote stomack cannot be quenched (eue  
like a burnynge fyre) tyll it haue swallowed  
vp somethinge: eue so an vchaste mā hath no  
rest in his flesh, tyll he haue kyndled a fyre.

All bried is swete to an whoremonger, he  
wyl not leane of, tyll he haue his purpose. A  
man that breaketh wedlock, & regardeth not  
his soule, but sayeth: Tush, who seyth me: I  
am compassed aboute with darknes, the  
walles couer me, no body seyth me: whom  
nede I to feare? The hyest wyl not reman  
bre my synnes. (He vnderstandeth not that  
his eyes se all thinges, for all soch feare of me  
dryueth awaye the feare of God from him:  
for he feareth onely the eyes of men, and con  
sidereth not that the eyes of the **L**ORDE are  
clearer then the Sonne, beholdinge all y<sup>e</sup>  
wayes of men and the grounde of the depe,  
and lokynge euen to mens hertes in secret  
places. The **L**ORDE God knewe all thinges  
or euer they were made, and after they be  
brought to passe also he loketh vpon them  
all. The same mā shalbe opely punyshed in  
y<sup>e</sup> stretes of y<sup>e</sup> cite, and shalbe chased abroad  
like a yonge hoise foale: and whan he thin  
keth lest vpon it, he shal be takē. Thus shal  
he be put to shame of euery man, because he  
wolde not vnderstande the feare of the **L**OR  
DE. And thus shal it go also w<sup>th</sup> euery wyf y<sup>e</sup>  
leaueth hir husbāde, & getteth enheritaunce  
by a straunge mariage. First, she hath bene  
vnfaithfull vnto the lawe of y<sup>e</sup> hyest: Sec  
dly, she hath forsaken hir owne husbāde:  
Thirde, she hath played y<sup>e</sup> whorem in adu  
try, & gottē hir childre by another man. She  
shalbe brought out of y<sup>e</sup> cōgregacio, and hir  
childre shalbe lokēd vpo. Hir childre shal not  
take rote: & as for frute, hir braunches shal  
ge forth none. A shamefull reporte shal she  
leauē behynde her, & hir dishon<sup>r</sup> shal not be  
put out. And they y<sup>e</sup> remayne, shal knowe, y<sup>e</sup>  
there is nothinge better, the y<sup>e</sup> feare of God: &  
y<sup>e</sup> there is nothinge sweter, then to take hede  
vnto the commaundementes of the **L**ORDE.  
A greate worshipec is it to folowe y<sup>e</sup> **L**ORDE,

for longe life shalbe receaved of him.

The XXIII. Chapter.

**W**ysdome shal prayse hirself, & be ho  
noured in God, & reioyse in y<sup>e</sup> myd  
dest of his people: In the cōgrega  
cions of the hyest shal she open hir mouth,  
& tryumphe in y<sup>e</sup> beholdinge of his power:  
In y<sup>e</sup> myddest of hir people shal she be exal  
ted, & wondred at in the holy fulnesse: In the  
multitude of the chosen she shalbe commen  
ded, & amonge soch as be blessed she shalbe  
prayed, & shal saye: I am come out of the  
mouth of y<sup>e</sup> hyest, first borne before all crea  
tures. I caused y<sup>e</sup> light & sayleth not, to ary  
se in the heauen, & couered all the earth as a  
cloude. My dwellinge is aboue in y<sup>e</sup> heyth, &  
my seate is in the piler of the cloude. I my  
self alone haue gone rounde aboute the com  
passe of heauen, & pearced the grounde of y<sup>e</sup>  
depe: I haue walked in the floudes of y<sup>e</sup> see,  
& haue stonde in all landes: my domynion is  
in euery people and in euery nacion, & with  
my power haue I troden downe the hertes  
of all, both hye and lowe.

**B** In all these thinges also I sought rest, &  
a dwellinge in some enheritaunce. So y<sup>e</sup> crea  
tor of all thinges gaue me a commaunde  
ment: & he charmed me, appoynted me a ta  
bernacle, and saide vnto me: Let thy dwellin  
ge be in Jacob, and thy inheritaunce in Is  
rael, & rote thyself amonge my chosen. I was  
created from the begynninge and before the  
woulde, & shal not leaue of vnto the woulde  
to come. In the holy habitacion haue I ser  
ued before him, and so was I stablished in  
Sion. In y<sup>e</sup> holy cite rested I in like maner, &  
in Jerusalem was my power. I toke rote in  
an honourable people, euen in the porcion of  
y<sup>e</sup> **L**ORDE in his heretage, & kepeme in y<sup>e</sup>  
falmes of the sayntes. I am sett vp an hye  
like a Cedar vpo Libanus, & as a Cypress tre  
vpon the mount Hermon: I am exalted like  
a palme tre in Cadis, & as a rose plate in Je  
rich: As a sayre olyue tre in the felde, & au  
exalted like as a plantayne tre by the water  
syde. I haue geuen a smell in the stretes, as  
y<sup>e</sup> Cynamom and Balme, that hath so good  
a sauoure: yee a swete odoure haue I geuen,  
as it were Myre of the best.

I haue made my dwellinges to smell as  
it were of rosyn, Galbanum, of Clowes and  
Incense, & as Libanus whan it is not hewe  
downe, & mine odoure is as the pure Balme.  
As the Terebinte haue I stretched out my  
braunches, and my braunches are the braun  
ches of honoure and lonyng sauoure. As y<sup>e</sup>  
wyne haue I brought forth frute of a swete

saouure, and my floures are y<sup>e</sup> frute of hono  
ur and riches. I am the mother of bewtye, of lo  
ue, of feare, of knowlege & of holy hope. In  
me is all grace of life and truerth: In me is  
all hope of life and vertue. **O** come vnto me,  
all ye that be desyrous of me, and fyll youre  
selues with my frutes: for my spierte is sweter  
then hony, & so is my inheritaunce more then  
the hony combe: the remembraunce of me en  
dureth for evermore. They that eate me, shal  
haue the more honger: and they that dryn  
ke me, shal thyrste the more. Who so herke  
neth vnto me, shal not come to confucion:  
and they that worke in me, shal not offende.  
They that make me to be knowne, shal haue  
euerlastinge life.

All these thinges are the boke of life, the  
couenante of the hyest, and the knowlege of  
the truerth. Moses commaunded the lawe in  
the preceptes of righteousnes for an hereta  
ge vnto the house of Jacob, and cōmitted y<sup>e</sup>  
promyses vnto Israel. Out of Dauid his ser  
uaunt **G**od ordered to raise vp a most migh  
tie kinge, syttinge in the seate of honoure for  
euermore. This fylleth with wysdome like  
as the floude of phison, & as y<sup>e</sup> floude of Ti  
gris, whan the new frutes are a growinge.

This bringeth a plenteous vnderstandin  
ge, like Euphrates: & fylleth it vp, as Jordane  
in the tyme of harvest. This maketh nure to  
breate forth as the light, & as the water Gi  
hon in y<sup>e</sup> harvest. The first hath not knowne  
her perfectly, nomore shal the last seke out y<sup>e</sup>  
grounde of her. For hir thought is fuller the  
the see, and hir counsell is profounder then  
the greates depe.

I wysdome haue cast out floudes. I am  
as a greates waterbroke out of y<sup>e</sup> riuer. I am  
as the ryuer Doux, and as a water condyte  
am I come out of the garden of pleasure. I  
sayde: I wyl water the garden of my yonge  
plantis, and fyll the frute of my byrth. So  
my waterbroke became excedinge greates,  
and my ryuer appoched vnto the see. For I  
make doctryne to be vnto all mē as light as  
the sayre moynge, and I shall make it to  
be euer the clearer. (I will pearse thorow all  
the lower partes of the earth, I wyl loke v  
pon all soch as be a slepe, and lighten all the  
that put their trust in the **L**ORDE.) I shal  
yet poure out doctryne, like as prophesy, and  
leauē it vnto soch as seke after wysdome,  
and their generacions shal I neuer sayle, vnto  
the holy euerlastinge woulde. Beholde,  
horo that I haue not laboured for my self o  
nely, but for all them y<sup>e</sup> seke after y<sup>e</sup> truerth.

The XXV. Chapter.



**A** These things there are, & my spere fa-  
noureth, which be also a lowed befo-  
re God and men: The vytyes of bre-  
thien, the loue of neighbours, and man & wy-  
fe that agree well together.

These things there be which my soule ha-  
teth, and I utterly abhorre the life of them:  
A poore man that is proude. A rich mā that  
is a lyar, and an olde body that doteth and  
is vncaste.

If thou hast gathered nothinge in thy  
youth, what wilt thou fynde thē in thine a-  
ger? How pleasaunt a thinge is it, whā gray  
headed men are discrete, & whan the elders  
can geue good counsell: How coly a thin-  
ge is wysdome vnto aged men: yee vnder-  
standinge and counsell is a glorious thinge.  
The crowne of olde men is to haue moch ex-  
perience, & & feare of God is their worshippe.

**B** There be ix. thinges, which I haue iudged  
in my hert to be happie, and the tenth wil I  
tell forth vnto men with my tonge. A man  
y whyle he lyueth, hath ioye of his children,  
and seith & fall of his enemies: Well is him,  
that dwelleth with an houswife of vnderstō-  
dinge, and that hath not fallen with his ton-  
ge, and & hath not bene faine to serue soch as  
are vnnete for him. Wel is him, & syndeth a  
faithfull frende: & wel is him, which talketh  
of wysdome to an eare & heareth him. How  
greate is he, & syndeth wysdome & knowle-  
ge: Yet is he not aboue him, that feareth the  
LORDE. The feare of God hath sett itself a-  
boue all thinges. Blessed is & man, vnto whō  
it is graunted to haue the feare of God. On  
to whō shal he be lickened, & keperth it fast:  
The feare of God is the begynnynge of his  
loue, and the begynnynge of faith is to cleue  
fast vnto it. The heynynes of the hert is all  
the punysshment, and the wickednes of a wo-  
man goeth aboue all. All punysshment & pla-  
ge is nothinge in comparison of the plage of  
the hert, eue so all wickednes is nothinge to  
the wickednes of a woman.

**C** What so ener happeneth vnto a man, is  
nothinge in comparison of it, & his euell wil-  
lers do vnto him: and all vengeance is no-  
thinge to the vengeance of the enemye. The-  
re is not a more wicked heade then the heade  
of the serper, and there is no wrath aboue &  
wrath of a woman. I wyl rather dwell with  
a lyon and dragon, then to kepe house with a  
wicked wyfe. The wickednesse of a woman  
chaungeth hir face, she shal mossell hir cou-  
tenaunce as it were a Beer, & as a sack shal  
she shewe it amonge the neighbours. Hir hus-  
bande is brought to shame amonge his negh-

bours, & whā he heareth it, it maketh him to  
sighe. All wickednes is but litle to the wic-  
kednes of a woman, & porcion of the vngod-  
ly shal fall vpon her.

Like as to clymme vp a sondy waye is to  
y fete of the aged, eue so is a wife full of wor-  
des to a still quyet man. Loke not to narrow-  
ly vpon the bewtye of a woman, lest thou be  
prouoked in desyre toward her. The wrath  
of a woman is dishonoure and greate con-  
fusio. If a woman gett the mastre, then is  
she contrary to hir husbāde. A wicked wi-  
fe maketh a sovy hert, an heuy countenā-  
ce and a deed wounde. Of the woman came  
y begynnynge of synne, and thorow her we  
all are deed. Geue thy water no passage, no  
not a litle, nether geue a wicked woman hir  
will. If she walke not after thy hande, she  
shal confounde the in the sight of thy ene-  
mies. Cut her of then from thy flesh, that she  
do not allwaye abuse the.

## The XXVI. Chapter.

**G** Appie is the man that hath a vertu-  
ous wyfe, for the nobre of his yeares  
shalbe double. An honest woman ma-  
keth hir husbāde a ioyfull man, & she shal  
fyll & yeares of his life in peace. A vertuous  
woman is a noble gift, which shalbe geuen  
for a good porcion vnto soch as feare God.  
Whether a man be rich or poore, he maye ha-  
ue ener a mery hert, & a chearful countenā-  
ce. There be thre thinges & my hert feareth,  
and my face is afrayed of the fourth. Treas-  
on in a cite, a sedicious people, and noysome  
tonges, all these are heuyer then the death.  
But whan one is gelous ouer his wife, it  
bryngeth payne and sorowe vnto the hert:  
and a woman that telleth out all thinges, is  
a scourge of the tonge. Whan one hath an  
euell wife, it is euen as whan an vnlike part  
of oxen must drawe together: he that get-  
teth her, getteth a scorpion. A drunken wo-  
man is a greate plage, for she cannot couer  
hir owne shame.

The whordome of a woman maye be  
knowne in the pryde of hir eyes and eyel-  
lyddes. If thy daughter be not shamefast,  
holde her straitly, lest she abuse herself the-  
row ouermoch liberte. Bewarre of all the  
dishonesty of hir eyes, and marnell not if  
she do agaynst the. Lik as one that goeth  
by the waye and is thyrstie, so shal she o-  
pen hir mouth, and drynke of euery nexte wa-  
ter that she maye gett.

By every hedge shal she syt her downe, &  
ope hir quyer agaynst euery arrowe. A lovy-  
ge wyfe reioyseth hir husbāde, and feareth

his bones with hir wysdome. A woman of  
few wordes is a gift of God, and to a well  
nurtured mynde maye nothinge be compa-  
red.

**A**n honest and manerly woman is a gyft  
aboue other gistes, and there is no waight  
to be compared, vnto a mynde that can rule  
itself. Like as the Sonne whan it aryseth,  
is an ornament in the hye heauen of & LOR-  
DE, so is a vertuous wife & bewtye of all hir  
house. Like as the cleare light is vpon & ho-  
ly candelstick, so is the bewtye of the face vpon  
an honest body. Like as the golde pilers are  
vpon the sockettes of syluer, so are the sayre  
legges vpon a woman that hath a constant  
mynde. (Perpetuall are the foundacions that  
be laied vpon a whole stonye rocke, so are &  
commandementes of God vpon an holy  
woman.)

**D** There be two thinges & greue my hert,  
and in the thirde is a displeasure come vpon  
me. Whan an experte man of warre suffreth  
scarsenes and pouerte, Whan men of vnder-  
standinge and wysdome are not set by: And  
whan one departeth from righteousnes vnto  
synne. Who so doth soch, the LORDE hath  
prepared him vnto the swerde. There be two  
maner of thinges, which me thyncke to be  
herde and perylous. A marchaunt can not  
lightly kepe him from wronge, nether a ta-  
nner himself from synne.

## The XXVII. Chapter.

**B**ecause of pouerte haue many one of  
fended: and he that seeketh to be riche,  
turneth his eyes asyde. Like as a na-  
le in the wall sticketh fast betwixte two sto-  
mes, enen so doth synne sticketh betwixte y byer  
and the seller. If he holde him not diligent-  
ly in & feare of the LORDE, his house shal  
sone be ouerthrowne. Like as whan one sit-  
teth, the fylthynges remayneth in the syue:  
So, remayneth there some vncleane thinge  
in the thought of man. The ouen proueth  
the potters vessell, so doth tentacion of trou-  
bletrye righteous men. The tre of the felde  
is knowne by his frute, so is the thought of  
mā hert knowne by his wordes. Praise no  
mā excepte thou haue harde him, for a man  
is knowne by his wordes. If thou folowest  
righteousnes, thou shalt get her, and put her  
vpon y as a sayre garment. (And thou shalt  
dwell with her, and she shal defende the for-  
euer, and in & daye of knowlege thou shalt  
fynde steadfastnesse.) The byrdes resorte vnto  
their like, so doth the trueth turne vnto them  
that be occupied withall. The lyon way-

teth for y praye: so do the synnes lurke vpon  
the woikes of wickednes. The talkinge of  
him that feareth God, is nothinge but wys-  
dome: as for a foole, he chaungeth as & Moo-  
ne. If thou be amonge the vndiscrete, kepe  
thy word to a convenient tyme, but amonge  
ge soch as be wysse, speake on hardely. The  
talkinge of fooles is abhominacio, and their  
spoite is voluptuousnesse and mysnurtoure.  
Moch swearynge maketh the hayre to ston-  
de vp, and to stryue with soch, stoppeth the  
eares.

The stryfe of the proude is bloudshed-  
dyng, & their blasphemynge is heuy to hea-  
re. Who so discovereth secretes, leseth his cre-  
denche, and syndeth no frende after his will.  
Love thy frende, and bynde thyself in faith-  
fulnes with him: but yf thou bewrayest his  
secretes, thou shalt not get him agayne: For  
like as the mā is that destroyeth his enemye  
so is he also that dealeth falsly in the frend-  
shipe of his neighbour.

Like as one that letteth a byrde go out  
of his honde, can not take her agayne: Euen  
so thou, yf thou geue ouer thy frende, thou  
canst not get him agayne: Yet thou cast not  
come by him, for he is to farre of. He is vnto  
the as a Roo escaped out of the snare, for  
his soule is wounded. As for woundes, they  
maye be bounde vp agayne, and an euell  
worde maye be reconcyled: but who so be-  
wrayeth the secretes of a frende, there is no  
more hope to be had vnto him.

He that wynceth with the eyes, yma-  
gineth some euell, and no man shal take him  
from it. Whan thou art present, he shal hy-  
lie commend and prayse thy wordes: but at  
the last he shal turne his taylor, and slauber  
thy sayenge. Many thinges haue I hated,  
but nothinge so euell, for the LORDE himself  
also abhorreth soch one.

Who so casteth a stone an hye, it shal fall  
vpon his owne heade: and he that synneth  
with gyle, woundeth himself. Who so dig-  
geth a pytt, shal fall therein: and he that lay-  
eth a snare, shal be taken in it himself. Who  
so getteth a wicked noysome counsell, it shal  
come vpon himself, and he shal not knowe  
from whence. The proude blasphemie and are-  
scornefull, but vengeance lurketh for them  
as a lyon. They that reioyse at the fall of &  
righteous, shal be taken in y snare, angrysh  
of hert shal consume them before they dye.  
Anger and rigorousnes are two abhomi-  
nable thinges, and & vngodly hath them both  
vpon him.

## The XXVIII. Chapter.



Deut. 32. c  
Rom. 12. c  
Mat. 5. b  
5. b. 18. b

**H** that seeketh vengeance, shall fynde vengeance of the LORDE, which shall surely kepe him his synnes. For geue thy neighbour the hurte that he hath done the, and so shall thy synnes be forgiven the also, whan thou prayest. A man that beareth hatred agaynst another, how darre he desyre forgiveness of God? He that sheweth no mercy to a man which is like himself, how darre he aske forgiveness of his synnes? If he that is but flesh, beareth hatred and kepeth it, who wyl intreate for his synnes? Remember the ende, and let enemye passe, which seeketh death and destruction, and abyde thou in thy commandementes. Remember thy commandement, so shalt thou not be rigorous over thy neighbour. Thynte vpon the couenaunt of thy yest, and forgive thy neighbours ignorance. Bewarre of strife, and thou shalt make thy synnes fewer. For an angrie man kindleth variaunce, and the vngodly disquieteth frendes, and putteth discorde amonge them that be at peace. The more wodd there is, the more vehement is the fyre: and the mightier the men be, the greater is the wrath: and the longer the strife endureth, the more it burneth.

**C** An haistie brawlinge kindleth a fyre, and an haistie strife shedderh bloude. If thou blowe the sparke, it shall burne: If thou spytt vpon it, it shall go forth, and both these go out of thy mouth. The slauderer and dubble tongued is cursed, for many one that be frendes setteth he at variaunce. The thirde tonge hath disquieted many one, and dryuen them from one londe to another. Stronge cities hath it broken downe, and ouerthrowne the houses of greate men. The thirde tonge hath cast out many an honest woman, and robbed them of their labours. Who so, harkeneth vnto such, shall neuer fynder rest, and neuer dwell safely. The stroke of a rod maketh yedders, but the stroke of the tonge smyteth the bones in sunder. There be many that haue perished with the swerde, but many more thow the tonge.

**D** Wel is him that is kepte fro an euell tonge, and commeth not in anger therof: which draweth not the yock of such, and is not bounde in the bondes of it. For the yock therof is of yron, and a bonde of it of stele. The death therof is a very euell death: hell were better for one, then such a tonge. But the fyre of it maye not oppresse them that feare God, and y flamme therof maye not burne the. Soch as forsake the LORDE, shall fall therein: and it shall burne them, and no man shall be able to quench it. It shall fall vpon the as a laye,

and deuoure them as a leparde. Thou bestest goodes to thornes: why dost thou not rather make doies and barres for thy mouth? Thou weiest thy golde and syluer: why dost thou not weye thy wordes also vpon the balancer? Bewarre, that thou slyde not in thy tonge, and so fall before thine enemies, that laye wayte for the.

## The XXIX. Chapter.

**W**ho so wil shewe mercy, let him lende vnto his neighbour: and he that is able, let him kepe the commandement. Lende vnto thy neighbour in tyme of his nede, and paye thou thy neighbour agayne in due season. Kepe thy word, and deale faithfully with him, and thou shalt allway fynde the thinge that is necessary for the. There haue bene many, that whan a thinge was lent them, rekened it to be founde: and made them trauaile and labour, that had helped them. Why let they receaue any thinge, they kysse the handes of such as geue them, and for their neighbours good they haile their voyce. But whan they shulde paye agayne they kepe it back, and geue euell wordes, and make many excuses by reason of the tyme: though he be able, yet geueth he scarce the half agayne, and rekeneth the other to be founde. And yf he witholde not his moneye, yet hath he an enemye of him, and that vnserued.

He payeth him with cursinge and rebuking, and geueth him euell wordes for his good dede. There be many one which are not glad for to lende, not because of euell, but they feare to lese the thinge that they lende. Yet haue thou pacience with the simple, and holde not mercy from him. Helpe the poore for the commandementes sake, and let him not go emptye from the because of his neede. Lese thy money for thy brother and neighbours sake, and burye it not vnder a stone, wher it rusteth and corruppeth. Gather thy treasure after the commandement of God: and so shalt it bunge the more golde. Laye vpon the almes in the hand of the poore, and it shall kepe the from all euill. (A mans almes is as a purse with him: he shall kepe a mans fauoure as the apple of an eye: and afterwarde shall it crye, and paye every man his rewarde vpon his heade. It shall fight for the agaynst thine enemies, better then the shyld of a giaunte, or speare of the mightie.)

A good honest man is suertye for his neighbour, but a wicked personne letteth him come to shame. Forget not the friendship of

thy suertye, for he hath geue his soule for y. The vngodly despyseth y good dede of his suertye, and the vntankfull and ignorant leaueh his suertie in daunger. (Some man promyseth for his neighbour: and whan he hath lost his honesty, he shall forsake him.) Suertishipe hath destroyed many a ryche man, and remoued them as the warres in y see. Mightie people hath it dryuen awaye, and caused the to wandre in straunge countrees. An vngodly man transgressynge the commandement of the LORDE, shall fall in to an euell suertishipe: and though he force himself to get out, yet shall he fall in to iudgment. Helpe thy neighbour out after thy power, and bewarre, that thou thy self fall not in such dett. The chiefe thinge that kepeth in the life, is water and bried, clothinge and lodginge, to couer the shame.

**B**etter is it to haue a poore lyuynge in a mans owne house, then delicate fayre amonge the straunge. Be it litle or moch y thou hast, holde the contē withall (and thou shalt not be blamed as a vagabounde) for a miserable life is it, to go from house to house: and where a man is frende, he darre not open his mouth. Though one be lodged, and haue meate and drynke, yet shall he be taken as vnworthy, and heare many bytter rough wordes, namely thus: Go thy waye thou straunger, and prepare a table (for thy self) and fede me also of that thou hast. Alwaye thou straunger (so, that he regardeth his honoure nomore) my brother commeth in to my house, and so he telleth him the necessite of his house. These thinges are heuy to a man that hath vnderstandinge: namely, the forbyddinge of y house, and that the leder casteth him in the teth.

## The XXX. Chapter.

**W**ho so loueth his childe, holdeth him still vnder correccion, that he maye haue ioye of him afterwarde (and that he grope not after his neighbours doies.) He y teacheth his sonne, shall haue ioye in him, and nede not be ashamed of him amonge his aquantaunce. Who so enfourmed y teacheth his sonne, greueth y enemye, and before his frendes he maye haue ioye of him. Though the father dye, yet is he as though he were not deed: for he hath left one behynde him that is like him. In his life he saue him, and had ioye in him, and was not sorry in his death, (nether was he ashamed before y enemies.) For he left behynde him an angier agaynst his enemies, and a good doer vnto the frendes. For the life of childe he shall binde the woundes together, and his

hert is greued at every crye. An vntamed horse wylbe harde, and a wanton childe wyl be wylfull. If thou brynge vpon thy sonne delicately, he shall make y afraied: and yf thou playe with him, he shall brynge the to heuynes. Laugh not with him, lest thou wepe with him also, and lest thy teth be sett on edge at the last.

Geue him not liberte in his youth, and ercuse not his foly. Bowe downe his necke whyle he is yonge, hytt him vpon the sydes whyle he is yet but a childe, lest he waxe stubburne, and geue no more force of y (and so shalt thou haue heuynes of soule.) Teach thy childe, and be diligēt therin, lest it be to thy shame. Better is the poore beyng whole and stronge, then a man to be riche, and not to haue his health. Health and welfare is aboue all golde, and an whole body aboue all treasure. There is no riches aboue a sounde body, and no ioye aboue the ioye of the hert. Death is better then a wretched life, or continuall sicknes. The good thinges y are put in a close mouth, are like as whan meate is layed vpon y graue.

What good doth the offeringe vnto an Idoll? For he can nether cate, taist, ner smell. Ene so is it also with the riche, whom God maketh seke: he seith it with his eyes, and groweth therafter, and is euen as a gelded man, that lyeth with a vyrgin and sygheth. Geue not ouer thy mynde in to heuynes, and vexe not thy self in thine owne counsell. The ioye and chearfulness of the hert is the life of man, and a mans gladnes is the prolonginge of his dayes. Loue thine owne soule, and comforte thine hert: as for sorow and heuynes, dryue it farre from y, for heuynes hath slayne many a man, and bryngeth no profit. Zele and anger shorten the dayes of the life: carefulness and sorow brynge age before the tyme. Vnto a mery hert every thinge hath a good taist, that he eateth.

## The XXXI. Chapter.

**R**auaile and carefulness for riches taketh awaye the slepe, and maketh the flesh to consume. Whan one lyeth and taketh care, he waketh euer vpon, like as greates sicknes breaketh the slepe. The rich hath greates laboure in gatheringe his riches together, and then with the pleasure of his riches he taketh his rest, and is refreshed. But who so labourerth and prospererth not, he is poore: and though he leaue of, yet is he a begger. He that loueth riches, shall not be iustified: and who so foloweth corrupciō, shall haue ynough therof. Many one are come in greates myffortune by the reason of golde, and

B  
Eccli. 7.

C  
Bel. 2

Pro. 12. d  
15. b. 17. d  
Eccli. 38  
Pro. 14.

2. cor. 7.

1. tim. 6. 1

Eccli. 9. a



hane founde their destruccion before them. It is a tre of fallynge vnto them that offre it vp, and all soch as be foolish fall therein. Blessed is the rich, which is founde without blemyshe, and hath not gone after golde, ner hoped in money and treasures. Where is the re soch one? and we shal commende him, and call him blessed, for greate thinges doth he amonge his people. Who so is tryed, & founde perfecte in soch thinges, shalbe commended and praised. Who might offende, & hath not offended? Who coude do euell, and hath not done it? Therefore shal his good be stablished, and the whole congregacion shal declare his almesnes. If thou sytt at a greate mans table, open not thy mouth wyde vpon it, and make not many wordes. Remembre, that an euell eye is a shiew.

**B** What thinge created is worse then a wicked eye? therfore wepeth it before euery mans face. Laye not thine hand vpon euery thinge that thine eye seyth, and stryue not with him in the dyshe. Ponder by thy self what thy neighbour wolde fayne haue, & be discrete in euery poynte. Eate the thinge that is set before the, manerly, as it becommeth a man: and eate not to moch, lest thou be abhorred. Leane thou of first of all because of nouroure, lest thou be he whom no man maye satisfie, which maye turne to thy decaye. Whā thou syttest amonge many men, reach not thine hande out first of all. O how well cometh is a wyse man to a litle wyne: so y in slepe thou shalt not be seke therof, ner fele eny payne. A swete wholsome slepe shal soch one haue, and fele no inuarde grese. He ryseth vp by tymes in y mornynge, and is well at ease in him self. But an vnfaciable eater slepeth vnquyetly, and hath ache and payne of the body. If thou felest that thou hast eaten to moch, aryse, go thy waye, cast it of thy stomack, and take thy rest.

**C** My sonne, heare me, and despyse me not: and at the last thou shalt fynde as I haue tolde the. In all thy workes be diligent and quicke, so shal there no sicknes happen vnto the. Who so is liberall in dealynge out his meate, many men shall blesse him and prayse him with their lippes: and the same is a sure token of his loue and faithfulness. But he y is vnfaithfull in meate, the whole cite shall complayne of him: and that is a sure experience of his infidelite and wickednes. Be not thou a wine bebbler, for wyne hath destroyed many a man. The fyre proueth y hard yron, enen so doth wyne proue the hertes of the proude, whan they be droncken.

Wyne sorbely droncken, quycheneth the life of mā. If thou drynkest it measurably, thou shalt be temperate. What life is it, y maye contynue without wyne? Wyne was made from the begynnynge to make men glad (and not for dronkenes). Wyne measurably dronke is a reioysinge of the soule and body. But yf it be dronken with excess, it maketh bytternes and sorowe vnto the mynde. Drunkenes fylleth the mynde of the foolish with shame and ruine, mynsheth the strength, and maketh woundes. Rebutte not thy neighbour at y wyne, and despyse him not in his myrth. Geue him no despytefull wordes, and preasse not vpon him with contrary sayenges.

## The XXXII. Chapter.

**I**f thou be made a ruler, proude not thy self therin, but be thou as one of the people. Take diligent care for them, and loke well therto: and whan thou hast done all thy dewtye, syt the downe, that thou mayest be mery with them, and receaue a crowne of honoure. Talke wysely & honestly, for wysdome becommeth the right well. Synder not musyck. Speake not, where there is no audience: and poure not forth wysdome out of tyme, at an importunyte. Like as the Carbuncle stone shyneth, that is set in golde, so doth a songe garnyshe the wyne feast: and as y Smaragde that is set in golde, so is the swetnes of Musyck by y myrth of wyne.

Thou yongemā, speake that becommeth the, & that is profitable, and yet scarce whan thou art twyce axed. Comprehende moch with few wordes. In many thinges be as one that is ignorant, geue care, and holde thy tongue withall. If thou be amonge men of hyer anctouite, desyre not to compare thy self vnto them: and whā an elder speaketh, make not thou many wordes therin. Before the thonder goeth lightenyng, and before nurture and shamefastnesse goeth loue and fauoure. Stode vp by tymes, and be not the last: but get the home soone, & there take thy pastyme, & do what thou wilt: so y thou do no euell, and desyre no mā. But for all thinges geue thankes, vnto him that hath made the, and replenished the with his goodes.

Who so feareth the LORDE, wyl receaue his doctryne: and they that get them to him by tymes, shall fynde grace. He that seeth the lawe, shall be fylled withall. As for him y is but fayned, he wyl be offended therat. They that feare the LORDE, shal fynde the indgment, & their righteousnes shal be kynd

led as a light. An vngodly man will not be reformed, but can helpe him self with the example of other in his purpose. A man of vnderstandinge despyseth no good counsell: but a wyld and proude body hath no feare. My sonne, do nothinge without aduysment, so shal it not repēt the after y dede. Go not in the waye where thou mayest fall, ner where thou mayest stamble against the stone. Geue not y self in to a laborious slyperry waye, and bewarre of thine owne children. In all thy workes put thy trust in God from thy whole hert, for that is the keepinge of the commaundementes. Who so beleueth Gods worde, taketh hede to the commaundementes: & he that putteth his trust in y LORDE, shal want nothinge.

## The XXXIII. Chapter.

**H**ere shall no euell happen vnto him that feareth God: but whan he is in tentacion, the LORDE shall deliuer him. A wyse man hateth not y lawe, but an hypocrite is as a shyp in a raginge water. A man of vnderstandinge geueth credence vnto the lawe of God, and y lawe is faithfull vnto him. Be sure of the matter, then talke therof. Be first wel instructe, the maiest thou geue answer. The hert of y foolish is like a cartwhele, and his thoughtes renne aboute like the axell tre. Like as a wyld horse that neyeth vnder euery one y syttert vpon him, so is it with a scornefull frende. Why doth one daie excell another, seyng all the dayes of the yere come of the Sonne? The wysdome of the LORDE hath so parted them asunder, and so hath he ordered the tymes and solempne feastes. Some of them hath he chosen and halowed before other dayes. And all men are made of the grounde, & out of the earth of Adam.

In the multitude of science hath y LORDE sundred them, and made their wayes of vyuerse fashions. Some of them hath he blessed, made moch of them, halowed them, & claymed them to himself. But some of the hath he cursed, brought the lowe, & put the out of their estate. Like as y claye is in the potters hande, & all the ordrynge therof at his pleasure: so are men also in the hande of him y made the, so that he maye geue them as it liketh him best. Agaynst euell is good, and agaynst death is life: so is the vngodly agaynst soch as feare God. Beholde thus all the workes of the LORDE, & there are euer two agaynst two, and one set agaynst another. I am awaked vp last of all, as one that gathereth after in haruest. In the giftes of

God and in his blessinge I am increased, & hane fylled my wyne presse, like a grape gatherer. Beholde, how I haue not laboured enely for my self, but for all soch as loue nurture and wysdome.

**H**ear me O ye greates men of the people, & harken to y eares ye rulers of y congregacion. Geue not y sonne & wyse, y brother & frende power ouer the, whyle thou lyest: & geue not awaye thy substaunce and good to another, lest it repent the, & thou be fayne to begg therfore thy self. As longe as thou lyest & hast bieth, let no man chaunge the: for better it is thy children to praye the, then y thou shuldest be fayne to loke in their handes. In all thy workes be excellent, that thy honoure be neuer stained. At the tyme whan thou shalt ende thy dayes, and fynish thy life, distribute thine inheritaunce. The fodder, the whyppe, and the burden belongeth vnto the LORDE: Meate, correccion, and worke vnto the seruaunt.

If thou set thy seruaunt to laboure, thou shalt fynde rest. But yf thou let him go yde, he shal seke libertye. The yock & y whyppe: bowe downe the neck, but tame thou thy euell seruaunt with bodes & correccion. Send him to laboure, that he go not yde: for Idylnesse byngeth moch euell. Sett him to worke, for that belongeth vnto him and becommeth him well. If he be not obedient, bynde his fete: but do not to moch vnto him in anye wyse, & without discrecion do nothinge. If thou haue a (faithfull) seruaunt, let him be vnto the as thine owne soule, for in bloude hast thou gotten him. If thou haue a seruaunt, holde him as thy self, for thou hast neede of him as of thy self. If thou intreatest him euell, and kepest him harde, and makest him to be proude, and to renne awaye from y, thou canst not tell, what waye thou shalt seke him.

## The XXXIII. Chapter.

**A** wyse people begyle them selues to wayne and disceatfull hope, and foolles trust in dreames. Who so regardeth dreames, is like him that wiltake holde of a shadowe, and solowe after the wynde: Euen so is it with the appearinges of dreames. Before the face is the likenes of a face. Who can be clensed of y vncleane? Or what treuth can be spoken of a lyar? Soyth sayenge, witchcraft, sorcery and dreaminge is but vanyte: like as whan a womā traunyleth wchylde, and hath many fantasies in hir herte. Where as soch visions come not of God, set not thine herte vpon them: for dreames



hane disceaued many a mā, and they sayled, that put their truste therein.

**B** The lawe shalbe fulfilled without lyes, & wysdome is sufficient to a faithfull mouth. A wise man & is well instructe, vnderston-  
dondeth much: & he & hath good experie-  
ce, knoweth litle: & he & erreth, causeth much  
wickednes. Whan I was yet in erreure, I  
lerned much also: yee I was so lerned, that I  
coude not expresse it all, and came oft in pa-  
rell of death therouer, tyll I was delynered  
from it. Now I se, that they which feare  
God, haue the right spire: for their hope sto-  
deth in him, that can helpe the. Who so fea-  
reth the LORDE, stōdeth in awe of no man,  
and is not a frayd, for the LORDE is his ho-  
pe and comforte.

**C** Blessed is the soule of him & feareth the  
LORDE: In whō putteth he his trust: who  
is his strength? For the eyes of the LORDE  
haue respecte vnto them, that loue him. He  
is their mightie proteccion, & stronge groun-  
de: A defence for the heate, a refuge for the  
hote noone daye, a succore for stomblyng, &  
an helpe for fallynge. He setteth vp the sou-  
le, and lighteneth & eyes: He geueth health  
life, and blessinge. He that geueth an offerin-  
ge of vnrightheous good, his offerynge is re-  
fused: and the scornfull dealinges of the vn-  
rightheous please not God. God hath no de-  
lyte in the offerynge of & vngodly, nether  
maye synne be reconcyled in the multitude  
of oblations. Who so bryngeth an offeryn-  
ge out of & goodes of & poore, doth enē as  
one & kylleth & sonne before & fathers eyes.

**D** The bled of the nedefull is the life of the  
poore: he & defraudeth him therof, is a man,  
of bloude. Who so robbeth his neghbō of  
his lyuinge, doth as greate synne as though  
he slew him to death. He that defraudeth &  
laborer of his hyre, is a bloude shedder. Whā  
one buyldeth, and another breaketh downe,  
what profit haue they then but labour? Whan  
one prayeth, & another curseth, who-  
se voyce wyl the LORDE heare? He that  
wasshet himself because of a deed body, &  
then toucheth the deed agayne, what doth  
his wasshing? So is it with a man that  
fasteth for his synnes, and doth them agay-  
ne: who wil heare his prayer? Or what doth  
his fastynge helpe him?

The XXXV. Chapter.

**A** So so kepeth the lawe, bryngeth of  
ferynges ynough. He that holdeth  
fast the commaundement, offereth  
the right health offrynge. He & is thankfull

& recompenseth, offereth syne flour. Who so  
is mercifull & geueth allmes, & is the right  
thank offrynge. God hath pleasure, whā one  
departeth fro synne: & so forsake vnrigh-  
tounes recōcileth vs w him. Thou shalt not  
appeare emptye before & LORDE, for all soch  
is done because of & cōmaundement. The of-  
ferynge of & rightheous maketh & altere farr,  
& a swete smell is it before & & yest. The of-  
ferynge of the rightheous is acceptable vnto  
God, & shal neuer be forgottē. Geue God his  
honō with a chearfull eye, & kepe not backe  
the firstlinges of & handes. In all thy giftes  
shew a mery countenance, & halowe thy  
thes vnto God w gladnes. Geue vnto God,  
acordynge as he hath enriched & prospered  
the: & loke what thine hande is able, & geue  
w a chearfull eye: for the LORDE recompen-  
seth, & geueth & seuē tymes as much agayne.

Geue no vnrightheous giftes, for soch wil  
not be receaue. Bewarre of wrongeous of-  
ferynges, for & LORDE is a rightheous iudge, &  
regardeth no mans personne: He accepteth  
not the personne of the poore, but he heareth  
& prayer of & oppressed. He despyseth not &  
desyre of & fatherles, ner & wyddow, whan  
she poureth out hir prayer before him. Doth  
not God se & teares, & renne downe & & ekes  
of the wyddow? Or heareth he not the com-  
playnte, ouer soch as make her to wepe? Who  
so serueth God after his pleasure, shalbe ac-  
cepted, & his prayer reacheth vnto the clou-  
des. The prayer of him & humblyeth himself,  
goeth thorow & cloudes, tyll she come nye.  
She wyl not be comforted, ner go hir waye,  
tyll & & yest God haue respecte vnto her, ge-  
ue true sentēce, & persourme & indgme. And  
& LORDE wil not be slack in cōmyng, nether  
ry longe: tyll he haue smytte in sonder & bac-  
kes of & vnrightheous, & auenged himself of  
& & heit: tyll he haue takē awaye & multi-  
tude of & cruell, & broke the cepter of the vn-  
rightheous: tyll he geue every man after his  
workes, & rewarde them as they haue deser-  
ued: tyll he hane delynered his people, mayn-  
tened their cause, & reioysed them in his mer-  
cy. O how sayre a thinge is mercy, in the re-  
me of anguyshe & trouble? It is like a cloude  
of rayne, & cōmeth in & tyme of a drouth.

The XXXVI. Chapter.

**G** Aue mercy vpon vs O LORDE, thou  
God of all thinges. Haue respecte vnto  
vs (shew vs the light of thy mer-  
cies, & sende & feare amōge & & heit & strai-  
gers, which seke not after the: & they maye  
knowe, how & there is no God but thou, and  
& they maye shew thy wonderous workes.)

Lift vp thine hande ouer the outlādish hei-  
then, & they maye lerne to knowe thy might  
& power. Like as thou art halowed in vs be-  
fore them, so brynge to passe, & thou mayest  
be magnified also in them before vs: & they  
maye knowe the, like as we knowe the. For  
there is none other God, but onely thou O  
LORDE. Renue the tokens, & chaunge the  
wonderous workes. Shewe thine hāde and  
thy right arme gloriously. Rayse thy indig-  
nacion, & poure out thy wrath. Take awaye  
the aduersary, & smyte the enemye. Make &  
tyme shorte, remembre thy couenaunt, that  
& wonderous workes maye be praysed. Let  
the wrath of the fyre consume them, that ly-  
ue so careles: and let them perishe, that do &  
people hurte. Smyte in sonder the heade of  
the prynces, that be oure enemies, and saye:  
there is none other but we.

**B** Gather all & trybes of Jacob together a-  
gayne, & they maie knowe, how & there is  
none other God but onely thou, & they maie  
shew thy wonderous workes, and be thy peo-  
ple & heretage, like as from the begynninge.  
O LORDE haue mercy vpon the people &  
hath & name, & vpo Israel, whom thou hast  
lickened to a first borne sonne. O be merciful  
vnto Ierusalem the cite of thy Sanctuary, &  
cite of thy rest. Syll Sion with thy vnspēa-  
keable vertues, & & people w thy glory. Ge-  
ue wytnes vnto & creature, whom thou may  
dest from the begynninge, and rayse vp the  
prophecies & haue bene shewed in thy name.  
Rewarde them & wayte for the, & thy pro-  
phetes maye be founde faithfull. O LORDE  
heare the prayer of thy seruantes, acordin-  
ge to & blessinge of Aaron ouer thy people:  
that all they which dwell vpon earth, maye  
knowe, that thou art the LORDE the eter-  
nall God, which is from euerlastynge.

**C** The bely deuoureth all meates, yet is one  
meate better then another. Like as the ton-  
ge tasteth venyson, so doth an hert of vn-  
derstandynge marck false wordes. A frowar-  
de hert geueth heuynes, but a man of expe-  
rience lifseth him vp agayne. The woman  
receaueth every man, yet is one daughter bet-  
ter then another. A sayre wife reioyseth hir  
husbande, and a man loueth nothinge bet-  
ter. If she be louynge & vertuous withall,  
then is not hir husbande like other men. He  
that hath gotten a vertuous woman, hath  
a goodly possession: she is vnto him an helpe  
and piler wher vpon he resteth. Where no  
hedge is, there the goodes are spoyled: and  
where no housewife is, there & frēdles mour-  
neth. Like as there is no credence geuen to

a robber, & goeth from one cite to another:  
So is not & man beleued, that hath noneff,  
and must turne in, where he maye abyde in  
the night.

The XXXVII. Chapter.

**V**ery frende sayeth: I wil be frendly  
vnto him also. But there is some fren-  
de, which is onely a frende in name.  
Remayneth there not heuynes vnto death,  
whan a companion and frende is turned to  
an enemye? O most wicked presumption: fro  
whence art thou spronge vp, to couer the  
earth with falsede & disceate? There is some  
companion, which in prosperite reioyseth  
with his frēde: but in the tyme of trouble, he  
taketh parte agaynst him. There is some cō-  
panyon, that mourneth with his frende for  
the bely sake: but whan trouble commeth, he  
taketh holde of the shyld. Forget not thy  
frende in thy mynde, & thynke vpon him in  
riches. Every counseller bryngeth forth his  
councell: & neuertheles there is some, & coun-  
celleth but for his owne profit. Bewarre of &  
counseller, & be aduysed afore wherto thou  
wilt vse him, for he wil geue cōcell for him-  
self. Lest he cast the lott vpon the, & saye vn-  
to the: Thy waye and purpose is good, and  
afterwarde he stande agaynst the, and loke  
what shal become of the.

Are no cōcell at him, & suspecteth & for  
an enemye, & hyde & counsell from soch as ha-  
te &. Are no counsell at a woman, cōcernyn-  
ge & thinges & she logeth for: ner at a fear-  
ful & fayntharted body, in matters of warre:  
or at a marchaunt, how deare he wil cheape  
thy wares towarde his: or at a byer, of sel-  
lynge: Or at an enuyous man, of thankes-  
geuyng: Or at the vnrightheous, of louynge  
kindnes: Or at & slouthfull, of workinge: Or  
at an hyrelynge which hath no house, of pro-  
fit or wealth. (An ydle body wolde not glad-  
ly heare speake of much labō.) Take no soch  
folkes to cōcell, but be diligēt to seke cōcell  
at a vertuous man, & feareth God, soch one  
as thou knowest to be a keeper of & cōmaun-  
demētes, which hath a minde after thine ow-  
ne minde, & is sory for & whā thou stōblest.

And holde thy counsell fast in thine hert:  
for there is no man more faithfull to kepe it,  
then thou thy self. For a mā's mynde is som-  
tyme more disposed to tell out, then seven  
watchmen that sytt aboue in an hye place  
louynge aboute them. And aboue all this  
praye the & yest, that he wil lede thy waye in  
faithfulness & truethe. Before all thy workes  
are counsell first: and or euer thou doest eny  
thinge, be well aduysed. There be foure thin-  
g



ges that declare a chaunged hert, wherout there springeth enell & good, death & life, & a masterfull tonge that babbleth much. Some man is apte and well instructe in many thinges, and yet very vnprofitable vnto himself. Some man theretis, that can geue wyse and prudent counsell, and yet is he hated, & continueth a begger: for that grace is not geue him of God, to be accepted. Another is robbed of all wisdom, yet is he wise vnto himself, and the frute of vnderstandinge is faithfull in his mouth.

**D** A wyse man maketh his people wyse, & y frutes of his wisdom fayle not. A wyse mā shal be piteously blessed of God: & all they that se him, shal speake good of him. The life of man stonderth in y nobre of the dayes, but the dayes of Israel are innumerable. A wyse man shal opeyne faithfulness & credence amonge his people, & his name shal be perpetuall. My sonne, proue thy soule in thy life: & yf thou se any euell thinge, geue it not vnto her. For all thinges are not profitable for all men, nether hath every soule pleasure in euery thinge. Be not greedy in euery eatinge, and be not to haistye vpo all meates. For excesse of meates bryngeth siknes, and glory commeth at the last to an vmeasurable heate. Thorow glory haue many one perished: but he that dyeteth him self temperatly, prolongeth his life.

The XXXVIII. Chapter.

**A** Honour the phisician: honoure him because of necessity. God hath created him: for of the hyst commeth me decaye, and he shal receaue giftes of the kynge. The wisdom of the phisician bryngeth him to greate worship, & in the sight of the greate men of this worlde, he shal be honourably taken. The LORDE hath created me decaye of the earth, and he that is wyse, wyl not abhorre it. Was not y bytter water made swete with a tre: that men might lerne to knowe the vertue therof. The LORDE hath geuen men wisdom & vnderstandinge, y he might be honoured in his woderous workes. With soch doth he heale men, & taketh awaye their paynes: Of soch doth the Apotecary make a confection, yet can no man perfourme all his workes. For of y LORDE commeth prosperous wealth ouer all y earth.

**B** My sonne, despyse not this in thy sickness: but praye vnto the LORDE, & he shal make the whole. Leane of from synne, & ordre thy handes a right: close thine hert from all wickednes. Geue a swete sauoured offrynge, & y

fyne floure for a token of remembrance: make the offrynge fatt, as one that geueth the first frutes, & geue rowme to the phisician. For y LORDE hath created him: let him not go from the, for thou hast nede of him. The houre maye come, y the seke maye be helped thorow them, whan they praye vnto y LORDE, y he maie recouer, & get healeth to lye longer. He that synneth before his maker, shal fall in to the handes of the phisician.

My sonne, brynge forth thy teares ouer the deed: and begynne to mourne, as yf thou haddest suffred greate harme thy self: & the couer his body after a convenient maner, & despyse not his buryall. Enforce thy self to wepe, & prouoke thy self to mourne, & make lamentacion expediently, and y a daye or two, lest thou be euell spoken of: & then comforte thy self because of the heuynes. For of heuynes cometh death, the heuynes of y hert breaketh strength. Heuynes and pouerte greuethe the hert in tentacion & offence. Take no heuynes to hert, dryue it awaye, and remember the last thinges. Forget it not, for there is no turnynge agayne. Thou shalt do him no good, but hurte thy self. Remember his iudgment, thine also shal be like wyse: vnto me yesterdaye, vnto the to daye. Let the remembrance of the deed ceasse in his rest, and comforte thy self agayne ouer him, seynge his spirete is departed from him.

The wisdom of the scribe is at conuenient tyme of rest: & he y ceaseth from exercise & labo, shal be wyse. He that holdeth y plough, & hath pleasure in proddynge & dryuynge y oxen, & goeth aboute w soch workes, he can speake of oxen. He setteth his hart to make forwes, & is diligent to geue y tyne fodder. So is euery carpenter also & workmaster, that laboureth still night & daye: he carueth, graueth & cutteth out, & his desyre is in sondrye conynge thinges, and his hert ymagineth, how he maye conynge cast an ymage, his diligence also & watchynge perfourmeth the worke. The yronsmith in like maner bydeth by his stychie, & doth his diligence to labour the yron. The vapoure of the fyre brenneth his flesh, and he must fight with the heate of the fowme. The noyse of the hammer soundeth ever in his eares, and his eyes loke still vpon the thinge y he maketh. He hath set his minde there vpon, that he wyl make out his worke, and therefore he watcheth, how he maie set it out, and brynge it to an ende.

So doth the potter set by his worke, he turneth y whele aboute with his feet: he is

diligent & carefull in all his doynge, & his labour and worke is without nombre. He fashioneth the claye with his arme, and w his feet he tempereth it. His hert ymagineth how he maye make it pleasaunt, & his diligence is to clense the ouen. All these hope in their handes, & euery one thinketh to be conynge in his worke. Without these maye not the cities be manteyned, inhabited ner occupied: yet come they not hie in the congregation: they vnderstande not the couenaunt of y lawe: they can not declare equitye & iudgment: they can not fynde out the darck sentēces: but thorow them shal the creature of y worlde be manteyned: their prayer concerneth onely the worke & labo of conynge.

The XXXIX. Chapter.

**W**hen y applyeth his mynde to vnderstande the lawe of God, doth diligently seke out y wisdom of them of the olde tyme, & exercyseth him self in the prophetes. He keepeth y sayenges of famous men, and preasseth to the vnderstandinge of darck sentēces of wisdom. He sekerth out y mysterye of secrete sayenges, and exercyseth him self therein cōtynually. He doth seruyce amonge greate men, & appeareth before the prynce. He goeth in to a straunge countre, & trauaileth thorow it: loke what good or euell is amonge men, he proueth it & sekerth it out. He purporeth in his hert, to resorte early vnto the LORDE y made him, & to praye before the hyst God. He openeth his mouth in prayer, & prayeth for his synnes.

**B** When the greate LORDE wil, he shal be filled w the spirete of vnderstandinge, y he maie then poure out wyse sentēces, & geue thankes vnto the LORDE in his prayer. He shal ovdre his denyce, and lede his knowlege a right, & geue him vnderstandinge of secrete thinges. He shal shew forth the sciēce of his lernynge, & reioyce in the couenaunt of the lawe of the LORDE. The whole congregation shal comende his wisdom, & it shal neuer be put out. The remembrance of him shal neuer be forgotten, & his name shal conynge from one generacion to another. His wisdom shal be spoken of, & the whole congregation shal openly declare his prayse. Why he liueth, he hath a greater name than a thousande besyde: & after his death, the same name remaineth vnto him. Yet wyl I speake of mo men of vnderstandinge, for I am full as the Moone.

**C** Herke vnto me (ye holy vertuous childre) brynge forth frute, as the rose that is planted by the brokes of the felde, and geue ye a

swete smell as Libanus. Glorify as the rose garden, synge a songe of prayse. O geue thankes vnto God ouer all his workes. Geue glory and honoure vnto the LORDE, shew his prayse with youre lippes. See even with the lēnge of youre lippes, with harpes & playenge, and in geuynge thankes vnto him, saye after this maner: All y workes of the LORDE are exceedinge good, and all his commandementes are mete and convenient in due season.

A mā nede not to saie: what is y: what is that: for at tyme convenient they shal all be sought. At his cōmaundement y water was as a wall, & at the worde of his mouth y waters stode still. In his commandement is euery thinge acceptable and reconcyled, and his healeth can not be minished. The workes of all flesh are before him, & there is nothinge hydd from his eyes. He seith from euerlastinge to euerlastinge, and there is nothinge to wonderfull or hie vnto him. A man nede not to saie then, what is this, or that: For he hath made all thinges to do good vnto man. His blessinge shal renne ouer as the streame, and moysture the earth like a floude of water. Like as he maketh the water for diourth, so shal his wrath fall vpon the heithen.

His wayes are playne and right vnto y iust, but the vngodly stamble at them. For the good are good thinges created from the begynnynge, and euell thinges for the vngodly. All thinges necessary for the life of man are created from the begynnynge: water, fyre, yron and salt, meel, wheate and hony mylke and wyne, oyle and clothynge. All these thinges are created for the best to the faithfull: But to the vngodly shal all these thinges be turned to hurte and harme. There be spiretes that are created for vengeance, and in their rigorousnes haue they fastened their toimentes. In the tyme of the ende they shal poure out their strength, and pacifie y wrath of him that made them. Fyre, hayle, hunger and death: all these thinges are created for vengeance.

The teth of wylde noysome beestes, the scorpions, serpentes, and the swerde are created also for vengeance, to the destruction of the vngodly. They shal be glad to do his commandementes: and whan nede is, they shal be ready vpon earth: and whan their houre is come, they shal not ouerpasse the commandement of the LORDE.

Therefore haue I taken a good courage vnto me from the begynnynge, and thought



to put these thinges in wytyng, and to lea-  
ne the behynde me. All þe workes of the LOR-  
DE are good, and he geueth euery one in due  
season, and whan nede is, So that a man ne  
de not to saye: this is worse then that. For in  
due season they are all pleasaunt and good:  
And therfore prayse the LORDE with who-  
le hert and mouth, ⁊ geue thankes vnto his  
name.

## The XL. Chapter.

**A** Greate trouaile is created for all mē,  
and an heuy yock vpon all mens chil-  
dren, from the daye that they go out  
of their mothers wombe, tyll they be buried  
in (the earth) the mother of all thinges: na-  
mely, their thoughtes and ymaginacions,  
feare of the hert, counsell, meditations, lon-  
ginge and desyre, the daye of death: from  
the hyest that syteth vpon the glorious sea-  
te, vnto the lowest and most symple vpon  
the earth: from him that is gorgeously ara-  
yed, and weareth a crowne, vntyll him that  
is but homely and symple clothed. There is  
nothinge but wryth, zeale, fearfulness, vnquiet-  
nes, and feare of death, rigorous anger and  
stryfe. And in the night whan one shulde  
rest and slepe vpon his bedde, the slepe chaun-  
geth his vnderstandinge and knowlege. A  
litle as nothinge is his rest, in þe slepe as well  
as in the daye of labour.

**H**e feareth and is dysquyted in the vision  
of his hert, as one that renneth out of a bat-  
tall: and in the tyme of healeth he awaketh,  
and marueleth that the feare was nothinge.  
Such thinges happen vnto all flesh, both  
man and best: but sevenfold to the vngod-  
ly. Morouer death, bloudsheddinge, strife ⁊  
swerde, oppression, hunger, destruccion and  
punysment: these thinges are all created a-  
gaynst the vngodly, and for their sakes came  
the floude also. All that is of the earth, shal  
turne to earth agayne: and all waters ebb a-  
gayne in to the see. All brybes and vnright-  
eousnes shalbe put awaye, but faithfulness  
and truethe shal endure for ever. The substā-  
unce and goodes of þe vngodly shalbe dried  
vp and syncke awaye as a water floude, and  
they shal make a sounde like a greate thon-  
der in the rayne.

**L**ike as the righteous reioysseth whan he  
openeth his hande, so shal the trasgressours  
be saynte, whan their goodes vanysh and  
consume awaye. The children of the vngod-  
ly shal not opayne many brannches: and þe  
uncleane robes vpo the hye rockes shalbe ro-  
ted out before the gras by the water syde ⁊  
vpon the ryner bankes.

Strenghynes and liberalite in the increas-  
and blessinge of God, is like a paradise gar-  
den of pleasure: soch mercy also ⁊ kindness en-  
dureth for ever. To labo ⁊ to be content with  
that a man hath, is a swete pleasaunt life:  
that is to synde a treasure aboue all treasu-  
res. To beget children and to repayre the ci-  
te, maketh a perpetuall name: but an honest  
woman is more worth the they both. Myne  
and mynstrall ye reioyse the hert, but the lo-  
ue of wysdome is aboue them both.

Pypinge and harpyng make a swete noy-  
se, but a frendly tonge goeth beyonde them  
both. Thine eye desyret fauoure and beuie  
but a grene sede tyme rather the they both.  
A frende and companyon come together at  
oportunitie, but aboue them both is a wise  
that agreeth with hir husbāde. One bro-  
ther helpeth another in the tyme of trouble,  
but allmes shal deliuer more then they both.  
Golde and syluer fasten the fete, but a good  
counsell is more pleasaunt then they both.  
Temporall substaunce and strength lift vp  
the mynde: but the feare of the LORDE more  
then they both. The feare of the LORDE  
wanteth nothinge, and nedeth no helpe. The  
feare of þe LORDE is as a pleasaunt garde of  
blessyng, and nothinge so bewtyfull as it is.  
My sonne, lede not a beggers life, for better  
it were to dye the to begg. Who so lotheth to  
another mans table, taketh no thought for  
his owne luyng how to vpholde his life,  
for he fedeth himself with other mens mea-  
te. But a wyse and well nurtoured man wyll  
beware therof. Beggyng is swete in the  
mouth of the vnshamefast, but in his bely  
there burneth a fyre.

## The XLI. Chapter.

**D**eath, how bytter is the remem-  
braunce of the, to a man that seeth  
rest and comfote in his substaunce  
and riches, vnto the man that hath nothinge  
to vexe him, and that hath prosperite in  
all thinges, yee vnto him that yet is able to  
receaue meate. O death, how acceptable  
and good is thy iudgment vnto the nede-  
full, and vnto him whose strength fayleth, ⁊  
that is now in his last age, and that in all  
thinges is full of care and fearfulness: vnto  
him also that is in dyspayre, and hath no  
hope ner pacience. Be not thou a frayd of  
death: remembre them þe haue bene before  
the: and þe come after þe: this is the iudgment  
of þe LORDE ouer all flesh. And why woldest  
thou be agaynst this pleasure of þe hert? Whe-  
ther it be ten, an hundred, or a thousand

yeares: death aareth not how longe one haue  
lyued.

**T**he children of the vngodly are abhomi-  
nable children, and so are they that kepe com-  
pany with the vngodly. The inheritaunce  
of vngodly children shal come to naught,  
and their posterite shal haue perpetuall sha-  
me and confucion. The children complayne  
of an vngodly father: and why? for his sake  
they are rebuked and despyed. Wo be vnto  
you (O ye vngodly) which haue forsake the  
lawe of þe hyest God: If ye be borne, ye shal  
be borne to cursyng: yf ye dye, þe curse shal  
be youre porcion.

**A**ll that is of þe earth, shal turne to earth  
agayne: so go the vngodly also out of þe cur-  
se in to destruccion. The sorow of men is in  
their body: but þe name of the vngodly shal  
be put out, for it is nothinge worth. Labo-  
re to get the a good name, for that shal con-  
tinue surer by the, then a thousande greate  
treasures of golde. A good life hath a nobre  
of dayes, but a good name endureth ever.

**M**y children, kepe wysdome in peace: for  
wysdome that is hyd and a treasure that is  
not sene, what profit is in the both? A man  
that hydeth his foolishnes, is better then a  
man that hydeth his wysdome. Therfore be  
ye turned at my wordes: for it is not good, in  
all thinges and allwaie to be ashamed. True  
faith must proue and measure it.

**B**e ashamed of whordome before father  
and mother: Be ashamed of lesyng before  
the prynce and men of auctorite: Of synne,  
before the iudge and ruler: Of offence, be-  
fore the congregacion and people: Of vnright-  
eousnes, before a companyon and frende: Of  
theft, before þe neighbours. As for the truethe  
of God and his couenaunt, be not ashamed  
therof.

**B**e ashamed to lye with thyne elbowes  
vpon the bried: Be ashamed to lye vpo har-  
lots: Be ashamed to turne awaye thy face  
from thy frende: Be ashamed to take ⁊ not  
to geue: Be ashamed also to lye vpon ano-  
thers mans wyse, and to make many tryflin-  
ge wordes with hir mayden, or to stonde by  
hir bedsyde. Be ashamed to vprade thy fre-  
de: and whan thou geuest eny thinge, cast  
him not in the teth withall.

## The XLII. Chapter.

**H**earse not a thinge twyse, and dis-  
close not the wordes, that thou hast  
herde in secrete. Be shamefast ⁊ well  
manered in dede, so shal euery man fauoure  
the. Of these thinges be not thou ashamed,  
and accepte no personne to offende. Name-

ly, of these thinges be not ashamed: Of the  
lawe of God, of the couenaunt, of iudgment:  
to bryng the vngodly from his vngodlines  
vnto righteousnes, and to make him a good  
man: to deale faithfully w neighbor ⁊ compa-  
nyon: to distribute the heretage vnto þe fren-  
des: to be diligent to kepe true measure and  
weight: to be content, whether thou gettest  
much or litle: to deale truly ⁊ temporall goo-  
des in byenge and sellyng: to bryng vp chil-  
dren with diligence: to correcte an euell ser-  
uaunt: to kepe that thine is fis an euell wife:  
to set a lock where many handes are: what  
thou delyuere and geuest out to be kepte, to  
tell it, and to weye it: to wyte vp all the ent-  
geuyng and receayng: to enfourme þe vn-  
lerned and vnwyse: Of the aged, that are iud-  
ged of the yonge. If thou be diligent in these  
thinges, truly thou shalt be lerned and wyse  
and accepted of all men.

**T**he daughter maketh þe father to watch  
secretly: and the carefulness that he hath for  
her, taketh awaye his slepe: yee in the youth,  
lest she shulde ouergrowe him: And whan  
she hath an husbāde, lest she shulde be ha-  
ted: lest she shulde be desyled or ranyshed in  
hir virgynite, or gotten with childe in hir fa-  
thers house: Or (whan she cometh to the  
man) lest she behaue herself not right, or  
contynue vnfruitfull. If thy daughter be  
wanton, kepe her straitly, lest she cause thine  
enemies laugh the to scorne, ⁊ the whole cite  
to geue þe an euell reporte, and so thou be fay-  
ne to heare thy shame of euery man, and be  
confounded before all þe people. Beholde not  
euery bodys bewtye, ⁊ haue not moch dwel-  
lyng amonge women. For like as the womme  
and moth cometh out of clothinge, so doth  
wickednes come of women.

**I**t is better to be with an euell man, then  
to a frendly wife þe putteth one to shame and  
rebuke. I wyl remembre the workes of the  
LORDE, and declare the thinge þe haue se-  
ne. In þe wordes of þe LORDE are his workes.  
The Sonne ouerlooketh all thiges w his shine,  
⁊ all his workes are full of þe cleannes therof.  
Hath not the LORDE brought to passe, that  
his sayntes shulde tell out all his wonderous  
workes, which the allmightie LORDE hath  
stablyshed? All thinges endure in his glory.  
He sekerth out the grounde of the depe and  
the hert, and he knoweth all their ymagina-  
cion ⁊ wysdome. For þe LORDE knoweth all  
seyence, and he lotheth in to þe token of the ti-  
me. He declareth the thinges þe are past and  
for to come, ⁊ discloseth thinges that are se-  
crete. No thought maye escape him, nether

n. 1. d

ccli. 39. e  
en 7. d  
en 3. d  
ccli. 41 b

ccli. 41 b

B

Ecclesi. 25. b

Ecclesi. 25. d

Gen. 2. b

Job. 24. a  
Esa. 29. c



maye any worde be hyd from him. He hath garnyshe the hye excellent workes of his wysdome, and he is frō everlastinge to everlastinge. Unto him maye nothinge be added nether can he be mynished, he hath no nede also of any counsell. O how amiable are all his workes, & as a sparke to loke vpon: They lyne all, and endure for ever: and whan so ever nede is, they are all obedient unto him. They are all dubble, one agaynst another: he hath made nothinge that hath faute or blemyshe. He hath stablyshed the goodes of everychone: and who maye be satisfied with his glory, whan he seith it?

## The XLIII. Chapter.

**T**he glory of the heyth, is the fayre and cleare firmament, the bewtye of the heaven in his glorious clearnes. The sonne whan it appeareth, declareth the daye in & goinge out of it, a marvelous worke of the 3yest. At noone it burneth & earth, and who maye abyde for the heate therof? Who so kepeth an oven whan it is hote, thre tymes more doth the Sonne burne vpon & mountaynes, whan it bretheth out the fyrie beames and shyneth with the brightnes of it, it blyndeth the eyes. Greate is the LORDE that made it, and in his commaundement he causeth it to renne hastily.

The Moone also is in all, and at convenient season it sheweth the tymes, and is a token of the tyme. The token of the solempne feast is taken of the Moone, a light that mynished and increaseth againe. The Moone is called after the Moone, it groweth wonderously in his chaunginge.

**T**he armye of heauen also is in the heith, in the firmament of heauen it geneth a cleare and glorious shyne. This is the clearnes of the starres, the bewtifull apparell of heauen, the apparell that the LORDE lighteneth in the heyth. In his holy worke they continue in their ordie, and not one of them fayleth in his watch. Loke vpon & rayne bowe, and prayse him that made it: very bewtifull is it in his shyne. He compaseth the heauen aboute with his clearnes & glory, the handes of the 3yest haue beded it. Thorow his commaundement he maketh the snowe to fall, & the thonder of his indgment to smyte hastily. Thorow his commaundement the treasures are opened, and the cloudes fle as the foules. In his power hath he strengthened the cloudes, and broke the hayle stones.

The mountaynes melt at & sight of him, the wynde bloweth accordinge to his wyll.

The sounde of his thonder beareth & earth, and so doth the stonne of the north wynde. The le wynde also lighteth downe as a fethered foule, casteth out and spredeth the snowe: and as the greshoppers that destroye all, so falleth it downe. The eie marvelleth at & bewtye of the whytenesse therof, and the hert is astraied at the raine of it. He poureth out the frost vpon earth, like salt, and whan it is frozen, it is as sharpe as the prycke of a thistle.

Whan the colde northwynde bloweth, harde Christall commeth of the water. He lighteth downe vpon all the gatheringes together of water, and putteth on & waters as a brest plate. He deuoureth the mountaynes, and burneth the wyldernes: and loke what is grene, he putteth it outlike fyre. The medycine of all these is, whan a cloude commeth hastily: and whan a dew cometh vpon the heate, it shalbe refreshed & gayne.

(In his worde he styllith the wynde, In his counsell he setteth the depe, and the LORDE) Jesus planted it. They that sayle ouer the see, tell of his pearlys and harmes: and whan we heare it with oure eares, we marvelle therat. For there be straunge wonderous workes, dyuerse maner of nyce bestes and whall fishes. Thorow him are all thinges set in good ordie and perfourmed, & in his worde all thinges endure.

I speake moch, but I can not sufficiently attayne vnto it, for he himselfe onely is the perfeccion of all wordes. We shulde prayse the LORDE after all & power, for he is greate in all his workes. The LORDE is to be feared yet very greate is he, and marvelous is his power. Prayse the LORDE, and magnifie him as moch as ye maye, yet both he farre excede all prayse. O magnifie him in all youre power, and laboure earnestly, yet are ye in no wyse able sufficiently to prayse him. Who hath sene him, that he might tell vs? Who can magnifie him so greatly as he is? For there are hyd yet greater thinges than these be: as for vs, we haue sene but few of his workes. For the LORDE hath made all thinges, and given wysdome to soch as feare God.

## The XLIII. Chapter.

## A commendacion of the olde vertuous fathers.

**L**et vs commend the noble famous men, and the generacion of our forefathers. Many were

glorious actes hath the LORDE done, and shewed his greate power euer sens & begynnyng. The noble famous men raigned in their kyngdomes, and bare excellent rule. In their wysdome and vnderstandinge, they followed the counsell shewed in the prophecies. They led the folke thorow the counsell and wysdome of the scribes of the people. Wyse sentences are founde in their instruction. They sought the sweetenes and melody of Musick, and brought forth the pleasaunt songes in scripture. They were riche also, & hadde comforte and pacifie those that dwelt with them. All these were very noble and honorable men in their generacions, and were well reported of in their tymes. These haue left a name behynde them, so that their prayse shal allwaye be spokē of. Afterwarde there were some, whose remembraunce is gone. They came to naught and perished, as though they had neuer bene: and became as though they had neuer bene borne, yee & their children also with them.

Nevertheless these are louynge men, whose righteousnes shal neuer be forgotten, but continue by their posterite. Their children are an holy good heretage: Their sede endure fast in & coneuant. For their sakes shal their childre & sede continue for euer, & their prayse shal neuer be put downe. Their bodies are buried in peace, but their name lyueth for euermore. The people can speake of their wysdome, & the congregacion can talke of their prayse. Enoch walked right & acceptably before the LORDE: eitherfore was he translated for an example of amendement to & generacions. Noe was a stedfast & righteous man: & in the tyme of wiath he became a rescuinge. Therfore was he left a remnant vnto the earth, whan the floude came. An everlastinge coneuant was made w him, that all flesh shulde perse nomore with & water.

Abraham was a greate father of many people, in glory was there none like vnto him. He kepte the lawe of the 3yest, & came into a coneuant with him. He sette the coneuant in his flesh, and whan he was tempted, he was founde faithfull. Therfore swore God vnto him with an oath, that he wolde blesse all people in his sede, that he wolde multiplie and increase him as the dust of the earth, and to exalte his sede as the starres: yee and that his sede shulde haue & possession and inheritaunce of the londe from see to see, and from the ryuer vnto & borders of the londe.

With Isaac dyd he stablysh & same coneuant, for Abraham his fathers sake. Yee & gracious blessinge and health of all men, and coneuant dyd he stablysh with Isaac, and made it to rest vpon the heade of Jacob. He knew him, in that he prospered him so well and richely, and gaue him an heretage, and sundered his porcion by it self, and parted it amonge the twolue trybes. Mercifull men brought he out of him, which founde fauor before all flesh.

## The XLV. Chapter.

**W**hes beloued of God and me, who se remembraunce is in hye prayse: him hath the LORDE made like in the glory of the sayntes, and magnified him so that the enemies stode in awe of him, thorow his wordes he dyd greate wonders. He made him greate in the sight of kynges, gaue him commaundement before his people, and shewed him his glorious power. He stablyshed him with faithfulness and mekenes, and chose him out of all men. For he herde his voyce, and led him in the darcke cloude, and there he gaue him the commaundementes, yee the lawe of life and wysdome, that he might teach Jacob the coneuant, and Israel his lawes.

He chose Aaron his brother also out of & trybe of Levi, exalted him, & made him soch like. An everlastinge coneuant made he w him, and gaue him the presthode in the people. He made him glorious in bewtifull arraye, and clothed him with the garment of honoure. He put perfecte ioye vpo him, and gyrded him with strength. He deckt him with syde clothes and a tynycle, with an ouerbody cote also and gyrdle. Rounde aboute made he him belles of golde, and that many: that whan he wente in, the sounde might be herde, that they might make a noyse in the Sanctuary, and geue the people warninge. The holy garment was wrought & broderd with golde, yalow sylke and purple. And in the brestlappe there was a goodly worke, wherin was fastened light and perfectnesse.

Vpon & same also there was a worke fastened and set with costly precious stones, all bounde with golde: and this he brought in his mynistracion. The stones also were fastened for a remembraunce, after the twolue trybes of Israel. Vpon his mytre there was a plate of pure golde, a grauen ymage of holynes, a famous and noble worke, garnished, and pleasaunt to loke vpon. Before him were there sene no soch fayre ornaments,

Gen. 26. a

Gen. 28. c  
29. 30.

Iosu. 18. 19

Exo. 11. a  
Act. 7. c

Num. 12. a

Exo. 19. 20

Exo. 4. c

Exo. 28. a

Exo. 28. f

Exo. 28. e



and these it behoued hi allwaye to vse: There might none other put them on, but onely his children and his childrens children perpetually. Daylie performed he his burnt offerings two tymes. Moses fylled his handes, and anoynted him w<sup>th</sup> holy oyle.

Leui. 9. a

D

This was now confirmed him with an everlasting couenaunt, and to his sede, as 3 dayes of heauē: namely, that his childre shulde allwaye mynistre before him, and performe the office of the presthode, and wysly the people good in his name. Before all men lyunge chose he him, that he shulde offre before the LORDE, and make odours for a sweete sauoure and remembraunce, that he shulde reconcyle the people of the LORDE with him agayne. He gaue him auctorite also in his commaundementes and in 3 couenaunt, that he shulde teach Jacob the statutes and testimonies, and to enfourme Israel in his lawe.

Deu. 17. c  
and 21. a  
Mal. 2. a

E

Therefore there stode vp certayne agaynst him, and had enuye at him in the wilderness: namely, they that were of Dathan & Abirams syde, and the furious congregaciō of Chore. This the LORDE sawe, and it displeased him, and in his wrothfull indignacion were they consumed. A greate wonder did he vpon them, and consumed them with the fyre. Besydes this, he made Aaron yet more honorable and glorious. He gaue him an heretage, and parted the first frutes vnto him. Vnto him specially he appoynted the bled for sustenance (for the prestes ate of 3 offerynges of the LORDE) this gaue he vnto him & his sede. Els had he no heretage nor porcion in 3 londe and with the people. For the LORDE himself is his porcion and enheritaunce.

Num. 17. b

Exo. 25. f  
Leui. 24. bDeut. 12. b  
and 18. a  
Ezc. 44. d

S

The thirde noble and excellent mā is phineas the sonne of Eleazer, which pleased the God of Israel, because he had 3 zeale & feare of the LORDE. For whan the people were turned back, he put himself forth right soone, & that with a good wyll, to pacifie the wrath of the LORDE towards Israel. Therefore was there a couenaunt of peace made with him, & he shulde be the principall amonge the righteous and the people, that he and his posterite shulde haue the office of the presthode for ever (like as there was made a couenaunt with Dauid of the trybe of Juda, that frō amonge his sonnes onely there shulde be a kynge: And that Aaron also & his sede shulde be the heretage, to geue vs wysdome in 3 hert, to iudge his people in righteousness: that his goodes shulde not come in to for-

Num. 25. c

getfulness, and that their honoure might endure for ever.

## The XLVI. Chapter.

**N** Only 2 stronge in battail was Jesus & sonne of Naue, which in scripture of Moses & prophet was geuen to be captayne of the people (which accordinge vnto his name was a greate sauoure vnto the electe of God) to punish the enemies, that rose vp agaynst Israel, & Israel might optayne their inheritaunce. O how grete, noble and excellent was he, whan he list vpon his hande, and drew out his swerde agaynst the cities: Who stode so manly before him. For the LORDE himself brought in the enemies. Stode not the Sonne styll at his commaundement, and one daye was as longe as two: he called vpon the hyest & most mighty, whā 3 enemies preassed vpon him on every syde: and the LORDE herde him with the hayle stones. They smote 3 heithenish people mightely, & in fallinge downe they slew all 3 aduersaries, so that the heithen knewe his hoost, and all his defence, that the LORDE himself fought agaynst them, for he solomed vpon the mightie men of them.

In the tyme of Moses also he and Caleb the sonne of Jephune, dyd a good worke, which stode agaynst the enemies, which he the people from synne, and styllled 3 wilde murmuringe. And offire hundredth thousand people of fore, they two were preserved, whan they were brought in to the heretage, namely, a londe that floweth with mylke & hony. The LORDE gaue strength also vnto Caleb, which remayned with him vnto his age: so that he wente vp in to the hye place of the londe, and his sede conquered the same for an heretage: that all the childre of Israel might se, how good a thinge it is, to be obedient vnto the LORDE. And the indges & rulers (euery one after his name) whose hert wente not a whoringe, ner departed from 3 LORDE, and that forsake not the LORDE faithfully, whose remembraunce hath a good reporte: See their bones flourish out of their place, and their name shal neuer be chastyged.

Samuel the prophet beloned of the LORDE, ordeyned a kynge, and anoynted the princes ouer the people. In the lawe of the LORDE ruled he, and indged the congregaciō. The LORDE had respecte vnto Jacob. The prophet was founde diligent in his faithfulness: yee in his faithfulness was the faithfulness of the vision knowne. He called vpon 3 LORDE the mightie, whā the enemies preassed vpon him on every syde, what tyme ad-

offred the suckyng lambs. And the LORDE thondred from heauen, and mayde his voyce to be herde w<sup>th</sup> a greate noyse. He discomfited the princes of Tyre, & all the rulers of the philistynes. Before his last ende he made protestacion in the sight of the LORDE & his anoynted, that he toke nether substaunce ner good of eny man, no not so moch as a shewe: & no man might accuse him. After this he tolde, that his ende was at honde, and shewed the kynge also his ende and death: & from 3 earth list he vp his voyce in the prophacie, & the vngodly people shulde perishe.

## The XLVII. Chapter.

**A**fterwarde in the tyme of kynge Dauid, there rose vp a prophet called Nathan: For like as the fat is taken awaye from the offryng, so was Dauid chosen out of the childre of Israel. He toke his pastyme w<sup>th</sup> the lyons as w<sup>th</sup> kyddes, and with beares like as with lambes. Slew he not a giante whan he was yet but yonge, & toke awaye the rebuke from his people: what tyme as he toke the stone in his hande, & smote downe proude Goliath w<sup>th</sup> the slynger. For he called vpon the hyest LORDE, which gaue him strength in his right hande, so that he overthrew the mightie giante in the battayll, that he might set vp the home of his people agayne.

Thus brought he him to worshipec aboue all princes, and made him to haue a good reporte in the prayse of the LORDE, & he shulde weare a crowne of glory. For he destroyed the enemies on every syde, rote out the philistynes his aduersaries, & brake their home in sunder, like as it is broke yet this daye. In all his workes he praysed 3 hyest & holiest, & ascribed the honoure vnto him. With his whole hert dyd he prayse and loue him that made him. He set syngers also before the altar, and in their tune he made swete songes. He ordeyned to kepe the holy daies worshipfully, and that the solempne feastes thorow the whole yere shulde be honorably holde, with prayyinge the name of the LORDE, & with synginge by tymes in the mourninge in the Sanctuary.

The LORDE toke awaye his synnes, and exalted his home for ever. He gaue him 3 couenaunt of the kynge, and the trone of worshipec in Israel. After him there rose vp the wise sonne called Salomon, and for his sake he drewe 3 enemies awaie farre of. This Salomon reigned with peace in his tyme (for God gaue him rest from his enemies on every syde, that he might buylde him an hon-

se in his name, & prepare the Sanctuary for euerylike as he was well instructed in his youth & fylled with wysdome and vnderstondinge, as it were with a water floude. He covered and fylled the whole londe with similitudes and wise prudent sentences.

His name wente abroad in the Iles, because of his peace he was beloued. All londes marueled at his songes, proverbes, similitudes, and at his peace, and at the name of 3 LORDE God, which is called the God of Israel. He gathered golde as tynne, & he had as moch syluer as leade. He was moued in vngodly loue towards women, and was overcome in affeccion. He stayned his honde and worshipec, yee his posterite defyled he also, in bringinge the wrath of the LORDE vpon his childre, and sorowe after his ioye: so 3 his kynge dome was deuyded, & Ephraim became an vnfaithfull & an vnconstant kingdome. Neuertheles God forsoke not his mercy, nether was he utterly destroyed because of his workes, & he shulde leaue him no posterite.

As for 3 sede & came vpon him (which he loued) he brought it not utterly to naught, but gaue yet a remmaunt vnto Jacob, and a reue vnto Dauid out of him. Thus rested Salomon with his fathers, and out of his sede he left behynde him a very foolishnes of the people, and soch one as had no vnderstondinge: namely, Roboā which turned awaye the people thorow his counsell, and Jeroboam & sonne of Nabat, which caused Israel to synne, and shewed Ephraim the waye of vngodlynes: In so moch that their synnes & mysdedes had the vpper hande so sore, that at the last they were dryuen out of the londe for the same: See he sought out & brought vp all wickednes, tyll the vengeance came vpon them.

## The XLVIII. Chapter.

**E**then stode vp Elias the prophet as a fyre, and his worde be like a cresset. He brought an hōger vpon the land in his zeale he made them few in nombre. (For they might not awaye w<sup>th</sup> the commaundementes of the LORDE.) Thorow the worde of the LORDE he shut the heauen, and thre tymes brought he the fyre downe. Thus became Elias honorable in his wonderous dedes. Who maye make his boost to be like him? One that was deed raysed he vp from death, & in the worde of 3 hyest he brought him out of the graue agayne. He cast downe kynge and destroyed them, and the honorable from their seate. Vpon the mount Syna

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3. Re. 10.

3. Re. 11. a

3. Re. 12.

3. Re. 7. c

E

3. Re. 12.

3. Re. 12.

A

3. Re. 17. a

3. Re. 18. c

4. Re. 1. c

3. Re. 17. c



Re. 19. c  
Re. 2. c  
Luc. 1. a  
he herde the punysshment, & vpon Zorob the iudgmet of the vengeance. He prophesied recompensynge vnto kynges, and ordeyned prophetes after him. He was taken vp in the stoume of fyre, in a charett of hoises of the LORDE. He was ordeyned in the reprouynge in tyme, to pacifie the wrath, to turne f hertes of the fathers vnto the children, & to set vp the trybes of Jacob agayne. Blessed were they that saw the, and were garnished in loue: for we lyue in life.

Re. 12. a  
Re. 5. c  
Re. 18. b  
Elias was couered in the stoume, but Heliseus was fylled with his mouth. Whyle he lyned he was afrayed of no prynce, and no man might ouercome him. There conde no worde disceane him, & after his death his body prophesied. He dyd wonders in his life, & in death were his workes maruelous. For all this, the people amended not, nether departed they from their synnes: tyll they were caried awaye prisioners out of the londe, and were scattede abroad in all countrees, so that of them there remayned but a very litle people, and a prynce vnto y house of David. Howbe it some of them dyd right, & some heaped vp vngodlynes.

Par. 32. a  
L. Re. 18. c  
Isa. 55. a  
Ezechias made his cite stronge, conveyed water in to it, dygged thorow the stony rock with yron, & made vp a well by the water syde. In his tyme came Sennacherib vp, and sent Rabsches, lye vp his hande agaynst Sion, & defyed them with greate pryde. The trymbled their hertes and handes, so y they sorowed like a woman trauaylinge with childe. So they called vpo the LORDE, which is mercysfull, & lye vp their hādes before him. Immediatly the LORDE herde the out of heauen, and deliuered them by the hande of Esay. He smote the hoost of the Assirians, & his angell destroyed the. For Ezechias had done the thinge that pleased the LORDE, & remayned stedfastly in the waye of David his father. Which Esay was greate & faithfull in his visions. In his tyme y Sonne wēte backwarde, & he lengthened the kynges li fe. With a right spire prophesied he, what shulde come to passe at the last: & to soch as were sorrowfull in Sion he gaue consolacion, wherewith they might cōforte them selues for euermore. He shewed thinges y were for to come & secrete, or ever they came to passe.

## The XLIX. Chapter.

Re. 22. a  
nd 23.  
Pa. 34. a  
The remembraunce of Josias is like as whan the Apotecary maketh many precious sūete smellynge thinges to gether. His remembraunce shal be sūete as hony in all mouthes, and as the playenge of

Musick by the wyne. He was appoynted to turne the people agayne, & to take awaye all abheminacions of y vngodly. He drewe his hert vnto the LORDE, & in the tyme of the vngodly he set vp the worshippe of God agayne. All kynges (excepte Dauid, Ezechias & Josias) committed wickednes: for euen y kynges of Iuda also forsoke y lawe of God. For they gaue their hoine vnto othe, their hono & worshippe also to a straunge people.

Therfore was the electe cite of the Sanctuary brent with fyre, and the strettes thereof laye desolate & waiste: for they intreated Jeremy euell, which neuertheles was a prophete ordeyned from his mothers wombe, that he might rote out, breake of, & destroye: & that he might buylde vp, & plante agayne. Ezechiel sawe the glory of the LORDE in a vision, which was shewed him vpon the charet of the Cherubins. For he thought vpon the enemies in y rayne, to do good vnto soch as had ordied their wayes a right. And the bones of the twolue prophetes flouish from out of their place: for they gaue comfort & consolacion vnto Jacob, and deliuered the faithfully. How shall we prayse Zorobabel, which was as a ringe in the right hande.

So was Jesus also the sonne of Joseph: these men in their tymes buylde the house, & set vp the Sanctuary of y LORDE agayne, which was prepared for an everlasting worshippe. And Nehemias is allwaye to be cōmended, which set vp for vs the walles y were broken downe, made the portes & barres agayne, and buylde oure houses of the new. But vpon earth is there no man created like Enoch, for he was taken vp from y earth. And Joseph, which was lorde of his brethren, & the vpholder of his people: his bones were couered & kepte. Seth & Sem were in greate honoure amonge y people: and so was Adam aboue all the beastes, whā he was created.

## The L. Chapter.

Symon the sonne of Onias the hye prest, which in his life set vp the house agayne, & in his dayes made fast the temple. The heyth of y temple also was founded of him, the dubble buyldinge, & the hye walles of the temple. In his dayes the welles of water flowed out, and were excedinge full as the see. He toke care for his people, & deliuered them from destruccion. He kepte his cite & made it stronge, that it shulde not be beseged. He dwelt in honoure and worshippe amonge his people, and enlarged the inuauce of the house and the court.

He getteth light as the mornynge starre in the myddest of the cloudes, and as y Moone whan it is full. He shyneth as the Sonne in the temple of God. He is as bryght as y rayne bowe in y sayre cloudes, & flourisheth as the floures and roses in the sprynge of y yeare, & as the lilies by the ryuers of water: like as the braunches vpon the mount Libanus in tyme of Sommer: as a fyre & incense that is kyndled: like as an whole ornament of pure golde, set with all maner of precious stones: and as an olyue tre that is fratefull: & as a Cypres tre which groweth vpon a hye.

Whan he put on the garment of honoure, & was clothed with all bewtye: whan he wente to the holy altare, to garnyshe the conuerynge of the Sanctuary: whan he toke y porcions out of the prestes hande, he himself stode by the herth of the altare, and his brethren rounde aboute in ordie. As the braunches of Cedre tre vpon the mount Libanus, so stode they rounde aboute him. And as the braunches of the olyue tre, so stode all y sonnes of Aaron in their glory. And y he might sufficiently perfourme his seruyce vpon the altare, & garnyshe the offrynge of the hyest God, he stretched out his hande and toke of the drynkofferynge, & poured in of the wyne: so he poured vpon the botome of the altare a good smell vnto the hyest prynce.

Then beganne y sonnes of Aaron to synge, and to blowe with trompettes, & to make a greate noyse, for a remembraunce & prayse vnto the LORDE. Then were the people afrayed, & fell downe to the earth vpo their faces, to worshippe the LORDE their God, & to geue thankes to Allmightie God. They synge goodly also with their voyces, so that there was a pleasaunt noyse in y greate house of the LORDE. And the people in their prayer besought the LORDE the hyest, that he wolde be mercysfull, tyll the honoure of y LORDE were perfourmed. Thus ended they their mynistracion and seruyce.

Then wente he downe, and stretched out his handes ouer the whole multitude of the people of Israel, that they shulde geue prayse & thankes out of their lippes vnto y LORDE, and to reioyse in his name. He beganne yet once also to praye, that he might openly shew the thankesgeuynge before the hyest, namely thus: O geue prayse & thankes (ye all) vnto the LORDE oure God, which hath entred done noble and greate thinges: which hath increased oure dayes from y mothers wombe, and dealt with vs a cōdyinge to his

mercy: that he wyl geue vs the ioyfulness of hert, & peace for oure tymes in Israel. Which faithfully kepeth his mercy for vs euermore, & allwaye deliuereth vs in due season.

There be two maner of people, that I abhorre fro my hert: as for the thirde, whom I hate, it is no people: They that syt vpon the mountayne of Samaria, the philistynes, & the foolish people that dwell in Sichimis.

Jesus the sonne of Sirac Eleazars of Jerusalem, haue tokened vp these informacions and documētes of wysdome and vnderstādinge in this boke, and poured out the wysdome out of my hert. Blessed is he that exerciseth him self therin: and who so taketh soch to hert, shal be wysse. If he do the se thinges, he shal be stronge in all. For the light of the LORDE ledeth him.

## The LI. Chapter.

A prayer of Jesus the sonne of Sirac.

Thante the LORDE and kyng, and praise the O God my Sauoure. I wil yelde prayse vnto y name: for thou art my defender and helper, & hast preserved my body from destruccion, from y snare of traytorious tōges, and from the lippes that are occupied with leyes. Thou hast bene my helper, from soch as stode vp agaynst me, and hast deliuered me after the multitude of thy mercy, and for thy holy names sake. Thou hast deliuered me from the roaringe of them, that prepared them selues to deuoure me, out of y handes of soch as sought after my life: from the multitude of them y troubled me, & wente aboute to set fyre vpon me: on enery syde, so y I am not brent in the myddest of the fyre: from the depe of hell, from an vncleane tōge, from lyenge wordes, from the wicked kyng, and from an vnrighteous tonge. My soule shal prayse y LORDE vnto death, for my life drew nye vnto hell.

They cōpased me rounde aboute on enery syde, & there was no mā to helpe me. I looked aboute me, yf there were eny man that wolde socoure me: but there was none. Then thought I vpon thy mercy O LORDE, and vpon thy actes that thou hast done euer of olde: namely, y thou deliuerest soch as putte their trust in the, and rydest them out of y handes of the heithen. Thus list I vp my prayer from the earth, and prayed for deliuerance from death. I called vpon the LORDE my father, that he wolde not leaue me without helpe, in the daye of my trouble & in the tyme of the proude. I prayse thy name continually, yeldinge honoure and thankes vnto



it: and so my prayer was herde. Thou sauest me from destruction, and delyveredest me fro y vnrighteous tyme. Therfore wil I acknowledge and praise the, and magnifie y name of the LORDE.

**C** What I was yet but yonge, or euer I wete astraye, I desired wysdome openly in my prayer. I came therfore before the temple, z sought her vnto the last. Then flourished she vnto me, as a grape that is soone ripe. My hert reioysed in her, then wente my fote the right waye, yee from youth vp sought I after her: I bowed downe myne eare and receaued her. I founde me moch wysdome, and prospered greatly in her. Therfore wyll I ascribe the glory vnto him, that geueth me wysdome: for I am aduryed to do therafter. I will be gelous to cleue vnto the thinge y is good, so shal I not be confounded. My soule hath wrestled with her, and I haue bene diligent to be occupied in her. I lift vp myne handes an hye, then was my soule lightened thorow wysdome, that I knowleged my foolishnes. I ordred my soule after her, she z I were one hert from the begynninge, and I founde her in clemesse. And therfore shal I not be forsaken.

**D** My hert longed after her, and I gat a good treasure. Thorow her y LORDE hath geuen me a new tonge, wherwith I wil praise him. O come vnto me ye vnlearned, z dwell in y house of wysdome: withdraue not youre selues from her, but talke z comon of these thinges, for youre soules are very thirstie. I opened my mouth, and spake: O come z bye wysdome without money, bowe downe youre neck vnder hir yock, and youre soule shal receaue wysdome. She is harde at hande, z is content to be founde. Beholde with youre eyes, how that I haue had but litle labour, and yet haue founde moch rest. O receaue wysdome, and ye shall haue plenteousnes of syluer and golde in possession. Let youre mynde reioyse in his mercy, z

be not ashamed of his prayse. Wyte his worke by tymes, z he shal geue you youre rewarde in due tyme.

The ende of Ecclesiasticus, other wyse called Iesus the sonne of Syrac.

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## The prayer of Azarias and the songe

of y thre children after Theodosios translacon: which wordes are wyten in y thirde chapter of Daniel after the olde text in Latyn.

**A**ld they walked in the myddest of the flamme, prayyng God and magnifieng y LORDE. Azarias stode vp, and prayde on this maner, Euen in the myddest of the fyre opened he his mouth, z saide: Blessed be thou O LORDE God of o fathers) right worthy to be praysed and honoured is y name of thou for euermore: for thou art righteous in all y thinges y thou hast done to vs: yee sayth full are all y workes, y wayes are right, z y iudgmetes true. In all y thinges y thou hast brought vpon vs, z vpon the holy cite of o fathers (euen Jerusalem) thou hast executed true iudgment: yee acordinge to right and equitye hast thou brought these thinges vpon vs, because of oure synnes.

For why: we haue offended, z done wickedly, departyng from the: In all thinges haue we trespassed, z not obeyed thy commandementes, ner kepte the, nether done as thou hast bydden vs, y we might prosper. Wherefore, all y thou hast brought vpon vs, z carry thinge y thou hast done to vs, thou hast done them in true iudgment: As in deluyring vs in to the hondes of oure enemies, amonge vngodly z wicked abheminacion, to an vnrighteous kinge, yee y most from vnde vpo earth. And now we maye not open our mouthes, we are become a shame z reproche vnto y seruantes, z to the y worshippe the.

Yet for thy names sake (we beseeke the) geue vs not vp for euer, breake not thy covenant, z take not awaye thy mercy from vs for thy beloved Abrahams sake, for thy seruante Isaacs sake, z for thy holy Israels sake: to whom thou hast spoken z promysed, thou woldest multiply their seide as y flamme of heauen, z as the londe y lieth vpon y shore. For we (O LORDE) are become lesse than any people, z be kepte vnder this daye in all the worlde, because of oure synnes: So that now we haue nether pryncce, duke, pryncce, burnt offerynge, sacrifice, oblacio, incense, sanctuary before the.

## The songe

Nevertheless, in a contrite herte and an humble spere let vs be receaued, y we maie opteyne thy mercy. Like as in the burnt offerynge of rammes z bullockes, and like as in thousandes of fat lambes: so let o offryng be in thy sight this daye, y it maye please y, for there is no confucion vnto them, y put the trust in the. And now we folowe the with all o herte, we feare the, z seke thy face. Put vs not to shame, but deale w vs after thy lonyng kyndnesse, z acordinge to the multitude of thy mercies. Delyuer vs by thy miracle (O LORDE) z get thy name an honour: that all they which do thy seruantes enell, maye be confounded. Let them be ashamed thorow thy Almightie power, and let their strength be broken: that they maye knowe, how that thou only art the LORDE God, z honest worthy thorow out all the worlde.

And the kynges seruantes y put them in, ceased not to make the ouen hote with wylde fyre, drye strawe, pitch z sagottes: so that the flamme wente out of the ouen vpon a plir, cubites: yee it toke awaye, z bent vpon the se Caldees, y it gat holde vpon besyde the ouen. But the angel of the LORDE came downe in to the ouen to Azarias and his felowes, z smote y flamme of the fyre out of the ouen, z made the myddest of the ouen, as it had bene a coole wynde blowinge: so that the fyre nether touched them, greued them, ner dyd them hurte. Then these thre (as out of one mouth) praysed, ho: oured, and blessed God in the fornace, sayenge:

Blessed be thou, O LORDE God of oure fathers: for thou art prayse z honoure worthy, yee z to be magnified for euermore. Blessed be y holy name of thy glory, for it is worthy to be praysed, and magnified in all worldes. Blessed be thou in the holy temple of y glory, for above all thinges thou art to be praysed, yee z more then worthy to be magnified for euer. Blessed be thou in the trone of y kyngdome, for above all thou art worthy to be wel spoken of, z to be more then magnified for euer. Blessed be thou, that lokest thorow the depe, z syttest vpon the Cherubyns: for thou art worthy to be praysed, z above all to be magnified for euer. Blessed be thou in y firmament of heauen, for thou art prayse and honoure worthy for euer.

O all ye workes of the LORDE: speake good of y LORDE, prayse him, and set him vp for euer.

O ye angels of the LORDE, speake good of the LORDE: prayse him, and set him vp for euer.

## of the iij. Children. Fo. lviij.

O ye heauens, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye waters that be aboue the firmament, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye powers of the LORDE, speake good of the LORDE: prayse him, z set him vp for euer.

O ye Sonne z Moone, speake good of the LORDE: prayse him, z set him vp for euer.

O ye starres of heauē, speake good of the LORDE: prayse him, z set him vp for euer.

O ye showres z dew, speake good of the LORDE: prayse him, z set him vp for euer.

O all ye wyndes of God, speake good of y LORDE: prayse him, z set him vp for euer.

O ye fyre z heate, speake good of y LORDE: prayse him, and set him vp for euer.

O ye wynter and sommer, speake good of the LORDE: prayse him, and set him vp for euer.

O ye dewes z frostes, speake good of the LORDE: prayse him, z set him vp for euer.

O ye frost and colde, speake good of the LORDE: prayse him, and set him vp for euer.

O ye yse and snowe, speake good of the LORDE: prayse him and set him vp for euer.

O ye nightes and dayes, speake good of the LORDE: prayse him, and set him vp for euer.

O ye light and darcknesse, speake good of the LORDE: prayse him, and set vp him for euer.

O ye lightenynges and cloudes, speake good of the LORDE: prayse him, z set him vp for euer.

O let the earth speake good of the LORDE: yee lett it prayse him, and set him vp for euer.

O ye mountaynes and hilles, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye grene thinges vpon the earth, speake good of the LORDE: prayse him, z set him vp for euer.

O ye welles, speake good of the LORDE: prayse him, and set him vp for euer.

O ye sees and floudes, speake good of the LORDE: prayse him, z set him vp for euer.

O ye whalles and all that lyue in the waters, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye foules of the ayre, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye bestes z catell, speake good of y LORDE: prayse him, z set him vp for euer.

¶ iij



O ye children of men, speake good of the  
LORDE: prayse him, & set him vp for euer.

O let Israel speake good of the LORDE,  
prayse him, and set him vp for euer.

O ye priestes of y<sup>e</sup> LORDE, speake good  
of the LORDE: prayse him, and set him vp  
for euer.

O ye seruantes of the LORDE, speake  
good of the LORDE: prayse him, & set him  
vp for euer.

O ye spietes and soules of the righteous,  
speake good of y<sup>e</sup> LORDE: prayse him, and  
set him vp for euer.

O ye holy and humble men of herte, spea-  
ke ye good of the LORDE: prayse ye him, &  
set him vp for euer.

O Ananias, Asarias and Misael, speake  
ye good of the LORDE: prayse ye him, and  
set hi vp for euer. Which hath deliuered vs  
from y<sup>e</sup> hell, kepte vs from y<sup>e</sup> honde of death,  
rydde vs from the myddest of the burnynge  
flamme, and saned vs euē in the myddest of  
y<sup>e</sup> fyre. O geue thākes therfore vnto y<sup>e</sup> LOR-  
DE: for he is kynde harted, and his mercy en-  
dureth for euer. O all ye deuoute men, speake  
good of the LORDE, euen the God of all  
goddes: O prayse him, and geue him than-  
kes, for his mercy endureth wolde without  
ende.

## The story of Susanna which is

the XIII. chapter of Da-  
niel after the  
Laryn.

**H**ere dwelt a man in Babilō, cal-  
led Joachim: y<sup>e</sup> toke a wife, who-  
se name was Susanna, (y<sup>e</sup> dough-  
ter of Helchias) a very fayre wo-  
man, & soch one as feared God. Hir father &  
hir mother also were godly people, & taught  
their daughter according to y<sup>e</sup> lawe of Mo-  
ses. Now Joachim (hir husbōnde) was a  
greate rich man, & had a fayre orcharde ioy-  
ninge vnto his house. And to him resorted  
the Jewes comenly, because he was a man  
of reputacion amonge them. The same yea-  
re were there made two iudges, soch as the  
LORDE speaketh of: All the wickednesse of  
Babilon, cometh from y<sup>e</sup> elders (y<sup>e</sup> is) from y<sup>e</sup>  
iudges, which seme to rule the people. These  
came off to Joachims house, & all soch as  
had eny thinge to do in the lawe, came thi-  
ther vnto them.

Now when the people came agayne  
after noone, Susanna wente into hir husbō-  
des orcharde, to walke. The elders seynge  
this, that she went in daylie & walked: they  
burned for lust to her, yee they were allmost  
out of their wittes, & cast downe their eyes,  
that they shulde not se heauē, ner remembre  
y<sup>e</sup> God is a righteous iudge. For they were  
both wounded w<sup>th</sup> the loue of her, necher durst  
one shewe another his greife. And for shame,  
they durst not tell her their inordynate lust,  
y<sup>e</sup> they wolde sayne haue had to do w<sup>th</sup> her.  
Yet they layed wayte for her earnestly from  
daye to daye, that they might (at the leest)  
haue a sight of her. And the one sayde to y<sup>e</sup>  
other: Vp, let vs go home, for it is dynere-  
me. So they wente their waye from her.

When they returned agayne, they came  
together, enqueringe out y<sup>e</sup> matter betwixt  
them selues: yee the one tolde y<sup>e</sup> other of his  
wicked lust. The apoynted they a tyme, whē  
they might take Susanna alone.

It happened also y<sup>e</sup> they spyed out a con-  
ueniēt tyme, when she wente south to walke  
(as hir maner was) & no body with her, but  
two maydens, & thought to wash her self in  
the garden, for it was an hote season: And  
there was not one person there, excepte the  
two elders, y<sup>e</sup> had hyd them selues, to behol-  
de her. So she sayde to hir maydens: go for  
me oyle & sōpe, & shut the orcharde doore, y<sup>e</sup>  
I maye wash me. And they dyd as she bad  
them, & shut the orcharde doore, & wente out  
them selues at a backe doore, to see the thinge  
y<sup>e</sup> she had commaunded: but Susanna knewe  
not, y<sup>e</sup> y<sup>e</sup> elders laie there hyd within. Now  
when the maydens were gone forth, y<sup>e</sup> two  
elders gat them vp, & ranne vpon her, sayen-  
ge now, the orcharde doores are shut, that no  
man can se vs: we haue a lust vnto the, ther-  
fore consent vnto vs, and lye with vs.

If thou wilt not, we shall bringe a testi-  
moniall agaynst the: that there was a yong-  
ge felowe with the, and that thou hast sent  
awaye thy maydens from the for the same  
cause. Susanna sighed, and sayde: Alas, I  
am in trouble on enery syde. Though I  
lowe youre mynde, it wyll be my death: and  
yf I consent not vnto you, I cannot escape  
your honde. Wel, it is better forme, to fall  
in to youre honde without the dede beinge,  
then to synne in the sight of the LORDE: and  
with that, she cried out with a loude voyce  
the elders also cried out agaynst her.

Then ranne there one to the orcharde do-  
re, & smote it open. Now when the seruantes  
of the house herde y<sup>e</sup> crie in y<sup>e</sup> orcharde,

they rushed in at the backe doore, to se what  
the matter was. So when the elders tolde  
them, the seruantes were greatly ashamed,  
for why, there was neuer soch a reporte ma-  
de of Susanna. On the morow after came  
the people to Joachim hir housbōnde, and  
y<sup>e</sup> two elders came also, full of myscheuous  
imaginacions agaynst Susanna, to bringe  
her vnto death, & spake thus before the peo-  
ple: Sende for Susanna y<sup>e</sup> daughter of Hel-  
chias, Joachims wife. And immediatly they  
sent for her. So she came w<sup>th</sup> her father & mo-  
ther, hir children & all her kynrede. Now Su-  
sanna was a tender person, & maruelous fayr-  
e of face. Therfore the wicked men commaun-  
ded to take of the clothes from her face (for  
she was couered) y<sup>e</sup> at the leest, they might  
so be satisfied in hir beutie. Then hir frēdes,  
yee all they y<sup>e</sup> knewe her, began to wepe.

These two elders stode vp in the myddest  
of the people, & layed their hondes vpon y<sup>e</sup>  
heade of Susanna: which wepte, and looked  
vp towarde heauen, for hir herte had a sure  
trust in the LORDE. And the elders sayde:  
As we were walkinge in the orcharde ale-  
ne, this woman came in w<sup>th</sup> hir two maydens:  
whom sh<sup>e</sup> sent awaye from her, & sparded y<sup>e</sup>  
orcharde doores. With that, a yonge felowe  
(which there was hyd) came vnto her, & laye  
w<sup>th</sup> her. As for vs, we stode in a corner of the  
orcharde. And whē we sawe this wickednes,  
we rāne to her: & perceaued, y<sup>e</sup> they had med-  
led together. But we coude not holde him,  
for he was stronger then we: thus he opened  
y<sup>e</sup> doore, & gat him awaye. Now whē we had  
take this womā, we axed her, what yōge fe-  
low this was: but she wolde not tell vs. This  
is y<sup>e</sup> matter, & we be witnesses of y<sup>e</sup> same.

The comon sorte beleued them, as those  
y<sup>e</sup> were the elders & iudges of the people, &  
so they condemned her to death. Susanna  
cried out w<sup>th</sup> a loude voyce, & sayde: O euēlas-  
tinge God, thou sercher of secretes, thou y<sup>e</sup>  
knowest all thinges afore they come to pas-  
se: thou wotest, y<sup>e</sup> they haue borne false wyt-  
nes agaynst me: & beholde, I must dye, whe-  
reas I neuer dyd eny soch thinges, as these  
men haue maliciously inuēted agaynst me.  
And y<sup>e</sup> LORDE herde hir voyce. For whē she  
was led forth to death, y<sup>e</sup> LORDE raised vp y<sup>e</sup>  
spiete of a yōge childe, whose name was Da-  
niel, which cried w<sup>th</sup> a loude voyce: I am clene  
fro this bloude. Thē all y<sup>e</sup> people turned thē  
toward him, & saide: What meane these wor-  
des, y<sup>e</sup> thou hast spokē? Daniel stode in y<sup>e</sup> myd-  
dest of thē, & sayde: Are ye soch fooles (O ye  
childe of Israel) y<sup>e</sup> ye cā not discerne? Ye ha-

ue here condēned a daughter of Israel vnto  
death, and knowe not the trueth wherfo-  
re: O syt on iudgment agayne, for they ha-  
ue spoken false witness agaynst her.

Wherfore the people turned agayne in  
all the haist. And the elders (that is, the prin-  
cipall heades) sayde vnto him: come sit dow-  
ne here amonge vs, and shewe vs this mat-  
ter, seynge God hath geuen the as greate  
honoure, as an elder. And Daniel sayde vnto  
them: Put these two asyde one from another  
and then shal I heare them. When they we-  
re put a sūnder one from another, he cal-  
led one of them, and sayd vnto him: O thou  
olde cankerde carle, that hast vsed thy  
wickednesse so longe: thine vngacious de-  
des which thou hast done afore, are now co-  
me to light. For thou hast geuen false iudg-  
mentes, thou hast oppressed the innocent,  
and letten the gilty go fre, where as yet the  
LORDE saith: The innocent and righ-  
teous se thou slaye not. Wel than, yf thou  
hast sene her, tel me, vnder what tre sawest  
thou them talkynge together? He answer-  
ed: Vnder a Nollbery tre. And Daniel say-  
de: very wel, Now thou leyst euen vpon thi-  
ne heade. Lo the messainger of the LORDE  
hath receaved the sentence of him, to cut y<sup>e</sup>  
in two.

Then put he him asyde, and called for  
the other, and sayde vnto him: O thou sede-  
of Canaan, but not of Juda: saynesse hath  
disceaued the, and lust hath subuerted thine  
herte. Thus dealte ye afore with the daugh-  
ters of Israel, and they (for feare) consented  
vnto you: but the daughter of Juda wolde  
not abyde youre wickednesse. Now tell me  
than, vnder what tre didest thou take them  
speakinge together? He answered: vnder a  
pomgranate tre. Then sayde Daniel vnto  
him: very wel, now thou leyst also euen vpon  
thine heade. The messainger of the LORDE  
stondeth waytinge with the swerde, to cut  
the in two, and to slaye you both.

With that, all the whole multitude ga-  
ue a greate shoute, and praysed God, which  
allwaye deliuereth them y<sup>e</sup> put their trust  
in him. And they came vpon the two elders,  
(whom Daniel had conuicte with their ow-  
ne mouth: that they had geuen false wit-  
nesse) and dealte with them, euen likewyse  
as they wolde haue done with their neigh-  
boursse: Yee they dyd accordinge to the la-  
we of Moses, and put them to death. Thus  
the innocent bloude was saued the same  
daye.

The Helchias & his wife praysed God for

Psal. 112.2  
134.2  
Ezra. 13.2  
Apo. 19.2

Iere. 20.2

Esa. 42.2  
1. Mac. 2.2

Esa. 104.2  
105.2.106.  
2. 115.2  
13.2

1. Reg. 3.2

Exo. 23.2  
Pro. 17.2

Psal. 118.2

Deu. 19.2  
Prou. 13.2



their daughter Susanna, with Joachim hir  
husbonde and all y<sup>e</sup> kinrede: that there  
was no dishoneste founde in her.  
From that daye forth was  
Daniel had in greate  
reputaciō in the  
sight of y<sup>e</sup>  
people.

The ende of the story of  
Susanna.

## The story of Bel, which is the xiiiij. Chapter of Da niel after the Latin.

**T**here was at Babilon an ymage,  
called Bel: and there were spent  
vpon him euery daye, xij. cakes,  
xl. shepe, and sixe greate pottes of  
wine. Him dyd the kynge worshi-  
pe himself, and wente daylie to hono-  
ur him: but Daniel worshi-  
ped his owne God. And the kynge  
sayde vnto him: Why dost not thou worshi-  
pe Bel? he answered and sayde: Because I  
maye not worshi-  
pe thinges, that be made w<sup>th</sup>  
hondes, but the lyuynge God, which made  
heauen and earth, and hath power vpon all  
flesh. The kynge sayde vnto him: thinkest  
thou not, y<sup>e</sup> Bel is a lyuynge God? O seist  
thou not, how moch he eateth and dryn-  
keth euery daye? Daniel smyled, and sayde: O kyn-  
ge, disceane not thyselfe: This is but made of  
claye within, and of metall without, nether  
eateth he euery thinge.

**T**hen the kynge was wroth, and called  
for his prestes, and sayde vnto them: If ye  
tell me not who this is, that eateth vp these  
expenses, ye shal dye: But yf ye can certifie  
me, that Bel eateth them, then Daniel shall  
dye, for he hath spoken blasphemy agaynst  
Bel. And Daniel sayde vnto the kynge: let it  
so be, acordinge as thou hast sayde. The pres-  
tes of Bel were lxx. besyde their wyues and  
children. And the kynge wente with Daniel  
into the temple of Bel. So Bels prestes say-  
de: Lo, we wil go out, and set thou y<sup>e</sup> meate the-  
re (O kynge) and poure in the wyne: then shutt  
the doore fast, and seale it with thine owne sig-  
net: and tomorrow when thou comest in, yf  
thou fyndest not, that Bel hath eaten vp all,  
we wil suffre death: or els Daniel, that hath  
lyed vpon vs. The prestes thought them sel-

nes sure ynough, for vnder y<sup>e</sup> altare they  
made a priuy inraunce, and there wente they  
in euery daye, and ate vp what there was.

So when they were gone forth, the kyn-  
ge set meates before Bel. Now Daniel had  
comanded his seruantes to bunge afflow-  
er and these he sifted thorow out all the tem-  
ple, that the kynge might se. Then wente  
they out, and sparre the doore, sealinge it with  
y<sup>e</sup> kynges signet, and so departed. In y<sup>e</sup> night  
came the prestes with their wyues and chil-  
dren (as they were wonte to do) and ate and  
dronke vp all. In the morninge be cymes at  
the breake of the daye, the kynge arose, and Da-  
niel with him. And the kynge sayde: Daniel,  
are the seales whole yet? he answered: Yea, O  
kynge, they be whole. Now as soone as he  
had opened the doore, the kynge loked vnto y<sup>e</sup>  
altare, and cried with a loude voyce: Greete  
art thou o Bel, and with the is no disceane.  
Then laughed Daniel, and helde the kynge,  
that he shulde not go in, and sayde: Besyde  
the pavement, marcke well, whose footsteppes  
are these? The kynge sayde: I se the foot-  
steppes of men, women and children.

Therfore the kynge was angrie, and toke  
the prestes, with their wyues and children, and  
they shewed him y<sup>e</sup> priuy doores, where they  
came in, and ate vp soch thinges as were vpon  
y<sup>e</sup> altare. For the which cause y<sup>e</sup> kynge slawe  
them, and deliuered Bel in to Daniels power,  
which destroyed him and his temple.

And in that same place there was a grea-  
te dragon, which they of Babilon worshi-  
ped. And y<sup>e</sup> kynge sayde vnto Daniel: sayst  
thou, y<sup>e</sup> this is but a god of metall also? he  
liueth, he eateth and drinketh: so y<sup>e</sup> thou canst  
saye, that he is no lyuynge God, therfore wor-  
shi-  
pe him. Daniel sayde vnto y<sup>e</sup> kynge: I wil  
worshi-  
pe the LORDE my God, he is y<sup>e</sup> true  
lyuynge God: as for this, he is not the God of  
life. But geue me leane (O kynge) and I shal de-  
stroye this dragon without swerde or staffe.  
The kynge sayde: I geue y<sup>e</sup> leane. Then Da-  
niel toke pitch, fatte and hairie woll, and did  
seyth them together, and made lompes ther  
of: this he put in y<sup>e</sup> Dragons mouth, and so y<sup>e</sup>  
dragon barst in sonder: and Daniel sayde,  
there is he whom ye worshipped.

When they of Babilon herde that, they  
toke greate indignacion, and gathered them  
together agaynst the kynge, sayenge: The  
kynge is become a Jewe also, he hath despo-  
yed Bel, he hath slayne y<sup>e</sup> Dragon, and put  
the prestes to death. So they came to y<sup>e</sup> kyn-  
ge, and sayde: let us haue Daniel, or els we wil  
destroye the and thine house.



Now when y<sup>e</sup> kynge sawe, that they rus-  
shed in so sore vpon him, and that necessite con-  
strained him, he deliuered Daniel vnto them:  
which cast him in to the Lyons denne, where  
he was sixe dayes. In the denne there were  
seuen Lyons, and they had geuen them euery  
daye two bodies and two shepe: which then  
were not geue them, that they might deuou-  
re Daniel.

There was in Jewry a prophet called  
Abacuc, which had made potage, and bro-  
ked bled in a depe platter, and was goinge  
into the selde, for to brynge it to y<sup>e</sup> mowers.  
But the angell of the LORDE sayde vnto  
Abacuc: go cary the meate that thou hast in  
to Babilon, vnto Daniel, which is in y<sup>e</sup> lyons  
denne. And Abacuc sayde: LORDE, I ne-  
uer sawe Babilon: and as for the denne, I  
knowe it not. Then the angel of the LORDE  
toke him by the toppe, and bare him by the  
haire of the heade, and (choirow a mightie  
wynde) set him in Babilon vpon the denne.  
And Abacuc cried, sayenge: O Daniel thou  
seruant of God, haue take the breakfast, y<sup>e</sup>  
God hath sent y<sup>e</sup>. And Daniel saide: O God,  
hast thou thought vpon me? wel, thou neuer  
faylest them that loue the. So Daniel arose,  
and ate: and the angel of the LORDE set Aba-  
cuc in his owne place agayne immediatly.

Vpon the seventh daye, the kynge wente  
to bewepe Daniel: and when he came to the  
denne, he loked in: and beholde, Daniel sat in  
the myddest of the Lyons. Then cried y<sup>e</sup> kyn-  
ge with a loude voyce, sayenge: Greate art  
thou, o LORDE God of Daniel: and he drew  
him out of the denne. As for those that we-  
re y<sup>e</sup> cause of his destrucciō, he dyd cast the  
into the denne, and they were deuoured in a  
moment before his face.

After this, wrote the kynge vnto all peo-  
ple, kynnedes and tungen, that dwelt in all  
countrees, sayenge: peace be multiplied with  
you. My commaundement is, in all the domi-  
nyon of my realme: that men feare and ston-  
ge in awe of Daniels God, for he is the ly-

uynge God, which endureth euery: his kyn-  
g-  
dome abydeth vncorrupte, and his power is  
euerylastinge. It is he that can deliuer  
and saue: he doth wonders and  
maruelous woikes in hea-  
uen and in earth, for  
he hath saued  
Daniel  
from the power of  
the Lyons.

The ende of the Storye of Bel.

## The first booke of the Machabees,

What this booke conteyneth.

- Chap. I. Of the power of Alexander kynge of  
Macedonia. Of certayne vnfaithfull Israe-  
lites. Of the greate tyranny of Antiochus, &  
how miserably he destroyed Ierusalem: which  
God suffereth to be plagued, because they haue  
forsaken him.
- Chap. II. How feruently Matathias and his  
sonnes stryue for the honoure of God and wel-  
fare of the people: how sweetely he exorteth his  
sonnes (eue in the houre of his death) to be sted-  
fast in the lawe of God.
- Chap. III. Of Judas Machabeus that worthy  
captayne, and of his noble actes agaynst An-  
tiochus.
- Chap. IIII. V. Of the glorious victory, that God  
gaue Judas agaynst Gorgias and Lisias: how  
they wyne the cite, and cleanse the temple a-  
gayne, & how they fyght afterwarde agaynst  
the Zeithen.
- Chap. VI. Antiochus besegeth Elymas in per-  
sia. Judas layeth sege to the castellar Jerusa-  
lem, the kynge goeth aboute to helpe the that  
are therein.
- Chap. VII. The tyranny of Demetrius. They ta-  
ke truce with the people of God, & kepe it not.
- Chap. VIII. Judas hearinge how reasonable the  
Romaynes are, seeketh for to make peace with  
them.
- Chap. IX. How Judas was slaine in the bataill  
and how there came vp derth after his death.  
Jonathas was captayne after him, and gatt  
the victory of Bakhides.
- Chap. X. Of Alexander the sonne of Antiochus.  
Demetrius maketh peace with Jonathas, &  
so doth Alexander afterwarde. Ptolomey ge-  
ueth his daughter Cleopatra vnto Alexander.  
Demetrius desyerth Jonathas.
- Chap. XI. Ptolomey ryseth agaynst Alexander  
and Jonathas, and promyseth to geue Deme-  
trius his daughter, whom he had geuen all-  
redy vnto Alexander. The death of Alexander  
and Ptolomey, the raigie of Demetrius. Deme-  
trius and Jonathas are frendes. Alexander  
sonne taketh the kyngdome vpon him.



Chap. XII. The Jewes wryte vnto the Romaynes and Sparcians to renue the olde friendship. Triphon receaueth Jonathas with fayre wordes, and then causeth him and his to be slayne.

Chap. XIII. After the death of Jonathas is Symon his brother made Captaine of the people which goeth forth agaynst Triphon, and burieth his brother. Triphon slayeth Antiochus haynously. Symon maketh peace with Demetrius, and layeth sege to Gaza.

Chap. XIII. Demetrius sekerth helpe against Triphon. Demetrius is take. Peace in Jewry. Symon rulerth well. The Romaynes and they of Sparta renue the peace with Symon.

Chap. XV. Antiochus wryteth lonyngly vnto the Jewes, and persecuteth Triphon. He breakeyth the bond with the Jewes.

Chap. XVI. The faithfulness of Symon & his sonnes. Ptolomy slayeth them disceatfully, and betrayeth the londe.

## The first Chapter.



After that Alexander the sonne of Philippe, kynge of Macedonia wente forth of the londe of Cethim, and slewe Darius kynge of the persians and Medes: It happened, that he toke greate warres in honde, wanne very many stronge cities, and slew many kinges of the earth: goinge thorow to the endes of the worlde, and gettinge many spoyle of the people: In so moch, that the worlde stode in greate awe of him, and therefore was he proude in his herte. Now whē he had gathered a mightie stronge hoost, and subdued the londes and people with their prynces, so that they became tributaries vnto him: he fell sick. And whē he perceaued that he must nedes die, he called for his noble estates (which had bene brought vp with him of children) and parted his kyngdome amonge them, whyle he was yet alyue. So Alexander raygned xij. yere, and then dyed.

After his death fell the kyngdome vnto his prynces, and they optayned it euery one in his rowme, and caused them selues to be crowned as kynges: and so dyd their childre after them many yeres, and moch wickednesse increased in the worlde. Out of these came yngracious rote, noble Antiochus the sonne of Antiochus the kynge (which had bene a pledge at Rome) and he raygned in the xxxvj. yere of the raigne of the Grekes.

In those dayes wete there out of Israel wicked men, which moued moch people to their coucel, sayenge: Let vs go and make a covenannt with the heithen, for we are rounde aboute vs: for sence we departed from them, we haue had moch sorow. So this deuyc pleased them well, and certayne of the people

toke vpon the for to go vnto the kynge, which gaue them licence to do after the ordinaunce of the heithen. Then set they vp an open soyle (at Jerusalem) of the lawes of the heithen, and were nomore circumcised: but forsoke the holy Testamente, and ioyned them selues to the heithen, and were cleane sold to do myshese.

So when Antiochus begame to be mightie in his kyngdome, he wente aboute to optayne the londe of Egypte also, that he might haue the dominion of two realmes. Vpon this entred he in to Egypte with a stronge hoost, with charettes, elephantes, horsmen, and a greate nombre of shippes, and begame to warre agaynst Ptolomy the kynge of Egypte. But Ptolomy was a stayed of him, and fled: and many of his people were wounded to death. Thus Antiochus wanne many stronge cities, and toke awaye great good out of the londe of Egypte.

And after that Antiochus had smytten Egypte, he turned agayne in the xliij. yere, and wente towarde Israel, and came vp to Jerusalem with a mightie people: and entred proudly into the Sanctuary, and toke awaye the golden altare, the candillsticke and all the ornamente therof: the table of the shewbread, the pouring vessel, the chargers, the golden spones, the velle, the crownes and golden apparel of the temple, and brake downe all. He toke also the syluer and golde, the precious Jewels, and the secretreasures that he founde. And when he had taken awaye all together, caused a greate murther of men, and so fulfilled his malicious pryde, he departed in to his owne londe.

Thus there arose greate heuynesse and misery in all the londe of Israel. The prynces and the elders of the people mourned, the yonge men and the maydens were defyled, and the fayre beute of women was chaunged: the brydegrome and the brydetoke them to mournyng: the londe and those that dwelt therein, was moued: for all the house of Jacob was brought to confucion.



After two yeres the kynge sent his chiefe treasurer vnto the cities of Juda, which came to Jerusalem with a greate multitude of people, speakeinge peaceable wordes vnto the people, but all was disceate: for when they had geuen him credence, he fell sodely vpon the cite, and smote it sore, and destroyed moch people of Israel. And when he had spoyled the cite, he set fyre on it, castinge downe houses and walles on euery syde. The women and their childre toke they captiue, and led awaye their catell. Then buylded they the castel of David with a greate and thicke wall, and with mightie towres, and made it a stronge holde for thim. Besyde all this they sett wicked people and vngodly men to kepe it, stored it with weapens and vytales: gathered the goodes of Jerusalem, and layed the vnto there: thus became it a thewyshe castell.

And this was done to laye waite for the people, that wente in to the Sanctuary, and for the cruell destruccion of Israel. Thus they shed innocent bloude on euery syde of the Sanctuary, and defyled it: In so moch that the cite was fayne to departe, and the cite became an habitacion of straungers, beyng desolate of hir owne seide, for hir owne natyues were fayne to leaue her. Hir Sanctuary was cleane waisted, hir holy dayes were returned in to mournyng, hir Sabbathes were had in derision, and hir hene brought to naught. Loke how greate hir glory was afore, so greate was hir confucion, and hir ioye turned in to sorow.

Antiochus also the kynge sent out a commission vnto all his kyngdome, that all the people shulde be one. Then they left euery man his lawe, and all the heithen agreed to the commaundement of kynge Antiochus: For many of the Israelites consented there vnto, offeringe vnto Idols, and defylinge the Sabbath. So the kynge Antiochus sent his messangers with his commission vnto Jerusalem, and to all the cities of Juda: that they shulde folowe the lawes of the heithen, and forbad ether burnt offeringe, meat offeringe or peace offeringe to be made in the temple of God, and that there shulde no Sabbath ner hys feast daye be kepte: but commaunded, that the Sanctuary and the holy people of Israel shulde be defyled.

He commaunded also that there shulde be set vp other altares, temples and Idols: to offere vp swynes flesh and other vncleane beastes: that men shulde leaue their children vncircumcised, to defyle their soules with all maner of vncleanness and abhominacions:

that they might so forget the lawe, and chaunge all the holy ordinaunces of God: and that who so euer wolde not do accordyng to the commaundement of kynge Antiochus, shulde suffre death. In like maner commaunded he thorow out all his realme, and sett rulers ouer the people, for to compell them to do these thynges, commaunding the cities of Juda to do sacrifice vnto Idols.

Then wente the people vnto the heithen by heapes, forsoke the lawe of the LORDE, and committed moch euell in the londe: yee and chaced out the secrete Israelites, which had hyd them selues in corners and preuy places. The xv. daye of the moneth Casleu, in the Cxlv. yere, set kynge Antiochus an abhominable Idole of desolacion vpon the altare of God, and they buylded altares thorow out all the cities of Juda on euery syde, before the doores of the houses, and in the stretes: where they brent incense, and dyd sacrifice. And as for the bookes of the lawe of God, they brent them in the fyre, and rente them in peces. What so euer he was that had a boke of the Testament of the LORDE founde by hym, yee who so euer endored himself to kepe the lawe of the LORDE, the kynges commaundement was, that they shulde put him to death. And thorow his auctorite they executed these thynges euery moneth, vpon the people of Israel that were founde in the cities.

The fyne and twentye daye of the moneth, what tyme as they dyd sacrifice vpon the altare (which stode in the steade of the altare of the LORDE) accordyng to the commaundement of kynge Antiochus, they put certayne women to death, which had caused their childre to be circumcised: Not only that, but they hanged vp the childre by the neckes thorow out all their houses, and slewe the circumcisers of them.

Yet were there many of the people of Israel, which determed in them selues, that they wolde not eate vncleane thynges: but chose rather to suffre death, then to be defyled with vncleane meates. So because they wolde not breake the blessed lawe of God, they were cruelly slayne. And this greaue tyranny increased very sore vpon the people of Israel.

## The II. Chapter.

In those dayes there dyd stode vp one Marathias the sonne of Symeon



the priest (out of the kynred of Joaris) fro Jerusalem, and dwelt vpon the mount of Modin, and had v. sonnes: Jhs called Gad dis: Symon, called Thasi: Judas, other wyse called Machabens: Eleazer, other wyse called Abaron: and Jonathas, whose surname was Apphus. These sawe the euell, & was done amonge the people of Juda and Jerusalem. And Matathias sayde: Wo is me, alas that ever I was borne, to se this misery of my people, and y piteous destruccio of the holy cite: & thus to syt so skyll, it beyng deluyered in to the hondes the enemies, hir Sanctuary is come in to the power of straungers, hir temple is, as it were a man & hath lost his good name. Hir precious ornaments are caried awaye captiue, hir olde men are slayne in the stretes, and hir yonge men are fallen thorow the swearde of the enemies.

What people is it, that hath not some possession in hir kyngdome? Or who hath not gotten some of hir spoyle? All hir glory is taken awaye. She was a Quene, and now she is become an handmayde. Beholde oure Sanctuary, oure beweye and honoure is waisted awaye, and defyled by the Gentiles. What helpeth it vs then to lyne? And Matathias rente his clothes, he and his sonnes, and put sack cloth vpon them, & mourned very sore.

Then came the men thither which were sent of kyng Antiochus, to compell such as were fled in to the cite of Modin, for to do sacrifice and to burne incense vnto Idols, and to forsake the lawe of God. So, many of the people of Israel consented and enclined vnto them, but Matathias and his sonnes remayned stedfast. Then spake the commissioners of kyng Antiochus, & sayde vnto Matathias: Thou art a noble man, of hys reputation and greate in this cite, hauinge sayre children and brethren. Come thou therfore first, and fulfill the kynges commaundement, like as all the heithen haue done, yee and y men of Juda, and soch as remayne at Jerusalem: so shalt thou and thy children be in y kynges fauoure, and enriched with golde, syluer and greate rewardes.

Matathias answered, and spake with a loude voyce: Though all nacions obeye the kyng Antiochus, and fall awaie euery man fro kepynge y lawe of their fathers: though they consente to his commaundementes, yet wil I & my sonnes and my brethren, not fall from the lawe oure fathers. God forbyd we shulde that were not good for vs, that we

shulde forsake the lawe and ordinaunces of God, and to agre vnto the commaundement of kyng Antiochus. Therefore we will do no soch sacrifice, nether breake the statutes of y lawe, to go another waye. And wher he had spoken these wordes, there came one of the Jewes, which openly in the sight of all, dyd sacrifice vnto the Idols vpon the aulter in the cite of Modin, accordinge to the kynges commaundement.

When Matathias sawe this, it grieved him at the herte, so that his raynes shet withall, and his wrath kindled for very le of the lawe. With that he gaue a stiffe forth, and kylled the Jew besyde the aulter. Yee and slewe y kynges commissioner, that compelled him to do sacrifice, & destroyed the aulter at the same time: soch a zeale had he in to the lawe of God, like as Phinees dyd in to Zambui the sonne of Salomi. And Matathias cried with a loude voyce thorow y cite, sayenge: Who so is feruent in the lawe, & wil kepe y couenante, let him folowe me. So he and his sonnes fled in to the mountaynes, and left all that ever they had in y cite. Many other godly men also departed in to the wyldernesse with their children, their wyues and their catell, and remayned there: for the tyranny increased so sore vpon them.

Now when the kynges seruantes and the hoost, which was at Jerusalem in the cite of David herde, that certayne me had broken the kynges commaundement and were gone their waye to the wyldernesse in to secrete places, and that there were many departed after them: they folowed vpon them to fight agaynst them in the Sabbath daye, and sayde: Will ye yet rebell? Get you hence & do the commaundement of kyng Antiochus, and ye shal lyne. They answered: We wil not go forth, nether wil we do the kynges commaundement, to defyle y Sabbath daye. Then beganne they to fight agaynst them neuerthelesse they gaue them none other answer, nether cast they one stone at them, nor made fast their piety places, but sayde: We wil dye all in oure innocency, heauen & earth shal testifie with vs, that ye put vs to death wrongeously. Thus they fought agaynst them vpon the Sabbath, & slewe both men and catell, their wyues and their children, & the nombre of a thousande people.

When Matathias and his frendes herde this, they mourned for them right sore, and sayde one to another: If so be that we all do as oure brethre haue done, and fighene for oure lyues & for oure lawes agaynst the

then: then shall they the sooner rote vs out of the earth. So they concluded amonge themselves at the same tyme, sayenge: What so ever he be that cometh to make battayll vs vpon the Sabbath daye, we will fight agaynst him, & not dye all, as y brethren y were murthured so haynously. Vpon this came the Synagoge of the Jewes vnto the: strongemen of Israel, all soch as were feruent in the lawe. And all they that were fled for persecucion, came to helpe them, and to stonde by them: In so much that they gathered an hoost of men, and slewe the wicked doers in their gelousy, and the vngodly men in their wrath. Some of the wicked fled vnto the heithen, and escaped.

Thus Matathias and his frendes wente aboute, and destroyed the aulter, and circumcised the children, that had not yet receaued circumcision: as many as they founde within y coostes of Israel: and folowed mightely vpon the children of pryde, and this acte prospered in their hondes: In so much, that they kepte the lawe agaynst the power of the Gentiles and the kynges, and gaue not ouer their dominion vnto wicked doers.

After this when the tyme drew on fast, that Matathias shulde dye, he sayde vnto his sonnes: Now is pryde and persecucion increased, now is the tyme of destruccio and wrathfull displeasure: Wherefore (o my sonnes) be ye feruent in the lawe, and ioperde youre lyues for the Testament of the fathers: call to remembrance what actes oure fathers dyd in their tyme, so shal ye receaue greate honoure and an everlastinge name.

Remember Abraham, was not he founded faithfull in tentacion, and it was reckened vnto him for righteousnesse? Joseph in tyme of his trouble kepte the commaundement, and was made a lorde of Egipte. Phinees oure father was so feruent for the honoure of God, that he obtayned the conuenant of an everlastinge priesthode. Josue for fulfilling the worde of God, was made the captayne of Israel. Caleb bare recorde before the congregacion, and receaued an heretage. David also in his mercifull kyndnesse, obtayned the trone of an everlastinge kyngdome. Elias beyng gelous and feruent in the lawe, was taken vp in to heauen. Hananias, Azarias and Misael remayned stedfast in faith, and were deluyered out of the fyre. In like maner Daniel beyng vngiltie, was saved from the mouth of the Lyons.

And thus ye maye conside thorow out all ages sens the worlde beganne, that who so ever put their trust in God, were not ouercome. Feare not ye then the wordes of an vngodly man, for his glory is but donge and womes: to daye is he set vp, and to morow is he gone: for he is turned in to earth, and his memoriale is come to naught. Wherefore (o my sonnes) take good hertes vnto you, and quyte youre selues like men in the lawe: for yf ye do the thinges that are commaunded you in the lawe of the L O R D E youre God, ye shal optaine greate honoure therin.

And beholde, I knowe that youre brother Symon is a man of wysdome: se that ye geue eare vnto him allwaye, he shal be a father vnto you. As for Judas Machabens, he hath ever bene mightie and stronge from his youth vp: let him be youre captayne, and ordre the battayll of y people: Thus shal ye bringe vnto you all those that fauoure the lawe, and se that ye auenge the wronge of youre people, and recompence the heithen agayne, and applie youre selues whole to the commaundement of the lawe. So he gaue them his blessinge, and was layed by his fathers: and dyed in the Cxviij, yeare at Modin, where his sonnes buried him in his fathers sepulcre, & all Israel made greate lamentacion for him.

## The III. Chapter.

Then stode vp Judas Machabens in his fathers steade, and all his brethre helped him: and so dyd all they that helde with his father, and fought with chefulness for Israel. So Judas gat his people greate honoure: he put on a brest plate as a giaunte, and arayed him self with his harness, and defended the hoost with his swearde. In his actes he was like a lyon, & as a lyons whelpe roaringe at his praye. He was an enemy to the wicked, and hitted them out: and brent vp those, that vered his people: So that his enemies fled for feare of him, and all the workers of vngodlynes were put to trouble: soch lucke and prosperite was in his honde. This greued dyners kynges, but Jacob was greatly reioysed thorow his actes, and he gat him self a greate name for ever.

He wente thorow the cities of Juda, destroyinge the vngodly out of them, turninge awaye the wrath from Israel, and receauynge soch as were oppressed: and the fame of him wente vnto the vttemost parte of y

Heb. 11. b  
Mat. 10. c  
Esa. 55. c  
and 40. d  
1. Pet. 1. d  
Iacob. 1. d  
Eccl. 14. d  
Psal. 26. d  
and 30. d

Josephus  
cap. 8. 9. 11.  
12. Antiq.

Psal. 100. 1  
2. Mac. 9. 1



earch. Then Appollonius (a pryncce of Syria) gathered a mightie greate hoost of the Zeithen & out of Samaria, to fight agaynst Israel. Which when Judas perceaued, he wente forth to mete him, fought with him, slawe him, and a greate multitude with him: the remnaunte fled, and he toke their substance. Judas also toke Appollonius owne swerde, and fought w<sup>th</sup> it all his life longe.

**B** Now when Seron (another pryncce of Syria) herde saye, that Judas had gathered vnto him the congregacion and church of the faithfull, he sayde: I will get me a name and a prayse thorow out the realme: for I will go fight with Judas and them that are with him, as many as haue despised the kynges commaundement. So he made him ready, and there wente with him a greate mightie hoost of the vngodly, to stonde by him, and to be auenged of the childre of Israel. And when they came nye vnto Berhoron, Judas wente forth agaynst them with a small company. And when his people sawe soch a greate hoost before th<sup>e</sup>, they sayde vnto Judas: How are we able (beynge so fewe) to fight agaynst so greate a multitude and so stronger: seinge we be so weery, and haue fasted all this daye?

**Rc. 14. a** But Judas sayde: It is a small matter for many to be overcome with fewe: yee there is no difference to the God of heauen, to deliuer by a greate multitude or by a small company: for the victory of the battell ston-  
**par. 25. b** deth not in the multitude of the hoost, but the strength commeth from heauen. Beholde, they come agaynst vs with a presumptuous and proude multitude: to destroye vs, oure wyues and oure children, and to robbe vs. But we will fight for oure wyues and for oure lawes, and the LORDE himself shall destroye th<sup>e</sup> before oure face: therfore be not ye afrayed of them.



As soone as he had spoken these wordes, he leapt sodenly vpon th<sup>e</sup>. Thus was Se-

ron smytten, and his hoost put to flight. Judas folowed vpon them beyonde Berhoron vnto the playne felde: where there were slayne eight hundred men of them, and the residue fled in to the londe of the philistynes. Then all the Zeithen on every syde were afrayed for Judas and his brethren: so the rumoure of him came vnto the kynges eares, for all the Gentiles coude tell of the warres of Judas.

So when kyng Antiochus herde these tidinges, he was angrie in his mynde: wherfore he sente forth and gathered an hoost of his whole realme, very stronge armie: and opened his treasury, and gaue his hoost a yeres wagies in honde, commaundynge them to be ready at all tymes.

Neuerthelesse when he sawe, that there was not moneye ynough in his treasures, and that thorow the discorde and persecucion, which he made in y<sup>e</sup> londe (to put downe y<sup>e</sup> lawes that had bene of olde tyme) his customes and tributes of the londe were mynished: he feared that he was not able for to beare the costes and charges eny longer, ner to haue soch giftes, to geue so liberally as he dyd afore, more then the kynges that were before him.

Wherfore he was herry in his mynde, and thought to go in to persides, for to take tributes of y<sup>e</sup> londe, and so to gather much moneye. So he left Lysias (a noble man of the kynges bloude) to ouersee the kynges busynesses, from the water Euphrates vnto the borders of Egipte: and to kepe well his sonne Antiochus, till he came agayne.

Morouer, he gaue him half of his hoost: and elephantes, committed vnto him every thinge of his mynde, concernynge those which dwelt in Juda, and Jerusalem: that he shulde sende out an army agaynst them, to destroye and to rote out the power of Israel and the remnaunt of Jerusalem: to put out their memoriall from that place, to set straungers for to inhabite all their quarters, and to parte their londe amonge them. Thus the kyng toke the other parte of the hoost, and departed from Antioch (a cite of his realme) ouer the water of Euphrates, in the hundredth and xliij. yere, and wente thorow the hye countrees.

And Lysias chose vnto him Ptolomy the sonne of Dorimimus, Nicanor and Gorgias mightie men, & the kynges frendes. Therse he sent with xl. thousande fote men and vij. thousande horsmen, for to go in to y<sup>e</sup> londe of Juda, and to destroye it, as the kyng

commaunded. So they wente forth with all their power, and came to Emmaus in to the playne felde. When the marchantes herde the rumoure of them, they and their seruantes toke very much siluer and golde, for to bye the children of Israel to be their bondemen. There came vnto them also yet more men of warre on every syde, out of Syria & the from the palestynes.

**S** Now when Judas and his brethren sawe that trouble increased, and that the hoost drew nye vnto their borders: consideringe y<sup>e</sup> kynges wordes which he commaunded vnto the people: namely, that they shulde utter ly waist and destroye them: They sayde one to another: Let vs redresse the decaye of oure people, let vs fight for oure folke and for oure Sanctuary. Then the congregacion were soone ready gathered to fight, to praiue and to make supplicacion vnto God for mercy and grace.

**Rc. 14. d** As for Jerusalem, it laye voyde, and was as it had bene a wyldernes. There wente no man in nor out at it, and the Sanctuary was troden downe. The aleauntes kepte the castell, there was the habitacion of the Zeithen. The myrth of Jacob was taken awaye, the pype & the harpe was gone from amonge them.

The Israelites gathered them together, and came to Maspha before Jerusalem: for in Maspha was the place where they prayd afore tyme. So they fasted that daye, and put sackclothes vpon them, cast asshes vpon their heades, rente their clothes, and layde forth the bookes of the lawe (wherout y<sup>e</sup> Zeithen sought the licnesse of their ymages) and brought the prestes ornaments, the firstlinges and the Tythes. They set there also the absteyners (which had fulfilled their dayes) before God, and cried with a loude voyce towarde heauen, sayenge: what shal we do with these? and whither shall we carry them awaye?

**S** For the Sanctuary is troden downe and defyled, thy prestes are come to heynesse and dishonoure: and beholde, the Zeithen are come together for to destroye vs. Thou knowest what thiges they ymagyn agaynst vs. How maye we stonde before them, except thou (O God) be oure helpe?

They blew out the trompettes also with a loude voyce. Then Judas ordered captaynes ouer the people: ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. But as for soch as buylded them houses, married wyues, planted them vynyardes, and those

that were fearfull: he commaunded them every man to go home, acordinge to y<sup>e</sup> lawe. So the hoost remoued, and pitched vpon the South syde of Emmaus.

And Judas sayde: Arme youre selues, be stronge (O my children) make you ready agaynst tomorow in the momynge, that ye maye fight with these people, which are agreed together to destroye vs & oure Sanctuary. Better is it for vs to dye in battayll, then to se oure people and oure Sanctuary in soch a miserable case. Neuerthelesse, as y<sup>e</sup> will is in heauen, so be it.



The III. Chapter.

**L** Then toke Gorgias fyue thousande men of fote, and a thousande of the best horsmen: and remoued by night, to come nye where y<sup>e</sup> Jewes hoost laye, and so to slaye them sodenly. Now the men that kepte the castell, were the coueyers of them. Then arose Judas to smyte the chese and principall of the kynges hoost at Emmaus, for the army was not yet come together. In the meane season came Gorgias by night in to Judas tentes: & when he founde no man there, he sought them in the mostaynes, and thought they had bene fled awaye because of him. But wh<sup>e</sup> it was daie, Judas shewed himself in y<sup>e</sup> felde with thre thousande men only, which had nether harnesser swerdes to their myndes.

But on the other syde, they sawe that the Zeithen were mightie and wel harnesssed, and their horsmen aboute them, and all these wel experte in fettes of warre. Then sayde Judas to y<sup>e</sup> men that were with him: Feare not ye the multitude of them, be not afrayed of their violente runnyng: remembre how oure fathers were deliuered in the reed see, when pharao threatned them with a greate hoost. Euen so let vs also crie now towarde heauen: and the LORDE shall haue mercy vpon vs, and remembre the couenaunt of oure fathers, yee and destroye

Deu. 20  
Iudic. 7Matt. 6  
Luc. 11. aJoseph  
ubilipt

Deu. 20.

Exo. 14. 1

1. Mac. 9.



this hoost before our face this daye: And all heithen shal knowe, that it is God himself, which deliuereth and sauerth Israel.

Then the heithen lift vp their eyes: and when they sawe that they were commynge agaynst them, they wente out of their tentes into the battayll: and they that were w Judas, blew vpon the trompettes. So they buckled together, and the heithen were discomfited, and fled ouer the playne felde: but the hymnost of them were slayne. For they folowed vpon them vnto Assaremoth, and into the felde of Idumea toward Azot and Jamnia: so that there were slayne of them vpon a thre thousande men. So Judas turned agayne with his hoost, and sayde vnto the people: Be not greedy of spoyle, we haue yet a battayll to fight: for Gorgias and his hoost are here by vs in the mountaynes, but stonde ye fast agaynst our enemies, and ouercome them: then maye ye safely take the spoyle.

As Judas was speakynge these wordes, there appeared one parte of them vpon the mount. But when Gorgias sawe that they of his partie were fled, and the tentes brent vp (for by the smoke they might vnderstande what was done) they perceauynge this, were very sore afayed: and when they sawe also that Judas and his hoost were in a felde ready to stryke battayll, they fled euerychone into the londe of the heithen.

So Judas turned agayne to spoyle the tentes, where they gat much golde and syluer, pious stones, purple and greete riches. Thus they wente home, and sunge a psalme of thankesgeuynge and praysed God in heauen: for he is gracious, and his mercy endureth for ever: And so Israel had a greete victory in that daye.

Now all the heithen that escaped, came and tolde Lysias euery thinge as it happened. Wherefore Lysias was sore afayed and grieved in his mynde, because Israel had not gottē such myffortune as he wolde they shulde, nether as the kynge commaunded. The nexte yere folowinge, gathered Lysias thre score thousande chosen men of fote, and fyue thousande horsmen, to fight agaynst them.

So they came in to Jewry, and pitched their tentes at Bethoron, where Judas came agaynst them with ten thousande men. And when he sawe so greete mightie an hoost, he made his prayer and sayde: Blessed be thou (O sauoure of Israel) which diddest destroye the violent power of the giant

te, in the honde of thy seruant Daud, and gauest the hoost of the heithen into the honde of Ionathas (the sonne of Saul) and of his weapen bearer.

put this hoost now into the honde of the people of Israel, and let them be confounded in their multitude and horsmen. Make them afayed, and discomfith the boldnes of their strength, and they maye be moued thorow their destruccion. Cast them downe thorow the swearde of thy louers, then shal all they that knowe thy name, prayse the with thankesgeuynge.

So they stroke the batell, and there were slayne of Lysias hoost, fyue thousande men. Then Lysias seyng the discomfitinge of his men, and the manlynesse of the Jewes, how they were ready, ether to lyue or to dye like men: he wente vnto Antioche and chose out men of warre: that when they were gathered together, they might come agayne in to Jewry. Then sayde Judas and his brethien: beholde, our enemies are discomfited: Let vs now go vp, to clesse and to repayre the Sanctuary.



Vpon this, all the hoost gathered them together, and wente vp vnto mount Sion. Now when they sawe the Sanctuary laid waist, the altar defyled, the doores brent vp, the shrubbes growinge in the courtes, like as in a wod or vpon mountaynes, yee and that the prestes Celles were broken downe: They rente their clothes, made greete lamentacion, cast asshes vpon their heades, fell downe flat to the grounde, made a greete noyse with the trompettes, and cried toward heauen.

Then Judas apoynted certayne men to fight agaynst those which were in the castell, till they had clesed the Sanctuary. So he chose prestes and they were vndefyled, such as had pleasure in the lawe of God: and they clesed the Sanctuary, and bare out the defyled stones into an vncleane place. And for so much

as the altar of burntofferings was vndefyled, he toke aduysment, what he might do withall: so he thought it was best to destroye it (lest it shulde happen to do them any shame) for the heithen had defyled it, and therefore they brake it downe. As for the stones, they layed them vp vpon the mountayne by the house in a conuenient place: till there came a prophet to shewe, what shulde be done with them.

So they toke whole stones accordinge to the lawe, and buylded a new altar such one as was before, and made vp the Sanctuary within and without, and halowed the courtes. They made new ornamentes, and broughte a candilstick, the altar of incense, and the table into the temple. The incense layed they vpon the altar, and lighted the lampes which were vpon the candilstick, that they might burne in the temple. They set the shewbread vpon the table, and hanged vp the vail, and set vp the temple, as it was afore. And vpon the xxv. daye of the ix. moneth (which is called the moneth of Casleu) in the C. lviij. yere: they rose vp by tymes in the mornynge for to do sacrifice (accordinge to the lawe) vpon the new burnt offeringe altar, that they had made: after the tyme and season that the heithen had defyled it. The same daye was it set vp agayne, with songes pipes, harpes and cymbales.

And all the people fell vpon their faces, worshippynge and thankynge the God of heauen, which had geuen them the victory. So they kepte the dedicacion of the altar viij. dayes, offeringe burnt sacrifices and thankofferings with gladnesse. They deckt the temple also with crownes and shylles of golde, and halowed the portes and celles, and hanged doores vpon them. Thus was there very greete gladnes amonge the people, because the blasphemy of the heithen was put awaye.

So Judas and his brethien with the whole congregacion of Israel, ordered, that the tyme of the dedicacion of the altar shulde be kepte in his season from yere to yere, by the space of viij. dayes, from the xxv. daye of the moneth Casleu: yee and that with myrrh and gladnesse.

And at the same tyme buylded they vp the mount Sion with hye walles and stronge towres rounde aboute: lest the Gentiles shulde come and treade it downe, as they dyd afore. Therefore Judas set men of warre in it, to kepe it: and made it stronge, for to defende Bethsura: that the people might haue

a refuge agaynst the Edomites.

The V. Chapter.

It happened also that when the heithen rounde aboute herde, how that the altar and the Sanctuary were set vp in their olde estate: it displeased them very sore, wherfore they thought to destroye the generacion of Jacob that was amonge them: In so much that they beganne to slaye and to persecute certayne of the people. Then Judas fought agaynst the children of Esau in Idumea, and agaynst those which were at Arabathane (for they dwelt rounde aboute the Israelites) where he slewe and spoyled a greete multitude of the. He thought also vpon the malice and vnfaythfulnes of the children of Ben, how they were a snare and stoppe vnto the people, and how they layed waite for them in the hie waye: wherfore he shut them vp in to towers, and came vnto them, condemned them, and brent vp their towres, with all that were in them.

Afterwarde wente he agaynst the children of Ammon, wherof he founde a mightie power and a greete multitude of people, with Tymothy their captayne. So he stroke many battayls with them, which were destroyed before him. And when he had slayne them, he wanne Gazer the cite, with the towres belonginge thereto, and so turned agayne in to Jewry. The heithen also in Galilad gathered them together, agaynst the Israelites that were in their quarters, to slaye them: but they fled to the castell of Datheman, and sent letters vnto Judas and his brethien, sayenge: The heithen are gathered agaynst vs on euery syde, to destroye vs, and now they make the for to come and laye sege to the castell, wherunto we are fled, and Timothy is the captayne of their hoost: come therfore, and deliuer vs out of their hondes: for there is a greete multitude of vs slayne all ready. Yee and our brethien that were at Tubin, are slayne and destroyed (welye a thousande men) and their wyues, their children and their goodes haue the enemies led awaye captiue.

Whyle these letters were yet a readinge, beholde, there came other messengers from Galilee, with rente clothes: which tolde euen the same tydings, and sayde, that they of ptolemais, of Tirus and of Sidon were gathered agaynst them, and that all Galilee was fylled with enemies to destroye Israel. When Judas and the people herde this, they came together (a greete congregacion) to deuise, what they might do for their bre-



thien, that were in trouble and beseged of their enemies. And Judas sayde vnto Symon his brother: chose 3 out certayne men, and go delyuer thy brethren in Galilee: As for me and my brother Jonathas, we wyl go in to Galaadithim. So he left Josephus 3 sonne of Zachary, and Asarias, to be captaynes of the people and to kepe the remnaunt of the hoost in Jewry, & commaunded them, sayenge: Take the oversight of this people, and sethat ye make no warre agaynst the heithen, vntill the tyme that we come agayne. And vnto Simon he gaue thie thousande men for to go into Galilee, but Judas himself had eight thousande in to Galaadithim.

**C** Then wente Symon in to Galilee, and stroke dyuerse batels w the heithen: whom he discomfited, and folowed vpon them vnto the porte of Ptolomais. And there were slayne of the heithen almost iij. thousande men. So he toke the spoyle of them, and carried awaye the Israelites (that were in Galilee and Arbatis) with their wyues, their children and all that they had, and brought them in to Jewry with greate gladnesse. Judas Machabens also and his brother Jonathas, wente ouer Jordane, and trauayled iij. dayes iourney in the wyldernes: Where the Eubuthes met them, and receaued them loyngly, and tolde the euery thinge that had happened vnto their brethren in Galaadithim, and how that many of them were beseged in Barasa, Bosor, Alimis, Casphor, Mageth and Carnaim (all these are stronge walled and mightie greates cities) and 3 they were kepte in other cities of Galaad also: and tomorrow they are apoynted to brynge their hoost vnto these cities, to take them and to wyne them in one daye.

So Judas and his hoost turned in all the haist in the wyldernes towarde Bosor, and wanne the cite, slewe all the males with the swerde, toke all their goodes, and set fyre vpon the cite. And in the night they toke their iourneye from thence, and came to the castell. And by tymes in the mornyng when they looked vp, beholde, there was an innumerable people bearynge laders and other instrumentes of warre, to take the castell and to ouercome them.

When Judas sawe that the battayll beganne, and that the noyse therof wente vp and range in to the heauen, and that there was so greates a crye in the cite: he sayde vnto his hoost: fight this daye for youre brethren. And so came behynde their enemies

in thre companies, and blewe vpon the trompettes, and cried in their prayer to God.

But as soone as Tymothis hoost perceaued that Machabens was there, they fled from him, and 3 other slewe them downe right so: so that there were kyled of them that same daye, almost eight thousande men. Then departed Judas vnto Maspha, layed sege vnto it and wanne it, slewe all the males in it, spoyled it, and set fyre vpon it. From thence wente he and toke Casbon, Mageth, Bosor and the other cities in Galaad.

After this gathered Timothy another hoost, which pitched their tentes before Raphon beyonde the water. Judas sent to spy the hoost, and they brought him worde agayne, sayenge: All the heithen that be rounde aboute vs, are gathered vnto him, and the hoost is very greates: yee they haue bynd the Arabians to helpe them, & haue pitched their tentes beyonde the water, and are ready to come and fight agaynst the. So Judas wente on to mete them.

And Timothy sayde vnto the captaynes of his hoost: when Judas and his hoost come nye the ryuer: yf he go ouer first, we shall not be able to withstande him: for why, he wil be to stronge for vs. But yf he darre not come ouer, so that he pitch his tente beyonde the water: then will we go ouer, for we shalbe stronge ynough agaynst him. Now as soone as Judas came to the ryuer, he apoynted certayne scribes of the people, and commaunded them, sayenge: se that ye leaue none behynde vpon this syde of 3 ryuer, but let euery man come to the battayll. So he wente first ouer vnto them, and his people after him.

And all the heithen were discomfited before him, and let their weapons fall, and ran in to the temple that was at Carnaim. Which cite Judas wanne, and brient the temple with all 3 were in it: So was Carnaim subdued, and might not withstande Judas. Then Judas gathered all the Israelites that were in Galaadithim, from 3 left vnto the most, with their wyues and their children (a very greates hoost) for to come in to the londe of Juda.

So they came vnto Ephron, which was a mightie, greates and stronge cite, and laye in their waye. For they coude not go by it, ne ther of the right honde ner of the left, but must go thorow it. Neuerthelesse they that were in the cite, wolde not let them go thorow, but walled vp the portes with stones.

And Judas sent vnto the with peaceable wordes, sayenge: Let vs passe thorow youre londe, that we maye go in to oure owne countrey: there shal no body do you harme, we wil but only go thorow. But they wolde not let them in.

Wherefore Judas commaunded a proclamation to be made thorow out the hoost, that euery man shulde kepe his ordre: and so they dyd their best like valeaunt men.



And Judas beseged the cite all that daie and all that night, and so wanne it: where they slewe as many as were males, and destroyed the cite, and spoyled it, and wete thorow all the cite ouer them that were slayne. Then wente they ouer Jordane in to the playne felde before Bethsan. And Judas helped those forward that came behynde, and gaue the people good exortacion all 3 waye thorow, till they were come in to the londe of Juda. Thus they wente vp vnto the mount Sion, where they offred with myrrh and thankesgeuyng: because there were none of them slayne, but came home agayne peaceably.

Now what tyme as Judas and Jonathas were in the londe of Galaad, and Symon their brother in Galilee before Ptolomais: Then Josephus the sonne of Zachary and Asarias the captaynes, hearinge of the actes that were done and of the battels that were stroken, sayde: Let vs get vs a name also, and go fight agaynst the heithen that are rounde aboute vs.

So they gaue their hoost a commaundement, and wente towarde Jamnia. Then came Gorgias and his men out of the cite, to fight agaynst them: Josephus also and Asarias were chased vnto 3 borders of Jewry, & there were slayne 3 daye of 3 people of Israel ij. M. men: so 3 there was a greates misery amonge 3 people, & all because they were not obediēt vnto Judas & his brethren, but thought they shulde quyre them selues man

fully. Neuertheles they came not of the seide of these men, by whom Israel was helped. But the men that were with Judas, were greatly commended in the sight of all Israel and all heithen, where so euer their name was herde vpo, and the people came vnto them byddinge them welcome.

After this wente Judas forth with his brethren, and fought agaynst the children of Esau, in the londe 3 lieth towarde the south where he wanne the cite of Zebion and the townes that lye besyde it: and as for the walles and towres rounde aboute it, he brient them vp. Then remoned he to go in to the londe of the Philistines, and wente thorow Samaria. At the same tyme were there many prestes slaine in 3 battayll, which wilfully & without aduysment wente out for to fight to get them honoure. And when Judas came to Azot in the Philistynes londe, he brake downe their altars, brient the ymages of their Idols, spoyled the cities, and came agayne in to the londe of Juda.

## The VI. Chapter.

**N**ow when kynge Antiochus tranayled thorow the hye countrees, he herde that Elymas in Persia was a noble and plenteous cite in siluer and golde, & that there was in it a very rich temple: where as were clothes, cote armoures and shyldes of golde, which Alexander the sonne of philippe kynge of Macedonia had left behynde him. Wherefore he wente aboute to take the cite and to spoyle it, but he was not able: for 3 citises were warned of it, & fought with him. And so he fled, and departed with greates heynesse, & came agayne in to Babilon. Moreover there came one which brought him tidinges in Perside, 3 his hoostes which were in the londe of Juda, were dryuen awaye, and how that Lysias wente forth first with a greates power, and was dryuen awaye of the Jewes: how they had wonne the victory, and gotten greates goodes out of the hoostes that perished: how they had broken downe the abhominacion, which he set vp vpon the altare at Jerusalem, and fenced the Sanctuary with hye walles, like as it was afore: yee and Bethsura his cite also.

So it chanced, that when the kynge had herde these wordes, he was afayed and greued very sore. Wherefore he layed him downe vpon his bed, and fell sicke for very sorowe: and all because it had not happened as he had deuysed. And there continued he longe,

Deut. 7.

Josephus  
cap. 11. l.  
12. anti.  
2. Ma. 9.1. Mac. 3.  
and. 4.

1. Mac. 1.



for his grete was ever more and more, so þe sawe he must nedes dye. Therefore he sent for his frendes, & sayde vnto them: þe slepe is gone from mine eyes, for þe very sorowe & veraciõ of herte þe I haue. For when I conside in my mynde þe grete aduersite þe I am come vnto and the floudes of heuynesse which I am in, where as afore tyme I was so mery, and so greatly set by (by reason of my power) Againe, cõsideringe þe euell þe I haue done at Ierusalem, from whence I toke all þe riches of golde and syluer þe were in it, & sent to fetch awaye the inhabitours of Jewry without eny reason why: I knowe, þe these troubles are come vpon me for the same cause. And beholde, I must dye with greatesorow in a straunge londe.

Then called he for one Philippe a frende of his, whom he made ruler of all his realme and gaue him the crowne, his robe and his rynge: that he shulde take his sonne Antiochus vnto him and brynge him vp, till he might raigne himself. So the kynge Antiochus dyed there, in the Cxlii. yeare. When Lysias knewe that the kynge was deed, he ordered Antiochus his sonne (whom he had brought vp) to raigne in his fathers steade) and called him Eupator. Now they that were in the castel (at Jerusalem) kepte in the Jewes rounde aboute the Sanctuary, and sought euer styll to do them harme, for the strengethenynge of the heithen.

Wherefore Judas thought to destroye them, and called all the people together, & they might laye sege vnto them. So they came together in the C. yeare, and beseged: he layenge forth their ordinaunce and instrumentes of warre. Then certayne of them þe were beseged wente forth (vnto whom some vngodly men of Israel ioyned the selues also) and wente vnto the kynge, sayenge: How longe wil it be, or thou punyssh and avenge oure brethren? We haue bene euer mynded to do thy father seruyce, to walke in his statutes, and to obeye his commaundementes: Therefore oure people fell from vs, and where so euer they founde eny of vs, they slewe them: and they haue not only medled with vs, but with all oure countrees: and beholde, this daye are they beseginge the castell at Jerusalem, and haue made vp the stronge holde in Bethsura: And yf thou doest not preuente them right soone, they wil do more then these, and thou shalt not be able to ouercome them.

When the kynge herde this, he was very angrie, and called all his frendes, the cap-

taines of his fore men and of all his host men together. He hyred men of warre also out of other realmes and out of the Iles of the see, which came vnto him. And the nombre of his hoost was an hundred thousande horsemen, and twentyethousandehorsemen, and xxxij. Elephantes wel exercised to battayll. These came thowow Ioumea vnto Bethsura, and beseged it a longe season, and made dyuerse instrumentes of warre agaynst it. But the Jewes came out and bient them, and fought like men. Then departed Judas from the castell at Jerusalem, and remoued þe hoost towarde Bethzacara ouer agaynst the kynges armye.

So the kynge arose before the daye, and brought the power of his hoost in to þe way to Bethzacaran, where the hostes made them to the battayll, blowynge the trompettes. And to prouoke the Elephantes forth to fight, they shewed them the sappe of red grapes and molberies. And denyded the Elephantes amonge the hoost: so that by eury Elephante there stode a M. men wel harnessed, and helmettes of stele vpon their heades: Yee vnto euery one of the Elephantes also, were ordered v. C. horsemen of the best, which waited of the Elephante, goinge where so euer he wente, and departed not from him. Every Elephante was couered with a stronge tower of wood, where vpon were xxxij. valiant men with weapens to fight, & within it was a man of Inde to rule the best.

As for the remnant of the horsemen, he set them vpon both the sydes in two parties with trompettes, to prouoke the hoost, and to stire vp such as were slowe in the armye. And when the Sonne shone vpon their shieldes of golde and stele, the mountaynes glistered agayne at them, & were as bright as the cresshettes of fyre. The kynges hoost also was denyded, one parte vpon the hie mountaynes, the other lowe beneth: so they went on, takynge good hede, and keepinge their ordre. And all they that dwelt in the londe, were afayed at the noyse of their hoost, when the multitude wente forth, and when the weapens smote together, for the hoost was both grete & mightie. Judas also and his hoost entred in to the battayll, and slewe vj. C. men of the kynges armye.

Now when Eleasar the sonne of Saura dyd se one of þe Elephantes decked with the kynges badg, and was a moie goodly best, he thought þe kynge shulde be vpon him, and ioperde himself to deliuer his people, and to get him a perpetuall name.

Wherefore he ranne with a corage vnto the Elephante in the myddest of the hoost, smytynge them downe of both the sydes, and slewe many aboute him. So wente he to the Elephantes fete, and gat him vnder him, and slewe him: then fell the Elephante downe vpon him, and there he dyed. Judas also and his men seinge the power of the kynge and the mightie violence of his hoost, departed from them. And the kynges armye wente vp agaynst them towarde Jerusalem, and pitched their tentes in Jewry besyde mount Sion. Moreover the kynge toke truce with them that were in Bethsura.

But when they came out of the cite (because they had no vytales within, and the londe laye vntyll) the kynge toke Bethsura, and set men to kepe it, & turned his hoost to the place of the Sanctuary, and layed sege to it a grete whyle. Where he made all maner ordinaunce: handbowes, fyrie darters, rackettes to cast stones, scorpions to shute arrowes, and slinges. The Jewes also made ordinaunce agaynst theirs, and fought a longe season.

But in the cite there were no vytales, for it was the seventh yeare of the warres, and those heithen that remayned in Jewry had eaten vp all their stoare. And in the Sanctuary were few men lefte, for the hunger came so vpon them, that they were scattered abode euery man to his owne place.

So when Lysias herde, that Philippe (whom Antiochus the kynge whyle he was yet lyuinge, had ordered to brynge vp Antiochus his sonne, that he might be kynge) was come agayne out of persia and Media with the kynges hoost, and thought to optayne the kyngdome: he gat him to the kynge in all the haist and to the captaines of the hoost, and sayde: we decrease daylie, and oure vytales are but small: Agayne, the place that we laye sege vnto, is very stronge, and it were oure parte to se for the realme. Let vs agre with these men and take truce with them, and with all their people, and graunte them to lyue after their lawe, as they dyd afore. For they be greued and do all these thynges agaynst vs, because we haue despysed their lawe. So the kynge and the prynces were content, and sent vnto them to make peace, and they receaued it. Now whē the kynge and the prynces had made an ooth vnto them, they came out of the castel, and the kynge wete vp to mount Sion. But when he sawe that þe place was wel fenced, he brake the ooth that he had made, and com-

maunded to destroye the wall rounde aboute. Then departed he in all the haist, and returned vnto Antioche, where he founde Philippe harynge dominion of the cite. So he fought agaynst him, and toke the cite agayne in to his hondes.

## The VII. Chapter.

In the Cij. yeare came Demetrius sonne of Seleucus from þe cite of Rome with a small company of men, vnto a cite of the see coast, and there he bare rule. And it chaunced, that when he came to Antioch the cite of his progenitours, his hoost toke Antiochus and Lysias, to brynge them vnto him. But when it was tolde him, he said: let me not se their faces. So the hoost put them to death. Now when Demetrius was set vpon the trone of his kyngdome, there came vnto him wicked and vngodly men of Israel: whose captayne was Alcimus, that wolde haue bene made hye priest. These men accused the people of Israel vnto the kynge, sayenge: Judas and his brethren haue slayne thy frendes, and dryuen vs out of oure owne londe. Wherefore sende now some man (to whom thou gapest credence) that he maye go and se all the destruccions, which he hath done vnto vs and to the kynges londe, and let him be punished with all his frendes and fauourers.

Then the kynge chose Barchides a frende of his, which was a man of grete power in the realme (beyond the grete water) and faithfull vnto the kynge: and sent him to se the destruccions that Judas had done. And as for that wicked Alcimus, he made him hye priest, and commaunded him to be avenged of the children of Israel. So they stode vp, and came with a grete hoost in to þe londe of Juda, sendinge messengers to Judas & his brethre, & speakinge vnto them with peaceable wordes: but vnder disceate. Therefore Judas & his people beleued not their sayenge, for they sawe þe they were come with a grete hoost.

After this came þe scribes together vnto Alcimus & Barchides, trustinge the best vnto them. And first, þe Assideans requyred peace of them, sayenge: Alcimus þe priest is come of the seide of Aarõ, how can he disceane vs? So they gaue them longe wordes, & swore vnto them, and sayde: we wil do you no harme, nether youre frendes: and they beleued them. But the very same daye toke they men of them, & slewe them: a cordinge to þe wordes þe are writte: They haue cast þe flesh of þe sanctes, & shed their bloude rounde aboute Jerusalem, & there was nomā þe wolde bury the.

Mac. 9  
b. c. d. e  
C  
sephus  
1 p. 14  
or. 12  
Mac. 1. d

Ma. 4. g

D  
Ma. 11. a

2  
a. Ma. 14. a

B

Mac. 1. d

Mal. 7. d



**C** So there came a greate feare and drede amonge the people, sayenge: there is nether treuth nor righteousnesse in them, for they haue broke the appoyntment and oath that they made. And Barchides removed his hoost from Jerusalem, and pitched his tente at Bethzecha: where he sent forth, and toke many of them that had forsaken him: he slewe many of the people also, and cast them in to a greate pytt. Then committed he the londe vnto Alcimus, and left men of warre with him to helpe him, and Barchides himself wente vnto the kynge. And thus Alcimus defended his hie priesthode, and all soch as vered Israel, resorted vnto him: In so moch that they optrayned the londe of Juda, and dyd moch euell vnto the Israelites.

Now when Judas sawe all the myschefe that Alcimus and his company had done (yee more then the heithen selues) vnto the Israelites: he wente forth rounde aboute all the borders of Jewry, and punyshed those unfaithfull renegates, so that they came no more out in to the countre. So whē Alcimus sawe, that Judas and his people had gotten the vpperhande, and that he was not able to abyde them: he wente agayne to the kynge, and sayde all the worst of them that he coude. Then the kynge sent Nicanor, one of his chiefe prynces (which bare enell wyl vnto Israel) and commaunded him, that he shulde utterly destroye the people.

**D** So Nicanor came to Jerusalem with a greate hoost, and sent vnto Judas and his brethren with frendly wordes (but vnder disceate) sayenge: there shal be no warre betwixte me and you: I wil come with a few men, to se how ye do, with frenshipe. Upon this he came vnto Judas, and they saluted one another peaceably: but the enemies were appoynted to take Judas by violence. Neuertheles it was tolde Judas, & he came vnto him but vnder disceate: wherfore he gat him awaie from him, and wolde se his face nomore. When Nicanor perceaued & his counsell was bewrayed, he wente out to fight agaynst Judas, besyde Capharsalama: Where there were slayne of Nicanors hoost, v. M. men: the residue fled vnto the castell of Daud.

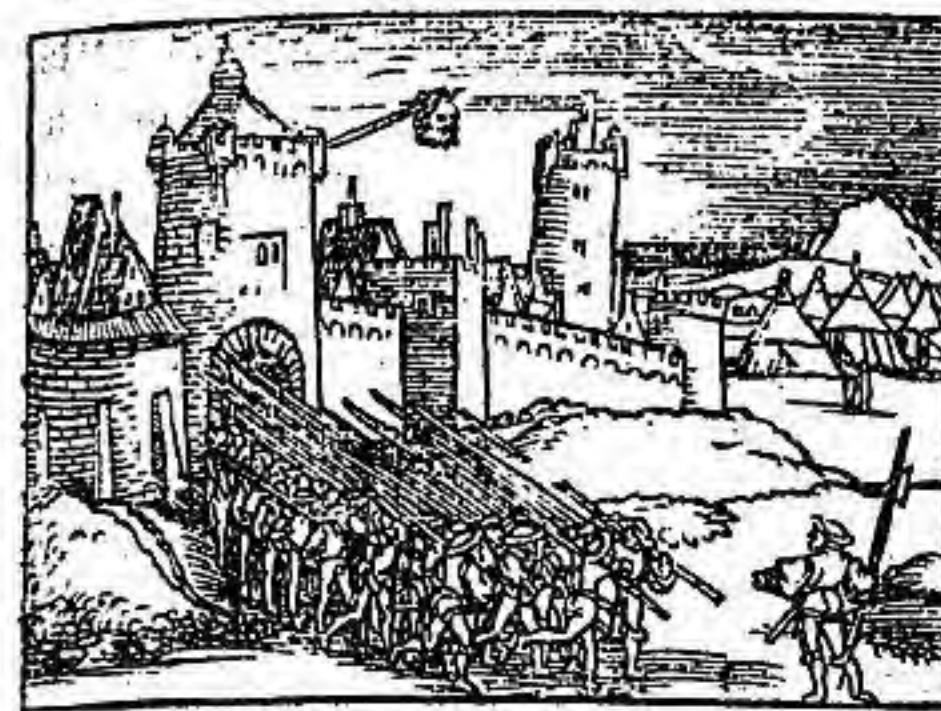
After this came Nicanor vp vnto mount Sion: and the prestes with the elders of the people wente forth to salute him peaceably, & to shewe him & burne sacrifices & were offered for the kynge. But he laughed the to

scorne, mocked the, defyled their offerings, and spake disdainfully, yee and swore in his wroth, sayenge: If Judas and his hoost be not deliuered now in to my hondes, as soon as ever I come agayne (and saye well) I shal burne vpon this house. With that, wente he out in a greate anger. Then the prestes came in, and stode before the altar of the temple, wepinge & sayenge: For so moch as thou (O LORDE) hast chosen this house, that thy name might be called vpon therein, and it shulde be an house of praier and petition vnto thy people: Be a venged of this man & his hoost, and let them be slayne with & sweare: remembre the blasphemies of them, & suffice them not to continue any longer.

When Nicanor was gone from Jerusalem, he pitched his tente at Bethoron, and there an hoost met hi out of Siria. And Judas came to Adarsa with iij. M. men, & made his prayer vnto God, sayenge: O LORDE, because the messangers of kynge Senacharib blasphemed the, the angel wente forth, and slewe an CCCC. thousande of them: Euen so destroye thou this hoost before vs to daye: that other people maye knowe, how that he hath blasphemed thy Sanctuary: and punyssh him, accordinge to his maliciousnesse.



And so the hoostes stroke the felde, the thirtente daye of the moneth Adar: and Nicanors hoost was discomfited, and he himself was first slayne in the battayll. When Nicanors men of warre sawe that he was kyled, they cast awaye their weapons and fled: but the Jewes folowed vpon them an whole dayes iourney, from Adazer vnto Gazara, blowinge with their trumpettes, and makinge tokens after them. So the Jewes came forth of all the townes there aboute, and blewe out their hornes vpon them, and turned agaynst them: Thus were they all slayne, and not one of them left.



Then they toke their substance for a pray, and smote of Nicanors heade & his right honde (which he helde vp so proudly) and brought it with them, and haged it vpon afore Jerusalem. Wherfore the people were exceedingly reioysed, and passed ouer that daye in greate gladnesse. And Judas ordeined, that & same daye (namely the xiiij. daye of y moneth Adar) shulde be kepte in myrrh every yere. Thus the londe of Juda was in rest a litle whyle.

#### The VIII. Chapter.

**I**udas herde also the fame of the Romaynes, that they were mightie and valeaunt men, agreable to all thinges that are requyred of them, & make peace with all men, which come vnto them, and how they were doughty men of strength. Besydes thit, it was tolde him of their battayls & noble actes which they dyd in Galacia, how they had conquered them and brought them vnder tribute: and what grete thinges they had done in Spayne, how that with their wysdome and sober behauiour they had wonne the Mynes of syluer and golde that are there, and optayned all the londe, with other places farre from the: how they had discomfited and slayne downe the kynges that came vpon them from the vttemost parte of the earth, and how other people geue them tribute every yere: how they had slayne and overcome Philippe and perses kynge of Cethim and other mo in battayll, which had brought their ordinance agaynst them: how they discomfited greate Antiochus kynge of Asia (that wolde nedes fight wth them) hauynge an hundred and xx. Elephantes, with horsemen, charrettes, and a very greate hoost: how they toke him self alyue, and ordeined him (with soch as shulde raighe after him) to paye the a greate trybute, yee and to synde the good fuertes and plege: Besydes all this, how they had take from him India, Media and Lydia (his best londes) and geuen them to

**K**ynge Eumenes. Aga yne, how they perceauynge & the Grekes were comynge to venge them: sent agaynst the a captaine of an hoost which gaue the battayll, slewe many of the, led awaye ther wyues and children captiue, spoyled the, toke possession of their londe, destroyed their stronge holdes, and subdued the to be their bonde men vnto this daye: Moreover, how & as for other kyngdomes & Iles, which somtyme withstode the, they destroyed them, and brought them vnder their dominion: But helped euer their owne frendes and those & were confederate with them, & conquered kyngdomes both farre & nye: & & who so euer herde of their renowne, was afrayed of them: for whom they wolde helpe to their kyngdomes, those raigned: & who it lyked not them to raighe, they put him downe: And how they were come to greate preeminence: hauynge no kynge amonge the, ne ther eny man clothed in purple, to be magnified there thorow: but had ordeined the selues a parlament, where in there sat iij. C. and xx. Senators daylie vpon the counsell, to dispatch euer the busynesse of the people, and to kepe good ordie: And how & every yere they chose a Mayre, to haue the gouernaunce of all their londe: to whom every man was obedient, and & there was nether euell will ner discencion amonge them.

**C** Then Judas chose Eupolemus the sonne of Ithon the sonne of Jacob, & Jason the sonne of Eleazar, & sent the vnto Rome for to make frenshipe & a bonde of loue wth them: & they might take fro them the bondage of & Grekes, for & Jewes sawe & the Grekes wolde subdue the kyngdome of Israel. So they wrote vnto Rome (a very greate iourney) & came in to & Perlamet, & saide: Judas Machabees wth his brethren & the people of & Jewes hath sent vs vnto you, to make a bonde of frenshipe & peace wth you, & ye to note vs as yelouers & frendes. And & matter pleased & Romaines right well, wherfore it was writte vpon of & which & Romaynes made a writinge in tables of Latyn & sent it to Jerusalem: & they might haue by the a memoriall of & same peace & bonde of fredshipe, after this manner: God saue & Romaines & & people of the Jewes both by see & by lode, & kepe & swearde & enemy fro the for evermore. If there come first eny warre vpon & Romaynes or eny of their frendes thorow out all their domynys & people of & Jewes shal helpe the (as & tyme requyret) & & wth all their hertes. Also they shal nether geue nor seide vnto their enemies vitales, weapes, money ner shippes: but ful



fil this charge at the Romaynes pleasure, & take nothinge from them therfore. Againe yf the people of the Jewes hadde first to haue warre, the Romaynes shal stonde by the with a good wil, acordinge as the tyme wil suffice: Whether shal they geue vnto the Jewes enemies, vytales, weapons, money ner shippes. Thus are the Romaynes content to do, & shal fulfill their charge without eny disceate.

Acordinge to these articles, the Romaynes made the bonde with the Jewes. Now after these articles (sayde they) yf eny of the parties wyll put to them, or take eny thinge from them: they shal do it with the consente of both: and what so euer they adde then vnto them or take from them, it shal stonde fast. And as touchinge the euell that Demetrius hath done vnto the Jewes, we haue wrytten vnto him, sayenge: Wherfore layest thou thy heavy yocke vpon the Jewes oure frendes and louers? If they make eny complainte of the agayne vnto vs, we shal defende them, and fight with the by see and by londe.

## The IX. Chapter.

**I**n y meane season when Demetrius herde that Alcimus & his hoost was slayne in the felde, he proceeded further to sende Bachides and Alcimus againe in to Jewry, and those that were in the right wyng of his hoost, with them. So they wente forth by the waye that lederth vnto Galgala, and pitched their tentes before Mesaloth which is in Arbellis, and wanne the cite, and slewe moch people. In y first moneth of the Clij. yeare, they brought their hoost to Jerusalem, and rose vp and came to Berea, with xx. M. fote men, and ij. M. hoisemen.

Now Judas had pitched his rente at Laiza, with thie thousande chosen men. And when they sawe the multitude of the other army & it was so greute, they were foreafraid, & many conveyed them selues out of the hoost. In so moch y there abode no more of them but viij. C. men. When Judas sawe that his hoost sayled him, and that he must nedes fight: it brake his herte, & he had no tyme to gather them together: wherfore the man was in extreme trouble. Nevertheless he sayde vnto them, y remayned with him: Up, let vs go agaynst oure enemies, peraduanture we shal be able to fight with them. But they wolde haue stopped him, sayenge: we shal not be able, therfore let vs now saue oure lyues, and turne agayne to o our brethren, and then wil we fight agaynst the,

for we are here but fewe. And Judas sayde: God forbyd, that we shulde fle from them. Wherfore yf oure tyme be come, let vs dye manfully for oure brethren, and let vs not stayne oure honoure. Then the hoost removed out of the tentes, & stode agaynst them. The hoisemen were denyded in two parties: the slynge casters and the archers wente before the hoost, and all the mightie men were foremost in the felde. Bachides himself was in the right wyng of the batell, & the hoost drew nye in two partes, and blewethetrompettes. They of Judas syde blew y trompettes also, & the earth shoke at the noise of the hoostes, and they stroke a felde from the morow till night. And when Judas sawe y Bachides hoost was strongest of the right syde, he toke with him all the hardy me, and brake the right wyng of their ordie, and followed vpon them vnto the mount Azor.

Now when they which were of the left wyng, sawe that the right side was discomforted, they persecuted Judas and them that were w him. Then was there a fore battayll, for many were slayne and wounded of both the parties, Judas also himself was kyled, and the remnaunt fled. So Jonathas and Symon toke Judas their brother, and buried him in his fathers sepulchre in the cite of Modin. And all the people of Israel made greute lamentacion for him, and mourned longe, sayenge: Alas, that this worthy shulde be slayne, which delynered y people of Israel. As for other thinges pertayninge to y battayls of Judas, the nobles actes that he did and of his worthynesse: they are not writte, for they were very many.

And after the death of Judas, which came vp in all the coastes of Israel, and there arose all soch as worke vngodlynesse. In these dayes was there a greute deth in the londe, and all the countre gaue ouer them selues & theirs vnto Bachides. So Bachides chose wicked men, and made them lordes in the londe. These sought out and made search for Judas frendes, and brought them vnto Bachides: which auenged himself vpon them with greute despire. And there came so greute trouble in Israel, as was not sens the tyme that no prophet was sene there.

Then came all Judas frendes together, and sayde vnto Jonathas: For so moch as thy brother Judas is deyd, there is none like him to go forth agaynst o enemies, agaynst Bachides, and soch as are aduersaries vnto oure people. Wherfore this daye we chose the for him, to be oure pryncce and captayn

to orde oure batell. And Jonathas toke the gouernaunce vpon him at the same tyme, and ruled in steade of his brother Judas. When Bachides gat knowlege therof, he sought for to slaye him: But Jonathas and Symon his brother, perceauynge that, fled into y wilderness of Thecua with all their company, and pitched their tentes by the water pole of Asphar.

Which when Bachides vnderstode, he came ouer Jordane with all his hoost vpon y Sabbath daye. Now had Jonathas sent his brother Jhon (a captayn of the people) to praye his frendes the Nabuthites, & they wolde lende them their ordinaunce, for they had moch. So the children of Jambry came out of Madaba, & toke Jhon & all y he had, & wente their waye withall. Then came word vnto Jonathas & Symon his brother, y the children of Jambry made a greute mariage, & brought y bryde from Madaba with greute pompe: for she was doughter to one of the noblest prynces of Canaan. Wherfore they remembred the bloude of Jhon their brother, and wente vp, and hyd them selues vnder the shadowe of the mountayne.

So they lift vp their eyes, and looked: and beholde, there was moch a doo, & greute repayne: for the brydegrome came forth, & his frendes and his brethren met them with tympany, instrumentes of musick, and many weapes. Then Jonathas and they that were with him, rose out of their skroutinge places agaynst them, and slewe many of them. As for the remnaunt, they fled in to y mountaynes, and they toke all their substance. Thus the mariage was turned to mournynge, and y noise of their melody in to lamentacion. And so when they had auenged the bloude of their brother, they turned agayne vnto Jordane.

Bachides hearinge this, came vnto y very border of Jordane with a greute power vpon the Sabbath daye. And Jonathas sayde to his company: let vs get vp, & syght agaynst oure enemies: for it stondech not with vs to daye, as in tymes past: Beholde, o enemies are in oure waye, y water of Jordane vpon the one syde of vs, with bandes, fumes and woddes of y other syde, so y there is no place for vs to departe vnto. Wherfore criue now vnto heauen, that ye maye be delynered from the power of youre enemies. So they stroke the batell. And Jonathas stretched out his honde to smyte Bachides, but he fled backward. Then Jonathas and they y were with him leapte in to Jordane,

& swymmed ouer Jordane vnto him, & there were slayne of Bachides syde that daye, a thousande men.

Therfore Bachides w his hoost turned againe to Jerusalem, & buylte vp y castels & stronge holdes that were in Jewry, Jericho, Emans, Bethoron, Bethel, Chanata, Phara & Thopo, w hye walles, w portes & with lockes: & set men to kepe them, & they might vse their malice vpon Israel. He walled vp Bethsura, Gazara & the castell at Jerusalem also, & prouyded them w men & vytales: he toke also the chiefe mens sonnes in the countre for pledges, and put them in the castell at Jerusalem to be kepte.

Afterwarde in the C. liij. yeare in the seconde moneth, Alcimus commaunded, that y walles of the ynnmost Sanctuary shulde be destroyed, & the buyldinges of y prophetes also. And when he beganne to destroye the, y thinges y he wrote aboute, were hyndered: for he was smytten w a palsey, & his mouth shutt, so y he coude nomore speake ner commaunde eny of his house concerninge his busynesse. Thus dyed Alcimus in greute misery at the same tyme. And whē Bachides sawe y Alcimus was deyd, he turned agayne to y kynge, & so the londe was in rest ij. yeares. Then all the vngodly men helde a councell, sayenge: Beholde, Jonathas and his company are at ease, & dwell without care. Wherfore let vs brynge Bachides hither, & he shal take them all in one night.

So they wrote & gaue Bachides this councell, which arose to come w a greute hoost, & sent letters priuely to his adherentes which were in Jewry, to take Jonathas & those y were with him: but they might not, for the other had gotten knowlege of their denyce. And Jonathas toke L. men of the countre (which were the ryngleders of them) & slewe them. Then Jonathas and Symon w their company departed vnto the cite Bethbessen, which lieth in the wilderness, and repayed the decaye therof, & made it stronge. When Bachides knewe this, he gathered all his hoost, and sent worde to them that were of Jewry. He came he and layed sege to Bethbessen, and fought agaynst it a longe season, and made instrumentes of warre. Now Jonathas lefte his brother Symon in the cite, and wente forth himself in to the countre, and came with a certayne nombre, and slewe Obares and his brethren and the children of Phaseron in their tentes: so y he beganne to be stronge, & to increase in power.

As for Symon and his company, they



wente out of the cite, and brēt vp the instrumēt of warre, and fought agaynst Bachides, and discomfited him. And Bachides was sore vexed, because his counsell and traungler was in vayne. Wherfore he was wroth at 3 wicked men that gaue him counsell to come in to their londe, and slew many of them. Then purposed he with his company to go awaye in to his owne countre: wherof whē Jonathas had knowlege, he sent embassitours vnto him, for to make peace with him, and 3 he shulde deliuer him his prisoners agayne. To the which Bachides consented gladly, and dyd, acordinge to his desyre: yee and made an ooth, that he shulde neuer do him harme all the dayes of his life. So he restored vnto him all the prisoners that he had taken out of the londe of Juda, and the turned and wente his waye in to his owne londe, nether proceded he eny further, to come vnto 3 borders of Juda. Thus Israel had no more warre. And Jonathas dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

## The X. Chapter.

**I**n the C. lx. yere came Alexander 3 some of noble Antiochus, and toke Ptolomais, whose citifens receaued him, and there he raigned. When Demetrius herde therof, he gathered an exceeding greate hoost, and wēt forth agaynst him to fight. Wherfore Demetrius sent letters vnto Jonathas with louyng wordes, and prayesd him greatly. For he sayde: we wyll first make peace with him, before he bynde him selfe with Alexander agaynst vs: els he shall remembre the euell that we haue done against him, his brother and his people. And so he gaue Jonathas leue to gather an hoost, to make weapons, and to be confederate w<sup>th</sup> him, and commaunded the pledges that were in the castell, to be deliuered vnto him.



Then came Jonathas to Jerusalem, and

red the letters in the audience of all the people, and of them that were in 3 castell. And therfore were they sore a frayd, because they herde, that the kynge had geue him licence to gather an hoost. Thus were the pledges deliuered vnto Jonathas, which restored them to their elders. Jonathas also dwelt at Jerusalem, and beganne to buyde up and to repayre the cite: commaunding the w<sup>th</sup>te men, to wall it, and the mount Sion rounde aboute with fre stone, to be a stronge holde, and so they dyd. As for the heithen that were in 3 castels which Bachides had made vp, they fled: so that every man left the place, and wēt in to his owne countre. Only at Bethsura remayned certayne of the Jewes, which had forsaken the lawe and commaundementes of God, for Bethsura was their refuge.

Now when kynge Alexander herde of 3 promises 3 Demetrius had made vnto Jonathas, and when it was tolde him of 3 beates and noble actes, which he and his brethren had done, and of the greate traungles that they had taken: he saide: where shal we fynde such a man: wel, we will make him our frende, and be confederate with him. Vpon this he wrote a lettre vnto him, w<sup>th</sup> these wordes: Kynge Alexander saluteth his brother Jonathas. We haue herde of the, 3 thou art a valaunt man, and mete to be 3 frende: wherfore this daye we ordene the to be the hye prest of thy people, and to be called the kynge's frende. (Vpon this, he sente him a purple clothe and a crowne of golde) 3 thou mayst confidie what is for oure profit, and kepe friendshipe toward vs.

So in the vij. moneth of the C. lx. yere vpon the solempne feast daye of the tabernacles, Jonathas put the holy rayment vpon him. Then gathered he an hoost, and made many weapons. Which when Demetrius herde, he was marvelous sory, and sayde: Alas, what haue we done, 3 Alexander hath preuented vs in gettinge the friendship of the Jewes, for his owne defence: yet wil I wryte louyngly vnto them also, yee and promise them dignities and rewardes, 3 they maye be of my syde. Wherupon he wrote vnto the these wordes: Kynge Demetrius sendeth greetinge vnto 3 people of the Jewes. Where as ye haue kepte y<sup>o</sup> conuauent toward vs, and continued in 3 friendship, not enclinyng to oure enemies, we were glad, when we herde therof. Whatfore remayne still and be faithfull to vs: and we shal wel recompense you for the thinges, 3 ye haue done on 3 part: we shal release you

of many charges, and geue you rewardes. And now I discharge you and all 3 Jewes from tributes, I forgiue you the customes of salt, and release you of the crowne taxes, of the thirde parte of sede, and half of the frute of trees, which is myne owne dewry. These I leaue for you, from this daye forth: so that they shall not be taken of the londe of Juda ner of the thre cities which are adde ther vnto out of Samaria and Galilee, from this daye forth for evermore. Jerusalem also with all thinges belönginge therto, shal be holy and fre, yee 3 tithes and tributes shal pertaine vnto it. As for the power of 3 castell which is at Jerusalem, I remytte and geue it vnto the hye prest, that he maye set in it such men, as he shall chuse to kepe it. I frely deliuer all the Jewes that are prisoners thow out all my realme: so that every one of them shalbe fre from payenge eny tribute, yee euen of their catell.

All the solepne feastes, Sabbathes, new moones, the dayes appoynted, the thre daies before and after the feast shal be fre for all the Jewes in my realme: so that in them no man shal haue power to do eny thinge, or to mone eny busynesse agaynst eny of them in eny manner of cause. There shal xxx. M. also of the Jewes be witten vp in the kynge's hoost, and haue their wages payed, as all other men of warre of the kynge's shulde haue: and of them shalbe ordered certayne, to kepe the kynge's stronge holdes: yee and some of them shalbe set ouer the kynge's busynesse, that they maye faithfully deale with the same. The Jewes also shal haue prynces of their owne, and walke in their owne lawes, as the kynge hath commaunded in the londe of Juda.

And the thre cities that are fallen vnto Jewry from the countre of Samaria and Galilee: shalbe taken as Jewry, and be vnder one: nether be subiecte to eny straunge lord, but to the hye prest. As for Ptolomais and the londe pertainyng therto, I geue it vnto the Sanctuary at Jerusalem, for the necessary expences of the holy thinges. Moreover, I will geue every yere xx. M. Syckles of syluer out of 3 kynge's chequer (which pertaineth vnto me) to the worke of the temple: yee and loke what remayneth (which they 3 had oure matters in honde in tymes past, haue not payed) that same shal they geue vnto them also. And besydes all this, the v. M. syckles which they toke yearly of the rētes of the Sanctuary, shal belonge vnto the prests that do seruyce.

Item, who so euer they be that fle vnto the temple at Jerusalem or within the liberties therof, where as they are fallen in to the kynge's daunger for eny manner of busynesse, they shall be pardoned, and all the goodes that they haue in my realme, shalbe fre. For the buyldinge also and repayinge of the worke of the Sanctuary, expences shalbe geuen out of the kynge's chequer: yee and for the makinge of the walles rounde aboute Jerusalem, for the breakinge downe of the olde, and for the settinge vp of the stronge holdes in Jewry, shal 3 costes and charges be geuen out of the kynge's chequer.

But when Jonathas and the people herde these wordes, they gaue no credence vnto them, nether receaued them: for they remembred the greate wickednesse that he had done vnto Israel, and how sore he had vexed them. Wherfore they agreed vnto Alexander, for he was a pryncce that had deale frendly with them, and so they stode by him allwaye. The gathered kynge Alexander a greate hoost, and brought his armye agaynst Demetrius. So 3 two kynge's strok battayll together, but Demetrius hoost fled, and Alexander folowed after and fell vpon them. A mightie sore felde was it, continuinge till the Sonne wente downe, and Demetrius was slayne the same daye.

And Alexander sente embassitours vnto Ptolomy the kynge of Egypte with these wordes, sayenge: For so moch as I am come agayne to my realme, and am set in the throne of my progenitours, and haue gotten the dominion, ouercome Demetrius, conquered the londe, and stricken a felde with him, so that we haue discomfited both him and his hoost, and sit in the throne of his kyngdome: Let vs now make friendship together, geue me thy daughter to wife: so shall I be thy sonne in lawe, and both geue the rewardes, and hir greate dignite. Ptolomy the kynge gaue answer, sayenge: Happy be the daye wherin thou art come agayne to the londe of thy progenitours, and set in the throne of thy kyngdome. And now wil I fulfill thy wityng: but mete me at Ptolomais, 3 we maye se one another, and that I maye marry my daughter vnto the acordinge to thy desyre. So Ptolomy wēt out of Egypte with his daughter Cleopatra, and came vnto Ptolomais in 3 Cxij. yere: where kynge Alexander met him, and he gaue Alexander his daughter Cleopatra, and married them at Ptolomais with greate worshippe, like as the manner of kynge's is to be.



Then wrote kynge Alexander vnto Jonathas, that he shulde come and mete him. So he wente honorably vnto Ptolomais, & there he met the two kynges, and gaue them greates presentes of golde and syluer, & founde fauoure in their sight. And there came together agaynst Jonathas certayne wicked men and vngacious personnes of Israel, makinge complayntes of him, but the kynge regarded them not. As for Jonathas, the kynge commaunded to take of his garnitures, and to clothe him in purple: and so they dyd. Then the kynge appoynted him to sit by him, and sayde vnto his prynces: Go with him in to the myddest of the cite, and make a proclamacion, that no man complayne agaynst him of eny matter, and that no man trouble him for eny maner of cause.

So it happened that when his accusers sawe the worshipec which was proclaimed of him, & he was clothed in purple: they fled euerychone. And the kynge made moch of him, wrote him amonge his chiefe frendes, made him a duke, and partaker of his dominion. Thus Jonathas wente agayne to Jerusalem with peace and gladnesse. In the Cxv. yere came Demetrius the sonne of Demetrius from Creta in to his fathers londe: wherof when Alexander herde tell, he was right sorry, and returned vnto Antioche. And Demetrius chose Appollonius (which had the gouernaunce of Celosyria) to be his captainne.

So he gathered a greates hoost and came vnto Jamnia, and sende worde vnto Jonathas the hye prest, sayenge: Darrest thou stande vs thy self alone? As for me, I am but laughed to scorne and shamed, because thou prouest thy strength agaynst vs in the mountaynes. Now therfore yf thou trustest in thine owne strength, come downe to vs in to the playne felde, and there let vs prououre strength together: thou shalt fynde, that I haue valeaunt men of warre with me: and shalt knowe who I am, & the other that stande by me.

Which saye, that youre fote is not able to stande before oure face, for thy fathers haue bene twyse chased in to their owne londe. And now, how wylt thou be able to abyde so greates an hoost of horsmen and fotemen in the felde, where as is nether rocke, stone, nor place to fle vnto?

When Jonathas herde the wordes of Appollonius, he was moued in his mynde: wherfore he chose x. thousande men and wente out of Jerusalem, and Symon his bro-

ther met him for to helpe him: And they pitched their tentes at Joppa, but the cite keppe him forth, for Joppa was an holde of Appollonius. Then Jonathas layed sege to it, and they that were in the cite, for very feare let him in: and so Jonathas wanne Joppa. Appollonius hearinge of this, toke thre thousande horsmen, with a greates hoost of fote, and wente as though he wolde go to Azotus, & came Immediatly in to the playne felde: because he had so many horsmen, and put his trust in the. So Jonathas folowed vpon him to Azotus, & there they stroke the battayll. Now had Appollonius lefte a xli. horsmen behynde them pryncely in the citie. And when Jonathas knewe that soch waite was layed behynde them, they were rounde aboute the enemies hoost, and shot darters at the people from the morninge to the eueninge. As for Jonathas people, they kepte their ordie as he had commaunded them, & the enemies horses were euer labouringe.

Then brought Symon forth his hoost, and set them agaynst the fote men. For the horsmen were weery already. So he discomfited them, and they fled. And they that were scattered in the felde, gat them to Azotus, and came in to the temple of Dagon their Idol, & they might there saue their lyues. But Jonathas set fyre vpon Azotus and all the citie rounde aboute it, & toke their goddes, and brēt vp the temple of Dagon with all them that were fled in to it.

Thus were slayne and brēt well nyg. x. thousande men. So Jonathas remoued the hoost from thence, and brought them to Ascalon: where he men of the cite came forth, and met him with greates worshipec. After this wente Jonathas and his hoost agayne to Jerusalem, with greates substaunce of good. And when kynge Alexander herde these thinges, he thought to do Jonathas more worshipec, & sent him a colar of golde, as the vse is to be geuen vnto soch as are of the kynges nexte bloude. He gaue him also a cite of Accaron (with the londes belongynge therto) in possession.

## The XI. Chapter.

At the kynge of Egypte gathered an hoost, (like the sonde & lieth vpon the see shore) and many shippes: and wente aboute thorow disceate to opraue the kyngdome of Alexander, & to ioine it vnto his owne realme. Vpon this he toke his iourney in to Syria, & was letten in to the citie, and me came forth to mete him: for kynge Alexander had comaunded them so to do, because

he was his father in lawe. Now when Ptolomy entred in to eny cite, he leste me of warre to kepe it, and this he dyd thorow out all cities. And when he came to Azotus, they shewed him the temple of Dagon and Azotus that was brent vp, with the other thinges which were destroyed, the deed bodies cast abroad, and y. graues that they had made by the waye syde, for soch as were slayne in the felde: And tolde the kynge that Jonathas had done all these thinges, to the intent they might get him euell will. But the kynge sayde not a worde therto.

And Jonathas met the kynge with greates honore at Joppa, where they saluted one another, and toke their rest. So when Jonathas had gone with the kynge, vnto the water that was called Eleutherus, he turned agayne to Jerusalem. Now Ptolomy had gotten the dominion of the citie vnto Seleucia vpon the see coast, ymagynynge wicked counsels agaynst Alexander, & sent embassours vnto Demetrius, sayenge: Come, let vs make a bonde betwixte vs, so shall I geue the my doughter that Alexander hath, and thou shalt raigne in thy fathers kyngdome. I repent that I gaue Alexander my doughter, for he goeth aboute to slaye me. And thus he slaundered Alexander, because he wolde haue had his realme.

Thus he toke his doughter from him, gaue her vnto Demetrius, and forsoke Alexander, so that his malice was openly knowne. And Ptolomy came to Antioche, where he set two crownes vpon his owne heade: the crowne of Egypte and of Asia. In the meane season was kynge Alexander in Cilicia, for they that dwelt in those places, had rebelled agaynst him. But when Alexander herde of this, he came to warre agaynst him. So kynge Ptolomy brought forth his hoost and met him with a mightie power, and chased him awaye. Then fled Alexander in to Araby, there to be defended, and kynge Ptolomys honoure increased. And Zabdiel the Arabian smote of Alexanders heade, and sent it vnto Ptolomy. But the thirde daye after, died kynge Ptolomy himself: and they whom he had set in the stronge holdes, were slayne of those that were within the citie. And Demetrius rained in y. hundred and seuen and sixtie yere.

At the same tyme gathered Jonathas them that were in Jewry to laye sege vnto the castell which was at Jerusalem, and so they made many instrumentes of warre agaynst it. Then wente there certayne vngod-

ly personnes (which hated their owne people) vnto kynge Demetrius, and tolde him, that Jonathas beseged y. castell. So when he herde it, he was angrie, and Immediatly came to Ptolomais, and wrote vnto Jonathas, that he shulde not laye sege to the castell, but come and speake with him in all the haist. Neuerthelesse when Jonathas herde this he commaunded to besege it. He chose also certayne of the elders and priestes of Israel, and put him self in the parell, and toke with him golde, syluer, clothinge and diuerses presentes: and wente to Ptolomais vnto the kynge, and founde him gracious.

And though certayne vngodly men of his owne people made complayntes vpon him, yet the kynge intreated him, like as his predecessours had done before: and promoted him in the sight of all his frendes, confirmed him in the hye priesthode with all the worshipec he had afore, and made him his chiefe frende. Jonathas also desyied the kynge that he wolde make Jewry fre, with the thre head citie of Samaria and the londes pertayninge therto: vpon this dyd Jonathas promyse him thre C. talentes. Where vnto the kynge consented, and gaue Jonathas wytyng of the same, conteynynge these wordes: Kynge Demetrius sendeth gretinge vnto his brother Jonathas and to the people of Jewes. We sende you here a copy of the lettre which we dyd wyte vnto our elder Lasthenus, concernynge you, that ye shulde knowe it.

Kynge Demetrius sendeth gretinge vnto Lasthenus his elder. For the faithfulness that oure frendes the people of the Jewes kepe vnto vs, and for the lowynge kyndnesse which they beare towarde vs: we are determined to do them good. Wherfore we ordene all y. coostes of Jewry with the thre citie, Lyda and Ramatha (which are a coed vnto Jewry from Samaria) & all y. lodes pertayninge there vnto, to be frely separated for soch as do sacrifice in Jerusalem: both concernynge the paymetes which the kynge toke yearly afore tyme, & y. frutes also of the earth & trees. As for other tithes & tributes y. belonged vnto vs, we discharge the therof from this tyme forth. In like maner we graunte vnto the all the customes of salt and crowne taxes, which were brought vnto vs. And this fredome shal they haue firme & stedfast, fro this tyme forth for enermore. Therfore se ye make a copy of these letters, and deliuer it vnto Jonathas: that it maye be kepte vpon y. holy mount in a couenient place.



**E** After this, when Demetrius the kynge sawe that his londe was in rest, and that no resistauce was made him: he sent awaye all his hoost every man to his owne place, excepte an armye of straungers, whom he brought from the Isles of the Seithen, wherfore all his fathers hoost had euell wyll at him. Now was there one Triphon (that had bene of Alexanders parte afore) which when he sawe that all the hoost murmured agaynst Demetrius: he wenteto Eualcuel the Arabian (that brought vp Antiochus the sonne of Alexander) and laye sege vpon him, to deliuer him this yonge Antiochus: that he might raigne in his fathers steade. He tolde him also what greates euell Demetrius had done, & how his me of warre loued him not: & so remayned there a longe season.

And Jonathas sent vnto kynge Demetrius, to dryue them out which were in the castell at Jerusalem and in the other refuges, for they dyd Israel greates harmes. So Demetrius sent worde vnto Jonathas, sayenge: I wil not only do these thinges for the and thy people, but at tyme conuenient I wil do both the & thy people greates worshippe. But now thou shalt do me a pleasure, yf thou wilt sende me men to helpe me: for all myne armye is gone from me. So Jonathas sent him iij. M. stronge men vnto Antioche, and they came vnto the kynge, wherfore the kynge was very glad at their commynge. But they that were of the cite (euen an Cxx. thousand men) gathered them together, & wolde haue slayne the kynge, which fled in to his courte: & the citsyns kepte the stretes of the cite, and beganne to fight.

Then the kynge called for the Jewes helpe, which came vnto him all together, & wente a brode thorow the cite, and slewe the same daye an C. M. men: set fyre vpon the cite, gat many spoyle in that daye, and deliuered yf kynge. So when the citsyns sawe that the Jewes had gotten their wyll of the cite, and they them selues dispoyned of their purpose: they made their supplicacion vnto the kynge, sayenge: Graunte vs peace, and let the Jewes cease from troublinge vs and the cite, and vpon this they cast awaye their weapons. Thus they made peace, and yf Jewes gat greates worshippe in the sight of the kynge, and in the sight of all that were in his realme, and were spoken of thorow out the kyngdome: and so they came agayne to Jerusalem with greates goodes.

**S** So the kynge Demetrius sat in the trone of his kyngdome, and had peace in his lode

Neuertheles he dyssembled in all that he spake, & with drewe himself from Jonathas, nether rewarded him accordinge to the benefites which he had done for him, but troubled him very sore. After this came Triphon agayne with yonge Antiochus, which raigned & was crowned kynge. Then they gathered vnto him all yf men of warre, whos Demetrius had put awaye: these sought agaynst Demetrius, which fled & turned his backe. So Triphon toke the Elephantes, & wanne Antioche. And yonge Antiochus wrote vnto Jonathas, sayenge: I confirme the in thy presthode, & make yf ruler of iij. countrees, yf thou mayest be a frende of yf kynge.

Vpon this he sent him golden vessel to be serued in, and gaue him leue to drynke in golde, to be clothed in purple, and to weare a collar of golde. He made his brother Symon also captaigne, from the coostes of Tyne vnto the borders of Egipte. Then Jonathas toke his iourney, & wente thorow yf cities besyde the water (of Jordane) and all the men of warre of Syria gathered the vnto him for to helpe him. So he came vnto Ascalon, and they of the cite receaued him honorably: & from thence wente he vnto Gaza, but they wolde not let him in: wherfore he layed sege vnto it, burnynge vp and spoilinge the places that were aboute the cite.



And the citsyns of Gaza submytted the selues vnto Jonathas, which made peace with them, but toke of their sonnes to pledge, sent the to Jerusalem, & wente thorow the countree vnto Damascus. Now when Jonathas herd that Demetrius princes were come in to Cades (which is in Galilee) with a greates hoost, purposinge to put Demetrius out from medlinge in the realme: he came agaynst them, and leste Symon his brother in the londe: which came to Bethsura, and layed sege to it a longe season, and discomfited them. So they desired to haue peace of him, which he graunted them, & afterwarde

put them out from thence, toke the cite, and set me to kepe it. And Jonathas with his hoost came to the water of Genesar, & by tymes in the moynynge gat them to the playne felde of Azor.

And beholde, the hoostes of the Seithen met the in the felde, & layed watch for the in the mountaynes: so yf when Jonathas came agaynst the, the other (which were layed to watch) rose out of their places, & fought, & they that were of Jonathas syde, fled every man: & there was not one of the leste, excepte Matathias the sonne of Absalemus, and Judas the sonne of Calphi the captaigne of the hoost. The Jonathas rente his clothes, layed earth vpon his heade, made his prayer, & turned agayne to the in yf felde: where they fought together, and he put them to flight. Now when his owne me yf were fled, sawe this: they turned agayne vnto him, & helped him to folowe vpon all their enemies vnto their tentes at Cades. So there were slayne of the Seithen the same daye, iij. M. men, & Jonathas turned agayne to Jerusalem.

#### The XII. Chapter.

**J** Onathas seynge that yf tyme was nere for him, chose certaynemen and sent them vnto Rome for to stablisyze to renue the frendshipe with the. He sent lettres also vnto Sparta, and to other places in like maner. So they wrote vnto Rome and entered in to yf counsell, & sayde: Jonathas yf hye prest & the people of yf Jewes sent vs vnto you, for to renue yf olde frendshipe & bonde of loue. Vpon this yf Romaynes gaue the fre passpoites, yf me shulde lede the home in to yf lode of Juda peaceably. And this is yf copy of the lettres that Jonathas wrote vnto the Sparcians:

Jonathas yf hye prest w yf elders, prestes, & the other people of yf Jewes, sende greetynge vnto yf Sparcians their brethre. There were lettres sente longe agoo vnto Onias yf hye prest, from Arius which than raigned amonge you: that ye are oure brethren, as the wrytinge made ther vpon specifies. And Onias increased the embassie that was sent, honorably, and receaued yf lettres: wherein there was mencion made of the bonde of loue & frendshipe. But as for vs, we nede no soch wrytinges: for why, we haue the holy bookes of scripture in oure bondes to oure comforte. Neuerthelesse we had rather sende vnto you, for the renewynge of yf brotherhode and frendshipe: lest we shulde be straunge vnto you, for it is longe, sens yf tyme yf ye sent worde vnto vs. Wherfore in yf sacrifices yf we of

fre & other ceremonies vpon yf hye solempne dayes and other we allwaye remembre you without ceassynge (like as reason is, and as it becommeth vs to thynke vpon oure brethren) yee and are right glad, of youre prosperous honoure.

And though we haue had greates troubles and warres, so that the kynge aboute vs haue foughten agaynst vs: yet wolde we not be greuous vnto you ner to other of oure louers and frendes in these warres. For we haue had helpe fro heauē, so that we are deliuered, and oure enemies subdued. Wherfore we chose Numenius the sonne of Antiochus and Antipater the sonne of Jason, and senter them vnto the Romaynes, for to renue the olde bonde of frendshipe and loue with them. We commaunded them also to come vnto you, to salute you, and to deliuer you & lettres, concerninge the renouacion of yf brotherhode. And now ye shal do right wel, to geue vs an answer there vnto.

And this is the copy of the wrytinge, which Arius the kynge of Sparta sente vnto Onias: Arius kynge of the Sparcians sendeth greetynge vnto Onias the hye prest. It is founde in wrytyng, that the Sparcians and Jewes are brethren, and come of the generacion of Abraham. And now for so much as this is come to oure knowlege, ye shal do wel, to wryte vnto vs of youre prosperite. As for vs, we haue wrytten & mynde vnto you: Oure carell and goodes are yours and yours, ours. These thinges haue we commaunded to be shewed vnto you.

When Jonathas herde, that Demetrius priues were come forth to fight agaynst him with a greates hoost the afore, he wente fro Jerusalem, & met the in the lode of Bethath, for he gaue them not space to come in to his owne countree. And he sent spyes vnto their tentes, which came agayne and tolde him, that they were appoynted to come vpon him in the night season. Wherfore when the Sonne was gone downe, Jonathas commaunded his men to watch all yf night, & to be ready w weapons for to fight: and set watchmen rounde aboute the hoost. But when the aduersaries herde that Jonathas was ready w his men to the battayll, they feared & were afrayed in their hertes, & kyndled fyres in their tentes, brake vp, and gat them awaye. Neuertheles Jonathas and his company knewe it not till the morninge, for they sawe the fyres burnynge.

Then Jonathas folowed vpon the, but he might not, ouertake them, for they were



gone ouer the water Eleutherus. So Jonathas departed vnto 3 Arabia (which were called Sabadei) slewe them, & toke their goodes. He proceeded furthur also, and came vnto Damascus, & wente thorow all that countre. But Simon his brother toke his iourney and came to Ascalon and to the nexte stronge holdes: departinge vnto Joppa, and wanne it. For he herde, that they wolde stonde of Demetrius partie: wherfore he sent me of warre in the cite, to kepe it. After this came Jonathas home agayne, & called the elders of the people together: and deuysed with the for to buylde vp the stronge holdes in Jewry, and the walles of Jerusalem, to set vp an hye wall betwixte the castell and 3 cite, for to separate it from the cite, that it might be alone, and that men shulde nether bye nor sell in it.



Vpō this they came together for to buylde vp the cite: and for moch as the wall vpō the broke of the west syde (called Caphetheta) was fallen downe, they repayred it. And Symon set vp Adiada in Sephela, and made it stronge, settinge portes & lockes vpō it. Now when Triphon purposed to raigne in Asia, to be crowned, and to slaye the kynge Antiochus: he was afrayed that Jonathas wolde not suffre him, but fight against him. Wherfore he wente aboute to take Jonathas, and to kyll him.

So he departed, and came vnto Bethsan. Then wente Jonathas forth against him to the battayll with fourtye thousande chosen men, and came vnto Bethsan also. But whē Triphon sawe that Jonathas came with so greaue an hoost to destroye him, he was afrayed: and therfore he receaued him honorably, commended him vnto all his frendes, gaue him rewardes, and commaunded his men of warre to be as obediēt vnto him as to himself.

And saide vnto Jonathas: why hast thou caused this people to take soch trouaile, seyn

ge there is no warre betwixte vs: Therefore sende them home agayne, & chose certayne me to waite vpon the, & come thou to mete ptolemais: for I wil geue it the, & the other stronge holdes, men of warre and their officers. As for me, I must departe, this is only 3 cause of my comynge. Jonathas beleued him, & dyd as he sayde, puttinge awaye his hoost, which wente in to 3 londe of Juda. He kepte but iij. M. by him, wherof he sente ij. M. in to Galilee, & one M. wente with himself.

Now as soone as Jonathas entred into ptolemais, the cite syns sparrd the gates of the cite, and toke him, and slewe all them with the swerde, that came in with him. Then sent Triphon an hoost of fore me and horsmen in to Galilee and in to the greaue playne felde, to destroye all Jonathas company. But when they knew that Jonathas was taken, and all they slayne that wayed vpon him: they toke counsell together, and came forth ready to the battayll. So when they which folowed vpon them, sawe, that it was a matter of life, they turned backe agayne. As for the other, they wente in to 3 londe of Juda peaceably, & bewayled Jonathas, & them that were with him right sore. And Israel made greaue lamentacion. Thē all the 3eithen 3 were rounde aboute them, sought to destroye thē. For they sayde: now haue they no captayne, nor eny man to helpe them. Therefore let vs overcome them, and rote out their name from amongemen.

The XIII. Chapter.

**N**ow whan Symon herde that Triphon gathered a greaue hoost, to come in to 3 londe of Juda, and to destroye it: and sawe 3 the people was in greaue fearfulness and care: he came vnto Jerusalem, and gathered the people together, & gaue thē exortacion, sayenge: Ye knowe what greaue battayls I and my brethien & my fathers house haue stryken for the lawe & the Sanctuary, and what maner of troubles we haue sene: thorow occasion wherof, all my brethien are slayne for Israels sake, and I am left alone. And now let not me spare myne owne life in eny maner of trouble, for I am no better then my brethien: but wil avenge my people and the Sanctuary, oure children and oure wyues: for all the 3eithen are gathered together, to destroye vs of very malice.

At these wordes the hartes of the people were kyndled together, so that they cried with a loude voyce, sayenge: Then shal be 3 captayne in steade of Judas & Jonathas

thy brethien, ordre thou oure batell, & what soeuer thou commaundest vs, we shall do it. So he gathered all the men of warre, makinge haist to fynish all the walles of Jerusalem, which he made stronge rounde aboute. Then sent he Jonathas the sonne of Absalomus to a fresh hoost vnto Joppa, which diuethem out 3 were in the castell, and remayned there himself. Triphon also removed from ptolemais with a greaue armye, to come in to the londe of Juda, and Jonathas with him in warde. And Symon pitched his tentes at Addus before the playne felde.

But when Triphon knewe that Symon fode vp in steade of his brother Jonathas, and that he wolde warre agaynst him: he sent messaungers vnto him, sayenge: Where as we haue kepte Jonathas thy brother, it is for money that he is owynge in the kynge accompte, concernynge the busynesse 3 he had in honde. Wherfore sende now an C. talentes of syluer and his two sonnes for suretie, that when he is lette forth he shal not forsake vs: and we shal sende him agayne. Nevertheless Symon knewe, that he dyssembled in his wordes: yet commaunded he the money & children to be deliuered vnto him: lest he shulde be the greaue enemye agaynst 3 people of Israel, and saye: because he sent him not the money and the children, therefore is Jonathas deed.

So Symon sent him the children and an hundred talentes, but he dyssembled, & wolde not let Jonathas go. Afterwarde came Triphon in to the londe, to destroye it, and wente rounde aboute by the waye, 3 ledeth vnto Ador. But where soeuer they wente, thither wente Symon and his hoost also. Now they that were in the castell, sent messaungers vnto Triphon, that he shulde make haist to come by the wyldernes, and to sende them vytales: And Triphon made ready all his horsmen to come that same night. Nevertheless it was a very greaue snowe, so that he came not in Galaadithim. And whē he diuene nye Baschama, he slewe Jonathas and his sonnes there, and then turned for to go home in to his owne londe.

Thē sente Symon for to fet his brothers deed coarfe, and buried it in Modin his fathers cite. So all Israel bewayled him with greaue lamentacion, and mourned for him very longe. And Symon made vpon the sepulchre of his father and his brethien a buylde hye to lōke vnto of fre stone behynde and before: and set vp seuen pylers, one

agaynst another (for his father, his mother and foure brethien) and set greaue pilers rounde aboute, with armes vpon them for a perpetuall memory, and carued shippes besyde the armes: 3 they might be sene of me saylinge in the see. This sepulchre which he made at Modin, stondesth yet vnto this daye.

Now as Triphon wente forth to walke to 3 yōge kynge Antiochus, he slewe him traiterously, and raigned in his steade, crowned himself kynge of Asia, and dyd moch euell in the londe. Symon also buylde vp the castels in Jewry, makinge them stronge with hye towres, greaue walles, portes and lockes, and layed vp vytales in the stronge holdes. And Symon chose certayne men, and sente them to kynge Demetrius: to desyre him, 3 he wolde discharge the londe from all bondage, for Triphon had spoyled it very sore. Where vpon Demetrius the kynge answered him, & wrote vnto him after this maner:

Demetrius 3 kige sendeth gretinge vnto Symon the hye prest his frende, with the elders and people of the Jewes. The golden crowne and precious stone 3 ye sente vnto vs, haue we receaued: and are ready to make a stedfast peace with you, yee and to wryte vnto oure officers, for to release you, concernynge the thinges wherin we made you fire: and the appoyntment 3 we make with you, shalbe firme and stable. The stronge holdes which ye haue buylde, shal be youre owne. As for eny ouer sight or sawte committed vnto this daye, we forgiue it, and the crownetaxe that ye ought vs also. And wher as was eny other tribute in Jerusalem, it shal now be no tribute: and loke who are met amonge you to be in oure court, let them be witten vp, that there maye be peace betwixte vs.

Thus the yock of the 3eithen was taken from Israel, in the hundred and seuentie yeare. And the peple of the Jewes beganne to wryte in their lettres and actes on this maner: In 3 first yeare of Symon the hye prest, and prynce of the Jewes.

In those dayes wente Symon vnto Gaza, and beseged it rounde aboute, where he set vp ordinaunce of warre. And wanne a towre, which he toke. So they that gat in to the towre leapt into the cite, which was in a greaue feare: In so moch that the people of the cite rente their clothes, and clymmed vp vpon the walles with their wyues and children, besekynge Symon to be at one with them, sayenge: O rewarde vs not after 3 wickednes, but by

D  
Iosephus  
capite 10.  
libro 11

1. Mach.  
14. d

Ma. 11. c  
Iosephus  
api. 19.  
bro. 13.



gracious vnto vs, and we shal do y<sup>e</sup> seruyce. Then Symon for very pite, wolde fight no more agaynst them, but put them out of the cite, and caused the houses (wherin the ymagines were) to be clenfed: and so entred the cite with Psalmes of prayse, geuinge thankes vnto the L O R D E. So when he had cast all abhominacions out of the cite, he set soch men in it as kepte the lawe of God, and made the cite stronge, and builded a dwellinge place for himself.

Now when they in the castell at Jerusalem were kepte so strately, that they coude not come forth ner in to countre, and might nether bye ner sell: they were very hungrie, and many of them famished to death. In so moch that they besought Symon to be at one with them, which he graunted them. So he put them out from thence, and clenfed the castell from fylthyngesse. And vpon the xxiij. daye of the seconde moneth in the Cxxij. yere they entred in to it with thankesgeuyng and braunches of palme trees, with harpes, crowdes, cymbals, and lutes, synginge psalmes and songes of prayse vnto God, for that the greate enemy of Israel was ouercome.

And Symon ordered that the same daye shulde be kepte enery yere in gladnesse, and made stronge the hyll of the temple that was besyde the castell, where he dwelt himself with his company. Symon also perceauynge that Ihon his sonne was a mightie man of armes, made him captayne of all the hoostes, and caused him to dwell at Gaza.

## The XIII. Chapter.

**I**n the Cxxij. yere gathered kynge Demetrius his hoost, and departed vnto Media, to gett him helpe for to fight agaynst Triphon. Now when Arsaces the kynge of Persia and Media herde, that Demetrius was entred within his borders: he sente one of his prynces to take him alyue, and to bryng him vnto him. So he wente and slewe Demetrius hoost, toke himselfe, brought him to Arsaces, which kepte him in warde. And all the londe of Iuda was in rest, so longe as Symon lyued: for he sought the wealth of his people, therefore were they glad to haue him for their ruler, and to do him worshippe allwaye.

Symon wanne the cite of Joppa also for an haven towne, and made it an inraunce in to the Iles of the see. He enlarged the borders of his people, and coquered them more

londe: He gathered vp many of their people that were prisoners: he had the dominion of Gaza, Bethsura and the castell, which he clenfed from fylthines, and there was no man that resisted him: So that enery man tyll his grounde in peace, the londe of Iuda and the trees gaue their frute and encrease. The elders sat all in iudgment, and toke their deuynce for the wealth of the londe: the yonge men put on worshippe and harnesse vpon them. He prouyded vytayles for the cities, and made goodly stronge holdes of them: so that the fame of his worshippe was spoken of vnto the ende of y<sup>e</sup> worlde. For he made peacethorow out the londe, and Israel was full of myrth and ioye.

Euery man sat vnder his vyne & sygetree, and there was no man to fraye them awaye. There was none in y<sup>e</sup> londe to fight agaynst them, for then the kinges were ouercome. He helped those that were in aduersite amonge his people, he was diligent to se y<sup>e</sup> lawe kepte: as for soch as were vngodly and wicked he toke the awaye. He set vp y<sup>e</sup> Sanctuary, & encreased the holy vessels of the temple.

When y<sup>e</sup> Romaynes and Sparcians had gotten worde, y<sup>e</sup> Jonathas was deed, they were right sorry. But when they herde y<sup>e</sup> Symon his brother was made hye prest in his steade, and how he had wonne the londe & gayned the cities in it: they wrote vnto him in tables of laton, to renue the frendshipe & bonde of loue, which they had made afore with Judas & Jonathas his brethre. Which writinges were red before the congregacion at Jerusalem.

And this is the copy of the lettres, that the Sparcians sent: The Senatours and detesyns of Sparta sende gretinge vnto Symon y<sup>e</sup> greate prest w<sup>th</sup> the elders, prestes, & y<sup>e</sup> other people of the Jewes their brethre: Whe y<sup>e</sup> embassitours that were sente vnto y<sup>e</sup> people, certified vs of youre worshippe, honoure and prosperous wealth: we were glad of their comynge, and haue witten the earande which they spake before the counsell of the people: namely, that Numenius the sonne of Antiochus, and Antipater the sonne of Jason the Jewes embassitours are come vnto vs, for to renue the olde frendshipe with vs. Vpon this the people consented, that the men shulde be honorably intreated, and that the copy of their earande shulde be witten in the speciall booke of the people, for a perpetuall memory vnto the Sparcians: yee and that we shulde sende a copy of the same vnto Symon the greate prest.

**A**fter this dyd Symon sende Numenius vnto Rome, with a golden shyld of a thousand pounde weight, to confirme the frendshipe with them: which when the Romaynes vnderstode, they saide: what thakes shal we recompence agayne vnto Symon & his children: for he hath stablished his brethre, and ouercome the enemies of Israel. Wherefore they graunted him to be fre. And all this wrote the Jewes in tables of laton, and nailed it vnto the pilers vpon the mount Sion. The copy of the witinge is this:

The xviij. daye of y<sup>e</sup> moneth Elul in the Cxxij. yere in the thirde yere of Symon the hye prest, in the greate congregacion of y<sup>e</sup> prestes, rulers of the people, and elders of the countre at Asaramel, were these wordes openly declared:

For so moch as there was moch warre in oure londe, therefore Symon y<sup>e</sup> sonne of Mathias (come of the children of Iarch) and his brethren, put them selues in parell, and resisted the enemies of their people: that their Sanctuary and lawe might be manteyned, and dyd their people greate worshippe. Jonathas in like maner, after that he had gouerned his people and bene their hye prest: dyed, and lyeth buried besyde his elders.

After that wolde their enemies haue trodden their holy thinges vnder fore, destroyed their londe, and vterly waisted their Sanctuary. Then Symon withstode them, and fought for his people, spent moch of his owne money, weapened the valeaunt men of his people, gaue them wages, made stronge y<sup>e</sup> cities of Iuda, with Bethsura that lieth vpon the borders of Jewry, (where the ordinance of their enemies laye somtyme) & set Jewes there for to kepe it.

He made fast Joppa also, which lieth vpon the see, and Gaza that bordieth vpon Azotus, (where the enemies dwelt afore) and there he set Jewes to kepe it: and what soeuer was mete for the subduynge of the aduersaries, that layed be therin. Now when the people sawe the noble actes of Symon, and what worshippe he purposed to do for them, his godly behaoure, and faithfulness which he kepte vnto them, & how he fought by all waies y<sup>e</sup> wealth of his people, because he dyd all this, therefore they chose him to be their prynce & hye prest. And in his tyme they prospered wel by him, so y<sup>e</sup> he & his brethre weretake out of their londe: & they also which were in the cite of Dauid at Jerusalem in the castell (where they wente out and dest

leth all thinges that were aboute the Sanctuary, and did greate harme vnto clenlynes) and Symon put men of the Jewes in it, for the defence of the londe and the cite, and set vp the walles of Jerusalem.

And kynge Demetrius confirmed him in his hye presthode, made him his frende, and dyd him greate worshippe. For he herde that the Romayns called y<sup>e</sup> Jewes their frendes, louers and brethren: how honorably they receaued Symons embassitours: how y<sup>e</sup> Jewes and prestes consented that he shulde be their prynce and hye prest perpetually (till God rayssed vp the true prophet) and that he shulde be their captayne, to care for the Sanctuary, and to set officers vpon the werkes therof, ouer the londe, ouer the weapens, ouer the houses of defence, to make prouision for the holy thynges, and to be obeyed of euery man, and all the witynges of y<sup>e</sup> londe to be made in his name: that he shulde be clothed in purple and golde, and that it shulde be lawfull for none of the people nor prestes to breake eny of these thynges, to withstonde his wordes, ner to call eny congregacion in the londe without him: that he shulde be clothed in purple, and weere a colar of golde: And yf there were eny which disobeyed or brake this ordinaunce, that he shulde be punyshed.

So all the people consented to alowe Symon, and to do acordynge to these wordes. Symon also himselfe toke it vpon him, and was contente to be the hye prest, the captayne and prynce of the Jewes and prestes, and to gouerne them all. And they commaunded to make this witinge in tables of laton, and to fasten it vnto the compasse of the Sanctuary in an open place: and to laye vp a copy of the same in the treasury, that Symon and his posterite might haue it.

## The XV. Chapter.

**N**ow, kynge Antiochus the sonne of Demetrius sente lettres from the Iles of the see, vnto Symon the hye prest and prynce of the Jewes, and to all the people, conteyninge these wordes: Antiochus the kynge sendeth gretinge vnto Symon the hye prest and to the people of the Jewes. For so moch as certayne wicked men haue gotten the kyngdome of oure progenitours, I am purposed to chalenge the realme agayne, and to restore it to the olde estate.

Wherefore I haue gathered a greate hoost



and made shippes of warre: that I maye go thorow the countre, and be auenged of them which haue destroyed oure londe, and waysted many cities in my realme. And therefore now I make the feire also from all the tributes, wherof all kynges my progenitours haue discharged the, and from other customes (wher from they haue released the) what so euer they be: Yee I geue the leane to myre money of thine owne within thy londe. As for Jerusalem, I wil that it be holy and fre: and all the weapens and houses of defence which thou hast buylded and kepest in thine hondes, shal be thine. Whereas any thinge is or shal be owynge vnto the kyng, I forgeue it the, from this tyme forth for euermore. And when we haue optayned oure kyngdome, we shal do the, thy people and the temple greates worshipec: so that youre honoure shal be knowne thorow out y whole worlde.

In the Cxxiij. yere wente Antiochus in to his fathers londe, and all the men of warre came together vnto him, so that fewe were left with Triphon. So the kyng Antiochus folowed vpon him, but he fled vnto Dora, which lieth by the see syde: for he sawe y there was myschefe communge vnto him, and that his hoost had forsaken him. Then came Antiochus vnto Dora w an hūdrēth z twentye thousande men of armes vpon fote, and eight thousande horsmen. So he compassed the cite rounde aboute, and y shippes came by the see. Thys they vered the cite by londe and by water, in so moch that they suffred no man to go in nor out.

In the meane season came Numerius (z they that had bene with him) from the cite of Rome, hauinge lettres witten vnto the kynges, and prouyncies, wherin were conteyned these wordes: Lucius the Mayre of Rome sendeth gretinge vnto Ptolomy the kyng. The embassitours of the Jewes oure fēdes beinge sent from Symon the hye prest and from the people of the Jewes, came vnto vs, for to renue the olde frendshipe and bonde of loue, and brought a shyld of golde weyenge a thousande ponde, which we were contente to receaue of them. Wherfore we thought it good to wryte vnto the kynges z prouyncies, to do them no harme, nor to take parte agaynst the, their cities ner countrees nether to mayntene their enemies agaynst them. Yf there be any wicked personnes therfore fled from their countre vnto you, delythem vnto Symon the hye prest, y he maye punyssh them acordinge to their owne lawe.

The same wordes wrote the Romaynes

also vnto Demetrius the kyng, to Attalus, Araba, Arsaces and to all regions: as Samanēs, to them of Sparta, Delo, Mida, Sydon, Caria, Samos, Pamphilia, Lycia, Carnassum, and to y Rhodes, to Salsia, Sida, Arado, Gortyna, Gnydum, to Cyprus and to Cyren. And of euery lētre they sent a copy to Symon the hye prest and to the people of the Jewes. So Antiochus the kyng brought his host vnto Dora the seconde tyme, to take it: where he made diuers ordinace of warre, and kepte Triphon in, y he shoulde not come forth. Then Symon sent Antiochus two thousande chosen mē to helpe him with golde, syluer and other plementous geare. Neuerthelesse he wolde not receaue them, but brake all y couenaunt which he made w Symon afore, z withdrewe himself fro him.

He sent Athenobius also a frende of his vnto Symon, for to reason with him, sayenge: Yee withholde fro me Joppa and Gaza, the castell that is at Jerusalem which are cities of my realme, whose borders ye haue destroyed, and done greates euell in the londe, hauinge the dominaciō in many other places of my kyngdome. Wherfore delyuer now y cities which ye haue takē, w y tributes of y places y ye haue rule vpon without the borders of Jewry: Or els geue me fyue hundred talentes of syluer, yee and for the harme that ye haue done in the cities and for the tributes of the same, other fyue hundred talentes. Yf no, we shal come and fight agaynst you.

So Athenobius the kynges frende came to Jerusalem, and when he sawe y greates worshipec and honoure of Symon in golde, syluer and so greates plenty of ornaments: he marvelled, and tolde Symon as the kyng commaunded him. Then answered Symon and saide vnto him: As for vs, we haue nether taken other mēs londe, ner withholde them, but only oure fathers heretage, which oure enemies had vnrighteously in possession a certayne tyme. This heretage of oure fathers haue we chalenged in processe of tyme. And where as thou cōplaynest concernynge Joppa and Gaza, they dyd greates harme to y people and in y londe, yet wyll we geue an hundred talentes for them.

Neuertheles Athenobius answered him not one worde, but turned agayne wrothfully vnto y kyng, and tolde him all these wordes, and the greates dignite of Symon with all that he had sene, and the kyng was very angrie. In the meane tyme fled Triphon by shippe vnto Orthosaida. Then the kyng made Cendebeus captaigne of the see coast:

gave him an hoost of fote men and horsmen, commaunding him to remoue y hoost toward Jewry, z to buylde vp the cite of Cedron, to make vp y portes, z to warre agaynst y people of the Jewes. As for the kyng himself, he folowed vpon Triphon. So Cendebeus came vnto Jamnia, z beganne to vere y people, to treade downe Jewry, to take the people prisoners, to slaye the z to buylde vp Cedron: where he set horsmē z other men of warre, that they might come forth and go thorow the stretes of Jewry, like as the kyng had commaunded him.

## The XVI. Chapter.

Then came Jhon vp from Gaza, and tolde Symon his father, what Cendebeus had done amonge their people. Vpon this called Symon two of his eldest sonnes, Judas z Jhon, and sayde vnto them: I and my brethien z my fathers house, haue euer from oure youth vp vnto this daye, foughten agaynst the enemies of Israel, z God gaue vs good fortune to delyuer Israel oft tymes. And now for so moch as I am olde, be ye in steade of me z my brother, to go forth z fight for oure people, z the helpe of God be w you. So he chose xx. M. fightingemen of the countre, with horsmen also, which wente forth agaynst Cendebeus and rested at Modin.



In the momynge they arose, z wete in to y playne felde: and beholde, a mightie greates hoost came agaynst the, both of fote men z horsmen. Now was there a water broke betwixte them, z Jhon remoued the hoost toward them. And when he sawe that the people was afrayed to go ouer y water broke, he wente ouer first him self: and the men followinge this, folowed him.

Then Jhon set his horsmen z fote men in orde, the one by the other, for their enemies horsmen were very many. But when they blew vp the prestes trompettes, Cendebeus

fled w his hoost, wherof many were slayne, and the remnant gat them to their stronge holde. Judas also Jhōs brother whas wounded at y same tyme. And Jhon folowed still vpon y enemies, till he came to Cedron which he buylde. The enemies fled also vnto the towres y were in y felde of Azotus, z those dyd Jhon burne vp. Thus there were slayen ij. M. men of them, z Jhon turned agayne peaceably in to Jewry.

And in the felde of Jericho was Ptolomy the sonne of Abobus made captaigne: which because he had abundaunce of syluer z golde, (for he had married the daughter of Symon the hye prest) waxed proude in his mynde, z thought to conquere the lōde, ymagininge falsed agaynst Symon z his sonnes, to destroye the. Now as Symon was goynge aboute thorow the cities, y were in y countre of Jewry, and carynge for them: he came downe to Jericho, with Matathias z Judas his sonnes, in the Cxxvij. yere, in y xxi. moneth called Sabat. Then Ptolomy y sonne of Abobus receaued them (but w disceate) in to a stronge house of his called Doch, which he had buylde, where he made them a bancket.

So when Symon z his sonnes were merry z had dronken well, Ptolomy stode vp w his men (whō he had byd there) z toke their weapens, entred in to the bancket house, z slewe Symon w his two sonnes, z certayne of his seruantes. Soch greates vnfaichfulnesse dyd Ptolomy in Israel, and recōpensed euell for good. Then wrote this Ptolomy y same vnto kyng Antiochus, requyringe him that he shoulde sende him an hoost to helpe him: z so shoulde he delyuer him the londe, w the cities z tributes of the same. He sent other men also vnto Gaza, for to take Jhon: z wrote vnto the captaynes to come to him, z he shoulde geue them syluer, golde and rewardes. And to Jerusalem he sent other, to take it and the Sanctuary.

Ther ranne there one before, z tolde Jhon in Gaza, that his father z his brethien were slayne, and how that Ptolomy had sent to slay him also. Whē Jhon herde this, he was sore abashed, and layed hōdes of them that were come to destroye him, and slewe them: for he knowe, that they wente aboute to kyll him.

As for other thinges concernynge Jhon: of his warres, of his noble actes (wherin he behaued him self manfully) of the buyldinge of walles which he made, and other of his dedes: They are witten in the cronicle.



cles of his priesthode, from the tyme forth  
he was made hye priest after his father.

The ende of the first booke of  
the Machabees.

## The seconde booke Of the Machabees.

What this booke conteyneth.

- Chap. I. The Jewes wyte vnto Aristobolus  
of the clensynge of the temple, and of the feast  
of tabernacles. Of the fyre that was hyd in  
the pyt.
- Chap. II. What Jeremy requyred of the Jew-  
es that were in pryson, and of their stories.
- Chap. III. The zeithē kynges helde the temple  
at Jerusalem in honoure. The variaunce be-  
twixte Simon and Onias. What Appollonius  
& Heliodorus dyd at Jerusalem. The punysh-  
ment of Heliodorus.
- Chap. IIII. The wickednes of Symon. The faith-  
fulnesse of Onias. Jason laboureth to be hye  
prest. Of his wickednesse, and how he was dya-  
uen awaye. The alteration of the priesthode.  
Andronicus destroyeth Onias, and God stri-  
keth him therfore.
- Chap. V. Wonderous thinges done at Jerusa-  
lem. Jason falleth vpon the cite, handleth ab-  
hominably, and yet is sayne to sleat the last.  
The kyng of Egypte taketh the cite agayne  
with greate bloudsheddyng.
- Chap. VI. The kyng procedeth forth in his ty-  
ranny, as well in other cities where the lawe  
of God is kepte, as at Jerusalem. All this sen-  
deth God for the wickednes of the people. The  
steadfastnesse of Eleazar.
- Chap. VII. The death of the viij. brethren & their  
mother. How constante they are to suffre, ra-  
ther then to obeye the wicked kyng.
- Chap. VIII. The manlynesse of Judas Machabe-  
us, and how philippe medleth against him. Ju-  
das comforteth his people, and ouercommeth  
Nicanor.
- Chap. IX. Of Antiochus and his pryde, & how  
God punysshed him.
- Chap. X. Machabeus wynneth the holy cite a-  
gayne, and clenseth it. Eupator foloweth his  
father Antiochus. Judas Machabeus ordreth  
him self well.
- Chap. XI. What Lysias purposeth. Judas with-  
standeth him, God taketh his parte. Lysias &  
Judas are at one.
- Chap. XII. Timotheus, Appollonius and other,  
ymagin treason. Judas Machabeus punyssh-  
eth them, wynneth Caspin & other cities.
- Chap. XIII. Antiochus & Lysias make the forth  
agaynst the Jewes. Judas gathereth the peo-  
ple, & byddeth them call vpon God, goeth on,  
and besyde Modin stryketh a greate battell.
- Chap. XIII. Of Demetrius the sonne of Selcu-  
cus. The trayterous dealinge of Alcimus. Ni-  
canor breaketh falsly the bonde made with  
Judas Machabeus. Of the malynes of Razis.
- Chap. XV. Nicanors wicked purpose. Judas ge-  
neth his people godly consolacion. Of his drea-  
mes and visions, and how Nicanor perished.

### The first Chapter.



He brethren of y Jewes which  
be at Jerusalem & in the londe  
of Jewry, wish vnto those bre-  
thre of y Jewes that are thro-  
row out Egypte: good fortune,  
health and peace.

God the LORDE be gracious vnto you,  
& thynke vpon his couenaunt y he made w  
Abraham, Isaac & Jacob his faithfull ser-  
uauntes: and geue you all soch an herite, that  
ye maye loue and serue him, yee and persoue  
me his wyll with an whole herte and of a  
wyllinge mynde: he ope youre hertes in his  
lawe and in his commaundementes, sende  
you peace: heare youre prayers, be at one  
with you, and neuer forsake you in tyme of  
trouble. This is heare oure prayer for you.

What tyme as Demetrius raigned, in the  
Clxxx. yere, we Jewes wrote vnto you in y  
tronble and violence that came vpon vs.  
In those yeres after that Jason departed  
out of the holy londe and kyngdome, they  
brent vp the portes, and shed imocent blou-  
de. Then made we oure prayer vnto y LORDE,  
and were herde: we offred, and lighted  
the candels, settinge forth cakes and bled.  
And now come ye vnto the feast of taberna-  
cles in the moneth Casleu.

In the Clxxxviij. yere y people y was at  
Jerusalem and in Jewry, the counsell and  
Judas him self, sent this wholsome saluta-  
cis vnto Aristobolus kyng of ptolomys mas-  
ter, which came of the generacion of the  
anoynted prestes: and to the Jewes that we  
re in Egypte: In so moch as God hath deli-  
uered vs from greate perils, we thanke him  
hylie, In that we resisted so mightie a kyng.  
And why? he brought men out of per-  
sis by heapes, to fight agaynst vs and the  
holy cite. For as he was in persis (namely,  
y captaigne w the greate hoost) he perished  
in the temple of Vlaneas, beyng disceured  
thorow the deuyc of Vlaneas prestes. For  
as he was purposed to haue dwelt there, An-  
tiochus & his frendes came thither, to receaue  
moch moneye for a dowry. So whē Vlaneas  
prestes had layed forth y moneye, he entred  
with a small company in to the compasse of  
the temple, and so they shut the temple.

Now when Antiochus entred by open  
gethe preny inraunce of the temple, y pri-  
tes stoned y captaigne to death, hewed the  
in peces that were with him, smote of their  
heades, and throwe them out. In all thinges  
God be praysed, which hath deliuered the  
wicked in to oure bondes.

Where as we now are purposed to kepe  
the purification of the temple vpon y xvj.  
daye of the moneth Casleu, we thought ne-  
cessary to certifie you therof: that ye also  
might kepe the tabernacles feast daye, & the  
daye of the fyre, which was geuen vs when  
Nehemias offred, after that he had set vp  
y temple & the autler. For what tyme as y  
fathers were led awaye vnto persis, y pres-  
tes (which then sought the hono of God) to  
ke y fyre priuely from y autler, & hyd it in a  
valley, where as was a depe drye pyt: & ther  
in they kepte it, because the place was vn-  
knowne to euery man. Now after many yea-  
res when it pleased God, y Nehemias shul-  
de be sent from the kyng of persia: he sent  
the childers children of those prestes (which  
had hyd the fyre) to seke it. And as they tol-  
de vs, they founde no fyre, but thicke water.

The comaunded he them to drawe it vp,  
& to brynge it him, & y offerynges withall.  
Now when y sacrifices were layed on & or-  
dred, the prest Nehemias comaunded to  
sprikle them & the wod w the water. Whē  
this was done, & the tyme come y the Son  
ne shone, which afore was hyd in the cloude:  
there was a greate fyre kyndled, In so moch  
y euery man marueled. Now all the prestes  
prayed, whyle the sacrifice was a makynge.  
Jonathas prayed first, and y other gaue an-  
swere.

And Nehemias prayer was after this  
maner: O LORDE God maker of all thin-  
ges, thou fearfull & stronge, thou righteous  
& mercifull, thou y art onely a gracious kyng  
ge, onely lyberall, onely iust, Allmightie and  
euerlastinge, thou y deliuerest Israel from  
all trouble, then y hast chosen the fathers &  
halowed them: receaue the offeringe for the  
whole people of Israel, preserue thine owne  
porcion, & halowe it. Gather those together,  
y are scatred abroad from vs: deliuer them  
y are vnder the zeithes bondage, loke vpon  
them which are despysed & abhorred, y the  
zeithen maie knowe & se, how y thou art o  
God: Punyshe them y oppresse, and proudly  
put vs to dishonoure. Set y people agayne  
in thy holy place, like as Moses hath spokē.

And the prestes songe psalmes of than-  
kesgeyng, so longe as the sacrifice endured.  
Now when the sacrifice was brent, Nhe-  
mias comaunded the greate stones to be  
sprikled w the resydue of the water. Which  
when it was done, there was kyndled a flam-  
me of the also: but it was consumed thorow  
the light, y shyned from the autler. So whē  
this matter was knowne, it was tolde the

kyng of persia, that in the place where the  
prestes (which were led awaye) had hyd fyre,  
there appeared water in steade of fyre, & that  
Nehemias & his company had purified the  
sacrifices withall. Then the kyng confide-  
ryng & pondersyng y matter diligently, ma-  
de him a temple, to proue the thinge y was  
done. And whē he founde it so in dede, he ga-  
ue the prestes many giftes & dyuerse rewar-  
des: yee he toke them w his owne hōde, & ga-  
ue the. And Nehemias called the same pla-  
ce Nephthar, which is as moch to saye as  
a clensyng: but many men call it Nephthi.

### The II. Chapter.

It is founde also in the writings of y  
Jeremy the prophet, y he commaun-  
ded them which were caried awaye,  
to take fyre, as it is sayde afore. he comaun-  
ded them also, y they shulde not forget the  
lawe & comaundementes of the LORDE, &  
y they shulde not erre in their myndes, whē  
they se ymages of syluer & golde w their or-  
nauntes. These & soch other thinges com-  
maunded he them, & exorted them, that they  
shulde not lett the lawe of God go out of  
their hertes.

It is wrytten also, how the prophet (at y  
commaundement of God) charged them, to  
take the tabernacle & the arke w them: & he  
wente forth vnto the mountaine, where Mo-  
ses clymmed vp, & sawe y heretage of God.  
And when Jeremy came there, he founde an  
open cane, wherein he layed the tabernacle, y  
arke & the autler of incense, & so stopped the  
hole. There came certayne men together al-  
so folowinge him, to marck the place, but  
they coude not fynde it. Which when Jere-  
my perceaued, he reproveth the, sayenge: As  
for that place, it shalbe vntowne, vntill y  
tyme that God gather his people together  
againe, & receaue the vnto mercy. Then shal  
God shewe them these thinges, & the maies-  
ty of the LORDE shal appeare, & the clou-  
de also, like as it was shewed vnto Moses: &  
like as when Salomon desyred y the place  
might be sanctified, & it was shewed him.

For he beyng a wyse man, handled hono-  
rably & wyly: offeryng vnto God in y ha-  
lowinge of the temple, when it was syni-  
shed. And like as when Moses prayed vnto  
the LORDE, the fyre came downe from hea-  
uen, & consumed the burnt offeringe: Euen so  
prayed Salomon also, & the fyre came dow-  
ne from heauen, & consumed the burnt offerin-  
ge. And Moses sayde: because the synofferyng  
was not eaten, therfore it is consumed. In  
like maner Salomon kepte the dedicacion



(or halowynge) eight dayes.

Some  
reade:  
the  
mias.

In y Annotacions & wrytynges of Jeremy, were these thinges put also: & how he made a lybrary, & how he gathered out of all countrees the bookes of the prophetes, of David, the epistles of the kynges, and of the priefentes. Euen so Judas also, loke what he lerned by experience of warre, & soch thinges as hath happened vnto vs, he gathered the all together, & so we haue them by vs. If ye now desyre to haue the same, sende some body to fetch them vnto you. Where as we the are aboute to celebrate the purificacion, we haue wrytten vnto you. Therfore ye shall do well, yf ye kepe the same dayes. We hope also, that the God (which deliuered his people, & gaue them all y heretage, kyngdome, priefthode & Sanctuary y he promised them in the lawe) shal shortly haue mercy vpo vs, & gather vs together from vnder the heauē in to his holy place: for he hath saued vs fro greate perils, & hath clenfed the place.

cut. 30. a

Mac. 5. a

As concernynge Judas Machabeus & his brethren, the purificacion of the greates temple, the dedicacion of the altur, yee & of the warres y concerne noble Antiochus and Eupator his sonne, of the shyninges y came downe from heauen vpon those, which manfully defended the Jewes. (For though they were but fewe, yet defended they the whole londe, drone away y enemies hoost, recovered agayne the temple, y was spoken of thorow out all the worlde, deliuered the cite, doynge their best y the lawe of the LORDE which was put downe, might w all tranquility be restored agayne vnto the LORDE, y was so mercifull vnto the.) As touchynge Jason also of Cyren, we haue vnder take cōpendiously to brynge in to one booke, the thinges y were cōprehended of him in fyue. For we cōsideringe the multitude of the bookes, and how harde it shulde be for them y wolde medle with stones and actes (and that be cause of so dyuerse matters) haue vnder taken so to cōprehende the stories: that soch as are disposed to reade, might haue pleasure and pastyme therein: and that they which are diligent in soch thinges, might the better thinke vpon them: yee and that who so euer red them, might haue profit therby.

Neuerthelesse we oure selues that haue medled with this matter for the shortenynge of it, haue taken no small labour, but greates diligence, watchynges and trauayle. Like as they that make a feast, wolde sayne do other men pleasure: Euen so we also (for many mens sakes) are very wel content

to take the labour, where as we maye shewly cōprehende, the chynges that other men haue truly wrytten.

For he y buyldeth an house anew, must prouyde for many chynges to y whole buyldinge: but he that paynteth it afterwarde, seeketh but only what is comly, mete and conuenient to garnysh it withall. Euen so do we also in like maner. And why? y that begynneth to wryte a story for the fute, must with his vnderstandinge gather the matter together, set his wordes in orde, and diligently seke out euery parte: But he that afterwarde wyll shorten it, vseth few wordes, and toucheth not the matter at the largiest. Let this be sufficient for a prologe, now wyll we begyne to shewe the matter: for it is but a foolish thinge to make a longe prologe, and to be shorte in the story it self.

## The III. Chapter.

What tyme as the holy cite was inhabited in all peace and wealth, & when the lawes were yet very well kepte. (For so was it ordened by Onias the hye prest and other godly men, that were enemies to wickednesse.) It came therto, that euen the kynges and prynces the selues by the place greates worshippe, and garnyshe y temple with greates giftes: In so moch that Seleucus kyng of Asia of his owne rates, bare all the costes belonynge to the seruyce of the offerynges. Then Symon of the trybe of Ben Jamin, a ruler of the temple, laboured to worke some myschefe in the cite: but the hye prest resisted him.

Neuerthelesse when he might not overcome Onias, he gat him to Appollonius the sonne of Thersa (which the was cheseforde in Celosyria and Phenices) and tolde him, y the treasury in Jerusalem was full of innumerable money, and how that the comons goodes (which belonged not vnto the offerynges) were excedynge greates also: yee and how it were possible, that all these might come vnder the kynges power.

Now when Appollonius had shewed the kyng of the moneye, as it was tolde him: y kyng called for Heliodorus his steward, and sent him with a commaundement, to brynge him the sayde money. Immediately Heliodorus toke his iourney, but vnder a coloure, as though he wolde go thorow Celosyria and Phenices to vscit the cities, but his purpose was to fulfill the kynges pleasure. So when he came to Jerusalem, and was loungly receaued of the hye prest in the cite: he tolde what was determed.

myng the moneye, and shewed the cause of his commynge: he axed also, yf it were so in dede. Then the hye prest tolde him, that there was soch money layed vp for the vpholdinge of weddowes and fatherlesse childre, and how that a certayne of it belonged vnto Symon Tobias a noble man: and that of all the moneye (which that wicked Symon had bewrayed) there were iij. hundred talents of syluer, and ij. hundred of golde: yee & that it were vnpossible for those mens meanynge to be disceaued, that had layed vp their moneye in the place and temple (which is had in worshippe thorow the whole worlde) for the mayntenaunce and honoure of y same. Whervnto Heliodorus answered, y the kyng had commaunded him in eny wyse, to brynge him the moneye.

So at the daye appoynted, Heliodorus entred into the temple to ordie this matter. But there was no small feare thorow out the whole cite. The prestes fell downe before the altur in their vestimentes, and called vnto heauen vpon him, which had made a lawe concernynge stuffe geuen to kepe, that they shulde be safely preserved, for soch as cōmitte them vnto keepynge. Then who so had looked the hye prest in the face, it wolde haue grieved his herte: for his countenaunce and the chaunginge of his coloure, declared the inward sorowe of his mynde. The mā was all in heuynesse, and his body in feare: wher by they that looked vpon him, might perceaue the greife of his herte. The other people also came out of their houses by heapes vnto the comon prayer, because the place was like to come in to confucion. The women came together thorow the stretes, with hayrie clothes aboute their brestes.

The virgins also that were kepte in, ranne to Onias, someto the walles, other some looked out at the wyndowes: yee they all held vp their hondes toward heauen, & prayed. A miserable thinge was it, to loke vpon the comon people, & the hye prest beyng in soch trouble. But they besought Almightye God, that the goodes which were committed vnto the, might be kepte whole, for those that had deliuered them vnto their keepynge. Neuertheles the thinge that Heliodorus was determed to do, that perfourmed he in the same place, he him self personally beyng aboute the treasury with his men of warre. But the spere of Almightye God shewed him self openly, so that all they which presumed to obeye Heliodorus, fell thorow y power of God in to a greates fearfulness & dede. For

there appeared vnto them an horse, with a terrible man syttinge vpon him, deckt in goodly aray, and the horse smote at Heliodorus with his fore fete. Now he that sat vpon y horse, had harness of golde vpon him.

Moreover there appeared ij. sayre and bewtiful yongemen in goodly aray, which stode by him, scourged him of both the sydes, & gaue him many stripes without ceassynge. With that, fell Heliodorus sodenly vnto the grounde. So they toke him vp (beyng compassed aboute with greates dardnesse) and bare him out, vpo a beare. Thus he that came with so many runners and men of warre in to y sayde treasury, was borne out, where as no man might helpe him: and so the power of God was manifest and knowne. He laye still domme also by the power of God, destitute of all hope and life. And they praysed the LORDE, that he had shewed his power vpon his place and temple, which a litle afore was full of feare & trouble: and that thorow the revelacion of the Almightye LORDE it was fylled with ioye and gladnesse.

The certayne of Heliodorus frēdes praied Onias, that in all haist he wolde call vpon God, to graunte him his life, which was geuynge vp the goost. So the hye prest considered the matter, and lest the kyng shulde suspecte that the Jewes had done Heliodorus some euell: he offred an healt hefferynge for him. Now whē y hye prest had opteyned his petition, the same yonge mē in the same clothynge appeared, & stode besyde Heliodorus, sayenge: Thanke Onias y hye prest, for for his sake hath y LORDE graunted the y life: therfore seyng y God hath scourged y, & gaue him prayse & thankes, and shewe euery man his might & power. And whē they had spoken these wordes, they appeared nomore.

So Heliodorus offred vnto God, made greates voves vnto him which had graunted him his life, thāked Onias, toke his hoost, & wete agayne to y kyng. The testified he vnto euery mā, of y greates workes of God, y he had sene w his eyes. And whē the kyng axed Heliodorus who were mete to be sent yet once agayne to Jerusalem, he sayde: If thou hast eny enemy or aduersary vnto thy realme, sende him thither, & thou shalt haue him punished, yf he escape w his life: for in y place (no doute) there is a speciall power & workynge of God. For he y dwelleth in heauen, vsciteth & defendeth y place: & all y come to do it harme, he punyssheth & plageth the. This is now y matter cōcernynge Heliodorus, & y keepynge of y treasury at Jerusalem.



2  
Ma. 3. a

**T**his Symon now (of whom we spake afore) beyng a bewrayer of the money and of his owne naturall countre, reported the worst of Onias: as though he had moned Heliodorus vnto this, and as though he had bene a brynge of euill. Thus was he not ashamed to call him an enemy of the realme, that was so faithfull an ouerseer & defender of the cite & of his people: yee & so feruent in the lawe of God. But when the malice of Symon increased so farre, & thow his frendes there were certayne manslaughters committed: Onias considered the perill & might come thow this strife, and how that Appollonius (namely the chefe lord in Celosyria and Phenices) was all set vpon tyranny, and Symons malice increased the same: he gat him to the kynge, not as an accuser of the citsyns, but as one that by him self intended the comon wealth of the whole multitude. For he sawe it was not possible to lyue in peace, nether Symon to leane of from his foolishnesse, excepte the kynge dyd loke thereto.

**B**ut after the death of Seleucus, when Antiochus (which is called the noble) toke the kyngdome: Jason the brother of Onias laboured to be hye prest: for he came vnto the kynge, and promised him thre hundred & lxx. talentes of syluer, & of the other rethes lxxx. talentes. Besydes this he promised him yet an L. & L. yf he might haue the scole of children, and that he might call them of Jerusalem Antiochians. Which when the kynge had graunted, & he had gotten the superiority: he began immediately to drawe his kinmen to the custome of the heithen, put downe the thinges, that the Jewes had set vp of loue, by Jhon the father of Eupolemius (which was sent embassitoure vnto Rome, for to make the bonde of friendship and loue.) He put downe all the lawes & liberties of the Jewes, and set vp wicked statutes. He durst make a fightinge scole vnder the castell, and set fayre yonge men to lerne the maners of whores and brodels.

**C**This was now the begynnyng of the heithenish & straunge conuersacion, brought in thow the vngacious and vnder the wickednesse of Jason (which shulde not be called a prest, but an vngodly personne.) In so much, that the prestes were now nomore occupied aboute the seruyce of the altare, but despyed the temple, regarded not the offrynges: yee gaue their diligence to lerne to fight, to wistle, to leape, to daunce, & to put at the

stone: not settinge by the hono of the fathers, but liked the glory of the Grekes best of all: for the which they stroue periously, and were greedy to folowe their statutes, yet their lust was in all thinges to be like the, which afore were their enemies & destroyers. Howbeit to do wickedly agaynst the lawe of God, shal not escape unpunished: but of this we shal speake here after.

What tyme as the Olympiades games were played at Tyus (the kynge him self beinge presente) this vngacious Jason sent wicked men, bearinge from them of Jerusalem (which now were called Antiochians) iij. C. drachmas of syluer for an offryng to Hercules. These had they that caried them, desyred vnder such a fastid, as though they shulde not haue bene offred, but bestowed to other vses. Neuertheles he that sent them, sent them to the intent that they shulde be offred vnto Hercules. But because of those that were present, they were geuen as to the makinge of shippes. And Appollonius the sonne of Nestus was sent in to Egipte, because of the noble men of the kynge Ptolemy Philometor. Now when Antiochus perceived that he was put out from medlinge in the realme, he sought his owne profit, departed from thence, came to Joppa, & then to Jerusalem: where he was honorably receaued of Jason & the cite, & was brought in wth torch light and with greate prayse: and so he turned his hoost vnto Phenices.

After iij. yeare Jason sent Menelaus the fore sayde Symons brother to beare the money vnto the kynge, & to bringe him answer of other necessary matters. But he (when he was prayd of the kynge for magnificence of his power) turned the hye presthode vnto himself, layenge vp iij. C. talentes of syluer for Jason. So when he had gotten commaundment from the kynge, he came, hauinge nothinge become a prest, but bearinge the stomack of a cruell tyrante, & the wrath of a wyld beest. Then Jason (which had disceined his owne brother) seyng that he him self was begyled also, was fayne to sle into the side of the Ammonites, & Menelaus gat the dominion. But as for the moneye that he had promised vnto the kynge, he dyd nothinge therein, when Sosstratus the ruler of the castell requyred of him. (For Sosstratus was the man, that gathered the customes) wherfore they were both called before the kynge. Thus was Menelaus put out of the presthode, & Lysimachus his brother came in his steade. Sosstratus also was made lord of the Cyprians.

**I**t happened in the meane season, that the Tharsians & Malloicians made insurreccio, because they were geuen for a present vnto the kynge Antiochus concubynne. Then came the kynge in all haste, to still them agayne and to pacifie the matter, leauynge Andronicus there to be his debyce, as one mete therfore. Now Menelaus supposinge that he had gotten a right convenient tyme, stole certayne vessels of golde out of the temple, and gaue them to Andronicus for a present: and some he solde at Tyus and in the cities therby.

Which when Onias knewe of a surer eye, he reprovied him: but he kepte him in a sanctuary besyde Daphnis, that lyeth by Antioche. Wherfore Menelaus gat him to Andronicus, and prayd him that he wolde slaye Onias. So when he came to Onias, he counceled him craftely to come out of the sanctuary, geuyng him his honde with an ooth (how be it he suspecte him) and that he slewe Onias, without eny regarde of rightousnesse. For the which cause not only the Jewes, but other nations also toke indignacion, and were displeased for the vngodly death of so godly a man.

**G**And when the kynge was come agayne from Cilicia, the Jewes and certayne of the Grekes wente vnto him, complayninge for the vngodly death of Onias. Yee Antiochus himself also was sorry in his mynde for Onias, so that he pitied him, and he wepte, remembreinge his sobernesse and manerly behauiour. Wherfore he was so kyndled in his mynde, that he commaunded Andronicus to be striped out of his purple clothinge, & so to be led thow out all the cite, yee and the vngacious man to be slayne in the same place, wher he committed his wickednes vpon Onias. Thus the LORDE rewarded him his punishment, as he had deserved. Now when Lysimachus had done many wycked dedes in the temple thow the counsell of Menelaus, and the voyce came abroad: the multitude gathered them together agaynst Lysimachus, for he had caried out now much golde.

So when the people arose and were full of displeasure, Lysimachus armed iij. M. vntuistes to defende him: a certayne tyrante beyng their captayne, which was growen both in age & woodnesse. But when the people vnderstode the purpose of Lysimachus, some gat stones, some good stronge clubbes, & some cast asshes vpon Lysimachus. Thus there were many of the wounded, some beyng slayne, & all the other chased awaye. But as for the wicked churchrobber himself, they

kylled him besyde the treasury. Of these matters therfore there was kepte a courte agaynst Menelaus.

**N**ow when the kynge came to Tyus, they made a complaynte vnto him of Menelaus, concerninge this busynesse, & the embassitours were thre. But Menelaus wente & promised Ptolemy to geue him much money, yf he wolde perswade the kynge. So Ptolemy wete to the kynge in to a courte (wher as he was set to coole him) & brought him out of the mynde in so much that he discharged Menelaus fro the accusacions, & not withstandinge was cause of all myschefe: and those poore men (which yf they had tolde their cause, yee before the Scythians, they shulde haue be iudged innocent) he comended to death. Thus were they so one punished, which folowed vpon the matter for the cite, for the people, & for the holy vessell. Wherfore they of Tyus toke indignacion, & buried the honorably. And so thow the covetousnesse of them that were in power, Menelaus remayned still in authorite, increasynge in malice, to the hurte of the citsyns.

## The V. Chapter.

**I**n the same tyme Antiochus made him ready to go agayne in to Egipte. There were there sene at Jerusalem xl. dayes longe hoisne runninge to and fro in the ayre, which had rayment of golde, & speares. There were sene also whole hoostes of men weaped, & horses runninge in an ordie, how they came together, how they helde forth their shildes, how they harnesssed men drew out their sweardes, & shot their dartes. The shyne of the golde weapes was sene, & of all maner of armure. Wherfore euery man prayed, that those tokens might turne to good. Now when there was gone forth a false rumour, as though Antiochus had bene deed: Jason toke a M. men, & came sodely vpon the cite. The citsyns ran vnto the walles, at the last was the cite taken, and Menelaus fled in to the castell.

**A**s for Jason, he spared not his owne citsyns in the slaughter, nether considered he what greute euell it were, to destroye the prosperite of his owne kynsmen: but dyd as one that had gotten the victory of his enemies, and not of his frendes. For all this gat he not the superiority, but at the last receaued confusion for his malice, and fled agayne like a vagabunde in to the londe of the Ammonites. Synally (for a rewarde of his wickednesse) he was accused before Arerha the kynge of the Arabians: In so much that he was fayne to fle from cite to cite, beyng despyed of euery man as a forsaker of the



lawes, and an abhominable personne. And at 3 last (as an open enemy of his owne naturall countre and of the citsyns,) he was dryuen into Egipte.

Thus he 3 afore put many out of their owne natyue londe, perysched from home him self. He wente to Lacedemon, thynkinge there to haue gotten succoure by reason of kynrede. And he that afore had casten many one out vnburi'd, was throwen out him self, no man mournynge for him, ner puttynge him in his graue: so that he nether enioyed 3 buriall of a straunger, nether was he partaker of his fathers sepulchre.



**C** Now when this was done the kinge suspecte, 3 the Jewes wolde haue fallen from him: wherfore he came in a greate displeasure out of Egipte, 3 toke the cite by violence. He commaunded his men of warre also, that they shulde kyll 3 not spare, but slaye downe soch as w<sup>o</sup> stode them, or clymmed vp vpon y<sup>e</sup> houses. Thus was there a greate slaughter of yonge men, olde men, women, children and virgins. In iij. dayes were there slayne lxxx. M. fourty thousande put in prison, 3 no lesse solde. Yet was he not content w<sup>th</sup> this, but durst go in to the most holy temple (Menelaus that traytoure to 3 lawes 3 to his owne naturall countre, beyng his gyde) 3 with his wicked hondes toke y<sup>e</sup> holy vessell, which other kynges 3 cities had geuen thither for y<sup>e</sup> garnishinge 3 hono<sup>r</sup> of y<sup>e</sup> place: the toke he in his hōdes unworthely, 3 defyled them.

**D** So madd was Antiochus, that he considered not, how that God was a litle wroth for the synnes of them that dwelt in the cite, for the which soch confusion came vpon that place. And why? yf it had not happened them to haue bene lapped in many synnes, this Antiochus (as soone as he had come) had sodenly bene punished, and shot out for his presumptio<sup>n</sup>: like as Heliodorus was, whom Selenus the kyng sent to robbe y<sup>e</sup> treasury. Neuertheles God hath not chosen

the people for the places sake, but the place for the peoples sake: and therefore is the place become partaker of the peoples trouble, but afterwarde shall it enioye the wealth of them. And like as it is now forsaken in the wrath of allmighty God, so when the greate God is reconcyled, it shall be set vp in hye worshippe agayne.

So when Antiochus had taken a M. and viij. C. talentes out of the temple, he gat him to Antioche in all the haist, thynkinge in his pryde, that he might make mē sale vpon the dye londe, and to go vpon y<sup>e</sup> see, soch an hye mynde had he. He lefte debites there to vex the people: At Jerusalem left he Philippe a Phugian, in maners more cruell thē him self 3 set him there: At Garisim he left Andronicus 3 Menelaus, which were more greuous to the citsyns then other. Now as he was thus set in malice agaynst y<sup>e</sup> Jewes, he sent Appollonius an hated pryce, w<sup>th</sup> xxij. M. commaunding him to slaye all those 3 were of perfecte age, and to sell the womē, maydes 3 children. When he came now to Jerusalem, he fained peace, 3 kepte him still vntill y<sup>e</sup> Sabbath daye. And then he commaunded his men to take them to their weapons (for y<sup>e</sup> Jewes kepte holy daye) and so he slewe all them 3 were gone forth to the open playe, runninge here and there thorow the cite with his men wapened, and murthered a greate nombre. But Judas Machabeus which was the tenth, fled into the wyldernes, led his life there with his company amonge the wyld beestes and vpon the mountaynes: dwellinge there and eatinge grasse, lest they shulde be partakers of the fylchynesse.

## The VI. Chapter.

**W**et longe after this, sent the kyng a messaunger of Antioche, for to compell y<sup>e</sup> Jewes to altre 3 ordinance of y<sup>e</sup> fathers 3 the lawe of God, to desyle the temple 3 was at Jerusalem, 3 to call it the temple of Jupiter Olympus: 3 they shulde be in Gazarim, as those which dwell at y<sup>e</sup> place of Jupiter the harberous. This wicked seditio<sup>n</sup> of y<sup>e</sup> vngodly was heuy vpon all y<sup>e</sup> people: for y<sup>e</sup> temple was full of voluptuousnes bebbinge 3 bollinge of y<sup>e</sup> zeithē, of ribaudes 3 harlottes together. The womē wente in to y<sup>e</sup> holy place, 3 bare in that was not lawfull. The autler also was full of vnlawfull thinges, which y<sup>e</sup> lawe forbiddeth to laye vpon it. The Sabbathes were not kepte, the other solemne feastes of y<sup>e</sup> londe were not regarded. To be plaine, there durst no mā be a knowe that he was a Jewe.

In the daye of the kynges byrth they were compelled per force to offire: 3 when y<sup>e</sup> feast of Bachus was kepte, they were cōstrayned to weere garlandes of yven, and so to go aboute for the honoure of Bachus.

Moreover thorow the counsell of ptolemy, there wente out a commaundement in y<sup>e</sup> nepte cities of the zeithen, 3 they shulde in treatre the Jewes in like maner: namely, to compell the for to do sacrifice after y<sup>e</sup> lawes of y<sup>e</sup> Gentiles: and who so wolde not, to put them to death. A piteous thinge was it to se. There were ij. women accused to haue circumcised their sonnes, whom when they had led rounde aboute the cite (the babes hanginge at their brestes) they cast them downe headlinges ouer the walles. Some 3 were crepte into denmes and had kepte the Sabbath, were accused vnto Philippe, and brient in the fyre: because that for the feare of God they kepte the commaundement so stiffly, and wolde not defende them selues.

Now I beseeke all those which reade this booke, that they refuse it not for these falles of aduersite: 3 iudge the thinges (3 are happened) for no destruccio<sup>n</sup>, but for a chastenynge of y<sup>e</sup> people. And why? Whē God suffreth not synners longe to folowe their owne mynde, but shortly punyssheth them, it is a toke of his greate lonyng kyndnes. For this grace haue we of God more then other people, 3 he suffreth not vs longe to synne vnpunished like other nacions, that when the daye of iudgment cometh, he maye punyssh the in the fulnes of their synnes. If we synne, he correcteth vs, but he neuer withdraueth his mercy fro vs: 3 though he punyssh w<sup>th</sup> aduersite, yeth doth he neuer forsake his people. But let this that we haue spokē now w<sup>th</sup> few wordes, be for a warninge 3 exortacio of y<sup>e</sup> zeithē. Now wil we come to the declaringe of the matter. Eleazar one of y<sup>e</sup> principall scribes, an aged mā 3 of a wel fauored countenance, was cōstrained to gape w<sup>th</sup> open mouth 3 to eate swynes flesh. But he desyringe rather to dye gloriously thē to liue w<sup>th</sup> shame, of fied himselfe willingly to y<sup>e</sup> martirdome. Now whē he sawe y<sup>e</sup> he must nedes go to it, he toke it patiently: for he was at a poynte w<sup>th</sup> himself, 3 he wolde consente to no vnlawfull thinge for any pleasure of life. They 3 stode by beyng remoued w<sup>th</sup> pyre (but not a right) for y<sup>e</sup> olde friendship of the man, toke him asyde pynely, and prayed him y<sup>e</sup> he wolde let soch flesh be brought him as were lawfull to eate, 3 thē to make a countenance as though he had eaten of y<sup>e</sup> flesh of y<sup>e</sup> sacrifice like as the kyng.

commaunded, for so he might be deliuered from death: 3 so for the olde frendshipe of y<sup>e</sup> man, they shewed him this kindnes. But he beganne to confide his discrete and honorable age, his noble and worshipfull stocke, and how y<sup>e</sup> fro his youth vp he had bene of an honest and good conuersacion, yee 3 how constantly he had kepte y<sup>e</sup> ordinance and lawes commaunded by God, wherfore he gaue them this answer, and sayde:

Yet had I rather first be layed in my graue. For it becommeth not myne age (sayde he) in any wyse to dyssemble, wherby many yonge personnes might thinke, that Eleazar beinge lxxx. yeare olde and ten, were now gone to a straunge life: and so thorow myne ypocrisy (for a litle tyme of a transitory life) they might be disceaved: by this meanes also shulde I desyle myne age, 3 make it abhominable. For though I were now deliuered from the tormentes of men, yet shulde I not escape the honde of allmighty God, nether alyue ner deed. Wherfore I will dye manfully, 3 do as it becommeth myne age: Wherby I maie peradventure leaue an exaple ofstedfastnesse for soch as be yonge, yf I w<sup>th</sup> a ready mynde 3 manfully dye an honest death, for the most worthy and holy lawes.

When he had sayde these wordes, immediately he was drawen to the tomyere. Now they that led him and were mylde a litle afore, beganne to take displeasure, because of the wordes 3 he sayde: for they thought he had spokē them of an hye mynde. But whē he was in his martirdome, he mourned and sayde: Thou O LORDE which hast the holy knowlege, knowest openly: that where as I might be deliuered fro death, I suffre the fore paynes of my body: but in my mynde I am wel contente to suffre them, because I feare the. Thus this man dyed, leauynge y<sup>e</sup> memoriall of his death for an exaple, not only vnto yongemen, but vnto all y<sup>e</sup> people, to be stedfast and manly.

## The VII. Chapter.

**I**t happened also that there were vij. brethren (with their mother) taken, 3 compelled by the kyng agaynst the lawe, to eate swynes flesh: namely w<sup>th</sup> scourges and lathen whippes. And one of them which was y<sup>e</sup> chiefe, sayde: What sekest thou, and what requyrest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God and the fathers. Then was the kyng angrie, and bad heare cauldions and brasen portes. Which when they were made hote, immediatly

1. Test. c

Amos. 1. a

Leuit. 11. a



he commaunded & tonge of him that spake first, to be cut out, to pull the slayne ouer his heade, to paye of the edges of his handes and fere: yee and that in the sight of his mother and the other of his brethren. Now when he was cleane marred, he commaunded a fyre to be made, & so (whyle there was eny breath in him) to be fyled in the caudron. In the which when he had bene longe payned, the other brethren with their mother exorted him to dye manfully, sayenge: The LORDE God shal regarde the treuth, and comforte vs, like as Moses testifieth and declareth in his song, sayenge: and he wyl haue compassion on his seruantes.

Deut. 32. c

**B** So whē the first was deed after this manner, they brought the seconde to haue him in derision, pulled the slayne with the hayre ouer his heade, and axed him, yf he wolde eate swynes flesh, or he were payned in & other membres also thorow out his body. But he answered boldly, and sayde: I will not do it. And so was he tormentēd like as y first. And whē he was enē at y geuinge vp of y goost, he sayde: Thou most vngacious personne puttest vs now to death, but the kynge of & wolde shall rayse vs vp (which dye for his lawes) in y resurreccion of euerlastinge life.

After him, was the thirde had in derision: and when he was requyred, he putt out his tonge, and that right soone, holdinge forth his hondes manfully, and spake with a stedfast faith: These haue I of heauē, but now for the lawe of God I despyse them: for my trust is, that I shall receaue them of him agayne. In so moch that the kynge and they which were with him, marueled at the yonge mans boldnesse, that he nothinge regarded the paynes.

**C** Now when he was deed also, they vexed the fourth with tormentes in like manner. So when he was now at his death, he sayde: It is better that we beyng put to death of mē, haue oure hope and trust in God, for he shal rayse vs vp agayne. As for the, thou shalt haue no resurreccion to life.

Ioh. 5. c

And when they had spoken to the fift, they tormentēd him. Then lokēd he vnto y kinge, & sayde: Thou hast power amōge mē (for thou art a mortall man also & self) to do what thou wilt, but thinke not, & God hath forsaken & generacion. Abydethe, tary styll a whyle, & thou shalt see the greate power of God, how he wil punyssh the & thy sede.

After him they brought the sixte, which beyng at the poynte of death, sayde: Be not disceaied (o kynge) for this we suffre for oure

owne sakes, because we haue offended our God, & therfore marvelous thinges are shewed vpon vs. But thinke not thou (which takest in honde to stryue agaynst God) that thou shalt escape unpunysht.

This excellent mother (worthy to be well reported of, and had in remembraunce) sawe hir seven sonnes dye in one daye, and suffred it paciēly, because of the hope that she had in God: Yee she exorted euery one of them in especiall, and that boldly and stedfastly, & perswade wysdome, makynge vp hir wyssh thought with a manly stomacke, and sayde vnto them: I can not tell how ye came in my wombe, for I nether gaue you birth ner soule, no ner life. It is not I & ioyned & mēbres of y bodies together, but & maker of & wolde, which fashioned & byrth of mā, & began all thinges. Euen he also of his owne mercy shall geue you breath and life agayne, like as ye now regarde not youre owne selues for his lawes sake.

Now thought Antiochus that she had despyed him, therfore he let her go with hir reprobres, and beganne to exorte the yongest sonne (which yet was left) not only w wordes but swore vnto him w an ooth, & he shulde make him a rich & welchymā (yf he wolde forsake & lawes of his fathers) yee and & he shulde geue him, what so ener were necessary for him. But whē the yonge man wolde not be moved, for all these thinges, he called his mother, & counceled her to saue hir sonnes life. And when he had exorted her with many wordes, she promised him, that she shulde speake vnto hir sonne. So she turned her vnto him (laughinge & cruell tyrante to scorn) & spake w a boylde voyce: O my sonne, haue pite vpon me, & bare & ix. monethes in my wombe, that gaue the sucke, nourished the and brought the vp vnto this age. I beseeche the (my sonne) loke vpon heauen and earth and all that is therein, and conside, that God made them and mans generacion of naught: so shalt thou not feare this hangman, but suffre death stedfastly, like as thy brethren haue done: that I maye receaue the agayne in the same mercy with thy brethren.

Whyle she was yet speakynge these wordes, the yonge man sayde: Whom loke ye for? Wherfore do ye tary? I wil not obeye the kynges commaundement, but the lawe that God gaue vs by Moses. As for the that ymaginest all myschese agaynst the Jewes, thou shalt not escape the honde of God: for we suffre these thinges, because of our synnes.

And though God be angrie with vs a litle whyle (for & chasteninge & refoimacion,) yet shal he be at one agayne w his seruantes. But thou. (O shamefull & most abhominable personne.) Pryde not thy self thorow wayne hope, in beyng so malicious vpon & seruantes of God: for thou hast not yet escaped the iudgmēt of the God, which is all myghty, & seyth all thinges. My brethren & haue suffred a litle payne, are now vnder the conenant of euerlastinge life: but thorow the iudgment of God, thou shalt be punysshed righteously for thy pryde.

As for me (like as my brethren haue done) I offer my soule & my body for & lawes of & fathers, callinge vpon God, & he will se one be mercifull vnto & people: yee & w payne & punysshment to make the graunte, & he only is God. In me now & in my brethren & wrath of almighty God is at an ende, which righteously is fallē vpon all & people. Then & kynge beyng kyndled in anger, was more cruell vpon him then vpon all & other, & toke indignaciō, & he was so lightly regarded. So this yonge mā dyed vndeiled, & put his trust stil in y LORDE. Last of all after & sonnes, was & mother put to death also. Let this now be enough spoken, concernynge & offringes, & extreme cruellnesse. The viii. Chapter.

**J**hen Judas Machabeus and they & were w him, wētē pryueli in to & townes, called their kinfolk & fren des together, toke vnto them all soch as con tymed yet in the faith & lawe of & Jewes, and brought forth vi. M. men. So they called vpon the LORDE, & he wolde haue an eye vnto his people, which was troddē downe of euery mā: to be gracious vnto y tēple, & was desyled of the vngodly: to haue cōpassion vpon & destruccion of the cite, (which was shortly like to be laied waist) to heare & voyce of y blonde & cried vnto him: to remēber & most vnrighteous deatches of yonge innocent children, the blasphemies also done vnto his name, & to punyssh the. Now whē Machabeus had gathered this multitude together, he was so mightie for the Zeithen (for & wrath of & LORDE was turned in to mercy) he fell vpon the townes & cities vnto warres, brent them, toke the most comodious places, & slewe many of the enemies. But specially he made soch chases by night, in so moch that his manlynesse was spoken of euery where.

So when Philippe sawe that the man increased by litle and litle, and that the matter prospered with him for the most part: he

wrote vnto Ptolomy (which was a captaeyne in Celosiria & Phenices) helpe him in & kynges busynes. The sent he Ticanor Patrocli (a speciall frende of his) in all & haist, & gaue him of & comon sorte of the Zeithen no lesse then xx. M. harnessed men, to rote out & whole generacion of the Jewes, hauinge to helpe him one Gorgias a man of warre, which in matters concernynge battayls had greate experience. Ticanor ordered also the tribute (which the Romaynes shulde haue had) to be geuen vnto the kynge, out of the captiuite of the Jewes, namely ii. M. talentes. And immediately he sent to & cities of & see coost, requyringe the for to bye Jewes to be their seruantes & bonde men, promisyng to sell them lxxx. and ten for one talente: but he considered not the wrath of almighty God, & was to come vpon him.

When Judas knewe of this, he tolde the Jewes & werēd him, of Ticanors cōmyng. Now were there some of them fearfull, not trustinge vnto the rightousnes of God and fled their waye. But the other & remayned, came together & besought the LORDE, to deliuer the fro & wicked Ticanor, which had solde the or euer he came nye them: and though he wolde not do it for their sakes, yet for the conenant that he made w their fathers, & because they called vpon his holy & glorious name. And so Machabeus called his men together, namely aboute vi. M. exortinge them not to agree vnto their enemies, nether to be afrayed for & multitude of their aduersaries cōmyng agaynst them vnrighteously: but to fight manly, consideringe & reprove that they had done to the holy place without cause, how they had despyed and oppressed the cite, yee and destroyed & lawes of the fathers. For they (sayde he) trust in their weapons and boldnesse, but oure confidence is in the almighty LORDE, which in the twinklinge of an eye maye both destroye them that come agaynst vs, and all the worlde.

He exorted them also to call to remēbrance the helpe, that God shewed vnto their fathers: as whē there perished an C. & lxxxv. M. of Sennacheribs people: And of & battaill & they had in Babilō agaynst & Galacians: how & all the Macedonians & came to helpe the, & rode in feare: & how they beyng but only vi. M. slewe an C. & xx. M. thorow & helpe & was geuen them from heauen, wherby they also had receaued many benefites.

Thorow these wordes & mē toke good herres vnto the, ready to dye for the lawe & the

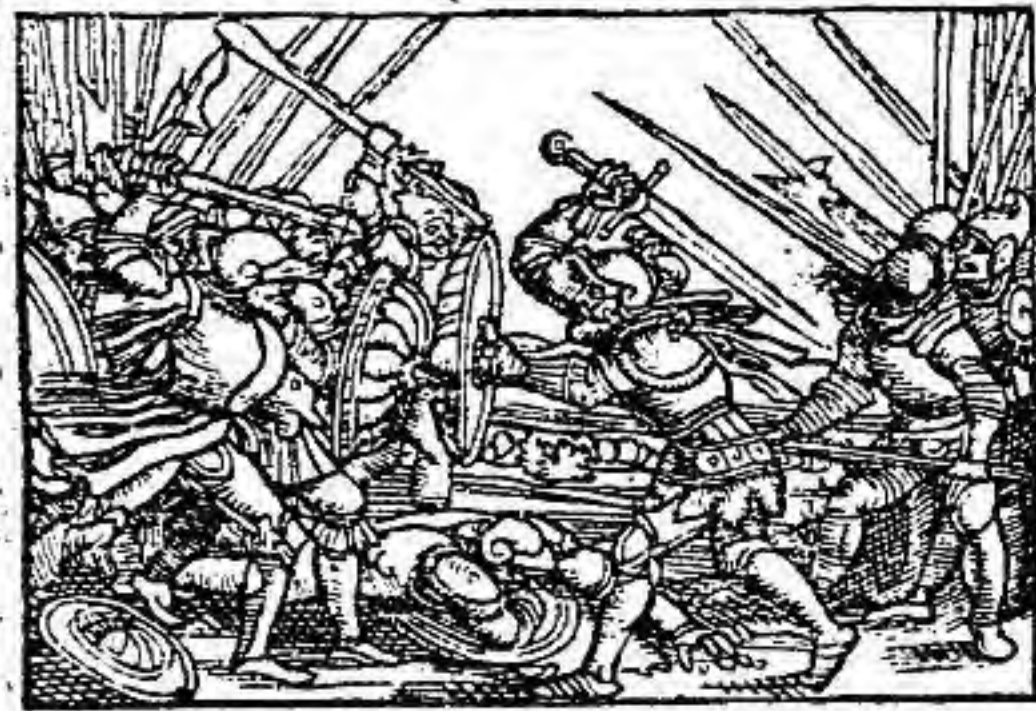
1. Mac. 3. a

1. Mac. 3. b

Deut. 32. a  
2. Pa. 20. cIer. 17. b  
Psal. 73. b4. Reu. 19. b  
Esa. 37. f  
1. Mac. 7. c



coultre. So he set vpon euery cōpany a cap-  
tayne, one of his owne brethien: Simon, Jo-  
seph and Jonathas: geuyng eche one xx. C.  
men. He caused Esdras also to reade the ho-  
ly boke vnto them, and to geue them a token  
of the helpe of God.



Then he himself beinge captaine in 3 fore  
front of the battayll, buckled with Nicanor.  
And God was there helpe, in so moch that  
they slewe aboute ix. M. me z compelled 3 mo-  
re parte of Nicanors hoost to fle, they were  
so wounded and feble. Thus they toke the  
money from those that came to bye the, and  
folowed vpon them on euery syde. But whe  
the tyme came vpon them, they returned,  
for it was the Sabbath, and therfore they  
folowed nomore vpon them. So they toke  
their weapons and spoyle z kepte the Sab-  
bath, geuyng thanks vnto the L O R D E,  
which had deliuered them that daye, and  
shewed them his mercy. After the Sabbath  
they distributed the spoyle to the sicke, to 3  
fatherlesse, and to wyddowes, and the resi-  
due had they them selues with theirs. Whe  
this was done, and they all had made a ge-  
nerall prayer: they besought the mercifull  
LORDE to be at one with his seruantes.

Of those also that were with Timotheus  
and Barchides, which fought agaynst them,  
they slewe xx. M. wanne hye and stronge hol-  
des, and deuinded moo spoyle: ener geuyng  
an equall porcion vnto 3 sicke, to 3 fatherles  
to wyddowes z to aged persons. And when  
they had diligently gathered their weapōs  
together, they layed them all in convenient  
places, z the remnant of 3 spoyle brought  
they to Jerusalem. They slewe Philarches  
that wicked personne, which was with Ti-  
motheus, and had vered many Jewes. And  
when they helde the thankegeuyng at Je-  
rusalem for the victory, they brent those that  
had set fyre on the portes of the temple: na-  
mely Calisthenes, which was fled in to an  
house: and so they gat a worthy rewarde for

their wickednesse. As for that most vngre-  
cious Nicanor, which had brought a thou-  
sande marchaūtes, to bye the Jewes, he was  
thorow 3 helpe of the LORDE broughte do-  
ne, euen of them whom he regarded not: in  
so moch that he put of his glorious raymet,  
fled by see, and came alone to Antioche to  
greate shame z dishonr, which he gat thro-  
row the destruccion of his hoost. Thus he 3  
promysed the Romaynes to paye the their  
tribute, when he toke Jerusalem: beganne  
now to saye planely, that God was 3 defen-  
der of the Jewes, z therfore not possible to  
doounde them, because they folowed 3 lawes  
which God had made.

The IX. Chapter.

At the same tyme came Antiochus a-  
gayne with dishonoure out of Persia.  
For when he came to Persopolis, and  
vndertoke to robbe the temple and to subdue  
the cite, the people ranne together and de-  
fended them selues, in so moch 3 he and his  
were fayne to fle with shame. And so after  
that flight, it happened, that Antiochus ca-  
me agayne with dishonoure. But when he  
came to Egbathana, he gat knowlege what  
was happened vnto Nicanor z Timotheus.  
Now as he was auaucinge himself in his  
wrath, he thought he was able to avenge  
the iniury that was done to them, vpon the  
Jewes: and therfore commaunded to ma-  
ke ready his charret, haistinge on his iourney  
without ceassing: the iudgment of God pro-  
uokynge him, because he had spōt so pōu-  
ly, that he wolde come to Jerusalem, and ma-  
ke it a graue of the Jewes. But the LORDE  
God of Israel, that seith all thinges, smote  
him with an invisible plague, which no man  
coude heale.

For as soone as he had spoken these wor-  
des, there came vpon him an horrible payne  
of his bowels, z a sore grese of the thannes.  
And 3 was but right: for he had martird  
other mens bowels with dyuerse and stra-  
nge tormentes, how be it he wolde in no wise  
ceasse from his malice. Yee he was yet the  
prouder, and more malicious agaynst the  
Jewes: But whyle he was commaunding  
to make haist in the matter, it happened 3  
he fell downe violently from the charret, so 3  
it brused his body, z dyd him greate payne.

And so he that thought he might com-  
maunde 3 floudes of the see (so proude was  
he beyonde the condicio of man) and to reue  
the hye mountaynes in a payre of scales,  
was now brought downe to the ground, z  
caried vpon an horslyetter, knowlegynge 3

manifest power of God vpon him: so that  
3 wicked body of his was full of wormes,  
which in his payne fell quye out of his  
flesh: In so moch 3 his hoost was greued  
with the smell and styncke of him. Thus he  
that a litle afore thought he might reach to  
the starres of heauen, him might no man  
now abyde ner beare, for the vehemence of  
styncke.

Therfore he beyng brought from his  
greate pryde, beganne for to come to 3 know-  
lege of him self: for the punysshment of God  
warned him, z his payne increased euer mo-  
re z more. And when he him self might not  
abyde his owne styncke, he sayde these wor-  
des: It is reason to be obedient vnto God, z  
that a man desyre not to be like vnto him.  
This wicked personne prayed also vnto the  
LORDE, of whom he shulde haue optained  
nomercy. And as for the cite that he came  
vnto so haistely, to brynge it downe to the  
grounde, z to make it a graue for deed men:  
now he desyeth to deliuer it fre. And as tou-  
ching 3 Jewes, whom he had iudged not  
worthy to be buried, but wolde haue cast the  
out for to be deuoured of the foules and wyl-  
de beastes, sayenge, that he wolde haue des-  
troyed both olde and yonge: Now he promi-  
seth, to make the like 3 cutesyns of Athens.  
And where as he had spoyle the holy tem-  
ple afore, now he maketh promyse to gar-  
nish it with greate giftes, to increase the ho-  
ly omamētes, and of his owne rentes to bea-  
re the costes and charges belonging to the  
offerynges: yee and that he wolde also beco-  
me a Jewe him self, to go thorow euery pla-  
ce of the wolde, and to preach the power  
of God.

But when his paynes wolde not ceasse,  
(for the righteous iudgment of God was co-  
me vpon him) out of a very despayre he wro-  
te vnto the Jewes a lettre of intercession, cō-  
teyninge these wordes: The kynge and pryn-  
ce Antiochus wyssheth vnto the vertuous ci-  
tesyns of the Jewes, moch health and good  
prosperite.

If ye and youre children fare well, and  
yf all thinges go after youre mynde: we ge-  
te greate thankes. In my sicknesse also do  
I remembre you louyngly: for as I came  
out of Persia, and was taken with sore disea-  
se: I thought it necessary to care for the co-  
mon wealth. Wether despare I in my self,  
but haue a good hope to escape this sicknes.

But considerynge that my father led an  
hoost some tyme in 3 hyer places, z shewed  
who shulde raigne after him, that (yf there

happened eny cōtrouersy, or eny harde thin-  
ge were declared, they in the londe might  
knowe their chiefe lorde, 3 there shulde be no  
insurreccion: Agayne, when I pondre by my  
self, how that all 3 mightie men and negh-  
bours rounde aboute, are layege waite, and  
lete but for oportunitie to do harme: I haue  
ordened that my sonne Antiochus shal raigne  
after me, whom I oft commended to ma-  
ny of you, when I was in the hyer kynngdo-  
mes, and haue wyrtten vnto him as it fo-  
loweth hereafter. Therfore I praye you and  
requeyre you, to remembre the benefices that  
I haue done vnto you generally and in espe-  
ciall. For I hope that he shall be of sober z  
louyng behauiour, and yf he folowe my de-  
uice, he shal be indifferent vnto you.

Thus that murthurer and blasphemour of  
God was sore smytē: and like as he had in-  
treated other men, so he dyed a miserable  
death in a straunge countre vpon a moun-  
taine. And his body dyd Philippe (that wē  
te with him) cary awaye: which fearynge  
the sonne of Antiochus, wente in to Egypte  
to Ptolomy Philometor.

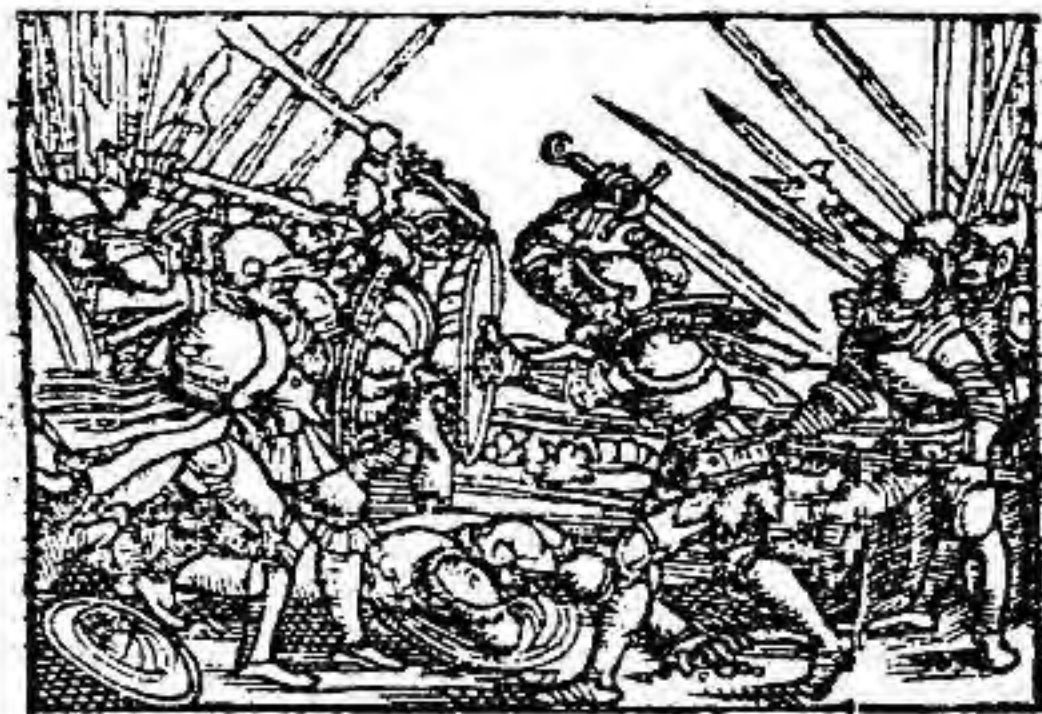
The X. Chapter.

Now Achabens now z his company (cho-  
row the helpe of the LORDE) wan  
ne the temple and the cite agayne,  
destroyed the alters and chapels that the  
Zethē had buylded thorow the stretes: clen-  
sed the temple, made another altar of bric-  
ke stone, and after ij. yeaeres they offered sa-  
crifices, set forth the incense, the lightes and  
shewe bled. When that was done, they fell  
downe flat vpon the grounde, and besought  
the LORDE, that they might come nomore  
in to soch trouble: but yf they synned eny mo-  
re agaynst him, he him self to chasten them  
with mercy, and not to come in the hondes  
of those aleauntes and blasphemous men.

Now vpon the same daye that 3 straun-  
gers poluted the temple, it happened that  
on the very same daye it was clensed agay-  
ne: namely, the xxij. daye of the moneth cal-  
led Casleu. They kepte viij. dayes in glad-  
nesse, like as in the feast of the tabernacles:  
remembryng that not longe afore, they hel-  
de the feast of 3 tabernacles vpon the moun-  
taynes and in dennes like beastes. And to 3  
same token they bare grene bowes, braun-  
che and palmes before him that had geuen  
them good fortune to clense his place. They  
agreed also together, and made a statute, 3  
euery yeaere those dayes shulde be solemply  
kept of all the people of the Jewes.



Now Antiochus then (that was called the noble) dyed, it is sufficiently tolde. Now wil we speake of Nicanor the sonne of that wicked Antiochus, how it happened with him: and so with few wordes to comprehend the aduersite that chaunced in 3 warres. When he had taken in the kyngdome, he made one Lysias (which had bene captayne of the hoost in phenices and Syria) ruler over the matters of the realme. For promy that was called Macron, beyng a ruler for the Jewes (and specially, to syt in iudgment for soch wronge as was done vnto them) undertoke to deale peaceably with them. For the which cause he was accused of the frendes before Eupator: and when he was suspecte to be a traytoure (because he had left Cyprus, that Philometor had committed vnto him: and because he departed from noble Antiochus, that he was come vnto) he poisoned himself, and dyed.



Now when Gorgias was gouernoure of the same places, he toke straungers and undertoke oft tymes to warre with 3 Jewes. Moreover the Idumeans that helde the strong holdes, receaued those that were dryen from Jerusalem, and toke in honde to warre also. But they that were with Machabens, besought and prayed vnto the LORDE, that he wolde be their helper: and so they fell in to the stronge holdes of the Idumeans, and wanne many places by strength: Soch as came agaynst them they slew, and kyled no lesse (of all together) then twentye thousande. Nevertheless some (no lesse then nyne thousande) were fled in to two stronge towres, hauynge all maner of ordinaunce to withstonde them.

Then Machabens leauynge Symon, Josephus, Zachaus and those that were with them, (which were very many) went to besege the, and to fight where most nede was. Now they that were with Symon beyng led with conecousnesse, were intreated for money, thorow certayne of those that



laye in the towres: toke lxx. M. drachmas, and let some of them escape. But when it was tolde Machabens what had happened, he called 3 captaynes of the people together, accusynge those perfomes, that they had sold the brethien for money, and let their enemies go. So he slewe those traytours, and immediately went in honde with the 2 towres. And when they had ordred them selues manly with their weapons and hondes, they slew in 2 two castels moore the twentie thousande.

Now Timotheus whom the Jewes had overcome afore, gathered a multitude of strange people, brought an hoost also of hoismen of the Asians, to wyne Jewry by strength. But when he drewe nye, Machabens and they that were w<sup>th</sup> him fell to their prayer, sprenckled ashes vpon their heades, beyng gyrded w<sup>th</sup> hayre cloth aboute their loines, fel downe before 3 altar, and besought the LORDE that he wolde be mercifull to them, but an enemy vnto their enemies, and to take parte agaynst their aduersaries, accordinge as it is promised in the lawe. So after the prayer, they wente on further from the cite: and when they came nye the enemies, they prepared them selues agaynst them.



And by tymes in the morninge at 5 of the daye, both the hoostes buckled together. The one parte had the LORDE for their refuge, which is the geuer of prosperite, strength and victory. The other had a

ly stomack, which is a captayne of warre. The battayll now beyng greate, there appeared vnto the enemies from heauen v. men, vpon horssback with byrdels of golde, lehyng the Jewes, and two of them hauynge Machabens betwixte them, 3 kepte him safe on enery syde w<sup>th</sup> their weapons, but shot dartes and lighteninges vpon the enemies. where thorow they were confounded with blindnesse and so sore afrayed, that they fell downe. There were slayne of fore mentwenty thousande and fyue hundred, and sixe hundred hoismen. As for Timotheus him self, he fled vnto Gazar a very stronge holde, where Cereas was captayne. But Machabens and his company layed sege to it cherfully iij. dayes. Now they that were within, trustinge to the strength of the place, cursed and banned exceedingly, and made greate cryinge with wicked wordes. Nevertheless vpon the fift daye in the morninge, xx. yongemen of Machabens company, beyng set on fyre in their myndes because of the blasphemy: came manfully vnto the wall, and with bolde stomackes they and their other companions clymmed vp vpon the towres, undertakynge to set fyre vpon the portes, and to burne those blasphemous personnes quyte. Two dayes were they destroyenge the castell, which when they founde Timotheus (that was crepte in to a corner) they kyled him, and slewe Cereas his brother in like maner with Appollophanes. When this was done, they sung psalmes, with prayes and thankesgeuynges vnto the LORDE, which had done so greate thinges for Israel, and gaue them the victory.

The XI. Chapter.

Of longe after this, Lysias the kynges stwarde and a kynsman of his, (which had the gouernaunce of his matters,) toke sore displeasure for the thinges that had happened: and when he had gathered lxx. M. men of fote with all the hoost of the hoismen, he came agaynst the Jewes, thynkyng to wyne the cite, to make it an habitacion for the heithen, and the temple wolde he haue to be an house of laue, like as the other goddes houses of the heithen are, and to sell 3 prestes office enery yere. For consideringe the power of God, but was wyld in his mynde, trustinge in 3 multitude of fote me, in thousandes of hoismen, and in his lxx. Elephantes.

So he came in to Jewry and then to Bethsur (a castell of defence lyenge in a narrow place, v. furlonges from Jerusalem) and wan-

ne it. Now when Machabens and his company knew that the stronge holdes were taken, they fell to their prayers with wepyng and teares before the LORDE: and all the people in like maner besought him, that he wolde sende a good angell to deliuer Israel. Machabens him self was the first that made him ready to the battayll, exortynge the other that were with him, to ioperde them selues and to helpe their brethien. And when they were goynge forth of Jerusalem together with a ready and wyllynge mynde, there appeared before the vpon horssbacke a man in whyte clothyng with harness of golde, shakynge his speare. Then they prayesed 3 LORDE all together, which had shewed them mercy, and were comforted in their mynde: in so moch that they were ready, not only to fight with men, but with 3 most cruell bestes, yee and to runne thorow walles of yren.



Thus they wente on wyllingly hauynge an helper from heauē, and the LORDE mercifull vnto them. They fell mightely vpon their enemies like lyons, brought downe xi. M. fote men, xvi. C. hoismen, put all 3 other to flight, many of them beyng wounded, and some gat away naked. Yee Lysias him self was fayne to fle shamefully, and so to escape. Nevertheless the man was not without vnderstandinge, but considered by him self that his power was mynished, and pondered how 3 Jewes beyng defended by the helpe of Almighty God, were not able to be overcome: wherfore he sent them worde, and promised, that he wolde consente to all thinges which were reasonable, and to make the kyng their frede. To the which prayer of Lysias Machabens agreed, setynge in all thinges the comon wealch: and what so euer Machabens wrote vnto Lysias concerninge the Jewes, the kyng graunted it. For there were lettres writte vnto 3 Jewes from Lysias conteynyng these wordes:



**D** Lysias sendeth gretinge to the people of the Jewes. Jhon and Absalon which were sent from you, deliuered me wrytinges, and requyred me to fulfill the thinges concernynge their earande. Therfore I like what might be graunted, I certified & kynge therof: and what so ever was convenient, I agreed thereto. If ye now wyll be faithfull in the matters, I shal endeuer my self hereafter also to do you good. As concernynge other thinges by every article therof: I have committed them to youre messaungers, and to those whom I sent vnto you, to comon with you of the same, fare ye well. In the hundredth and xliij. yere, the xxij. daye of the moneth Dioscorithius.

**z. Ma. 9. b** Now the kynge's lettre conteyned these wordes: Kynge Antiochus sendeth gretinge vnto his brother Lysias. For so moch as our father is now deed, our wyll is, that they which are in our realme, lyue without any insurreccion, and every man to be diligent in his owne matters. We vnderstande also, that the Jewes wolde not consent to our father, for to be brought vnto the custome of the Gentiles, but stiffly to kepe their owne statutes: for the which cause they requyre of vs also, to let them remayne still by their owne lawes.

**E** Wherefore our minde is, that this people shalbe in rest: we haue concluded and determined also, to restore them their temple agayne: that they maye lyue accordinge to the vse & custome of their forefathers. Then shalt do vs a pleasure therfore, if thou sende vnto them & agre with them: that when they are certified of our mynde, they maye be of good chere, and like to their owne wealthe.

And this was the lettre, that the kynge wrote vnto the Jewes: Kynge Antiochus sendeth gretinge vnto the counsell and the other people of the Jewes. If ye fare well, we haue our desyre: as for vs, we are in good health. Menelaus came and tolde vs, how & your desyre was to come downe to your people, which are with vs.

**S** Wherefore those that wyll come, we geue them fre libertie, vnto the xxx. daye of the moneth of Apull, that they maye vse & meates of the Jewes and their owne lawes, like as afore: and none of them by any manner of wayes to haue harme, for thinges done in ignorance. Menelaus whom we haue sent vnto you, shal comon with you at large, fare ye well. In the Cxliij. yere, the xv. daye of the moneth of Apull.

The Romaines also sent a lettre, contey-

nyng these wordes: Quintus Memius & Titus Mamilius embassatours of the Romaines, sende gretinge vnto the people of the Jewes. Like what Lysias the kynge's kynsman hath graunted you, we graunte you the same also. But as concernynge the thinges which he referred vnto the kynge, sende hither some with speede: and p̄dier the matter diligently amonge your selues, that we maye cast & best to your profite, for we must departe now vnto Antioche. And therfore wryte shortly agayne, that we maye knowe your mynde. Fare well. In the hundredth and xliij. yere, the xv. daye of the moneth of Apull.

The XII. Chapter.

**W**hen these covenantes were made, Lysias wente vnto the kynge, and & Jewes tyllid their grounde. But Timotheus, Appollonius the sonne of Gemes, Jerome and Demophon & prynces, Licano: & captayne of Cyprus, and they that laye in those places: wolde not let them lyue in rest and peace. They of Joppa also dyd euen soch a shamefull dede: They prayed & Jewes that dwelt amonge them, to go with their wyues and children into the shippes which they had prepared, & dyd with them, as though they had ought them no euill wyll. For so moch then as there was gone forth a generall proclamaciō thow & because of peace, they consented thereto, and suspecte nothynge: but when they were gone forth into the depe, they drowned no lesse then ij. C. of them.

When Judas knew of this cruelte shewed vnto his people, he commanded those that were with him to make them ready, & for to geue them to call vpon God the righteous iudge: wete forth agaynst those murderers of his brethren, set fyre in & haue by night, burnt vp & shippes, and those that escaped from the fyre, he slew with the sword. And when he had done this, he departed: though he wolde come agayne, and rote out all them of Joppa. But when he had gotten worde that the Jamnites were mynded to do in like maner vnto & Jewes which dwelt amonge them, he came vpon the Jamnites by night, and set fyre in the haven with the shippes: so that the light of the fyre was seene at Jerusalem, vpon a ii. C. & xl. furlonges.

Now when they were gone from thence ix. furlonges, in their iourney towards Timotheus: v. thousande men of fote and v. hundredth horsmen of the Arabians fought



with him. So when the batell was earnest, and prospered with Judas thow the helpe of God: & residue of the Arabians beyng overcome, besought Judas to be at one with them, and promised to geue him certayne pastures, & to do him good in other thinges. Judas thynkynge that they shulde in dede be profitable concernynge many thinges, promised them peace: wherupon they shoke handes, and so they departed to their tentes. Judas wente also vnto a cite, which was very fast keppe w brydges, fenced rounde aboute with walles, & dyuerse kyndes of people dwellinge therein, called Caspin.



**E** They that were within it, put soch trust in the strength of the walles, & in their store of vytales: that they were the slacke in their doynges, cursinge and reuylinge Judas with blasphemies, and speakynge soch wordes as it becommeth not. But Machabens callynge vpon the greates pryncce of & wolde (which without any battayll rammes or ordinance of warre, dyd cast downe the walles of Jericho, in the tyme of Josue) sellmanfully vpon the walles, toke the cite, and (thow the helpe of the LORDE made an exceeding greates slaughter: In so moch that a lake of ii. furlonges brode which laye therby, semed to flowe with the bloude of the slayne.

Then departed they from thence vij. C. and l. furlonges, and came to Taraca vnto

& Jewes that are called Tabianei. But as for Timotheus, they coude not get him there: for (not one matter dispatched), he was departed from thence, and had lefte certayne men in a very stronge holde. But Dosithus and Sosipater which were captaynes with Machabens, slew those & Timotheus had lefte in the house of defence, euen x. M. men. And Machabens prepared him with & x. M. men & were aboute him, set them in ordre by companies, and wente forth agaynst Timotheus, which had with him an C. and xx. M. men of fote, ij. M. and v. C. horsmen.

**D** When Timotheus had knowlege of Judas commynge, he sent the women, children and the other baggage vnto a castell called Carnion. (For it coude not be wonne, & was harde to come vnto, the wayes of the same places were so narrow) and when Judas's company came first in sight, the enemies were smytten with feare, thow the presence of God, which seyth all thinges: In so moch & they sleynge one here, another there, were rather discomfited of their owne people, & wounded w the strokes of their owne swear des. Judas also was very earnest in folowynge vpon them and punysshinge those vngodly, and slewe xxx. M. men of them. Timotheus also himself fell in to the handes of Dosithus & Sosipater, whom he besought with many prayers, to let him go with his life: because he had many of the Jewes fathers and brethren in prison, which (if they put him to death) might be disapoynted. So when he had promised faithfully to deliuer them agayne accordinge to the condicion made, they let him go without harme. for the health of & brethren. And when Judas had slayne xxv. M. he wente from Carnion.

**E** Now after & he had chased awaye and slayne his enemies, he remoued the hoost towarde Ephrona stroge cite, wherindwelt many dyuerse people of the heithen, and & stronge yonge men keppe the walles, defendynge the mightely. In this cite was moch ordinance, and prouysion of dartes. But when Judas and his company had called vpon Allmighty God, (which w his power breaketh the strength of the enemies) they wanne the cite, and slew xxv. M. of them & were within. From thence wente they to the cite of the Scythians, which lieth vi. C. furlonges from Jerusalem. But when & Jewes which were in the cite testified, that the cite syns dealte lowyngly with them, yee and intreated them kindly in & tyme of their aduersite, Judas and his company gaue them



him (which made them his people, and ever defended his owne porcion with euident to fens) that he wolde preserue them still. So at the commaundement of the caprayne, they remoued from thence, and came to a towne called Dessasai. And Symon Judas brother fell in honde with Nicanor, but thorow the sodane commynge of the enemies, he was afrayed.

Neuertheles Nicanor hearinge the manlynes of them that were with Judas, and y bold stomackes that they had to fight for their naturall countre, durst not proue the matter with bloudsheddinge. Wherefore he sent possidonius, Theodocius & Mathias before, to geue and to take peace. So when they had taken longe aduysment there vpon, and the caprayne shewed it vnto the multitude: they were agreed in one mynde, to haue peace. And they appoynted a daye to syt vpon these matters quyetly amonge them selues, & stoles also were brought and set forth. Neuerthelesse Judas commaunded certaine men of armes to waite in conuenient places, lest there shulde sodenly aryse any euell thorow the enemies. And so they commoned reasonably together.

**N**icanor, whyle he abode at Jerusalem, ordred himself not vnreasonably, but sent awaye the people that were gathered together. He loued Judas euer with his hert, and fauoured him. He prayed him also to take a wyfe, and to brynge forth children. So he married, lyued in rest, and they led a comon life. But Alcimus perceauynge the lone that was betwixte them, and how they were agreed together, came to Demetrius, and tolde him that Nicanor had taken straunge matters in honde, and ordeined Judas (an enemy of the realme) to be the kynges successoure. Then the kyng was sore displeased, and thorow the wicked accusations which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, sayenge: that he was very angrie for the frendshipe and agreement, which he had made with Machabeus. Neuertheles he commaunded him in all the haist, that he shulde take Machabeus prisoner, and sende him to Antioche.

**W**hich lettres when Nicanor had seene, he was at his wittes ende, and sore grieved, that he shulde breake the thinges, wherein they had agreed: specially, seyng Machabeus was the man, that neuer dyd him harme. But because he might not withston-

de the kyng, he sought oportunitie to fulfil his commaundement. Notwithstandinge when Machabeus sawe that Nicanor beganne to be churlish vnto him, and that he intreated him more roughly then he was wonte, he perceaued that such vntyndnes came not of good, and therefore he gathered a few of his men, and withdrew himself fro Nicanor. Which when he knewe that Machabeus had manfully prevented him, he came in to the greates and most holy temple, and commaunded the prestes (which were doynge their vsuall offeringes) to deliuer him the man. And when they sware that they coude not tell, where the man was who he sought, he stretched out his honde, and made an ooth, sayenge: If ye wyll not deliuer me Judas captyue, I shall remoue this temple of God in to the playne felde, I shal breake downe the altar, and consecrate this temple vnto Bachus. After these wordes he departed.

Then the prestes list vp their hondes toward heauen, and besought him that was euer the defender of their people, sayenge: Thou O LORDE of all, which hast nede of nothinge, woldest that the temple of thy habitation shulde be amonge vs. Therfore now (O most holy LORDE) kepe this house euer vndefyled, which lately was defiled. Now was there accused vnto Nicanor, one Razis an Alderman of Jerusalem, a louer of the whole cite, and a man of good report, which for the kynde hert that he bare vnto the people, was called a father of y Jewes. This man oft tymes (when the Jewes were mynded to kepe them selues vndefyled) defended and deliuered them, beyng contented fastly to spende his body and his life for his people.

So Nicanor wylling to declare the hate, that he bare to the Jewes, sent fyue hundred men to take him: for he thought, yf he gat him, he shulde brynge the Jewes in greates decaye. Now when the people beganne to rushe in at his house, to breake the doores, and to set fyre on it: he beyng now taken, wolde haue defended himself with his swearde: chosynge rather to dye manfully, then to yelde himselfe to those wicked doers: and because of his noble stocke, he had rather haue bene put to extreme cruelte.

Notwithstandynge what tyme as he myssed of his stroke for haist, and the multitude fell in violently betwixte the doores: he rane boldly to y wall, & cast himself downe

manfully amonge the heape of them, which gaue soone place to his fall, so that he fell vpon his bely. Neuerthelesse whyle there was yet breath within him, he was kyndled in his mynde: and whyle his bloude gusheth out exceedingly (for he was very sore wounded) he ranne thorow the myddest of y people, and gat him to the toppe of a rocke. So when his bloude was now gone, he toke out his owne bowels with both his hondes, and threw them vpon the people: callinge vpon the LORDE of life and spiete, to rewarde him this agayne, and so he dyed.

## The XV. Chapter.

**N**ow when Nicanor knewe that Judas was in the countre of Samaria, he thought with all his power to strike a felde with him vpon a Sabbath daye. Neuerthelesse the Jewes that were compelled to go with him, sayde: O do not so cruelly and vntyndly, but halowe y Sabbath daye, and worshipec him that seyth all thinges. For all this, yet sayde the vngacious personne: Is there a mightie one in heauen, that commaunded the Sabbath daye to be kepte? And when they sayde: yee the lyvinge God, the mightie LORDE in heauen commaunded the seuenth daye to be kepte, he sayde: And I am mightie vpon earth, to commaunde them for to arme them selues, and to perfourme the kynges busynesse. Notwithstandinge he might not haue his purpose.

**N**icanor had deuysed with greates pryde to ouercome Judas, and to brynge awaye y victory. But Machabeus had euer a fast confidence and a perfecte hope in God that he wolde helpe him, and exoited his people, not to be afrayed at the commynge of the heithen: but allwaye to remembre the helpe that had bene shewed vnto them from heauen, yee and to be sure now also, y Allmightie God wolde geue them the victory. & espate vnto them out of the lawe and prophetes, puttyng them in remembrance of the battayls, that they had striken afore, & made them to be of a good corage.

So when their hartes were plucte vp, he shewed them also the disceatfulnesse of the heithen, and how they wolde kepe no countenance ooth. Thus he weapened them not with the armour of shyldes and speares, but with wholsome wordes and exortacions. He shewed them a dreame also, wherthorow he made them all glad, which was this: He thought that he sawe Onias (which had be-

ne hys prest, a vertuous & louynge man, sad, and of honest conuersacion, well spoken, and one that had bene exercised in godlynes fro a childe holdinge vp his hodes toward heauen, and prayenge for his people. After this there appeared vnto him another man, which was aged, honorable and glorious. And Onias sayde: This is a louer of the breithren, and of the people of Israel. This is he that prayeth moch for the people, and for all the holy cite: Jeremy the prophet of God. He thought also y Jeremy helde out his right hode, and gaue him (namely vnto Judas) a swearde of golde, sayenge: Take this holy swearde, a giste from God, wherewith thou shalt smyte downe the enemies of the people of Israel.

And so they were wel comforted thorow the wordes of Judas, and toke corage vnto the, so that the yonge men were deiered in their myndes to fight, & to byde styfly at it: In so moch that in the thinges which they toke in honde, their boldnesse shewed the same, because the holy cite and the temple were in parell: for the which they toke more care, then for their wyues, children, breithren and kynnsfolkes. Agayne, they that were in the cite, were most carefull for those which were to fight. Now when they were all in a hope that the iudgment of the matter was at hode, and the enemies drew nye, the hoost beyng set in aray, the Elephantes and horsmen every one stondinge in his place: Machabeus considered the commynge of the multitude, the ordinaunce of dyuerse weapens, the cruelnesse of the beestes, and helde vp his hondes toward heauen, callinge vpon the LORDE that doth wonders, which geueth not the victory after the multitude of weapens and power of the hoost (but to them that please him) accordinge to his owne will. Therfore in his prayer he sayde these wordes:

O LORDE, thou that biddest sende thine angell in the tyme of Ezechias kyng of Judas, and in the hoost of Sennacherib slewest an hundred and fyue and some score thousande: sende now also thy good angell before vs (O LORDE of heauens) in the fearfulness and drede of thy mightie arme, that they which come agaynst thy holy people to blasphemie them, maye be afrayed. And so he made an ende of his wordes. Then Nicanor and they that were with him, drew nye with shawmes and songes: but Judas and his company with prayer and callinge vpon God.

2. Pa. 14. Iudic. 7.

4. Reg. 19. E. 1. Mac. 7. 2. Ma. 8.





With their hondes they smote, but with their hertes they prayed vnto the LORDE, and slewe no lesse then xxxv. M. me: For thorough the present helpe of God they were gloriously comforted.

Now when they left of, and were turning agayne with ioye, they vnderstode that Micanor himself was slayne with the other. Then they gave a greateshoute and a crie, praysinge the almighty LORDE with a loude voyce. And Judas (which was ever ready to spende his body and life for his citsyns) commaunded to smyte of Micanors heade, with his arme and honde, and to be brought to Ierusalem. When he came there, he called all the people, and the prestes at the altar with those that were in the castell, and shewed them Micanors heade, and his wicked honde, which he had presumptuously holden vp agaynst the temple of God. He caused the tongue also of that vngodly Micanor to be cut in litle peces, and to be cast to the foules, and the cruell mans honde to

be hanged vp before the temple.

So euery man gaue thanks vnto the LORDE, sayinge: blessed be he, that hath kept his place undefyled.



As for Micanors heade, he hanged it vp vpon the hye castell, for an eydent and playne token of the helpe of God. And so they agreed all together, to kepe that daye holy, namely the xiiij. daye of the moneth Adar, which in the Syriack language is called the next daye before Mardocheus daye. Thus was Micanor slayne, and from that tyme forth the Jewes had the cite in possession.

And here wil I now make an ende.

The ende of the seconde booke of the Maccabees.

## The new testament.

The gospell of S. Mathew.  
The gospell of S. Marke.  
The gospell of S. Luke.  
The gospell of S. Iohn.  
The Actes of the Apostles

### The epistles of S. Paul.

The epistle vnto the Romaynes.  
The first and seconde epistle to the Corinthians.  
The epistle to the Galathians.  
The epistle to the Ephesians.  
The epistle to the Philippians.  
The epistle to the Colossians.  
The first and seconde epistle to the Thessalonians.  
The first and seconde epistle vnto Tymothy.  
The epistle vnto Titus.  
The epistle vnto Philemon.

The first and seconde epistle of S. Peter.  
The thre epistles of S. Iohn.  
The epistle vnto the Hebrewes.  
The epistle of S. James.  
The epistle of S. Jude.  
The Reuelacion of S. Iohn.





# The Gospell of S. Mathew.

What S. Mathew conteyneth.

- Chap. I. The genealogy of Christ, and marriage of his mother Mary. The angell sanctifieth Josephs mynde.
- Chap. II. The tyme & place of Christes byrth. The wyse men of the orient, Christ flyeth into Egypte, the yonge childern are slayne. Christ turneth in to Galilee.
- Chap. III. The baptyrme, preachinge and office of Ihon, and how Christ was baptyfed of him in Jordan.
- Chap. IIII. Christ fasteth and is tempted: he calleth Peter, Andrew, James and Ihon, & healeth all the sicke.
- Chap. V. In this Chapter and in the two next folowing is conteyned the most excellent and longynge Sermon of Christ in the mount: Which sermon is the very keye that openeth the vnderstandinge in to the lawe. In this fifth chapter specially he preacheth of the VIII. beatitudes or blessings, of manslaughter, wrath and anger: of aduourtie, of swearing, of suffring wronge, and of loue euen toward a mans enemies.
- Chap. VI. Of Almes, prayer and fasting. He forbiddeth the carefull sekynge of wordly thinges.
- Chap. VII. He forbiddeth foolish and temerarious iudgment, reproveth ypocrisie, exorteth vnto prayer, warneth to beware of false prophetes, and so concludeth his sermon.
- Chap. VIII. Christ clenseth the leper, healeth the captaignes seruante and many other diseases: helpeth Peters mother in lawe, stilleth the see and the wynde, and dryneth the deuels out of the possessed in to the swyne.
- Chap. IX. He healeth the palsey, calleth Matthew from the custome, answereth for his disciples, healeth the woman of the bloude yssue, helpeth Jarius doughter, geneth a blind men their sight, maketh a domme man to speake, dryneth out a deuell.
- Chap. X. Christ sendeth out his XII. Apostles to preach in Jewry, geneth them a charge, teacheth them, & comforteth them agaynst persecucion and trouble.
- Chap. XI. Ihon baptist sendeth his disciples vnto Christ, which geneth them their answer, rebuketh the vnthrift full cities, and louyngly exorteth men to take his yock vpon them.
- Chap. XII. The disciples plucke the eares of corne, he excuseth them, healeth the dried hande, helpeth the possessed that was blinde and domme, rebuketh the vnfaithfull that wolde nedes haue tokens, and sheweth who is his brother, sister and mother.
- Chap. XIII. The parable of the sede, of the tares, of the mustarde sede, of the leuen, of the treasure hydd in the feld, of the perles, and of the net.

- Chap. XIII. Ihon is taken and headed, Christ feareth fyue thousand men with v. loaves and two fishes, and appeareth by night vnto his disciples vpon the see.
- Chap. XV. Christ excuseth his disciples, and rebuketh the scribes and pharises for transgressinge Gods commaundement thorow their owne tradicions. The thinge that goeth into the mouth defyleth not the man: He deliuereth the woman of Cananees daughter, healeth the mulcritade, and with viij. loaves and a fewe sille fishes fedeth iij. M. men, besyde women & childern.
- Chap. XVI. The pharises requyre a token. Jesus warneth his disciples of the pharises doctrine. The confession of peter. The keyes of heauen. The faithfull must beare the crosse after Christ.
- Chap. XVII. The transfiguracion of Christ vpon the mount of Tabor. He healeth the lunatike and payeth tribute.
- Chap. XVIII. He teacheth his disciples to be humble, and harmlesse, to avoyde occasiōs of euell, and one to forgiue anothers offence.
- Chap. XIX. Christ giveth answer concerninge marriage, & teacheth not to be carefull men to loue wordly riches.
- Chap. XX. Christ teacheth by a similitude that God is better vnto no man, and how he is allwaye callinge me to his labour. He teacheth his disciples to be lowly, & geneth a. blind men their sight.
- Chap. XXI. He rydeth in to Ierusalem, dryneth the marchauntes out of the temple, curseth the figger tre, and rebuketh the pharises with the similitude of the figger sonnes and of the husbandmen, that slew sochas were sent vnto them.
- Chap. XXII. The marriage of the kynges sonne. Tribute to be geue to the Emperoure. Christ confuteth the opynion of the Saduces concerninge the resurreccion, and answereth the scribes vnto his questyon.
- Chap. XXIII. Christ crieth wo ouer the pharises, scribes and ypocrites, and prophecieth the destruction of Ierusalem.
- Chap. XXIII. Christ sheweth his disciples the destruction of the temple, the ende of the worlde, the tokens of the latter dayes, and warneth the to wake, for the worlde shal sodely perishe.
- Chap. XXV. The X. virgins, the talentes deliuered to the seruantes, and of the generall iudgment.
- Chap. XXVI. The Magdalene annoynteth Christ. They eate the easter lambe and the supper of the LORDE. Christ prayeth in the garden. Judas betrayeth him, Peter smytheth of Malcus eare, Christ is accused by false wytnesses. Peter denyeth him.
- Chap. XXVII. Christ is deliuered vnto pilate. Judas hangeth himself. Christ is crucified and getheues, he dyeth and is buried. Watchmen kepe the graue.
- Chap. XXVIII. The resurreccion of Christ. The hyeprestes geue the soudiers large moneye, to saie that Christ was stolle out of his graue. Christ appeareth to his disciples, and sendeth them forth to preach and to baptyse.

# The Gospell of S. Mathew.



The first Chapter.



This is the booke of the generacion of Jesus Christ & sonne of Dauid, the sonne of Abraham. Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas & his brethren: Judas begat Phares & Zarah of Thamar: Phares begat Zesrom: Zesrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the Kyng: Dauid the Kyng begat Salomon, of her that was the wyfe of Dyr: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias: Osias begat Joatham: Joatham begat Achaz: Achaz begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren aboute the tyme of the captiuyte of Babylon. And after the captiuyte of Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel:

of S. Mathew. Jo. ij.

Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husbande of Mary, of who was borne that Jesus, which is called Christ.

All the generacions from Abraham to Dauid are fourtene generacions: From Dauid vnto the captiuyte of Babylon, are fourtene generacions. From the captiuyte of Babylon vnto Christ, are also fourtene generacions.

The byrth of Christ was on thys wyse: When his mother Mary was married to Joseph before they came together, she was founde with chylde by a holy goost. But Joseph her husbande was a perfect man, and wolde not bringe her to shame, but was mynded to put her awaie secretly. Neuertheles whyle he thus thought, beholde, the angell of the LORDE appered vnto him in a dreame, saynge: Joseph thou sonne of Dauid, feare not to take vnto the Mary thy wyfe. For that which is conceaued in her, is of a holy goost. She shall brynge forth a sonne, and thou shalt call his name Jesus. For he shall saue his people from their synnes.

All this was done, & the thinge might, be fulfilled, which was spoken of the LORDE by the prophet, saynge: Beholde, a mayde shall be with chylde, and shall brynge forth a sonne, and they shall call his name Emanuel, which is by interpretacion, God with vs.

Now whan Joseph awoke out of slepe he did as the angell of the LORDE bade hym, and toke his wyfe vnto hym, and knewe her not, tyll she had brought forth hir fyrst borne sonne, and called his name Jesus.

The II. Chapter.

When Jesus was borne at Bethlee in Iury, in the tyme of Herodes the Kyng, Beholde, there came wyse men from the east to Ierusalem, saynge: Where is the new borne kyng of the Iues? We haue sene his starre in the east, and are come to worship him.

When Herode & his kyng had herde thys, he was troubled, & all Ierusalem with hym, and he gathered all the hye prestes and scribes of the people, & asked of them, where Christ shulde be borne. And they sayde vnto



to hym: at Bethleem in Iury. For thus it is written by the prophet: And thou Bethleem in the londe of Iury, art not the leest amonge the princes of Iuda. For out of y shall come vnto me the caprayne, that shall gouerne my people Israel.

**B** Then Herod priuely called the wyse men, and diligently enquired of them, what tyme the starre appered, and sent them to Bethleem, sayinge: Goe, and searche diligently for the chylde. And when ye haue founde hym, bringe me worde agayne, that I maye come and worshippinge hym also.

When they had heard the kynge, they departed: and lo, the starre which they sawe in the east, went before them, tyll it came, and stode ouer the place where the chylde was. When they sawe the starre, they were maruelously glad: and went into the house, and found the chylde with Mary his mother, and kneeled downe and worshipped hym, and opened ther treasures, and offred vnto hym gyffes: gold, frankynsence and myre. And after they were warned of God in a dreame, that they shuld not go ageine to Herod, they returned into their awne countre another waye.

**C** When they were departed: beholde, the angell of the LORDE appered to Joseph in a dreame, sayinge: arise, and take the chylde and his mother, and flye into Egypte, and abyde there tyll I brynge the worde. For he rod wyl seke the chylde to destroye hym. The he arose, and toke the chylde and his mother by night, and departed into Egypte, and was there vnto y deeth of Herod, that the thinge might be fulfilled which was spokē of the LORDE, by the prophet, which sayeth: out of Egypte haue I called my sonne.

Then Herod perceauynge y he was deceaued of the wyse men, was excedynge wroth, and sent forth, and slue all the chyl-dren that were in Bethleem, and in all the coastes there of, as many as were two yere olde and vnder, accordynge to the tyme which he had diligently searched out of the wyse men.

Then was y fulfilled which was spoken by y prophet Jeremy sayinge: On y hilles was a voyce herde, greate mournynge, we-pynge, and lamentacion: Rachel wepyng for her chyl-dren, and wolde not be comforted, because they were not.

**D** When Herode was deed: beholde, an angell of the LORDE appered in a dreame to Joseph in Egypte, sayinge: arise and take the chylde and his mother, and go into y londe

of Israel. For they are deed, which soughte the chylde's life. And he arose vp, and toke y chylde and his mother, and came into the londe of Israel. But whē he herde that Archelans did raygne in Iury, in y rowme of his father Herode, he was a frayde to go thither. Notwithstandinge after he was warned of God in a dreame, he turned asyde into the parties of Galile, and went and dwelt in a cite called Nazareth, to fulfill y which was spoken by the prophetes: he shalbe called a Nazarite.

## The III. Chapter.

**I**n those dayes Ihon the Baptys came and preached in the wilderness of Iury, sayinge: Amende youre selues, the kyngdome of heuen is at honde. This is he, of whom it is spokē by y prophet Esay, which sayeth: The voyce of a cryer in y wilderness, prepare the LORDES waye, and make his pathes straight.

This Ihon had his garment of camels heer, and a lether gerdell aboute his loynes. Hys meate was locustes and wylde hony. Then went out to hym Jerusalem, and all Iury, and all the region rounde aboute Jordan, and were baptised of him in Jordan, confessynge their synnes.

Now when he sawe many of the pharises and of y Saduces come to hys baptim, he sayde vnto them: ye generacio of vipers, who hath certified you, that yeshal escape y vengeance to come? Bewarre, brynge forth due frutes of penance. Thinke not now, to saye in your selues, we haue Abraham to oure father. For I saye vnto you, that God is able of these stones to rayse vp chyl-dren vnto Abraham. Euen now is the areput vnto y rote of the trees: therfore euery tre which bringeth not forth good frute, shalbe hewē downe, and cast into the fyre.

I baptise you with water to repentance: but he that cometh after me, is myghtier than I, whose shues I am not worthy to beare. He shall baptise you with y holy goost and fyre: which hath also his fan in his hand, and will pouрге his floore, and gadre the wheet into his garner, and will burne y chaffe with vnquencheable fyre.

Then came Iesus from Galile to Jordan, vnto Ihon, to be baptised of hym. But Ihon forbade hym, sayinge: I haue nede to be baptised of the: and comest thou to me? Iesus answered and sayd vnto hym: Let it be so now. For thus it becommeth vs to fulfill all righteousnes. Then he suffered hym. And Iesus as sone as he was baptised, came straight

out of the water. And lo, heuē was opē ouer hym: and Ihon sawe the spirite of God descend lyke a doue, and lyght vpon hym. And lo, there came a voyce fro heuē saying: Thys ys that my beloued sonne, in whom is my delecte.

## The III. Chapter.

**T**hen was Iesus led awaye of the spirite into wilderness, to be tempted of the deuyll. And when he had fasted fortye dayes and fortye nightes, he was afterward an hungred. And the tēpter came to him and sayde: yf thou be the sonne of God, commaunde, that these stones be made bread. He answered and sayde: yt is wrytē: Man shall not lyne by bred onlye, but by euery worde that proceedeth out of the mouth of God.

Then the deuyll toke hym vp into the holy cite, and set hym on a pynacle of the temple, and sayde vnto hym: yf thou be y sonne of God, cast thy sylfe downe. For it is wrytē: he shall geue his angels charge ouer the and with their handes they shal holde the vp, that thou dashe not thy fote agaynst a stone. And Iesus sayde vnto hym: it ys wrytē also: Thou shalt not tempte thy LORDE God.

Agayne, the deuyll toke hym vp and led hym into an excedynge hye mountayne, and shewed hym all the kyngdomes of the world, and all the glorie of them, and sayde vnto hym: all these wil I geue the, yf thou wilt fall downe and worship me. Then sayde Iesus vnto hym: Auoyde Satā. For it ys wrytē: thou shalt worship the LORDE thy God and hym onely shalt thou serue.

Then the deuill lest hym, and beholde, the angels came and ministred vnto hym. When Iesus had herde that Ihon was taken, he departed into Galile and lest Nazareth, and went and dwelt in Capernaum, which is a cite apon the see, in the coastes of zabulon and Neptalim, y the thinge might be fulfilled whiche was spoken by Esay the prophet, sayinge: The londe of zabulon and Neptalim, the waye of the see beyonde Jordan, and Galile of the Gentyls, the people which sat in darknes, sawe a greatelyght, and to them which sat in the region and shadowe of deeth, lyght is begōne to shyne.

From that tyme forth beganne Iesus to preach, and to saye: Amende youre selues, y kyngdome of heauen is at honde.

As Iesus walked by the see of Galile, he sawe two brethren: Simon which was called Peter, and Andrew his brother, castynge a

net into y see, for they were fishers, and he sayde vnto them: folow me, and I will make you fishers of mē. And they strayght waye leste their nettes, and folowed hym.

And whan he wēt forth from thence, he sawe other two brethren, James the sonne of zebede, and Ihon his brother, in the ship with zebede their father, mendynge their nettes, and called them. And they without tarynge leste y shyp and their father, and folowed hym.

And Iesus went aboute all Galile, teaching in their synagoges, and preachinge the gospel of the kyngdome, and healed all maner of siknes, and all maner dyseases amonge the people. And his fame spred abroad through out all Siria. And they brought vnto hym all sick people, that were taken with diuers diseases and gripinges, and the y were possessed with deuils, and those which were lunatyke, and those that had the palse: and he healed the. And ther folowed hym a greate nombre of people, from Galile, and from the ten cities, and from Jerusalem, and from the regions that lye beyonde Jordan.

## The V. Chapter.

**W**hen he sawe the people, he went vp into a mountayne: and when he was set, his disciples came to hym, and he opened his mouth, and taughte them, sayinge: Blessed are the poore in sperte: for theirs is the kyngdome of heuē. Blessed are they that mourne: for they shalbe comforted. Blessed are the meke: for they shal inheret the erth. Blessed are they which hon-ger and thurst for rightewesnes: for they shal be filled. Blessed are the mercifull: for they shal obteyne mercy. Blessed are the pure in herte: for they shal se God. Blessed are the peacemakers: for they shalbe called the chyl-dren of God. Blessed are they which suffre persecucion for rightewesnes sake: for theirs is the kyngdome of heuen. Blessed are ye when men reuyle you, and persecute you, and falsly say all manner of yuell saynges against you for my sake. Reioyce and be glad, for greate is youre reward in heuē.

For so persecuted they the prophetes which were before youre dayes.

We are y salt of the earth, but and yf the salt hane lost his saltnes, what can be salted therwith? It is thence forth good for nothyng, but to be cast out, and to be trodden vnder fote of men. We are the lyght of the worlde. A cite that is set on an hill, can not be hid: nether do men lyght a candell, and



put it vnder a bushell, but on a candellstick, and it lighteth all that are in the house. Let your light so shine before men, that they may see your good workes, and glorify you re father which is in heauen.

Thinke not, that I am come to destroye the lawe, or the prophetes: no, I am not come to destroye them, but to fulfill them. For truly I saye vnto you: till heauen and earth perishe, one iott or one tytle of the lawe shall not escape, tyll all be fulfilled.

Whosoener breaketh one of these least commandmentes, and teacheth men so, he shall be called the leest in the Kyngdome of heauen. But whosoener obserueth and teacheth the same shall be called greate in the Kyngdome of heauen.

For I saye vnto you: excepte your righteousness excede the righteousness of the Scribes and pharises, ye can not entre in to the Kyngdome of heauen.

Ye haue herde, how it was sayde to the of the olde tyme: Thou shalt not kyll. For whosoener killeth, shall be in daunger of iudgement. But I saye vnto you: whosoener is angrie with his brother, is in daunger of the iudgement. Whosoener sayeth vnto his brother: Racha, is in daunger of fyre. But whosoener sayeth: thou foole, is in daunger of hell fyre.

Therefore when thou offrest thy gift at the altare, and there remembreth that thy brother hath ought agaynst thee: leaue there thyne offryng before the altare, and go thy waye first, and reconcyte thy selfe to thy brother, and then come and offre thy gyfte.

Agre with thine aduersary quicklye, why le thou art in the waye with hym, lest that aduersary deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be cast into prison. I saye vnto the verely: thou shalt not come out thence, till thou haue payed the vtmost farthinge.

Ye haue herde, how it was sayde to them of olde tyme: Thou shalt not committe aduoutrie. But I saye vnto you, that whosoener looketh on a wise lusting after her, hath committed aduoutrie with hir already in his hert.

Wherefore yf thy right eye offende the, plucke hym out, and cast him from the. Better it is for the, that one of thy membres perishe, then that thy whole body shulde be cast into hell. Also yf thy right honde offend the, cut hym of, and cast him from the. Better it is that one of thy membres perishe, than that all thy body shulde be cast into hell.

It is sayde: whosoener putteth awaye his wyfe, let hym geue her a testimonyall of the deuorcement. But I saye vnto you: whosoener putteth awaye his wyfe (except it be for fornicaciō) causeth her to breake marrymony. And whosoener marryeth her that is deuorced, breaketh wedlocke.

Agayne, ye haue herde, how it was sayde to the of olde tyme: Thou shalt not sweare thy selfe, but shalt performe thyne ooth to God. But I saye vnto you: sweare not at all, nether by heauē, for it is Gods seate: nor yet by the earth, for it is his foote: nether by Jerusalem, for it is the cyte of a greate kinge: nether shalt thou sweare by thy heed, because thou canst not make one heer whyte or blacke: But your comunicacion shalbe, yee, yee: nay, nay. For what soener is more then that, commeth of euil.

Ye haue herde howe it is sayde: An eye for an eye, a toth for a toth. But I saye vnto you: that ye resist not euell. But whosoener geneth the a blowe on thy right cheeke, turne to him the other also. And yf any man will sue the at the lawe, and take awaye thy coate, let him haue thy cloake also. And who so compelleth the to go a myle, go with hym twayne. Geue to hym that aareth: and from hym that wolde borrowe, turne not awaye.

Ye haue herde, how it is sayde: thou shalt loue thyne neyghboure, and hate thyne enemy. But I saye vnto you: loue your enemies. Blesse the that curse you: Do good to the that hate you: Praye for the which do you wronge and persecute you, that ye maye be the chyldren of your father which is in heauen: for he maketh his sonne to aryse on the euil and on the good, and sendeth his raine on the iust and vniuste. For yf ye loue them which loue you, what rewarde shall ye haue? Do not the Publicans euill so? And yf ye be frendly to your brethren only: what singular thyng do ye? Do not the Publicans also lyke wyse? Ye shall therefore be perfect, even as your father in heauen is perfect.

#### The VI. Chapter.

Take heed to your almes, that ye geue it not in the syght of men, to the intent that ye wolde be sene of them: or els, ye get no rewarde of your father which is in heauen. When soener therefore thou givest thine almes, thou shalt not make a trompet to be blown before the, as the hypocrites do in the synagoges and in the stretes, for to be prayesed of men. Verely I saye

vnto you: they haue their rewarde. But when thou doest almes, let not thy lefte hande knowe, what thy righte hande doth, that thine almes maye be secrete: and thy father which seith in secrete, shall rewarde the openly.

And when thou prayest, thou shalt not be as the hypocrites are. For they lōne to stande and praye in the synagoges, and in the comers of the stretes, to be sene of men. Verely I saye vnto you: they haue their rewarde. But when thou prayest, entre in to thy chamber, and shut thy dore to the, and praye to thy father which is in secrete: and thy father which seith in secrete, shall rewarde the openly.

And when ye praye, bable not much, as the heathen do: for they thinke that they shall be herde, for their much babylnges sake. Be not ye lyke them therefore. For your father knoweth where of ye haue nede, before ye are of him. After this maner therefore shall ye praye:

O our father which art in heauen, hallowed be thy name. Thy Kyngdome come. Thy wyll be fulfilled vpon earth as it is in heauen. Geue vs this daye our dayly bred. And forgie vs our dettes, as we also forgive our detters. And lede vs not in to temptation: but deliuer vs from euill. For thyne is the Kyngdome, and the power, and the glorye for ever. Amen. For yf ye forgive other men their trespasses, your heavenly father shall also forgive you. But and ye wyll not forgie me their trespasses, nor will I forgie you your trespasses.

Moreover when ye fast, be not sad as the hypocrites are. For they disfigure their faces, that they myght be sene of men to fast. Verely I saye vnto you: they haue their rewarde. But thou, when thou fastest, annoynt thyne heed, and wash thy face, that it appeare not vnto men, that thou fastest: but vnto thy father which is in secrete: and thy father which seith in secrete, shall rewarde the openly.

Set that ye gather you not treasure vpon the earth, where rust and mothes corrupte, and where theues breake through and steale. But gather you treasure together in heauen, where nether rust nor mothes corrupte, and where theues nether breake vp nor yet steale. For where your treasure is, there is your herte also.

The eye is the light of the body. Yf thy right eye then be synge, all thy body shalbe full

of light: But and yf thyne eye be wycked, all thy body shalbe full of darckenes: Wherefore yf the light that is in the, be darckenes, how greate then shall that darckenes be?

No man can serue two masters. For ether he shall hate the one and loue the other: or els he shall leane to the one, and despise the other: Ye can not serue God and mammon. Therefore I saye vnto you: benot ye carefull for your lyfe, what ye shall eate, or what ye shall drinke: nor yet for your body, what ye shall put on. As not the lyfe more worth than meate, and the body more of value then raiment: Beholde the foules of the ayer: for they sowe not, nether reape, nor yet cary in to the barnes: and yet your heavenly father feedeth the. Are ye not much better than they?

Which of you (though he take thought therfore) coulde put one cubit vnto his stature? why care ye then for rayment? Consider the lylies of the felde, how they growe. They labour not, nether spynne. And yet for all that I saye vnto you, that euen Salomon in all his royaltie was not arrayed lyke vnto one of these. Wherefore yf God so cloth the grasse, which is to daye in the felde, and to morowe shalbe cast into the fowne: shall he not much more do the same vnto you, o ye of lytle fayth?

Therefore take no thought, sayinge: what shall we eate, or what shall we drinke? or where with shall we be clothed? After all such thynges do the heithen seeke. For your heavenly father knoweth, that ye haue nede of all these thynges. Seke ye fyrst the Kyngdome of heauen and the righte conuyns therof, so shal all these thynges be ministred vnto you.

Care not then for the morow, for the morow shall care for it self: Every daye hath ynough of his owne trauayll.

#### The VII. Chapter.

Obge not, that ye be not indged: For as ye iudge, so shal ye be indged. And with what measure ye mete, with the same shall it be measured to you agayne. Why seist thou a moate in thy brothers eye, and perceauest not the beame in thine awne eye? Or why saiest thou to thy brother: holde, I wil plucke the moate out of thyne eye, and beholde, a beame is in thyne awne eye. Hypocrite, fyrst cast out the beame out of thyne awne eye, and then shalt thou see clearly, to plucke out the moate out of thy brothers eye.



Gene not that which is holy, to dogges: nether cast ye youre pearles before swyne, lest they treade them vnder their fete, & the other turne agayne and all to rente you.

Are, and it shalbe geuen you: Seke, and ye shall fynde: knocke, and it shalbe opened vnto you. For whosoever willeth, receaueth: and he that seeketh, fyndeth: and to hym I knocke, it shal be opened. As there eny man amonge you, which yf his sonne aied hym bled, wolde offer him a stoner: Or yf he aied fysh, wolde he proffer hym a serpent: yf ye then which are euell, can geue youre chyldren good gyftes: how moche more shall youre father which is in heauen, geue good thynges to them that are hym?

Therefore what soeuer ye wolde that man shulde do to you, euē so do ye to them. This ys the lawe and the Prophetes.

Enter in at the straye gate: for wyde is the gate, and broad is the waye, that lea- deth to destruccion: & many there be, which go in therat. But straye is the gate, and na- rowe ys the waye, which leadeth vnto lyfe, and fewe there be that fynde it.

Beware of false prophetes, which come to you in shypes clothinge, but inwardly they are rauenynge wolues. Ye shall knowe them by their frutes. Do men gather gra- pes of thornes? or sigges of thistles? Euen so euery good tree bryngeth forth good fru- te. But a corrupte tree, bryngeth forth euyl frute. A good tree can not bryng forth bad frute: nother can a rotten tre bringe forth good frute. Euery tre that bryngeth not forth good frute, shalbe hewen downe, and cast into the fyre. Wherfore by their frutes ye shall knowe them.

Not all they that saye vnto me, LORDE LORDE, shall enter in to the kyngdome of heauen: but he that doth the will of my fa- ther which ys in heauen.

Many shall saye to me in that daye: LOR- DE, LORDE: haue we not prophesied in thy name? haue we not cast out deuyls in thy name? haue we not done many greates in thy name? And then will I knowle- ge vnto them: I neuer knewe you, Departe fro me, ye workers of iniquite.

Whosoever therfore heareth of me these sayinges, and doeth the same, I wyll lyfē hym vnto a wyse man, which buylt hys hou- se vpon a rocke: Now whan abundaunce of rayne descended, and the wyndes blew, and bet vpon that same house, it fel not, because it was grounded on the rocke. And who soeuer heareth of me these sayinges, &

both the not, shalbe lyfēd vnto a folysh mā, which buylt his housse apon the sonde: Now whan abundaunce of rayne descended, & the wyndes blew, & bet vpon y<sup>e</sup> housse, it fell, and great was the fall of it.

And it came to passe, that when Iesus had ended these saynges, the people were astonnyed at hys doctryne. For he taught them as one hauynge power, and not as the Scribes.

## The VIII. Chapter.

Then he was come downe from the mountayne, moche people fol- lowed him. And lo, there came a le- per, and worshiped him, sayinge: LORDE, yf thou wylt, thou canst make me cleane. And Iesus put forth hys honde, & touched him, sayinge: I wyl, be thou cleane: & imme- diatly his leprosie was censed: And Iesus sayde vnto hym: Se thou tell no mā, but go and shew thy selfe to the preste, and offer the gyfte that Moyses comaunded, in wit- nes to them.

When Iesus was entred into Caper- naum, there came vnto him a Captaigne, & besought hym, sayinge: Syr, my seruaunt lyeth sicke at home of the palsye, and ys gre- uously payned. Iesus sayd vnto hym: I wil come & heale him. The Captaigne answe- red and sayde: Syr, I am not worthy, that thou shuldest come vnder my rofe, but spea- ke the worde only, and my seruaunt shalbe healed. For I my selfe also am a mā subiect to y<sup>e</sup> auctorite of another, & haue souldiers vnder me. Yet whā I saye to one: go, he go- eth, and to another: come, he cometh: & to my seruaunt: do this, he doeth it. When Iesus hearde that, he marueled, and sayde to them that folowed hym: Verely I say vnto you: I haue not founde so greates sayth: no not i<sup>n</sup> Israel. But I say vnto you: Many shall come from the east and west, and shall rest with Abraham, Isaac and Jacob in the kyngdome of heauen: and the chyldren of the kyngdome shalbe cast out in to vtter darcknes: there shalbe wepinge & gnashynge of teth. And Iesus sayd vnto y<sup>e</sup> Captaigne: go thy waye, and as thou bele- uest, so be it vnto the. And his seruaunt was healed the same houre.

And Iesus went in to Peters housse, and sawe hys wyues mother lyinge sicke of a fe- uer: so he touched her hande, and the fever left hir: and she arose, and ministered vnto them.

When the enen was come, they brought

vnto him many that were possessed with de- uyls. And he cast out y<sup>e</sup> spirites with a wor- de, & healed all that weresicke, that y<sup>e</sup> thin- ge might be fulfilled, which was spoken by I<sup>e</sup>say the Prophet, sayinge: he roke on him oure infirmities, and bare oures<sup>e</sup> inefes.

When Iesus sawe moche peopie about him, he commaunded to go ouer the water. And there came a scribe and sayde vnto hym: mas- ter, I wyll folowe the, whither so euer thou goest. And Iesus sayde vnto him: the foxes haue holes, and the byrddes of the ayer ha- ne nestes, but y<sup>e</sup> sonne of mā hath not wher- on to rest his heede. Another that was one of his disciples, sayde vnto hym: Syr, geue me leue fyrst, to go & burye my father. But Iesus sayde vnto him: folowe thou me, and let the deed burie their deed.

And he entred in to a shyppe, & his disci- ples folowed him. And beholde, there arose a greete tempest in the see, in so moche that the shippe was couered with waves, & he was a slepe. And his disciples came vnto him, and awoke hym, sayinge: LORDE, saue vs, we perishe. And he sayde vnto them: why are ye fearfull, o ye of lytell faith? Then he arose, and rebuked the wyndes and the see, & there folowed a greete calme. And the men marueyled and sayde: what mā is this, that both wyndes and see obey hym?

And when he was come to y<sup>e</sup> other syde, into the countre of the Gergesites, there met him two possessed of deuyls, which came out of the graues, and were out of measure fear- ce, so that no man myght go by that waye. And beholde, they cryed out sayinge: Oh Ie- sus sonne of God, what haue we to do w<sup>th</sup> the? Art thou come hyther to torment vs, be- fore the tyme be come? And there was a good waye off from them a greete heerd of swyne feedinge. Then the deuyles besought him, sayinge: yf thou cast vs out, suffre vs to go oure waye into the heerd of swyne. And he sayde vnto them: go youre wayes. Then went they out, and departed in to the heerd of swyne. And beholde, y<sup>e</sup> whoale heerd of swyne was caryed with violēce headlinge in to the see, and perished in the water. The heerdmen fled and wente their wayes in to the cyte, and tolde euery thinge, & what had fortunēd vnto the possessed of the de- uyls. And beholde, all the cyte came out and met Iesus. And when they sawe hym, they besought hym, for to departe out of their cōstes.

## The ix. Chapter.

Then entred he in to a shipp, and pas- sed ouer and came in to his awne ci- te. And lo, they brought vnto him a man sicke of y<sup>e</sup> palsie, lyinge in his bed. And when Iesus sawe the faith of the, he sayde to the sicke of y<sup>e</sup> palsie: my sonne, be of good cheare, thy synnes are forgiven the. And behol- de, certeyne of the scribes sayde in them sel- ues: this man blasphemeth. But when Je- sus sawe their thoughtes, he sayde: wherfo- re thinke ye euill in youre hertes? Whether ys it easier to saye: thy synnes be forgiven y<sup>e</sup>, or to saie: arise and walke? But that ye maye knowe, that the sonne of man hath power to forgene synnes in earth, the sayde he vnto the sicke of y<sup>e</sup> palsie: arise, take vp thy bed, and go home. And he arose and wente ho- me. When y<sup>e</sup> people sawe it, they marueyled, & glorified God, which had geue soch power vnto men.

And as Iesus passed forth from thence, he sawe a man syt a receyuinge of custome, named Mathew, & sayde vnto him: folowe me. And he arose, and folowed him. And it came to passe as he sat at meate in the hou- se: beholde, many publicans and synners ca- me and sat downe also with Iesus and hys disciples.

When the Pharises sawe that, they say- de to hys disciples: why eateth youre master with publicans and synners? When Iesus herde that, he sayde vnto them: The whole nede not y<sup>e</sup> phisicis, but they that are sicke. Go and learne, what that meaneth: I haue pleasure in mercy, and not in offerynge. For I am not come to call the righteous, but y<sup>e</sup> synners to repentance.

Then came the disciples of Ihon to hym sayinge: why do we & y<sup>e</sup> pharises fast so oft: and thy disciples fast not? And Iesus sayde vnto the: Can the weddinge chylde mour- ne as longe as the bridegrome is with them? The tyme will come, when the bridegrome shalbe taken from them, and the shall they fast. No man peceth an olde garment with a pece of newe clothe. For then taketh he awaye the pece agayne from the garment, & the rent ys made greater. Neither do men put newe wyne in to olde vessels, for then the vessels breake, and the wyne runneth out, & y<sup>e</sup> vessels peryshe. But they poure newe wy- ne in to newe vessels, and so are both saued together.

Whyle hethus spake vnto them, beholde there came a certayne ruler, and worship- ped him, sayinge: My doughter is euē now deceased, but come and lay y<sup>e</sup> honde on her,

Marc. 2. a  
Luc. 5. c  
Iohan. 5. a

Act. 2. a

Marc. 2. b  
Luc. 5. d  
15. a

Ofc. 6. b  
Math. 23. a  
1. Tim. 1. c

Marc. 3. b  
Luc. 5. e

Act. 2. b

Marc. 5. b  
Luc. 8. c



and she shall live. Jesus arose and followed hym with hys disciples. And beholde, a woman which was diseased w<sup>th</sup> an yssue of bloude ry. yeres, came t<sup>h</sup> ynde hym, and touched the hem of hys vesture. For she sayde in her silfe: yf I maye touche hy: even his vesture only, I shalbe safe. Then Jesus turned him aboute, and behelde her, sayinge: Doughter be of good conforre, thy faith hath made y<sup>e</sup> safe. And she was made whole, even that sa me houre.

And when Jesus came into the rulers house, and sawe the minstrels and the people raging, he sayde vnto them: Get you h<sup>e</sup> ce, for y<sup>e</sup> mayde is not deed, but slepeth. And they laughed hym to scoine. But when the people were put forth, he went in, and toke her by the honde, and the mayde arose. And this was noysed throug<sup>h</sup> out all that londe.

And as Jesus departed thence, two blynd men folowed hym, crying and sayinge: O thou sonne of Dauid, haue mercy vpon vs. And when he was come home, the blynde came to hym, And Jesus sayde vnto them: Beleeue ye, that I am able to do thys? And they sayde vnto hym: yee, LORDE. Then touched he their eyes, sayinge: a cordinge to your sayth, be it vnto you. And their eyes were opened. And Jesus charged th<sup>e</sup>, sayinge: Se that no mā knowe of it. But they departed, & spied abroad his name throug<sup>h</sup> out all the londe.

When these were gone out, beholde, they brought to hym a donne man possessed of a devyll. And when the devyll was cast out, the donne spake: And the people merueled sayinge: it was neuer so sene in Israel. But y<sup>e</sup> Pharises sayde: he casteth out devylls, th<sup>o</sup> row the chiefe devyll.

And Jesus wente aboute in all cities and townes, teachinge in their synagoges & preaching y<sup>e</sup> gospel of y<sup>e</sup> kyngdome, & healinge all maner sicknes & all maner desease amonge the people. And when he sawe the people, he had compassion on th<sup>e</sup>, because they were pyned awaye, and scattered abroad, euen as shepe hauinge no shepheard.

Then sayde he to hys disciples: y<sup>e</sup> heruest is greete, but y<sup>e</sup> laborers are fewe. Wherefore praye the LORDE of the harvest, to sende forth laborers into hys harvest.

The x. Chapter.

And he called his xii. disciples vnto hym, & gaue them power ouer vncleane spytes, to cast them out, & to heale all maner of sicknes, and all maner of deseases.

The names of the xii. Apostels are these: The first, Simon called Peter: & Andrew his brother. James the sonne of Zebede, and Ihon his brother. Philip and Bartlemew. Thomas, and Mathew the publican. James the sonne of Alphe, and Lebbeus other wyse called Taddens. Simon of Cane, and Judas Iscariot, which also betrayed hym.

These twolue sent Jesus, and commaunded them, sayinge: Go not in to the wayes y<sup>e</sup> leade to the heithen, and in to the cities of the Samaritans enter ye not. But go rather to the lost shepe of the house of Israel. Go and preach, sayinge: The kyngdome of heuē is at hande. Heale the sick, cleanse the lepers, rayse the deed, cast out the devils. Frely ye haue receaued, frely geue agayne. Posses not golde, nor siluer, nor brasse yn your girdels, nor yet scrip towardes your iorney: nether two cotes, nether shues, nor yet a staffe. For the workman is worthy of his meate. In what soeuer cite or towne ye shall come, enquire in it, who is mete for you, and there abyde, tyll ye go thence.

And whē ye come in to an house, salute y<sup>e</sup> same. And yf the house be mete for you, y<sup>e</sup> peace shal come vpo it. But yf it be not mete for you, y<sup>e</sup> peace shal turne to you agayne.

And yf no man wil receaue you, ner heare your preachinge, departe out of that house or that cite, and shake the dust of your feete. Truly I saye vnto you: it shall be easer for y<sup>e</sup> londe of Sodoma and Gomorrah in daye of iudgment, then for that cite.

Beholde, I sende you forth as shepe amonge wolues. Be ye therefore wyse as serpentes, and innocent as dones. Beware of men, for they shall deliuer you vp to the counsels, and shall scourge you in their synagoges. And y<sup>e</sup> shall be brought before prynces and kynges for my sake, in witnes to them and to the gentyls.

But when they deliuer you vp, take no thought how or what ye shall speake, for y<sup>e</sup> shalbe geuen you, euen in that same houre, what ye shall saye. For it is not y<sup>e</sup> that speake, but the spere of your father which speaketh in you.

The brother shall deliuer the brother to death, and the father the sonne. And the childe shall aryse agaynst their fathers & mothers, & shall helpe them to deeth: & y<sup>e</sup> shall be hated of all men for my names sake. But he y<sup>e</sup> endureth to the ende, shalbe saved.

When they persecute you in one cite, flye in to another. I tell you for a treuth, ye shall not synyshe all the cities of Israel, tyll the

sonne of man come. The disciple is not aboue the master, nether the seruaunt aboue the LORDE. It is ynough for the disciple, to be as his master, and the seruaunt as his LORDE. If they haue called the good mā of the house Beelzebub, how much more shal they call them of his housholde so? Feare them not therefore.

There is nothinge hyd, that shal not be openly shewed: and nothinge secrete, that shal not be knowne. What I tell you in darcknes, that speake ye in light: and what ye heare in the eare, that preach ye vpon the house toppes.

And feare ye not them that kyll the body, and be not able to kyll the soule. But rather feare hy, which is able to destroye both soule and body in to hell. Are not two sparowes solde for a farthinge? Yet doth the renone of th<sup>e</sup> light vpon the grounde without your father. And now are all y<sup>e</sup> hayres of your heade tolde. Feare ye not therefore: ye are of more value then many sparowes.

Therefore whosoever knowlegeth me before my father which is in heauen. But who soeuer denyeth me before me, him wil I also denie before my father which is in heauen.

Thynke not that I am come to sende peace vpon earth. I came not to sende peace, but a sverde. For I am come to set a mā at variance agaynst his father, and the doughter agaynst hir mother, & the doughter in lawe agaynst her mother in lawe: and a mans foes shalbe they of his owne housholde.

Who so loueth father and mother more then me, is not mete for me: and he that lo- ueth sonne or doughter more then me, is not mete for me. And he y<sup>e</sup> taketh not his crosse and foloweth me, is not mete for me. Who so synedeth his life, shal lose it: and he that loseth his life for my sake, shal synde it.

He that receaueth you, receaueth me: & who so receaueth me, receaueth him y<sup>e</sup> sent me. He that receaueth a prophet in the name of a prophet, shal receaue a prophetes rewarde. He y<sup>e</sup> receaueth a righteous man in the name of a righteous man, shal receaue a righteous mans rewarde: And who soeuer geueth vnto one of the least of these a cuppe of colde water onely to drinke, in y<sup>e</sup> name of a disciple, verely I saie vnto you: he shal not lose his rewarde.

The XI. Chapter.

And it came to passe, whā Jesus had made an ende of comandinge his twolue disciples, he departed thence, to teach and to preach in their cities.

When Ihon beinge in prison herbe of the woikes of Chust, he sent two of his disciples, and sayde vnto him: Art thou he y<sup>e</sup> shal come, or shal we loke for another? Jesus answered and sayde vnto th<sup>e</sup>: Go your waye and tell Ihon agayne, what ye se and heare. The blynde se, and the lame go: the lepers are cleansed, and y<sup>e</sup> deaf heare: the deed arysse ageyne, and the gospel is preached to the poore: and blessed is he, that is not offended at me.

When they wente their waye, Jesus beganne to speake vnto the people, concerninge Ihon: What are ye gone out for to se in the wyldernes? Wolde ye se a rede shaken with the wynde? Or what are ye gone out for to se? Wolde ye se a man clothed in soft rayment? Beholde, they that weare soft clethinge, are in kinges houses, But what are ye gone out for to se? A prophet? Yee I saye vnto you, and more th<sup>e</sup> a prophet. For this is he, of whō it is written: Beholde, I sende my messanger before thy face, which shal prepare thy waye before the.

Verely I saye vnto you: Amonge y<sup>e</sup> childe of women arose there not a greater then Ihon the baptist. Not withstandinge he that is lesse in the kyngdome of heauen, is greater then he. From the tyme of Ihon baptist hither to, y<sup>e</sup> kyngdome of heauen suffreth violence, and the violent plucke it vnto them. For all the prophetes and the lawe prophesied vnto Ihon. Also yf ye wil receaue it, this is Elias, which shulde come. Who so hath eares to heare, let hi heare.

But where vnto shal I luffe this generation? It is like vnto childe which syt in the market, and call vnto their felowes, & saye: we haue pyped vnto you, and ye wolde not daunse: We haue morned vnto you, & ye wolde not wepe. For Ihon came nether eatinge nor drynkinge, & they saye: he hath the devyll. The sonne of man came eatinge and drynkinge, & they saye: lo what a glutton and wyne bebbler this mā is, and a companyon of publicans & synners? And wisdom is iustified of hir children.

Then beganne he to vpbraide the cities, in the which most of his miracles were done, because they amended not. Wo vnto the Chorazin, Wo vnto the Bethsaida: for yf the miracles which haue bene shewed amonge



ge you, had bene done in Tyre and Sidon, they had repented longe ago in sackcloth and ashes. Neuertheles I saye vnto you: It shalbe easyer for Tyre and Sidon in the daye of iudgment, then for you. And thou Capernaum which art lift vp vnto heauen, shalt be brought downe vnto hel. For yf the miracles which haue bene done in the, had bene shewed in Sodom, they had remained vnto this daye. Neuertheles I saye vnto you: It shalbe easyer for the londe of Sodom in the daye of iudgment, the for the.

**At** 3 sametyme Jesus answered, and sayde: I prayse the (O father and LORDE of heauen and earth) that thou hast hid these thinges from the wyse and prudent, and opened the vnto babes. Euen so father, for so it pleased the. All thinges are geuen ouer vnto me of my father: and no mā knoweth the sonne, but the father: nether knoweth eny man the father, save the sonne, and he to whom the sonne wil open it. Come vnto me all ye that laboure and are laden, and I wil ease you. Take my yock vpon you, and lerne of me, for I am meke and lowlye of hert, 2 ye shal fynde rest vnto youre soules: for my yock is easy, and my burden is light.

## The XII. Chapter.

**At** the same tyme were Jesus thorow the corne vpon the Sabbath, and his disciples were hongrie, and beganne to plucke of the eares of the corne, and to eate. When 3 pharises sawe th. t, they sayde vnto him: Beholde, thy disciples do that, which is not lausfull to do vpon the Sabbath. He sayde vnto them: haue ye not red what Dauid did, whan he was hongrie, 2 they also 3 were with him? How he entred in to the house of God, 2 ate the shew breads which were not lausfull for him to eate, nether for the 3 were with him, but onely for the prestes? Or haue ye not red in the lawe how that the prestes in the temple breake the Sabbath, and yet are blamelesse? But I saye vnto you: 3 here is one greater then the temple. But yf ye wylt what this were (I haue pleasure in mercy, and not in offeringe) ye woldenot haue condemned innocentes: For the sonne of man is LORDE euen ouer the Sabbath.

**And** he departed thence, and wente in to their synagoge: and beholde, there was a mā which had his hāde dried vp. And they axed him, sayenge: Is it lausfull to heale, vpon the Sabbath? because they might accuse him. But he sayde vnto the: Which of you is it, yf he had a shepe fallē in to a pytte

vpon the Sabbath, that wolde not take him, and lift him out? And how moch is a man better then a shepe? Therfore it is lausfull to do good vpon the Sabbath. Then sayde he to the mā: Stretch forth thine hande. And he stretched it forth: and it was whole agayne like vnto the other.

**Then** wente the pharises out, and helde a counsell agaynst him, how they might destroye him. But whā Jesus knew therof, he departed thence, 2 moch people folowed him: and he healed them all, and charged them, 3 they shulde not make hān knowne: that the thinge might be fulfilled, which was spoken by Esay the prophet, which sayeth: Beholde, this is my seruauant, whom I haue chosen: and my beloued, in whom my soule delyteth: I wil put my spiete vpon hē, and he shal shewe iudgment vnto the heathē. He shal not stryue, ner crye, nether shal eny man heare his voyce in the stretes. A brosed rede shal he not breake, and flax that beginneth to burne shal he not quench, tyll he sende forth iudgment vnto victory. And in his name shal the heithen trust.

**Then** was there brought vnto him one possessed (of a deuill) the which was blynde and domne, and he healed him: in so moch 3 blynde and domne both spake and sawe. And all the people were amased, and sayde: Is not this the sonne of Dauid? But whā the pharises herde that, they sayde: He denyeth the denyis out none other wyse, but thorow Beelzebub the chiefe of the denyis. Neuertheles Jesus knew their thoughtes, and sayde vnto them: Euery kyngdome denyded within it self, shalbe desolate: and euery cite or house denyded in it self, maye not contynue. So yf one Sathan cast out another, the is heat variaunce within him self: how maye then his kyngdome endure? But yf I cast out deuils thorow Beelzebub, thorow whom do youre childre cast them out? Therfore shal they be youre iudges. But yf I cast out the denyis by the spiete of God then is the kyngdome of God come vpon you. Or how cā a man entre in to a stronge mans house, and violently take awaye his goodes, excepte he first bynde the stronge mā, 2 the spoyle his house? He that is not with me, is agaynst me: 2 he 3 gathereth not with me, scattereth abroad. Therfore I saye vnto you: All synne and blasphemy shalbe forgiven vnto men, but the blasphemy agaynst the spiete shal not be forgiven vnto men. And whosoever speaketh a worde agaynst the sonne of man, it shalbe forgiven him. But

whosoever speaketh agaynst the holy gooste it shal not be forgiven him, nether in this worlde, ner in the worlde to come.

**Either** make the tre good and his frute good also, or els make the tre euell 2 his frute euell also. For the tre is knowne by the frute. O ye generaciō of vipers, how can ye speake good, whan ye youre selues are euell? For of yf abundāce of yf hert yf mouth speaketh. A good man out of the good treasure of his hert, bringeth forth good thinges: 2 an euell man out of his euell treasure, bringeth forth euell thinges. But I saye vnto you, that of every ydell worde that mā haue spoken, they shal geue accomptes at 3 daye of iudgment. Out of thy wordes thou shalt be iustified, 2 out of thy wordes thou shalt be cōdemned.

**Then** answered certayne of the scribes and pharises, and sayde: Master, we wolde sayne se a tokē of the. And he answered and sayde vnto the: This euell and aduouterous generaciō seketh a token: and there shal no token be geuen the, but the token of the prophete Jonas. For as Jonas was thre dayes and thie nightes in the Whalles bely, so shal the sonne of mā be thie dayes and thie nightes in the hert of the earth. The men of this generaciō, and shal condemne it: for they dyd penaunce acordinge to 3 preachinge of Jonas. And beholde, here is one greater then Jonas. The quene of the south shal aryse in the last iudgment with this generaciō, and shal condēne it: for she came from the vttermost partes of the earth, to heare 3 wysdome of Salomon: And lo, here is one greater then Salomon.

**Whan** the vncleane spiete is gone out of man, he walketh thorow dry places, seekinge rest, 2 fyndeth none. The saierth he: I wil turne agayne in to my house, fro whence I wote out. And whan he cometh, he fyndeth it emptye, swepte and garnyshe. Then goeth he his waye, 2 taketh vnto him seuē other spietes worse then him self: and whan they are entred in, they dwell there: And the ende of that man is worse then the begynnyng. Euen so shal it go with this euell generaciō.

**Whyle** he yet talked vnto the people, beholde, his mother 2 his brethre stode without besyngge to speake with him. Then sayde one vnto him: Beholde, thy mother and thy brethre stonde without, 2 wolde speake with the. Neuertheles he answered 2 sayde vnto him that tolde him: Who is my mother? 2 who are my brethre? And he stretched forth his hande ouer his disciples, 2 sayde: Beholde

my mother and my brethre. For who soener doth yf wyll of my father which is in heauē, the same is my brother, sister and mother.

## The XIII. Chapter.

**At** the same daye wente Jesus out of 3 house, and sat by the see syde, 2 moch peopleresorted vnto him: so 3 he wote in to a shyppe and satt him downe, and all the people stode vpo the shore. And he spake many thinges vnto the in symilitudes, sayenge: Beholde, The sower wente forth to sowe: and as he sowed, some fell by the waye syde: Then came the foules, 2 ate it vp. Some fell vpon stony grounde, 2 anone it sprong vp, because it had no depth of earth: But whan the Sonne arose, it caught heate: and for so moch as it had no rote, it withied awaye. Some fell amonge the thornes, 2 the thornes grewe vp, and choked it. Some fell vpo good grounde, 2 gaue frute: some an hundred fold, some sixtie fold, some thirtie fold. Who so hath eares to heare, let hē heare.

**And** the disciples came vnto him, and sayde: Why speakest thou to the by parables? He answered and sayde vnto the: Vnto you it is geuen to knowe the mystery of the kyngdome of heauen, but vnto them it is not geuen. For whoso hath vnto him shal be geue, and he shal haue abundaunce. But who so hath not, from him shalbe taken awaye, eue that he hath. Therfore speake I vnto the by parables, for with seynge eyes they se not, 2 with hearinge eares they heare not, for they vnderstonde it not. And in them is fulfilled yf prophecie of Esay, which sayeth: Ye shal heare in bede, and shal not vnderstonde: and with seynge eyes shal ye se, and not perceaue. For 3 hert of this people is waxed grosse, 2 their eares are thicke of hearinge, 2 their eyes haue they closed, lest they shulde once se with eyes, 2 heare with eares, 2 vnderstode with the hert, 2 turne, that I might heale them.

**But** blessed are youre eyes, for they se: 2 youre eares, for they heare. Verely I saye vnto you: Many prophetes 2 righteous men haue desyred to se 3 thinges that ye se, and haue not sene the: and to heare the thinges that ye heare, and haue not herde the. Heare ye therfore the parable of the sower. Whan one heareth 3 worde of the kyngdome, and vnderstonde it not, the euell man cometh, and plucketh it awaye that is sowne in his hert: 2 this is he 3 is sowne by the waye syde. But he 3 is sowne in the stony grounde, is this: whā one heareth the worde, 2 anone with ioye receaueth it: neuertheles he hath no rote in him, but endureth for a season: whā



trouble & persecucion aryseth because of the worde, immediatly he is offended. As for him that is sowne amonge & thornes, this is he: Whā one heareth the worde, & the carefullnes of this worde, & the disceatfullnes of riches choke the worde, & so he becometh unfructefull. But he & is sowne in the good grounde, is this: whan one heareth the worde, and vnderstondeth it, and bringeth forth frute: and some geueth an hundred fold, some fiftie fold, and some thirtie fold.

**D** Another parable put he forth vnto the, & sayde: The kyngdome of heauen is like vnto a man, & sowed good seede in his felde. But whyle he slepte, there came an enemye, and sowed tares amonge & wheate, & wente his waye. Now whā the blade was spronge vp & brought forth frute, the & tares appeared also. Then came the seruantes to & housholder, & sayde vnto him: Syr, sowdest not thou good seede in & felde? & he answered: yea, whēce the hath it tares? & he sayde vnto the: that hath the enemye done. The & sayde & seruantes: wilest thou then & we go & weede the out? & he sayde: No, lest whyle ye weede out & tares, ye plucke vp the wheate also & the. Let the both growe together tyll the harvest, and in tyme of harvest I wil saye vnto the reapers: Gather & tares first, & bynde the in sheues to be bren: but gather the wheate in to my barn.

**LUC. 4. c** Another parable put he forth vnto the, and sayde: The kyngdome of heauen is like vnto a grane of mustarde seede, which a man toke, and sowed it in his felde. Which is the leest amonge all sedes. But whan it is growne, it is the greatest amonge herbes, and is a tre: so that the byrdes vnder the heauen come and dwell in the braunches of it.

**LUC. 13. b** Another parable spake he vnto the: The kyngdome of heauen is like vnto lenē, which a woman toke, and myrte it amonge thre pecces of meele, tyll all was leuened.

**MARC. 4. d** All soch thinges spake Jesus vnto & people by parables, & without parables spake he nothinge vnto the: & the thinge might be fulfilled, which was spokē by & prophet, sayenge: I wil open my mouth in parables, and wil speake out the secretes from the begynnyng of the worde.

**PSAL. 77. a** Then sent Jesus the people awaye, and came home. And his disciples came vnto hī, and sayde: Declare vnto us & parable of & tares of & felde. Jesus answered, and sayde vnto them: He that soweth the good seede, is the sonne of man: the felde is the worlde: & good seede are the children of the kyngdome: The tares are the children of wickednes: & enemye that soweth the, is the deuill: & har-

vest is the ende of the worlde: & reapers are & angels. For like as & tares are weeded out, and bren in the fyre, euē so shal it go in & ende of this worlde. The sonne of man shal sende forth his angels, & they shal gather out of his kyngdome all thinges & offende, & the & do iniquyte, & shal cast the in to a fowmace of fyre, there shalbe waylinge and gnashinge of teth. The shal the righteous shyne as the Sonne, in the kyngdome of their father. Who so hath eares to heare, let him heare.

Agayne, the kyngdome of heauen is like vnto a treasure hyd in the felde, which a mā founde and hid it, and for ioye thereof he wote & solde all & he had, and bought & felde.

Agayne, the kyngdome of heauen is like vnto a marchand, & sought good pearles: & whā he had founde a precious pearle, he wote and solde all that he had, & bought it.

Agayne, & kyngdome of heauen is like vnto a nett cast in to & see, wherewith are take all maner of fyshes: & whā it is ful, mā drawe it out vnto & shore, & sytt & gather & good to the vessels, but cast the bad awaye. So shal it be also in & ende of & worlde. The angels shal go out, & sener the bad frō the righteous, & shal cast the in to a fowmace of fyre, there shalbe waylinge & gnashinge of teth.

And Jesus sayde vnto them: Haue ye vnderstode all these thinges? They sayde: Yea. **LORDE.** Then sayde he vnto the: Therefore euery scribe taught vnto & kyngdome of heauen, is like an housholder, which bringeth out of his treasure thinges new and olde.

And it came to passe whā Jesus had ended these parables, he departed thence, and came into his owne countre, and taught the in their synagoges: in so moch, that they were astomyed and sayde: Whēce cometh soch wysdome & power vnto him? Is not this the carpenters sonne? Is not his mother called Mary? and his brethren James & Ioseph, and Symon and Jude? And are not all his sisters here with us? Whence hath he the all these thinges? And they were offended at him. But Jesus sayde vnto the: A prophet is nowhere lesse sett by, the at home & amonge his owne. And he dyd not many miracles there, because of their vnbelaue.

#### The XIII. Chapter.

**Q** That tyme Herode & Tetrarcha her de of & fame of Jesu, & sayde vnto his seruantes: This is Iho & baptist. He is risen agayne frō the deed, therefore are his dedes so mightie. For Herode had take Iho bounde hī, & put him in prison for Herodias sake his brothers philips wife. For Iho sayde vnto him: It is not lawfull for & to

hane her. And sayne wolde he haue put him to death, but he feared the people, because they helde him for a prophet.

But whan Herode helde his byrth daye, the daughter of Herodias daunced before the, and that pleased Herode well, wherfore he promysed her with an ooth, & he wolde geue her what soeuer she wolde axe. And she (beyng instructed of hir mother afore) sayde: geue me Iho baptistes heade in a platter. And the kyng was sorry. Nevertheless for & ooth sake, & the & sat with him at & table, he commaunded it to be geuen her, and sent, & beheaded Iho in the prison. And his heed was brought in a platter, and geuen to the damsell, & she brought it vnto her mother. Then came his disciples, and toke his body, and buried it, and wente and tolde Jesus.

Whan Jesus herde & he departed thence by shippe in to a desert place alone. And whā the people herde thereof, they folowed him on fote out of & cities. And Jesus wote forth, and sawe moch people, and had pytie vpon them, and healed their sicke. But at euen his disciples came vnto him, & sayde: This is a deserte place, and & night falleth on: let & people departe from the, that they maye go in to the townes, and bye them vy rayles. But Jesus sayde vnto them: They nede not go awaye, geue ye the to eate. The & sayde they vnto him: We haue here but fyue loanes and two fyshes. And he sayde: bringe the hither. And he commaunded & people to syt downe vpon the grasse, and toke & fyue loanes and two fyshes, and looked vp towarde heauen, and gaue thankes, and brake and gaue the loanes vnto the disciples, and the disciples gaue them to the people. And they all ate, and were suffised. And they gathered vp of the broken meate that remayned ouer, twelue baskettes full. And they & ate, were aboute a fyue thousande men, besyde women and children.

And straight waye Jesus made his disciples to entre in to a shippe, & to go ouer before hī, tyll he had sent & people awaye. And whan he had sent the people awaye, he wote vp in to a mountayne alone, to make his prayer. And at euen he was there him self alone. And & shippe was already in & myddest of the see, & was tost w waves, for the winde was contrary. But in & fourth watch of & night Jesus came vnto the, walkinge vpon the see. And whan his disciples sawe him goinge vpon the see, they were afraied, sayenge: It is some spiete, and cried out for feare. But straight waye Jesus spake vnto

them, and sayde: Be of good cheare, it is I, be not afraied.

Peter answered him, & sayde: **LORDE,** yf it be thou, byd me come vnto the vpon & water. And he sayde: come on & waye. And peter stepte out of the shippe, & wote vpon the water, to come vnto Jesus. But whan he sawe a mightie wynde, he was afraied, & began to synke, & cried, sayenge: **LORDE,** helpe me. And immediatly Jesus stretched forth his hande, & caught him, & sayde vnto him: O thou of litle faith, wherfore doubtest thou? And they wente in to the shippe, & the wynde ceased. Then they that were in & shippe, came & fell downe before him, & sayde: Of a trueth thou art & sonne of God. And they shipped ouer, & came in to the lode of Genazereth. And whā & mē of & place had knowledge of hī, they sent out in to all that countre rounde aboute, & brought vnto him all that were sicke, & besought him, that they might but touch the hemme of his vesture onely: & as many as touched it, were made whole.

#### The XV. Chapter.

**T**hen came vnto him the scribes and pharises from Ierusalem, sayenge: Why do thy disciples transgresse & tradicions of the elders? for they wash not their hōdes whan they eate bread. He answered & sayde vnto the: Why do ye transgresse the comādemēt of God, because of youre owne tradicions? For God comāded, sayenge: Honour father & mother: & he & curseth father & mother, shal dye the death. But ye saye: Every man shal saye to father or mother: The thige & I shulde helpe & withal, is geue vnto God. By this is it come to passe, that no man honoureth his father or his mother eny more. And thus haue ye made the comādemēt of God of none effecte, for youre owne tradicions. He ypoctites, full well hath & saye prophesied of you, & sayde: This people draweth nye vnto me w their mouth, & honoureth me w their lippes, howbeit, their hert is farre from me. But in wayne do they serue me, whyle they teach soch doctrynes as are nothinge but the comādemētes of men.

And he called & people to hī, & sayde vnto the: Heare & vnderstode: That which goeth in to the mouth, defyleth not the mā: but & which cometh out of the mouth, defyleth &

Then came his disciples, & sayde vnto him: Knowest thou & the pharises were offended, whan they herde this sayenge? He answered, and sayde: All plantes which my heauenly father hath not planted, shal be



plucked up by 3 rotes. Let the go, they are  
y blynde leaders of y blynde. Whā one blin  
deleaderth another, they fall both i y ditch.  
Then answered Peter z sayde vnto him:  
Declare vnto us this parable. And Jesus  
sayde vnto the: Are ye yet the without vn-  
derstandinge? Perceauē ye not, y what ſoe  
uer goeth in at y mouth, deſcēderth downe  
in to y bely, z is caſt out into the draught?  
But the thinge that proceedeth out of the  
mouth, cometh fro y hert, z that deſyleth y  
mā. For out of y hert come euell thoughtes  
murthur, breakyng of wedlocke, whordome  
theft, falſe witneſſe, blaſphemy. Theſe are y  
thinges that deſyle a man. But to eate w  
vntwaſhen hondes, deſyleth not a man.  
C And Jesus wente out from thence, z de-  
parted in to the coaſtes of Tyre of Sidon.  
And beholde, a womā of Canaan wete out  
of y ſame coaſtes, z cried after him, ſayēge:  
O LORDE, thou ſonne of Dauid, haue mer-  
cy vpon me. My doughter is ſore vexed w  
a deuell. And he answered her neuer a worde.  
The came his diſciples vnto him, z beſought  
him, ſayēge: Seide her awaye, for ſhe crieth  
after us. But he answered, z ſaide: I am not  
ſent, but vnto the loſt ſhepe of the houſe of  
Iſrael. Notwithſtandinge ſhe came z fell  
downe before him, z ſayde: LORDE, helpe me.  
He answered z ſayde: It is not good, to take  
the childrens bried, z to caſt it vnto dogges.  
It is trueth LORDE (ſayde ſhe) Neuertheles  
the whelpes eate of the cronnes, that fall  
fro their lordes table. Then answered Jesus  
z ſayde vnto her: O womā, greates is y faith  
be it vnto the, enē as thou deſyreſt. And hir  
doughter was made hole at y ſame houre.  
And Jesus departed thēce, and came nye  
vnto the ſee of Galile, and wente vp in to a  
mountayne, and ſat downe there. And there  
came vnto him moch people, hauinge with  
them, lame, blynde, dōme, crepell, and other  
many, and caſt them downe at Jesus ſete.  
And he healed thē, in ſo moch that the peo-  
ple wōdred, to ſe the dōme ſpeake, the crepell  
whole, the halt to go, z the blynde to ſe. And  
they prayſed the God of Iſrael.  
D And Jesus called his diſciples vnto him,  
z ſayde: I haue cōpaſſion vpon the people,  
for they haue cōtynned w me now thre day-  
es, z haue nothinge to eate, z I wil not let  
thē departe faſtyng, leſt they periſhe in y  
waye. And his diſciples ſayde vnto him:  
Whence ſhulde we get ſo moch bried in the  
wyldernes, that we might ſatiſſie ſo moch  
people? And Jesus ſayde vnto thē: How ma-  
ny loaves haue ye? They ſayde: ſeuē, z a few  
litle fiſhes. And he cōmaunded y people to

ſyt downe vps the grounde, and toke y ſeuē  
loaves, z the fiſhes, z gaue thankes z brake  
thē, z gaue thē to his diſciples, z y diſciples  
gaue thē vnto the people. And they all ate, z  
were ſuff ſed. And they toke vp of the bryke  
meate y was left, ſeuē baſkettes full. And  
they y ate, were foure thouſande mē, beſide  
women and childien. And whan he had ſent  
awaye the people, he wente in to a ſhippe, z  
came in to the parties of Magdala.  
The XVI. Chapter.  
Then came the phariſes z Saduces z  
vnto him, z tēpted him, requyringe  
him to ſhewe thē a toke from heauē.  
But he answered, z ſayde: At enē ye ſaye: It  
wil be ſayre wedder. for y ſkye is reed. And  
in y moynynge, ye ſaye: It wil be ſoule wed-  
der to daye, for the ſkye is reed, z gloometh.  
O ye ypocrytes, ye can diſcerne the faſhion  
of y ſkye: can ye not thē diſcerne the tokes  
of theſe tymes alſo? This euell and aduoute-  
rous generaciō ſeteth a toke, z there ſhal no  
toke be geue thē, but the toke of y prophet  
Jonas. So he leſt thē, and departed.  
And whā his diſciples were come to the  
other ſyde of the water, they had forgotten  
to take bried w them. Jesus ſayde vnto thē:  
Take hede z beware of the leuē of y pha-  
riſes z of the Saduces. Thē thought they in  
thē ſelues, ſayēge: We haue takē no bried w  
us. Whē Jesus perceaued y, he ſayde to thē:  
O ye of litle faith, why are ye combried in y  
mindeſ (becauſe ye haue takē no bried w you?)  
Do ye not yet perceauē? Remembre ye not  
thoſe fyue loaves, whē there were fyue thou-  
ſande mē, and how many baſkettes toke ye  
vp? Nether y ſeuē loaves whan there were  
foure thouſandemen, z how many baſkettes  
toke ye vp? Why perceauē ye not then, y I  
ſpake not to you of bried, whē I ſaide: beware  
of y leuē of y phariſes z of y Saduces?  
Thē vnderſtode they, how y he had not thē  
beware of the leuē of bried, but of y doctry-  
ne of the phariſes and of the Saduces.  
Then came Jesus in to the coaſtes of the  
cite Ceſarea philippi, z axed his diſciples z  
ſaide: Whō do mē ſaie, y y ſonne of mā is?  
They ſayde: Some ſaye, y thou art Iho the  
baptiſt, ſome y thou art Elias, ſome y  
thou art Jeremy, or one of y prophetes. He  
ſaide to thē: But whō ſaye ye y I am? Thē  
answered Symō Peter and ſaide: Thou art  
Chriſt y ſonne of y luyinge God. And Jesus  
answered, z ſaide vnto hi: Bleſſed art thou  
Symō y ſonne of Jonas, for fleſh z blode  
hath not opened y vnto the, but my father  
y is in heauē. And I ſaie to y: Thou art pe-  
ter, z vps this rocke wil I builde my cōgre-

gacion: and y gates of hell ſhal not preuaile  
agaynſt it. And the keyes of heauen wil I  
geue vnto the: Whatſoeuer thou ſhalt byn-  
de vpon earth, ſhal be bounde alſo in heauen:  
z whatſoeuer thou ſhalt looſe vpon earth,  
ſhal be looſed alſo in heauē. Then charged  
he his diſciples, that they ſhulde tell no mā  
that he was Jesus Chriſt.  
From that tyme forth beganne Jesus to  
ſhew vnto his diſciples, how that he muſt  
go vnto Jeruſalē, and ſuffre many thinges  
of the elders, and of the hye preſtes, and of  
the ſcrybes, and be put to death, and ryſe  
againē the thirde daye. But Peter toke him  
aſyde, and beganne to rebuke him, ſayenge:  
LORDE, ſanoure thy ſelf, let not this hap-  
pen vnto the. Neuertheles he turned him  
about, z ſayde vnto Peter: Alwoyde fro me  
Sathā, thou hindreſt me, for thou ſanoureſt  
not y thinges that be of God, but of men.  
Then ſayde Jesus vnto his diſciples: If  
enyman wil folowe me, let him forſake him-  
ſelf, z take vp his croſſe, and folowe me. For  
who ſo wil ſaue his life, ſhal loſe it: but who  
ſo loſeth his life for my ſake, ſhal fynde it.  
What helpeth it a man though he wanne  
the whole worlde, and yet ſuffred harme in  
his ſoule? Or what can a man geue, to rede-  
me his ſoule withall? For it wil come to paſ-  
ſe, that the ſonne of mā ſhal come in the glo-  
ry of his father with his angels, and then  
ſhal he rewarde euery one acordinge to his  
deedes. Verely I ſaye vnto you: there ſtonde  
here ſome, which ſhal not taſt of death, tyll  
they ſe y ſonne of mā come in his kingdome.  
The XVII. Chapter.  
And after ſixe dayes Jesus toke Peter  
James, and Iho his brother, and  
brought them vp in to an hye moun-  
tayne out of the waye, and was tranſfigu-  
red before thē: z his face ſhone as y ſonne,  
and his clothes were as white as the light.  
And beholde, there appeared vnto thē Mo-  
ſes and Elias talkinge with him. Then an-  
ſwered Peter, and ſayde vnto Jesus: LORDE,  
here is good beyng for us. If thou wilt, let  
us make here thre tabernacles: one for the,  
one for Moſes, and one for Elias. Whyle he  
yet ſpake, beholde, a bright cloude ouerſha-  
dowed them: and lo, there came a voyce out  
of the cloude, ſatenge: This is my deare ſon-  
ne, in whom I deſyte, heare him. Whan y  
diſciples herde that, they fell vpon their fa-  
ces, and were ſore aſtayed. But Jesus ca-  
me and touched them, and ſayde: Ariſe, and  
be not aſtayed. And whan they loked vp,  
they ſawe no man, but Jesus onely.

And whā they came downe fro y moun-  
tayne, Jesus charged them, and ſayde: Tell  
no man of this viſion, tyll the ſonne of man  
beryſen agayne from y deed. And his diſci-  
ples axed him, and ſayde: Why ſaye the ſcry-  
bes then, that Elias muſt firſt come? Jesus  
answered and ſayde vnto them: Elias ſhal  
come firſt in dede, and bunge all thinges o-  
r. It agayne. But I ſaye vnto you: Elias is  
come all ready, z they knewe him not, but  
haue done vnto him what they wolde. Ene  
ſo ſhal alſo the ſonne of man ſuffre of them.  
Then the diſciples perceaued, that he ſpake  
vnto them of Iho the baptiſt.  
And whan they were come to the people,  
there came vnto him a certayne man, and  
kneled vnto him, and ſayde: LORDE, haue  
mercy vpon my ſonne, for he is lunatike, z  
ſore vexed. He falleth oft tymes in to y fyre,  
and oft in to y water: and I brought him  
vnto thy diſciples, and they coude not hea-  
le him. Jesus answered, and ſayde: O thou  
faithles and frowarde generacion, how lon-  
ge ſhal I be with you? How longe ſhal I  
ſuffre you? Bunge him hither to me. And  
Jesus rebuked him, and y childe was healed, enen that  
ſame houre.  
Then came the diſciples vnto Jesus ſe-  
cretly, z ſayde: Why coude not we caſt him  
out? Jesus ſayde vnto them: Becauſe of you-  
re vnbeleue. For I ſaye verely vnto you: If  
ye haue faith as a grane of muſtarde ſede,  
ye maye ſaye vnto this mountayne: Remo-  
ue hence to yonder place, and he ſhal remo-  
ue, nether ſhal eny thinge be vnpoſſible vnto  
you. How beit this kinde goeth not out, but  
by prayer and faſtyng.  
Whyle they occupied in Galile, Jesus ſay-  
de vnto them: it wil come to paſſe, that the  
ſonne of man ſhal be delyuered in to the hon-  
des of men, and they ſhal kyll him, and the  
thirde daye ſhal he aryſe agayne. And they  
were very ſory. Now whā they were come  
to Capernaum, they that receaued y tribu-  
te money, came to Peter, and ſayde: Doth  
youre maſter paye tribute? He ſayde: yee.  
And when he was come home, Jesus pre-  
uented him, and ſayde: What thinkeſt thou  
Symon? Of whom do the kynges of the  
earth take toll or tribute? Of their childien,  
or of ſtraungers? Then ſayde Peter to him:  
Of ſtraungers. Jesus ſayde vnto him: Then  
are y childien fre. Neuertheles leſt we offen-  
de them, go thy waye to the ſee, and caſt thi  
ne angle, and take the fiſh that firſt cometh  
vp, and whan thou haſt opened his mouth,  
BB iij



thou shalt fynde a pece of twenty pens, take that, and geue it them forme and the.

## The XVIII. Chapter.

**A**t the same tyme came the disciples vnto Iesus, and sayde: Who is the greatest in the kyngdome of heauen? And Iesus called a childe vnto him, and set him in the myddest amonge them, and sayde: Verely I saye vnto you: Excepte ye turne and become as children, ye shal not entre into the kyngdome of heauen. Whosoener therfore humbleth him self as this childe, & same is the greatest in y<sup>e</sup> kyngdome of heauen. And who so receaueth such a childe in my name, receaueth me. But who so offendeth one of these litle ones which beleue in me, it were better for him, that a mylstone were hanged aboute his neck, and he drowned in the depth of the see.

Wo vnto the wolde because of slanders. See there must slanders come: but vnto that man, by whom slander cometh. But yf thy hande or thy fore offende the, cut him of, and cast him from the. It is better for y<sup>e</sup> to entre in vnto life lame or crepell, the & thou shuldest haue two hōdes or two fete, and be cast in to everlastinge fyre. And yf thyn eye offende the, plucke it out, & cast it from the. Better it is for the to entre in vnto life with one eye, the to haue two eyes, and to be cast in to hell fyre.

**T**ake hede, y<sup>e</sup> despise not one of these litle ones. For I saye vnto you: their angels do alwaye beholde the face of my father which is in heauen: for the sonne of man is come to saue that which is lost. How thinke ye? If a man haue an hundred shepe, and one of the be gone astraye, doth not he leaue the nyentie and nyene in the mountaynes, and goeth, and seeketh that one which is gone astraye? And yf it happen that he fynde it, verely I saye vnto you: he reioyseth more ouer it, then ouer the nyentie & nyene which wete not astraye. Euen so is it not the will before your father in heauen, that one of these litle ones shulde perishe.

If thy brother trespass agaynst the, go and tell him his faute betwene the and him alone. If he heare the, thou hast wonne thy brother. But yf he heare the not, then take yet with the one or two, that in the mouth of two or thre wytnesses, every matter maye be stablyshed. If he heare not them, tell it vnto the congregacion. If he heare not the congregacion, holde him as an heithen and publican. Verely I saye vnto you: what soeuer ye shal bynde vpon earth, shalbe bounde

also in heauen: & what soeuer ye loose vpon earth, shalbe loosd also in heauen. Agayne, I saye vnto you: If two of you shal agree vpon earth (for what thinge soeuer it be) they wolde desyre: they shal haue it of my father which is in heauen. For where two or thre are gathered together in my name, there am I in the myddest amonge them.

Then came Peter vnto him, & sayde, LORD, how oft shal I forgieue my brother, yf he trespass agaynst me? Seuen tymes? Iesus saide vnto hi: I saye not vnto y<sup>e</sup> seuen tymes, but senetie tymes seuen tymes. Therfore is y<sup>e</sup> kyngdome of heauen likened vnto a kyng which wolde reken w<sup>th</sup> his seruautes. And whan he began to reken, one was brought vnto him, which ought him ten thousand pounds. Now whā he had nothinge to paye his lord, commaunded him to be solde, & his wife & his childre, & all y<sup>e</sup> he had, & payment to be made. Then the seruante fell down, & besought him, sayenge: Syr, haue paciece w<sup>th</sup> me, and I wil paye the all. Then had the lord p<sup>tye</sup> on that seruante, & discharged him, and forgave him the dett.

And the same seruante wete out, & soude one of his felowes, which ought him an hundred pens, and layed hande vpon him, and toke him by the throte, and sayde: paye me that thou owest. The his felowe fell down, and besought him, sayenge: haue paciece w<sup>th</sup> me, and I wil paye the all. Neuertheles, he wolde not, but wente and cast him into prison, tyll he shulde paye the dett. Whan his felowes sawe what was done, they were very sory, and came and tolde their lord all that had happened. Then his lord called for him, and sayde vnto him: O thou wicked seruant, I forgave the all this dett, because thou praydest me: shuldest not thou then haue had compassion also vpon thy felowe, enen as I had p<sup>tye</sup> vpon the? And his lord was wroth, and deliuered him vnto the iaylers, tyll he payed all that he ought. So shal my heauenly father do also vnto you, yf ye every one of you fro youre hertes, forgive not his brother his trespasses.

## The XIX. Chapter.

**A**nd it came to passe, whā Iesus had ended these sayenges, he gat him fro Galile, & came to y<sup>e</sup> coastes of Jewry beyonde Jordane, & moch people folowed him, and he healed them there.

Then came vnto him the pharises & teped him, & sayde vnto him: Is it lawfull for a man to put away his wife for eny manner of cause? He answered & sayde vnto the: Ye

ye not red, how y<sup>e</sup> he which made (man) at the begynnyng, made the mā & womā, & sayde: For this cause shal a mā leaue father & mother, & cleue vnto his wife, & they two shalbe one fleshe. Now are they not twaynethen, but one fleshe. Let not man therfore put a sinder, y<sup>e</sup> which God hath coupled together.

Then sayde they: Why dyd Moses then commaunde to geue a testimonyall of denouement, & to put her away? He sayde vnto the: Moses (because of y<sup>e</sup> hardnes of y<sup>e</sup> hertes) suffred you to put away youre wyues: Neuertheles fro the begynnyng it hath not bene so. But I saye vnto you: Whosoever putteth away his wife (excepte it be for fornicacion) and marieth another, breaketh wedlocke. And who so marieth her y<sup>e</sup> is denouced, commytteth aduoutrye.

Then sayde his disciples vnto him: If y<sup>e</sup> matter be so betwene mā and wife, the is it not good to mary. But he sayde vnto them: Allmē can not cōprehende y<sup>e</sup> sayenge, saue they to who it is geue. For there be some gelded, which are so borne from their mothers wombe: and there be some gelded, which are gelded of men: & there be some gelded, which haue gelded the selues for the kyngdome of heauens sake. He that can cōprehende it, let him comprehend it.

Then were brought vnto him yōge children, y<sup>e</sup> he shulde put his hondes vpon the, & praye. And y<sup>e</sup> disciples rebuked them. But Iesus sayde: Suffre y<sup>e</sup> childre, & forbyd the not to come vnto me, for vnto such belōgeth the kyngdome of heauen. And whā he had layed his hōdes vpo the, he departed thence.

And beholde, one came vnto him, and sayde: Good master, what good shal I do, y<sup>e</sup> I maye haue the euerlastinge life? He sayde vnto him: Why callest thou me good? there is none good, but God onely. Neuertheles yf thou wilt entre into life, kepe y<sup>e</sup> \* commaūdemētes. The sayde, he vnto him: Which? Iesus saide: Thou shalt not kyll: thou shalt not breake wedlocke: thou shalt not steale: thou shalt beare no false wytnes: Honour father and mother: and thou shalt loue thy neghbour as thy self. Then sayde the yōge mā vnto him: All these haue I kepte fro my youth vpon: what lack I yet? Iesus sayde vnto him: If thou wilt be perfecte, go thy waye and sell that thou hast, & geue it vnto the poore, and thou shalt haue a treasure in heauen, and come and folowe me. Whan y<sup>e</sup> yōge man herde y<sup>e</sup> word, he wente awaye sory, for he had greate possessions.

Iesus sayde vnto his disciples: Verely I saie vnto you: it shalbe harde for a rich man to entre in to the kyngdome of heauen. And morouer I saye vnto you: It is easier for a camel to go thorow the eye of a needle, the for a rich man to entre in to the kyngdome of heauen. Whan his disciples herde that, they were exceedingly amased, and sayde: Who can the be saued? Neuertheles Iesus behelde them, and sayde vnto them: With men it is vnpossyble, but with God all thinges are possyble.

Then answered Peter & sayde vnto him: Beholde, we haue forsake all, and folowed the: What shal we haue therfore? Iesus sayde vnto the: Verely I saye vnto you: that when the sonne of man shal sitt in the seate of his maiesty, ye which haue folowed me in the new byrth, shal sit also vpon twolue seates, and iudge y<sup>e</sup> twolue trybes of Israel. And who so euer forsaketh houses or brethren, or sisters, or father, or mother, or wife, or children, or londes, for my names sake, the same shal receaue an hundredth folde, and inheret euerlastinge life. But many that be the first, shalbe the last: and the last shalbe the first.

## The XX. Chapter.

**T**he kyngdome of heauen is like vnto a housholder, which wete out early in the mornynge, to hyre labourers in to his vnyarde. And whā he had agreed with the labourers for a peny a daye, he sent the in to his vnyarde. And aboute y<sup>e</sup> thirde houre he wente out, and sawe other stondinge ydle in the market place, and sayde vnto them: Go ye also in to my vnyarde, & what so euer is right, I wil geue it you. And they wete their waye. Agayne, he wete out aboute the sixte and nyenth houre, and dyd likewise. And aboute the eleuenth houre he wete out, and founde other stondinge ydle, and sayde vnto them: Why stande ye here all the daye ydle? They sayde vnto him: because se no man hath hyred us. He saide vnto the: Go ye also in to my vnyarde, and loke what is right, ye shal haue it. Now whan enen was come, the lord of the vnyarde sayde vnto his steward: Call the labourers, and geue them their hyre, begynnyng from the last vnto y<sup>e</sup> first. Then they that were hyred aboute the eleuenth houre, came and receaued every man a peny. But whan the first came, they supposed that they shulde receaue more: and they also receaued every man a peny. And whan they had receaued it, they murmured agaynst the housholder, and



sayde: These last haue wrought but one houre, and thou hast made the equall vnto us, which haue borne the burthen and heat of the daye. He answered and sayde vnto one of them: frende, I do & no wronge: diddest thou agree with me for a peny? Take that thine is, and go thy waye. I wil geue vnto this last also, like as vnto the. O haue I not power, to do as me listeth with myne owne? Is thine eye euell, because I am good? So the last shal be the first, & the first the last. For many are called, but few are chosen.

And Jesus wente vp to Jerusalem, and toke the twoluedisciples asyde in the waye, and sayde vnto them: Beholde, we go vp to Jerusalem, and the sonne of man shal be deliuered vnto the hye prestes and scribes: & they shal condemne him to death, and shal deliuer him vnto y<sup>e</sup> heithen, to be mocked to be scourged, and to be crucified. And the thirde daye he shal ryse agayne.

Then came vnto him the mother of Zebedes childre with hir sonnes, fell down before him, and desyred a certayne thinge of hi. And he saide vnto her: What wilt thou? She sayde vnto him: Let these two sonnes of myne sit in thy kyngdome: the one vpon thy right honde, & the other vpon thy left honde. But Jesus answered, and sayde: Ye wote not what ye aske. Maye ye drynke the cuppe, that I shal drynke? & to be baptised with the baptyme, that I shal be baptised withall? They sayde vnto him: Yee that we maye. And he sayde vnto them: My cuppe truly shal ye drynke, & with the baptyme I shal be baptised withall, & I shal be baptised: Nevertheless to sit vpon my right honde & on my left, is not myne to geue, but vnto the for whome it is prepared of my father.

When the ten herde that, they disdayned at the two brethien. But Jesus called them vnto him, and sayde: Ye knowe that y<sup>e</sup> prynces of the worlde haue domynacion of the people, and the greatest exercise power amonge the. It shal not be so amonge you. But who so ener wyl be greates amonge you, let him be youre mynister: & who so ener wyl be chiefe, let him be youre seruaunt: Euen as the sonne of man came, not to be serued, but to do seruyce, and to geue his lifeto a redempcion for many.

And when they departed from Jericho, much people folowed him: and beholde, two blyndemen sat by the waye syde: And when they herde that Jesus passed by, they cried & sayde. O LORDE, thou sonne Dauid, haue

mercy vpon vs. But y<sup>e</sup> people rebuked the, that they shulde holde their peace. Neuer theles they cried the more, & sayde: O LORDE, thou sonne of Dauid, haue mercy vpon vs. And Jesus stode styll, and called them, and sayde: What wil ye, & I shal do vnto you? They sayde vnto him: LORDE, that oure eyes maye be opened. And Jesus had compassion vpon them, and touched their eyes: & immediatly their eyes receaued sight. And they folowed him.

## The XXI. Chapter.

Now whan they drew nye vnto Jerusalem, and were come to Bethphage vnto mount Oliuete, Jesus sent two of his disciples, and sayde vnto them: Go in to the towne that lyeth before you, & anone ye shal fynde an Asse bounde, and his foale with her: lowse them, and brynge the vnto me. And yf eny man saye ought vnto you, saye ye: the LORDE hath nede of the. And straight waye he wil let them go. But all this was done, that the thinge might be fulfilled, which was spoken by the prophet, sayenge: Tell the daughter of Sion: beholde, thy kyng cometh vnto y<sup>e</sup> make, sittynge vpon an Asse and a foale of y<sup>e</sup> Asse vsed to the yocke. The disciples wente, and dyd as Jesus commaunded them, and brought the Asse and the foale, & layed their clothes vpon them, and set him thereon. But many of the people spred their garmentes in the waye: other cut downe braunches from the trees, and strawed them in the waye. As for the people that wente before and that came after, they cryed and sayde: Hosanna vnto the sonne of Dauid, Blessed be he that cometh in the name of the LORDE, Hosanna in the height.

And whan he was come into Jerusalem, & all the cite was moued, and sayde: Who is this? And the people sayde: This is Jesus y<sup>e</sup> prophet of Nazareth out of Galile. And Jesus wente in to the temple of God, and cast out all them that bought and solde in the temple, and ouerthrew the tables of the money chaungers, and the seates of them that solde dones, and sayde vnto them: It is writte: My house shal be called y<sup>e</sup> house of prayer, but ye haue made it a denne of murtherers. The blynde also and y<sup>e</sup> lame came vnto him in the temple, and he healed them.

But whan the hye prestes and the scribes sawe the wonders that he dyd, and the children crienge in the temple and sayenge: Hosanna vnto the sonne of Dauid, they disdayned, and sayde vnto him: Hearest thou

what these saye? Jesus sayde vnto them: Yee, haue ye neuer red: Out of the mouth of very babes and sucklinges thou hast ordeyned prayse. And he left them there, and wente out of the cite vnto Bethania, and there abode ouer night.

But in the mornynge as he returned in to the cite, he hūgred. And in the waye he sawe a fygge tre, and came vnto it, and founde nothyng thereon, but leaues onely, and sayde vnto it: Neuer frute growe on the from hence forth. And immediatly the fygge tre withered awaye. And whan his disciples sawe that, they marueyled, and sayde: How is y<sup>e</sup> fygge tre withered awaye so soone? Jesus answered and sayde vnto them: Verely I saye vnto you: If ye haue faith & doute not, ye shal not onely do this with the fygge tre, but yf ye shal saye vnto this mountayn: Awoyde, and cast thy self in to the see, it shal be done. And what soener ye are in prayer, yf ye beleue, ye shal receaue it.

And when he was come in to the temple, the chiefe prestes and the elders of the people came vnto him (as he was teachinge) & sayde: By what auctorite doest thou these thinges? and who gaue the this auctorite? Jesus answered and sayde vnto them: I wil aske a worde of you also: which yf ye tell me, I in like wyse wil tell you, by what auctorite I do these thinges. The baptyme of Jho, whence was it: from heauē, or of men? Then thought they amonge them selues, and saide: If we saye it was from heauē, then shal he saye vnto us: Why dyd ye not then beleue him? But yf we saye it was of men, the feare we the people: For enery mā helde Jhon for a prophet. And they answered Jesus, & sayde: We can not tell. Then sayde he vnto them: Neither tell I you, by what auctorite I do these thinges. But what thinke ye? A certayne man had two sonnes, and came to the first, and sayde: Gothy waye my sonne, & worke to daye in my vynyarde. He answered and sayde: I wil not, but afterwarde he repented, and wente. He came also vnto the secōde, and sayde likewise. And he answered and saide: I wil syr. And wete not. Whether of them twayne dyd the wil of the father? They sayde vnto him: the first. Jesus sayde vnto the: Verely I saye vnto you: The publicans and harlottes shal come in to the kyngdome of God before you. For Jhon came vnto you, and taught you y<sup>e</sup> right waye and ye beleued him not: but the publicans & harlottes beleued hi. As for you, though ye sawe it, yet were ye not moued with repen-

tance, that ye might afterwarde haue beleued him.

Heare another parable. There was a certayne housholder which planted a vynyarde, and hedged it rounde aboute, and dygged a wyne presse in it, and built a tower, and let it out vnto husbandmen, and wente in to a straunge countre. Now whā the tyme of the frute drew neare, he sent his seruantes to the husbandmen, to receaue the frutes of it. Then the husbandmen caught his seruantes: one they bett, another they kyled, the thirde they stoned. Agayne, he sent other seruantes, moo then the first, and they dyd vnto them in like maner. At the last he sent his owne sonne vnto them, and sayde: they wil stode in awe of my sonne. But whē the husbandmen sawe the sonne, they sayde amonge the selues: This is the heyre, come, let us kyle hym, and take his inheritance vnto oure selues. And they caught him, and thrust him out of the vynyarde, & slew him. Now whē the lord of the vynyarde cometh, what wil he do w<sup>th</sup> those husbandmen? They sayde vnto him: He wil cruelly destroye those euell persones, & let out his vynyarde vnto other husbandmen, which shal deliuer him the frute at tymes conuenient.

Jesus sayde vnto the: Dyd ye neuer rebe in the scriptures: The same stone which the buylders refused, is become the heade stone in the corner? This was the LORDES doynge, & it is maruelous i<sup>n</sup> oure eyes Therefore I saie vnto you: The kyngdome of God shal be take fro you, & shal be geue vnto the heithen, which shal brynge forth y<sup>e</sup> frutes of it. And who so fallerh vps this stone, shal be broke in peces: & loke vps whom it fallerh, it shal grynde him to poulder. And when the hye prestes & pharises herde his parables, they perceaued, that he spake of them. And they wente aboute to take him, but they feared y<sup>e</sup> people, because they helde hi for a prophet.

## The XXII. Chapter.

And Jesus answered, and spake vnto the agayne by parables, & sayde: The kyngdome of heauen is like vnto a kynge, which married his sonne. And sent forth his seruantes, to call the gesses vnto the mariage, & they wolde not come. Agayne, he sent forth other seruantes, and sayde: Tell the gesses: Beholde, I haue prepared my dymmer, myne oxen and my fed catell are kyled, and all thinges are readye, come to the mariage. But they made light of it, and wente their wayes: one to his husbandrye, another to his marchaundise. As

Lom. 11. c

Mat. 19. d

Marc. 10. c

Luc. 13. c

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Mat. 10. d

Luc. 19. d

Mat. 22. b

Gen. 9. c  
Esa. 5. a  
Iere. 12. b  
Marc. 12. b  
Luc. 20. a

Gen. 27. c

Psal. 117. a  
Act. 4. a  
1. Pet. 2. a

Zach. 12. c

Dan. 2. a

Marc. 11. c  
Luc. 19. a  
and 20. b

Iohā. 7. d

21

Luc. 14. b

Apo. 19. b



for the remnant, they took his servants, and intreated the shamefully, and slew the. When the kynge herde that, he was wroth, and sent forth his warryers, and destroyed those murtherers, and set fyre vpon their cite. Then sayde he vnto his seruantes: The mariage in dede is prepared, but the gastes were not worthy. So youre waye out therfore into 3 hye wayes, and as many as ye fynde, byd them to the mariage. And the seruantes wete out into the hye wayes, and gathered together as many as they coude fynde, both good and bad, & the tables were all full. Then the kynge wete in, to se the gastes, and spyed there a man that had not on a weddinge garment, and sayde vnto him: Frende, how camest thou in hither, & hast not on a weddinge garment? And he was euen spechlesse. Then sayde the kynge vnto his seruantes: Take and bynde him hande and fote, & cast him into 3 vtter darcknes: there shal be waylinge and gnashinge of teth. For many be called, but few are chose.

Then wente the pharises, and toke counsell, how they might tangle him in his wordes, and sent vnto him their disciples with Herodes officers, and sayde: Master, we knowe that thou art true, and teachest the waye of God truly, and carest for no man: for thou regardest not the outwarde appearance of me. Tell us therefore, how thinkest thou: Is it lawfull to geue tribute vnto the Emperoure, or not? Now wha Jesus perceaued their wickednes, he sayde: O ye hypocrites, why tēptre ye me? Shewe me 3 tribute money. And they toke hi a peny. And he sayde vnto the: Whose is this ymage and superscription? They sayde vnto him: The Emperours. Then sayde he vnto them: Geue therefore vnto the Emperour, that which is the Emperours: and geue vnto God, that which is Gods. When they herde that, they marueyled, and left him, & wete their waye.

The same daye there came vnto him the Saduces (which holde that there is no resurrection) and axed him, and sayde: Master, Moses sayde: If a man dye, hauynge no childen, his brother shal marry his wife, & rayse vp sēde vnto his brother. Now were there with us sene brethien. The first married a wife, and dyed: & for somoch as he had no sēde, he left his wife vnto his brother. Like wyse the secōde, and thirde vnto the sēth. Last of all the woman dyed also. Now in the resurrection, whose wife shal she be of the sēten? For they all had her. Jesus answered, and sayde vnto them: Ye erre, and vndersto

denot the scriptures, ner the power of God. In the resurrection they shal nether marry, ner be married, but are as the angels of God in heauen.

As touching the resurrection of the dead, I haue ye notred, what is spoken vnto you of God, which sayeth: I am the God of Abraham, and 3 God of Isaac, and the God of Jacob: Yet is not God a God of the dead, but of the lyvinge. And whan the people herde that, they were astonnyed at his doctrine.

When the pharisees herde, that he had stopped the mouth of the Saduces, they gathered them selues together. And one of them (a Scribe) tēpted him, and sayde: Master, which is the chiefe commaundement in the lawe? Jesus saide vnto him: Thou shalt loue the LORDE thy God with all thy heart, with all thy soule, and with all thy mynde: this is the pryncipall and greatest commaundement. As for the secōde, it is like vnto it: Thou shalt loue thy neghbour as thyself. In these two commaundementes hange all the lawe and the prophetes.

Now whyle the pharises were gathered together, Jesus axed them, and sayde: What thinke ye of Christ? Whose sonne is he? They sayde vnto him: Dauids. He sayde vnto them: How then doth Dauid in sperte, call him LORDE, sayenge: The LORDE sayde vnto my LORDE: Syt thou on my right honde, tyll I make thine enemies thy fote stole. If Dauid now call him LORDE, how is he then his sonne? And no man coude answer him one worde, nether durst any man axe him eny mo questiōs, fro that daye forth.

**The XXIII. Chapter.**

Then spake Jesus vnto 3 people and to his disciples, and sayde: The scribes & pharises are set downe vpon Moses seate. Therefore what soeuer they bid you obserue, that obserue and do, but after their workes shal ye not do, for they saye do not. For they bynde heavy and intollerable burthens, and layethen vpon mens shulders: But they them selues wil not heaue at them with one of their syngers. All their workes do they to be sene of men. They set abroad their phylateries, and make large borders vpon their garmentes, and lone to syt vppermost at the table, and to haue the chiefe seates in the synagoges, and lone to be saluted in the market, and to be called of men Rabbi.

But ye shal not suffice youre selues to be

called Rabbi, for one is youre master, euen Christ, and all ye are brethien. And call no man father vpon earth, for one is youre father, which is in heaue. And ye shal not suffice youre selues to be called masters, for one is youre master, namely, Christ. He that is greatest amonge you, shalbe youre seruant. For who so exalteth him self, shal be brought lowe: and he that humbleth himself, shalbe exalted.

Now vnto you Scribes and pharises, ye hypocrites, that shut vp the kyngdome of heauen before men: Ye come not in youre selues, nether suffice ye them to enter, that wolde be in.

Now vnto you Scribes and pharises, ye hypocrites, that deuoure wyddowes houses, and that vnder the couloure of prayngelonge prayers, therfore shal ye receaue 3 greater damnacion.

Now vnto you Scribes and pharises, ye hypocrites, which compassse see and lōde to make one proselyte: and whan he is become one, ye make of him a childe of hell, two folde more then ye youre selues are.

Now vnto you blyndegydes, which saye: Who so euer sweareth by the temple, that is nothinge: but who so euer sweareth by the golde of the temple, he is giltye. Ye foolles and blynde, whether is greater: the golde, or the temple that sanctifieth the golde? And who so euer sweareth by the altare, that is nothinge: but who so euer sweareth by the offeringe that is vpo it, he is giltye. Ye foolles and blynde, whether is greater: the offeringe, or the altare that sanctifieth the offeringe? Therefore who so sweareth by the altare, sweareth by the same, and by all that is thereon: and who so sweareth by the temple, sweareth by the same, and by him that dwelleth therein. And who so sweareth by heauen, sweareth by the seate of God, and by him that sitteth thereon.

Now vnto you scribes and pharises, ye hypocrites, which tythe Mynt, Anys and Commyn, and leaue the waightier matters of the lawe behynde: namely, iudgment, mercy, and fayth. These ought to haue bene done, and not to leaue the other behynde. O ye blynde gydes, which strayne out a gnat, but swalowe vp a Camell.

Now vnto you scribes and pharises, ye hypocrites, which make cleane the vter syde of the cuppe and platter, but within are ye full of robbery and excessse. Thou blynde pharise, cleanse first the in syde of the cup-

pe and platter, that the out syde maye be cleane also.

Now vnto you scribes and pharises, ye hypocrites, which be like vnto paynted Sepulcres, that appeare hentyfull outwarde, but within they are full of deed mens bones and all fylthines. Euen so are ye also: Outwarde ye appeare righteous vnto men, but within ye are full of ypocrisy and iniquyte.

Now vnto you scribes and pharises, ye hypocrites, which buylde the tombes of the prophetes, and garnyshe the sepulcres of the righteous, and saye: If we had bene in oure fathers tyme, we wolde not haue bene partakers with them in the bloude of the prophetes. Therefore ye be wytnesses vnto youre selues, that ye are the children of them, which slew the prophetes. So to fulfill ye also the measure of youre fathers. O ye serpentes, O ye generacion of vipers, how wyl ye escape the damnacion of hell?

Therefore beholde, I sende vnto you prophetes and wysemen, and scribes, and some of them shal ye kylle and crucifye, and some of them shal ye scourge in youre synagoges, and persecute them from cite to cite: that vpon you maye come all the righteous bloude which hath bene shed vpon 3 earth, from the bloude of righteous Abel, vnto 3 bloude of Zachary 3 sonne of Barachias, whom ye slew betwene the temple and the altare. Verely I saye vnto you: All these thinges shal light vpo this generacion. O Jerusalem Jerusalem, thou that slayest the prophetes, and stonest them that are sent vnto the: How oft wolde I haue gathered thy children together, euen as the henne gathereth hir chickens vnder hir wynges, and ye wolde not? Beholde, youre habitation shalbe left vnto you desolate. For I saye vnto you: Ye shal not se me hence forth, tyll ye saye: Blessed be he, that cometh in the name of the LORDE.

**The XXIII. Chapter.**

And Jesus wente out and departed from the temple, and his disciples came me vnto him, to shew him the buyldinge of the temple. But Jesus sayde vnto them: Se ye not all these thinges? Verely I saye vnto you: there shal not be left here one stone vpon another, 3 shal not be cast downe. And as he sat vpon the mount Oliuete, his disciples came vnto him secretly, & saide: Tell us, whe shal these thinges come to

Mat. 23. F and 25. C

Mat. 20. B

Marc. 12. A Luc. 20. C Joh. 7. D

Mat. 17. D Rom. 13. B

Marc. 12. B Luc. 20. D Act. 23. A Deut. 25. A

1. Tell. 2. A

Mat. 10. B Luc. 11. C Joh. 8. A Act. 7. G

Gen. 4. B

3. Pa. 24. D

Luc. 19. D

4. Eldr. 1. C

Psal. 68. D

Psal. 117. C

Marc. 13. A Luc. 21. A

Luc. 19. D



Col. 2. c  
passe: and which shal be the token of thy co-  
mynge, and of the ende of the worlde: Jesus  
answered and sayde vnto them: Take hede,  
that no man disceane you. For there shal ma-  
ny come in my name, and saye: I am Christ,  
and shal disceane many.

4. El. 13. c  
Re shal heare of warres, and of 3 noyse  
of warres: take hede, and be not ye troubled.  
All these thinges must first come to passe,  
but the ende is not yet. For one people shal  
ryse vp agaynst another, and one realme a-  
gaynst another: and there shal be pestilence,  
honger, and earthquakes here & there. All  
these are the begynnynges of sorowes.

Mat. 10. b  
Marc. 13. b  
Luc. 21. b  
Ioh. 16. a  
Then shal they put you to trouble, & shal  
kylle you, and ye shal be hated of all people  
for my names sake. The shal many be offen-  
ded, and shal betraye one another, and shal  
hate one the other. And many false prophe-  
tes shal aryse, and shal disceane many: and  
because iniquyte shal haue the vpper han-  
de, the loue of many shal abate. But whoso  
endureth vnto y ende, 3 same shal be saued.  
And this gospell of the kyngdome shal be  
preached in all the worlde for a wytnes vnto  
all people, and then shal the ende come.

3  
Whan ye therfore shal se the abhorma-  
tion of desolacion (wher of it is spoke by Da-  
niel the prophet) stonde in the holy place  
(who so readeth it, let him marke it well) the  
let the which be in Jeru, flye vnto y mou-  
ntaynes: and let him which is on the hou-  
se toppe, not come downe to fet eny thinge  
out of his house: and let him which is in y  
felde, not turne back to fetch his clothes.  
But wo vnto them that are with childe, and  
to them that geue suck in those dayes. But  
praye ye, that youre flight be not in y wynter,  
ner on the Sabbath. For then shal there  
be greate trouble, soch as was not from the  
begynnynges of the worlde vnto this tyme,  
ner shal be. Yee and excepte those dayes shal  
be shortened, there shulde no flesh be sa-  
ued: but for 3 chosens sake those dayes shal  
be shortened.

Marc. 13. c  
Luc. 17. c  
2. Tess. 2. b  
Deut. 33. a  
Then yf eny man shal saye vnto you: lo,  
here is Christ, or there, beleue it not. For the-  
re shal aryse false Christes and false prophe-  
tes, and shal do greate tokes and wonders:  
In so moch, that (yf it were possible) the very  
chosens shulde be brought in to erreure. Be-  
holde, I haue tolde you before. Wherfore yf  
they shal saye vnto you: Beholde, he is in  
the wilderness, go not ye forth: Beholde, he  
is in the chamber, beleue it not. For like as  
the lihtenynge goeth out from the East,  
and shyneth vnto the west, so shal the com-

mynge of the sonne of man be. For wherso-  
euer a deed carcase is, there wyl the Augles  
be gathered together.

Immediately after the trouble of the sa-  
me tyme, shal the Sonne and Moone lose  
their light, and the starres shal fall from  
heauen, and the powers of heauen shal mo-  
ue: and then shal appeare the token of the  
sonne of man in heauen: and then shal all the  
kyngreds of the earth mourne, and they shal  
se the sonne of man come in the cloudes of  
heauen with greate power and glory. And  
he shal sende his angels with y greater voy-  
ce of a trompe, & they shal gather together  
his chosens from the four wyndes, from one  
ende of the heauen to the other.

Lerne a similitude of y fygge tre. When  
his braunche is yet tender, and his leaues  
spronge, ye knowe that Sommer is nye. So  
likewyse ye, whan yese all chynge, be yf  
re, that it is nye euen at the doores. Verdy I  
saye vnto you: This generacion shal not  
passe, tyll all these be fulfilled. Heauen and  
earth shal perishe, but my wordes shal not  
perishe. Neuertheles of that daye & houre  
knoweth no man, no not the Augles of hea-  
uen, but my father onely. Euen as it was in  
the tyme of Noe, so shal the comynge of  
the sonne of man be also. For as they were  
in the dayes before y floude (they ate, they  
dronke, they married, and were married, euen  
vnto the daye y Noe entred in to the ship-  
pe, and they regarded it not, tyll the floude  
came and toke them all awaye) So shal also  
the comynge of the sonne of man be. The  
shal two be in the felde: the one shal be recea-  
ued, and the other shal be refused: Two shal  
be grynninge at the Myll, the one shal be re-  
ceaved, and the other shal be refused: Two  
in the bed, the one shal be receaved, and the  
other refused.)

Watch therfore, for ye knowe not what  
houre youre LORDE wil come. But be sure  
of this, that yf the good man of the house  
knewe what houre the these wolde come, he  
wolde surely watch, and not suffice his house  
to be broken vp. Therfore be ye ready also,  
for in the houre that ye thynke not, shal the  
sonne of man come. Who is now a faithfull  
and wyse seruaunt, whom his lord hath ma-  
de ruler ouer his housholde, that he maye  
geue them meate in due season: Blessed is y  
seruaunt, whom his lord (whan he cometh)  
shal fynde so doynge. Verely, I saye vnto  
you: he shal set him ouer all his goodes. But  
and yf the euell seruaunt shal saye in his hert:  
Tush, it wil be longe or my lord come, and

## The gospell

begynne to smyte his felowes, yee and to  
eate and drynke with the dronken: The sa-  
me seruantes lord shal come in a daye, whā  
heloketh not for him, and in an houre that  
he is not ware of, and shal hew him in peces  
and geue him his rewarde with ypocrytes:  
there shal be waylinge and gnashinge of  
teth.

### The XXV. Chapter.

3  
Then shal the kyngdome of heauen  
be like vnto ten virgins, which toke  
their lāpes, and wente forth to mete  
the brydegome. But fyue of them were foo-  
lish, and fyue were wyse. The foolish toke  
their lāpes, neuertheles they toke none oyle  
with them. But the wyse toke oyle in their  
vessels with their lampes. Now whyle the  
brydegome taried, they slombred all and  
slepte. But at mydnight there was a crye  
made: Beholde, the brydegome commeth,  
go youre waye out for to mete him. Then all  
those virgins arose, and prepared their lam-  
pes. But the foolish sayde vnto the wyse:  
geue vs of youre oyle, for oure lāpes are go-  
ne out. Then answered the wyse, and sayde:  
Not so, lest there be not ynough for vs and  
you, but go rather vnto them that sell, and  
bye for youre selues. And whyle they wente  
to bye, the brydegome came: and they that  
were readye, wente in with him vnto the ma-  
riage, and the gate was shut vp. At y last  
came y other virgins also, and sayde: LOR-  
DE LORDE, opo vnto vs. But he answered,  
and sayde: Verely I saye vnto you: I knowe  
you not. Watch ye therfore, for ye knowe  
neither the daye ner yet the houre, whan y  
sonne of man shal come.

Like wyse as a certayne mā ready to ta-  
ke his iourney in to a straunge countre, cal-  
led his seruantes, and delyuered his goodes  
vnto the. And vnto one he gaue fyue talen-  
tes, to another two, and to another one: vnto  
euery man after his abyltye, and straight  
waye departed. Then he that had receaved  
the fyue talentes, wente and occupied with  
the same, and wanne other fyue talentes.  
Likewyse he 3 receaved two talentes, wāne  
other two also. But he that receaved y one  
wente and dygged a pyt in the earth, and  
hyd his lordes money. After a longe season  
the lord of those seruantes came, and reke-  
ned with them. Then came he that had re-  
ceaved fyue talentes, and brought other fy-  
ue talentes, and sayde: Syr, thou delyuerdest  
vnto me fyue talentes: Beholde, with them  
hane I wonne fyue talentes mo. Then sayde  
his lord vnto hi: wel thou good & faithfull

## of S. Mathew. Jo. xiiij.

seruaunt, thou hast bene faithfull ouer litle,  
I wil set the ouer moch: entre thou in to the  
ioye of thy lord. The came he also that had  
receaved two talentes, and sayde: Syr, thou  
delyuerdest vnto me two talentes: Beholde,  
I haue wonne two other talentes with the.  
His lord sayde vnto him: Wel thou good  
and faithfull seruaunt, thou hast bene faith-  
full ouer litle, I wil set the ouer moch: entre  
thou in to the ioye of thy lord.

Then he that had receaved the one talēt,  
came and sayde: Syr, I knewe that thou art  
an hard man: thou reapest where thou hast  
not sowed, and gatherest where thou hast  
not strowed, and so I was afrayed, and wē-  
te and hyd thy talent in the earth: lo, there  
thou hast thine owne. But his lord answered,  
and sayde vnto him: Thou euell and  
slouthfull seruaunt, knewest thou that I  
reape where I sowed not, and gather whe-  
re I strawed not? Thou shuldest therfore  
haue had my money to the chaungers, and  
then at my comynge shulde I haue recea-  
ued myne owne with vantage. Therfore  
take the talent fro him, and geue it vnto him  
that hath ten talentes. For who so hath, to  
him shal be geuen, and he shal haue abun-  
dauce. But who so hath not, fro him shal-  
be takē awaye euen that he hath. And cast  
the vnprofitable seruaunt in to vtter darck-  
nes: there shal be waylinge and gnashinge  
of teth.

But whan the sonne of man shal come  
in his glory, and all holy Augles with him,  
then shal he syt vpon the seate of his glory.  
And all people shal be gathered before him:  
and he shal separate them one from another  
as a shep herde deuydeth the shepe from y  
goates. And he shal set y shepe on his right  
honde, and the goates on the lefte. Then  
shal the kyng saye vnto them that shal be  
on his right honde: Come hither ye blessed  
of my father, inheret ye y kyngdome, which  
is prepared for you from the begynnynges of  
the worlde. For I was hongrie, and ye ga-  
ue me meate: I was thurstie, and ye gaue me  
drynke: I was harbourlesse, and ye lodged  
me: I was naked, & ye clothed me: I was  
sicke, and ye visited me: I was in prison,  
and ye came vnto me.

Then shal the righteous answer him, &  
saye: LORDE, whē sawe we the hōgrie, and  
fed the? Or thurstie, and gaue the drynke?  
When sawe we the harbourlesse, and lodged  
the? Or naked, and clothed y? Or whē sawe  
we y sicke or in prison, and came vnto the?  
And the kyng shal answer and saye vnto  
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them: Verely I saye vnto you: Loke what ye haue done vnto one of the least of these my brethien, the same haue ye done vnto me.

Then shal he saye also vnto them that shalbe on the left hande: Departe fro me ye cursed in to the euerlastinge fyre, which is prepared for the deuell and his angels. For I was hogrie, and ye gaue me no meate: I was thurstye, and ye gaue me no drynke: I was herbourlesse, and ye lodged me not: I was naked, and ye clothed me not: I was sicke and in prison, and ye visited me not.

Then shal they also answeere hi, and saye: LORDE, when sawe we the hogrie, or thurstye, or herbourlesse, or naked, or sicke, or in prison, and haue not mynistred vnto the? The shal he answeere them, and saye: Verely I saye vnto you: Loke what ye haue not done vnto one of the leest of these, the same haue ye not done vnto me. And these shal go in to euerlastinge payne, but the righteous in to euerlastinge life.

## The XXVI. Chapter.

**A**nd it came to passe whā Jesus had fynished all these wordes, he sayde vnto his disciples: Ye knowe, that after two dayes shalbe Easter, and the sonne of man shalbe deliuered to be crucified.

Then assembled together the hye prestes and the scribes, and the elders of the people in to the palace of the hye prest which was called Caiphas, and helde a counsell, how they might take Jesus by disceate, and kyll him. But they sayde: Not on the holy daye, lest there be an vpioure in the people.

Now when Jesus was at Bethany in the house of Symon the leper, there came vnto hi a woman, which had a bore with precious oyntment, and poured it vpon his heade, as he sat at the table. Whan his disciples sawe that, they disdayned, and sayde: Where to serueth this waiste? This oyntment might haue bene wel solde, and geue to the poore. Whē Jesus perceaued that, he sayde vnto them: Why trouble ye the woman? She hath wrought a good worke vpon me for ye haue allwaye the poore with you, but me shal ye not haue allwayes. Where as she hath poured this oyntment vpon my body, she dyd it to bury me. Verely I saye vnto you: where so ener this gospell shalbe preached thorow out all the wolde, there shal this also that she hath done, be tolde for a memoriall of her.

**T**hen one of the twolue, called Judas

(Iscariot) wente vnto the hye prestes, and sayde: What wil ye geue me, and I shal deliuer him vnto you? And they offred hi thirtie syluer pens. And from that tyme forth, he sought oportynyte to betraye him.

The first daye of swete bried came the disciples to Jesus, and sayde vnto him: Where wilt thou that we prepare for the, to eate the Easter lambe? He sayde: Go in to the cite to soch a man, and saye vnto him: The Master sendeth the worde: My tyme is at hande, I wil kepe myne Easter by the with my disciples. And the disciples dyd as Jesus had appoynted them, and made ready the Easter lambe.

And at euen he sat downe at the table with the twolue. And as they ate, he sayde: Verely I saye vnto you: One of you shal betraye me. And they were excedinge sorowfull, and beganne euery one of them to saye vnto him: Syr, is it I? He answered and sayde: He that deppeth his honde with me in the dyshe, the same shal betraye me. The sonne of man goeth forth, as it is wyrtten of him: but wo vnto that man by whō the sonne of man shalbe betrayed: It had bene better for that mā, yf he had neuer bene borne. The Judas that betrayed him, answered and sayde: Master, is it I? He sayde vnto him: Thou hast sayde.

And as they ate, Jesus toke the bried, gaue thankes, brake it, and gaue it to the disciples, and sayde: Take, eate, this is my body. And he toke the cuppe, and thanked, and gaue it the, and sayde: Drynke ye all therof, this is my bloude of the new testament, that shalbe shed for many for the remis-sion of synnes. I saye vnto you: I wil not drynke hence forth of this frute of the vyne tre, vntill that daye that I shal drynke it new with you in my fathers kyngdome.

And whan they had sayde grace, they wente forth vnto mount Oliuete. Then sayde Jesus vnto them: This night shal ye all be offended in me. For it is wyrtten: I wil synye the shepherde, and the shepe of the flocke shalbe scatered abrode. But after that I rysē agayne, I wil go before you in to Galile. Peter answered and sayde vnto him: Though all men shulde be offended in I, yet wyl I neuer be offended. Jesus sayde vnto hi: Verely I saye vnto I: This same night before I cock crowe, shalt thou denie me thryse. Peter saide vnto him: And though I shulde dye with the, yet wil I not denie

the. Likewyse also sayde all the disciples.

Then came Jesus with them in to a felde which is called Gethsemane, and sayde vnto the disciples: Syt ye here, whyle I go yonder & praye. And he toke with him Peter, and the two sonnes of Zebede, and beganne to wene sorowfull and to be in an agony. Then sayde Jesus vnto them: My soule is heuy enen vnto the death. Tary ye here, and watch with me. And he wente forth a litle, and fell flat vpon his face, and prayed sayenge: O my father, yf it be possible, let this cuppe passe fro me: neuertheles not as I wil but as thou wilt. And he came to his disciples, and founde the a slepe, & sayde vnto Peter: What? coude ye not watch with me one houre? Watch & praye, that ye fall not in to temptacion. The spirete is wyllinge, but the flesh is weake.

Agayne, he wete forth the seconde tyme and prayed, sayenge: O my father, yf this cuppe can not passe awaye fro me (excepte I drynke of it) thy will be fulfilled. And he came, and founde them a slepe agayne, and their eyes were heuy. And he left them, and wente forth agayne, and prayed the thirde tyme, sayenge the same wordes. Then came he to his disciples, and sayde vnto them: Slepe on now, and take youre rest. Beholde, the honre is come, & the sonne of man shalbe deliuered in to the hondes of synners: Arise, let us be goynge. Beholde, he is at hande, that betrayeth me.

Whyle he yet spake, lo, Judas one of the twolue came, and with him a greute multitude with swerdes and stanes, sent fro the hye prestes and elders of the people. And he that betrayed him, had geuen them a tokē, sayenge: Whom so ener I kysse, that same is he, laye hōdes vpon him. And forth withal he came to Jesus, and sayde: Hail master, and kysed him. And Jesus sayde vnto him: Frende, wherfore art thou come? Then came they, and layed hondes vpon Jesus, and toke him. And beholde, one of them that were with Jesus, stretched out his honde, and drew his swerde, and stroke a seruaunt of the hye prestes, & smote of his eare: Then sayde Jesus vnto him: put vp I swerde in to his place. For all that take the swerde, shal perishe with the swerde. Or thinkest thou that I can not praye my father now, to sende me more then twolue legions of angels? But how the shulde the scriptures be fulfilled? For thus must it be.

In the same houre sayde Jesus vnto the multitude: Ye are come out as it were to a

murthurer with swerdes and stanes for to take me. I sat daylie teachinge in the temple amonge you, and ye toke me not. But all this is done, that the scriptures of the prophetes might be fulfilled. The all the disciples left him, and fled. But they that toke Jesus, led him to Caiphas the hye prest, where the scribes and the elders were gathered together. As for Peter, he folowed him a farre of vnto the hye prestes palace, & wente in, and sat with the seruantes, that he might sethe ende.

But the hye prestes and the elders, and the whole counsell sought false wytnesse ageynst Jesus, that they might put him to death, and founde none. And though many false wytnesses stepte forth, yet founde they none. At the last there stepte forth two false wytnesses, & spake: He sayde: I can breake downe the temple of God, and buylde it agayne in thre dayes.

And the hye prest stode vp, and sayde vnto him: Answerest thou nothinge, vnto it, that these testifie agaynst the? Neuertheles Jesus helde his tonge. And the hye prest answered, and sayde vnto him: I charge the by I luyngē God, that thou tellus, yf thou be Christ the sonne of God. Jesus spake: Thou hast sayde it. Neuerthelesse I saye vnto you: From this tyme forth it shal come to passe, that ye shal se the sonne of man syttinge vpon the right hande of the power (of God) and commynge in the cloudes of the heauen.

Then the hye prest rente his clothes, and sayde: He hath blasphemed, what nede we eny mo wytnesses? Lo, now haue ye herde his blasphemy: What thinke ye? They answered, & sayde: He is gyltie of death. Then spytted they in his face, & smote him with fistes. Some smote him vpon the face, and sayde: prophecie vnto us thou Christ, who is it, that smote the?

As for Peter, he sat without in the palace. And there came vnto him a damsell, and sayde: And thou wast with Jesus of Galile also. Neuertheles he denyed before the all, and sayde: I can not tell what thou sayest. But whan he wete out at the doore, another damsell sawe him, and sayde vnto them that were there: This was also with Jesus of Nazareth. And he denyed agayne, and sware also: I knowe not the mā. And after a litle whyle, they that stode there, stepte forth, and sayde vnto Peter: Of a trueth thou art one of them also, for thy speech betrayeth the. Then begane he to curse and



to swear: I knowe not the man. And immedyately the cock crew. Then thought Peter vpon the wordes of Iesus, which sayde vnto him: before the cock crow, thou shalt deny me thryse. And he wente out, and wepte bitterly.

## The XXVII. Chapter.

**U**PON the morow, all the hye prestes and elders of the people helde a counsell agaynst Iesus, that they might put him to death, and bounde him, and led him forth, and deluyered him vnto Pontius Pilate the debyte.

When Judas which betrayed him, sawe this that he was condemned vnto death, it repented him, and brought agayne the thirtie syluer pens to the hye prestes and the elders, and sayde: I haue done euell, in that I haue betrayed innocēt bloude. They sayde: What haue we to do with y? Se thou therto. And he cast the syluer pens in the temple, and gat him awaye, and wente and hanged him self.

So the hye prestes toke the syluer pens, and sayde: It is not lawfull to put them in to the Gods chesse, for it is blondmoney. Nevertheless they helde a counsell, and bought with the a potters felde, for to burye straungers in. Wherfore the same felde is called the blondfelde vnto this daye. Then was that fulfilled, which was spoken by Jeremy the prophet sayenge: And they toke thirtie syluer pens, the pryce of him that was solde, whom they bought of the children of Israell: and these they gaue for a potters felde, as the LORDE commaunded me.

**A**S for Iesus, he stode before the debyte, and the debyte axed him, and sayde: Art thou the kynge of the Jewes? And Iesus sayde vnto him: Thou sayest it. And whā he was accused of the hye prestes and elders, he answered nothinge. Then sayde Pylate vnto him: Hearest thou not, how soe they accuse the? And he answered him not one worde: in so much that the debyte marueled exceedingly.

At that feast, the debyte was wote to deluyere a prisoner fre vnto the people, whom they wolde. And at the same tyme he had a notable prisoner called Barrabas. And whan they were gathered together, Pylate sayde vnto them: Whether wil ye, that I geue lowse vnto you? Barrabas, or Iesus which is called Christ? For he knewe well that they had deluyered him of enuye. And whā he sat vpon the indgmet seate, his wife

sent vnto him, sayenge: Haue thou nothinge to do with that righteous man, for I haue suffred many thinges this daye in aduice me because of him.

But the hye prestes and the elders perswaded the people, that they shulde axe Barrabas, and destroye Iesus. Then answered the debyte, & sayde vnto the: Whether of these two wyl ye? I geue lowse vnto you. They sayde: Barrabas. Pylate sayde vnto them: What shal I do then with Iesus, which is called Christ? They sayde all: let him be crucified. The debyte sayde: What euell hath he done the? Nevertheless they cried yet more and sayde, let him be crucified. So whan Pylate sawe, that he coude not helpe, but that there was a greater vproure, he toke water, and washed his handes before the people, and sayde: I am vngiltie of y bloude of this righteous man. Se ye therto. Then answered all the people, and sayde: His bloude come vpon vs, and vpon oure children. Then gaue he Barrabas lowse vnto the, but caused Iesus be scourged, and deluyered him to be crucified.

Then the debytes souldyers toke Iesus, in to the comon hall, and gathered the whole multitude ouer him, and stryped him out of his clothes, and put a purple robe vpon him, and plated a crowne of thorne, & set it vpon his heade, and a rede in his hande, and kneled before him, and mocked him, and sayde: haille kynge of the Jewes. And spyrted vpon him, and toke y rede, & smote him vpon the heade. And whā they had mocked hi, they toke the robe of him ageyne, & put his owne clothes vpon him, and led him forth, & they might crucific hi. And as they were goinge out, they founde a man of Cyren called Symon: him they compelled to beare his crosse. And when they came vnto the place called Golgatha (that is to saye by interpretacon a place of deed mens sculles) they gaue him to drynke, veneger myrte & gall. And whan he had tasted therof, he wolde not drynke.

So whan they had crucified him, they parted his garmetes, and cast lottes therfore: that the thinge might be fulfilled, which was spoken by the prophet: They haue parted my garmetes amonge the, & cast lottes vpon my vesture. And there they sat, and watched hi. And aboue ouer his heade, they put vpon the cause of his death in wyrtynge: namely: This is the kynge of the Jewes.

Then were there two murtherers crucified with him, the one of the right hande, and the other on the left. They that

wente by, reuyled him, and wagged their heades and sayde: Thou that breakest downe the temple of God, and buyldest it in thre dayes, helpe thyself. If thou be the sonne of God, come downe from the crosse. The hye prestes also in like maner with the scribes & elders, laughed him to scorne, and sayde: he hath helped other, and can not helpe him self. If he be the kynge of Israel, let him come downe now from the crosse, and we wil beleue him. He trusted in God, let him deluyere him now, yf he wil haue him. For he hath sayde: I am the sonne of God. The murtherers also that were crucified with him, cast the same in his tethe.

And from y sirte houre there was darcknes ouer the whole earth vnto the nyenth houre. And aboute the nyenth houre, Iesus cried with a loude voyce, and sayde: Eli, Eli, Lamma asabthani: that is, My God, my God, why hast thou forsaken me? But some of the that stode there, when they herde y sayde: He calleth Elias. And immediately one of them ranne, and toke a spoge, and fylled it with veneger, and put it vpon a rede, and gaue him to dryncke. But y other sayde: holde, let se whether Elias wyl come, and deluyere him. Iesus cried agayne with a loude voyce, and gaue vp the goost.

And beholde, the vale of the temple was rente in two peces, from aboue tyll beneth, and the earth quaked, and the stones rent, and the graues opened, and many bodies of the sayntes that slepte, arose, and wete out of the graues after his resurreccion, and came in to the holy cite, and appeared vnto many.

But the captayne and they that were with him, and keppe Iesus, when they sawe the earthquake and the thinges that were done, they were sore afrayed, and sayde: Verely this was Gods sonne. And there were many women there lofynge to as farre of, which had folowed Iesus from Galile, and had mynistred vnto him: amonge whom was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of the children of Zebede.

At euen there came a rich man of Arima thea, called Ioseph, which was also a disciple of Iesus. He wete vnto Pylate, and axed the body of Iesus. Then commaunded Pylate that the body shulde be geue him. And Ioseph toke the body, and wrapped it in a cleane linnen cloth, and layed it in his owne new sepulcre, which he had hewen out in a rocke, and rolled a greate stone to the dore

of the sepulcre, and wente his waye. And there was Mary Magdalene and y other Mary, syttinge ouer agaynst the sepulcre.

The next daye that foloweth the daye of preparynge, the hye prestes and pharises came together vnto Pylate, and saide: Syr, we haue called to remembraunce, that this disceauer sayde whyle he was yet alyue: After thre dayes I wyl ryse agayne. Comaunde therfore that the sepulcre be keppe vnto the thirde daye, lest peradventure his disciples come, and steale him awaye, and saye vnto the people: he is rysen from the deed, and so shal the last errour be worse the the first. Pylate sayde vnto them: There haue ye watchme, go youre waye, and kepe it as ye can. They wete and keppe the sepulcre & watchmen, and sealed the stone.

## The XXVIII. Chapter.

**U**PON the euenynge of the Sabbath holy daye, which dawneeth y morow of the first daye of y Sabbathes, came Mary Magdalene and y other Mary, to se y sepulcre. And beholde, there was made a greate earthquake: for the angell of the LORDE descended from heauen, and came and rolled backe y stone from the dore, and sat vpon it. And his countenance was as y lightenyng, and his clothinge whyte as snowe. But y watchme were troubled for feare of him, and became as though they were deed.

The angell answered, and sayde vnto y women: Be not ye afrayed. I knowe that ye seke Iesus that was crucified. He is not here. He is rysen, as he sayde. Come, and se y place, wherethe LORDE was layed, and go youre wayes soone, and tell his disciples, that he is rysen from the deed. And beholde, he wyl go before you in to Galile, there shal ye se him. So, I haue tolde you.

And they departed from the graue in all the haist with feare and greate ioye, & ranne to bryge his disciples word. And as they were goinge to tell his disciples, beholde, Iesus met them, and sayde: God spede you. And they wente vnto him, and helde his fete, and fell downe before him. The sayde Iesus vnto them: Be not afrayed: go youre waye and tell my brethien, that they go in to Galile, there shal they se me.

And whan they were gone, beholde, certayne of the watchmen came in to the cite, & tolde the hye prestes euery thinge that had happened. And they came together with the elders, and helde a counsell, and gaue y soulders money ynough, and sayde: Saye ye:

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his disciples came by night, and stole him away, whyle we were a slepe. And yf this come to the debytes eares, we wyl styll him, and brynge it so to passe, that ye shal be safe. And they toke the money, and dyd as they were taught. And this sayenge is noyed amonge the Jewes vnto this daye.

The eleven disciples wente vnto Galile in to a mountayne, where Jesus had appoynted them. And whan they sawe him, they fell downe before him: but some of them doubted. And Jesus came vnto them, talked with them, and sayde: Vnto me is geue all power in heauen and in earth. So ye youre waye therfore, and teach all nacions, and baptysse them in the name of the father, and of the sonne, and of the holy goost: and teach them to kepe all thinges, what soeuer I haue commaunded you. And lo, I am with you euery daye vnto the ende of the worlde.

The ende of the gospell  
of S. Mathew.

## The gospell of S. Marke.

What S. Marke conteyneth.

Chap. I. The office of Ihon the baptist. The baptyme of Christ, his fastyng, his preaching, and the callinge of Peter, Andrew, James and Ihon. Christ healeth the man with the vncleane spere, helpeth Peters mother in lawe, and clenseth the leper.

Chap. II. He healeth the man of the palsye, calleth Levi the custome, eateth with open synners, and exhorteth his disciples.

Chap. III. He helpeth the man with the dried hande, choseth his apostles, and casteth out the vncleane spere, which the pharises ascribeto the deuill. The brother, sister and mother of Christ.

Chap. IIII. The parable of the sower. Christ still leth the tempest of the see, which obeyeth him.

Chap. V. He deliuereth the possessed from the vncleane spere, the woman from the bloo-

dye yssue, and rayseth the captaynes daughter.

Chap. VI. Christ preacheth at home, and is not regarded. He sendeth out his disciples. Ihon baptist is taken and headed. Christ feedeth fyue thousande men with fyue loaves and twofishes. He walketh vpon the sea.

Chap. VII. The pharises are not content, that the disciples eate with vncleane handes: but Christ rebuketh the selues for breakinge the commaundementes of God, healeth the woman of Canaans daughter, and maketh the domme to speake.

Chap. VIII. He feedeth foure thousande men with vii loaves, reproveth the pharises that are fadyng of tokens, warneth his disciples to beware of their leuen, maketh a blynde man to see, arerh his disciples what men holde of him, reproveth Peter, telleth his disciples of his passion, and exhorteth them to folowe him.

Chap. IX. The transfiguration of Christ, which healeth the childe that was possessed of a domme spere, teacheth his disciples to be lowly, and to auoyde occasions of enell.

Chap. X. Christ geueth his answer concerninge mariage, and that it is harde for the rich to come in to heauen: reproveth the disciples of his disciples, lerneth the to be meke, and restoreth blynde Barthimews to his sight.

Chap. XI. Christ rydeth in to Jerusalem, dyeth the marchauntes out of the temple, curseth the fyge tre, and confoundeth the pharises.

Chap. XII. He rebuketh the synne and vthankfulness of the Jewes with a goodly similitude, taketh the in their owne disceatfull questions, exhorteth to beware of their doctryne and luyngge, and commendeth the good wyll of the poore wyddowe.

Chap. XIII. He warneth his disciples to beware of false teachers and disceauers, comforteth them agaynst the trouble for to come, telleth them of the horrible destruction of Jerusalem, of his commyngge, and ende of the worlde.

Chap. XIII. The Magdalene anoynteth Christ. They eate the easter lambe, and the supper of the LORDE. Christ is taken, and brought in to Caiphass house. Peter denyeth him.

Chap. XV. The crucifixion of Christ, and how he was buried.

Chap. XVI. The resurrection of Christ, which appeareth vnto Mary Magdalene and to his disciples, whom he sendeth forth in to the worlde to preach the gospell, and ascendeth vp in to heauen himself.

## The gospell of S. Marke.



The first Chapter.

This is the begynnynge of the gospell of Jesus Christ the sonne of God, as it is wyrtte in the prophetes. Beholde, I sende my messenger before thy face, which shal prepare thy waye before the. The voyce of a cryer is in the wyldernes: prepare the waye of the LORDE, make his pathes straight.

Ihon was in the wyldernes, and baptysed, and preached the baptyme of amendment, for the remission of synnes. And there wente out vnto him the whole londe of Jewry, and they of Jerusalem, and were all baptysed of him in Jordan, and knowledged their synnes.

Ihon was clothed with Camels heer, and with a letheron girdell aboute his loynes, and ate locustes and wylde hony, and preached, and sayde: There cometh one after me, which is stronger then I: before whom I am not worthy to stoupe downe, and to lowse vp & lacher of his shue. I baptise you with water, but he shal baptise you with the holy goost.

And it happened at the same tyme, that Jesus came out of Galile from Nazareth, and was baptysed of Ihon in Jordan. And as soone as he was come out of the water, he sawe that the heauens opened, and the roost as a doue comyngge downe vpon him. And there came a voyce from heauen: Thou art my deare sonne, in whom I delyte.

And immediatly the spere droue him in to the wyldernes: and he was in the wyldernes fourtyc dayes, and was tempted of Sa-

than, and was with the wylde beestes. And the angels mynistred vnto him.

But after that Ihon was taken, Jesus came in to Galile, and preached the gospell of the kyngdome of God, and sayde: the tyme is fulfylled, and the kyngdome of God is at hande: Amende youre selues, and beleue the gospell.

So as he walked by the see of Galile, he sawe Symon and Andrew his brother, casting their nettes in the see, for they were fyshers. And Jesus sayde vnto the: Solowe me, and I wil make you fyshers of me. And immediatly they left their nettes, and folowed him.

And when he was gone a lytle further from thence, he sawe James the sonne of Zebede, and Ihon his brother, as they were in the shyppe mendyng their nettes. And anone he called them. And they left their father Zebede in the shyppe with the hyred seruantes, and folowed him.

And they wente in to Capernaum, and immediatly vpon the Sabbathes, he entred in to the synagoge, and taught. And they were astonnyed at his doctryne: for he taught them as one hauyng power, and not as the Scribes.

And in their synagoge there was a man possessed with a foule spere, which cried and sayde: Oh what haue we to do with the, thou Jesus of Nazareth. Art thou come to destroye us? I knowe that thou art euen & holy one of God. And Jesus reproveth him, and sayde: holde thy tonge, and departe out of him. And the foule spere tare him, and cried with a loude voyce, and departed out of him. And they were all astonnyed, in so moch that they aied one another amonge the selues, & sayde: What is this? What new lernynge is this? For he commaundeth the foule spertes with power, and they are obedient vnto him. And immediatly the same of him was noyed rounde aboute in the coastes and borders of Galile.

And forth with they wente out of the synagoge, and came in to the house of Symon and Andrew, & James and Ihon. And Symons mother in lawe laye, & had the feuers, and anone they tolde him of her. And he came to her, and set her vp, and toke her by & hande, and the feuer left her immediatly. And she mynistred vnto them.

At euen whan the Sonne was gone downe, they brought vnto him alle that were sicke and possessed, and the whole cite was gathered together at the doore, and



he healed many that were diseased with diverse sicknesses, and cast out many devils, and suffered not the devils to speake, because they knew him.

**D** And in the morning before daye, he arose, and wente out. And Jesus departed in to a deserte place, and prayed there. Peter also and they that were with him, followed after him. And when they had founde him, they sayde vnto him: Every man seeketh thee. And he sayde vnto them: Let us go in to the next townes, that I maye preach there also, forther to am I come. And he preached in their synagoges, in all Galile, and drove out the devyls.

**Mat. 9. a**  
**Luc. 5. b**  
And there came vnto him a leper, which besought him, and kneeled before him, & sayde vnto him: If thou wilt, thou canst make me cleane. And it pitied Jesus, and he stretched forth his honde, and touched him, and sayde: I wyll, be thou cleane. And when he had so spoken, immediatly the leprosy departed fro him, and he was clenfed. And Jesus forbade him strately, and forth with sent him awaye, and sayde vnto him: Take hede, that thou saye nothinge to eny man, but go thy waye, and shew thy self vnto the prest, and offere for thy clensynge what Moses commaunded, for a wytnesse vnto them. But he when he was departed, beganne to speake moch of it, and made the dede knowne: in so moch that Jesus coude no more go into the cite openly, but was without in deserte places, & they came vnto him fro all quarters.

### The II. Chapter.

**Mat. 9. a**  
**Luc. 5. c**  
**Ioh. 5. a**  
**¶** And after certayne dayes he wente agayne vnto Capernaum, and it was noysed that he was in y<sup>e</sup> house. And immediatly there was gathered a greete multitude, in so moch that they had no rowme, no nor without before the dore. And he spake the worde vnto the. And there came vnto him certayne, which brought one sicke of the palsye borne of soure. And when they coude not come nye him for y<sup>e</sup> people, they vncouered y<sup>e</sup> rofe of y<sup>e</sup> house where he was. And when they had made a hole, they let downe the bed (by coardes) wherein the sicke of y<sup>e</sup> palsye laye. But when Jesus sawe their faith, he sayde vnto the sicke of the palsye: My sonne, thy synnes are forgiven the.

**¶** Neuertheles there were certayne scribes which sat there, & thought in their hertes: How speaketh this man soch blasphemy? Who can forgene synnes, but onely God? And immediatly Jesus knew in his sprete, that they thought so in the selues, and saide

vnto them: Why thynke ye soch thinges in youre hertes? Whether is easier to saye to the sicke of the palsye: Thy synnes are forgiven the, or to saye: arise, take vp thy bed, and walke. But that ye maye knowe, that y<sup>e</sup> sonne of man hath power to forgene synnes vpon earth, he sayde vnto the sicke of y<sup>e</sup> palsye: I saye vnto the, arise, take vp thy bed, and go home. And immediatly he arose, & ke his bed, and wente forth before them all: in so moch that they were all astonied, and praysed God, and sayde: We neuer sawe soch.

And he wente forth agayne vnto the see, and all the people came vnto him, and he taught them. And as Jesus passed by, he sawe Leui the sonne of Alpheus sittinge at the receate of custome, and sayde vnto him: Follow me. And he arose, and folowed him. And it came to passe as he sat at the table in his house, there sat many publicans & synners at the table with Jesus and his disciples: for there were many y<sup>e</sup> folowed him. And when the scribes and pharises sawe that he ate with publicans & synners, they sayde vnto his disciples: Why doth he eat and dryncke with y<sup>e</sup> publicans and synners? When Jesus herde that, he sayde vnto the: The whole nede not y<sup>e</sup> phisician, but they that are sicke. I am not come to call the righteous, but the synners to repentaunce.

And the disciples of Ihon and of y<sup>e</sup> pharises fasted. And there came certayne, which sayde vnto him: Why fast the disciples of Ihon, and of y<sup>e</sup> pharises, and thy disciples fast not? And Jesus sayde vnto them: How can the weddinge children fast, while the brydegrome is with them? So longe as y<sup>e</sup> brydegrome is with them, they cannot fast. But the tyme wyl come, that the brydegrome shalbe taken from them, and then shal they fast.

No man soweth a pece of new cloth vnto an olde garment, for els he taketh awaye the new pece from the olde, and so is therit worse. And no man putteh new wyne into olde vessels, els the new wyne breaketh the vessels, and the wyne is spyle, and y<sup>e</sup> vessels perishe: but new wyne must be put in to new vessels.

And it chaunced that vpon y<sup>e</sup> Sabbath he wente thorow the come feldes, and his disciples begane to make a waye thorow, and to plucke the eares of y<sup>e</sup> come. And the pharises sayde vnto him: Beholde, what thy disciples do, which is not lausfull vpon the Sabbath. And he sayde vnto the: Have ye never

red what David dyd, when he had nede, and was an hongred, both he and they that were with him: how he wente in to the house of God in the tyme of Abiathar the hye prest, and ate the shewbreds (which was lausfull for no man to eat, but for the prestes) and he gaue them vnto him, and to them that were with him? And he sayde vnto them: The Sabbath was made for mans sake, and not man for the Sabbathes sake. Therfore is the sonne of man LORD even ouer the Sabbath.

### The III. Chapter.

**¶** He wente agayne also in to the synagoge, and there was there a man that had a wythred hande. And they marked him, whether he wolde heale him on the Sabbath, that they might accuse him. And he sayde vnto y<sup>e</sup> man with the wythred hande: Steppe forth here. And he sayde vnto the: Is it lausfull to do good on the Sabbath? Or is it lausfull to do euell? to save life, or to kill? But they helde their tonge. And he looked rounde aboute vpon them with wrath, and was sory for the harde hertes of the, and sayde vnto the man: Stretch out thine hande. And he stretched it out. And his hande was made whole like as y<sup>e</sup> other.

And the pharises were out, and straight waye they helde a counsell with Herodes officers agaynst him, how they might destroye him. But Jesus departed awaye with his disciples vnto the see. And there folowed him moch people out of Galile, and fro Jewry, and from Iherusalem, and out of Idumea, and from beyonde Jordan, and they that dwelt aboute Tyre and Sydon, a greete multitude which had herde of his noble actes, and came vnto him.

And he spake vnto his disciples y<sup>e</sup> they shulde kepe a shyppe for him because of the people, lest they shulde thrunge him: for he healed many of them, in so moch, that all they which were plagued, pressed vpon him, that they might touch him. And when the foule spretes sawe him, they fell downe before him, and cried, and sayde: Thou art the sonne of God. And he charged them strately, that they shulde not make him knowne.

And he wente vp in to a mountayne, and called vnto him whom he wolde, and they came vnto him. And he ordeyned y<sup>e</sup> twelue, that they shulde be with him, and that they might sende them out to preach, and that they might haue power to heale sicknesses, and to cast out devyls. And vnto Symon

he gaue the name Peter, and James the sonne of Zebede, and Ihon the brother of James, and gaue the name Bonarges, that is to saye, the childien of thonder: and Andrew, and Philippe, and Bartylmew, and Mathew, and Thomas, and James y<sup>e</sup> sonne of Alpheus, and Taddeus, and Symon of Cana, and Judas Iscariot which betrayed him.

And they came to house. Then assembled the people together agayne, in so moch that they had no leysure to eate. And when they that were aboute him herde of it, they wente out to holde him. For they sayde: he taketh to moch vpon him. But the scribes that were come downe from Iherusalem, sayde: he hath Belzebub, and thorow the cheefe deuell casteth he out devyls. And he called them together, and spake vnto them in similitudes:

How can one Sathan dryue out another? And yf a realme be denyed in it self, how can it endure? And yf a house be denyed agaynst it self, it can not contynue. Yf Sathan now ryse agaynst him self, and be at variaunce with him self, he can not endure, but is at an ende. No man can entrein to a stronge mans house, and take awaye his goodes, excepte he first bynde the stronge man, and then spoyle his house.

Verely I saye vnto you: All synnes shal be forgiven the childien of men, and the blasphemy also wherwith they blaspheme. But who so blasphemeth the holy goost, hath neuer forgiveness, but is giltye of the everlastinge iudgment. For they sayde: he hath an uncleane sprete.

And there came his mother and his brethren, and stode without, and sente vnto him, and called him. And the people sat aboute him, and sayde vnto him: Beholde, thy mother and thy brethren are after the without. And he answered, and sayde: Who is my mother and my brethren? And he looked rounde aboute him vpon his disciples, which sat rounde in compasse aboute him, and sayde: Beholde, my mother and my brethren. For who so ener doth the will of God the same is my brother, and my sister and my mother.

### The IIII. Chapter.

**¶** And he begane agayne to teach by y<sup>e</sup> seeside. And there gathered moch people vnto him, so that he wente in to a shippe, and sat vpon the water. And all the people stode vpon the londe by the see

Some reader: he wil go out of his witt. Mat. 9. d and 12. c Luc. 11. b

Mat. 12. c Luc. 12. a Ioh. 5. c

Mat. 12. c Luc. 12. c

Mat. 13. a Luc. 8. b



syde. And he preached longe vnto the by parables, and sayde vnto the in his doctryne: Herken to, beholde, there wente out a sower to sowe: & it happened whyle he was sowynge, that some fell by the wayes syde. Then came the foules vnder the heauen, and ate it vp. Some fell vpon stonye grounde, where it had not moch earth: and anone it came vp, because it had not depe earth. Now whā the Sonne arose, it caught heate: and in so moch as it had no rote, it wythred awaye. And some fel amonge the thornes, & the thornes grew vp, and choked it, and it gaue no frate. And some fell vpon a good grounde, which gaue frate, that came vp and grew. And some bare thirtie folde, and some sixtie folde, and some an hundred folde. And he sayde vnto them: Who so hath eares to heare, let him heare.

And whan he was alone, they that were aboute him to the twolue, asked him concerning this parable. And he sayde vnto the: Vnto you it is geuen, to knowe the mystery of the Kyngdome of God: but vnto them that are without, all thinges happen by parables, that with seynge eyes they maye see, and not discerne: and that with hearinge eares they maye heare, and not vnderstode, lest at any tyme they turne, and their synnes be forgiven them. And he sayde vnto them: Vnderstonde ye not this parable? How wyl ye then vnderstonde all other parables?

The sower soweth the worde. These be they that are by the waye syde: where the worde is sowne, and as soone as they haue herde it, immediatly commeth Sathā, and taketh awaye the worde that was sowen in their hertes. And likewise are they that are sowen on the stonye grounde: which when they haue herde the worde, receaue it with ioye, and haue no rote in them: but endure for a tyme. When trouble and persecucion aryseth for y<sup>e</sup> wordes sake, immediatly they are offended. And these are they that are sowen amonge the thornes: which heare the worde, and y<sup>e</sup> carefules of this worlde, and the disceatfulnes of riches, and many other lustes entre in, and choke the worde, and so is it made vnfrutefull. And these are they y<sup>e</sup> are sowen vpon a good grounde: Which heare y<sup>e</sup> worde, and receaue it, and brynge forth frute: some thirtie folde, and some sixtie folde, and some an hundred folde.

And he sayde vnto the: Is a candle lighted to be put vnder a bushell, or vnder a table? Is it not lighted, to be set vpon a candlestick? For there is nothinge hyd, that

shal not be openly shewed: and there is no thinge secrete, y<sup>e</sup> shal not be knowne. Who so hath eares to heare, let him heare. And he sayde vnto them: Take hede what ye heare. With what measure ye mete, with the same shal it be measured vnto you agayne. And vnto you that heare this, shal more be geuen. For who so hath, vnto him shal be geuen: and who so hath not, from him shal be taken awaye, euen that he hath.

And he sayde: The Kyngdome of God is after this maner, as when a man casteth seed vpon the londe, and slepeth, and stondeth vp night and daye, and the seed spryngeth vp, & groweth, he not knowinge of it. (For the earth bryngeth forth frute of her selfe: first the grasse, afterwarde the eare, then the full wheate in the eare.) But whan she hath brought forth the frute, he putteth to the sickell, because the haruest is come.

And he sayde: Where vnto wyl welicken the Kyngdome of God? Or by what similitude wyl we compare it? It is like a grayne of mustarde seede, which whā it is sowen vpon the londe, is the leest amonge all seedes of the earth. And whā it is sowen, it groweth vp, and is greater then all herbes, and getteth greute braunches, so y<sup>e</sup> the foules vnder the heauen maye dwell vnder y<sup>e</sup> shadowe therof.

And by many such parables he spaketh the worde vnto the, there after as they might heare it, & without parables spake he nothin ge vnto them: but vnto his disciples he expounded all thinges pryuate. And the same daye at euen he sayde vnto them: let vs passe ouer. And they let the people go, and toke him as he was in the shippe, and there were mo shippes with him. And there arose a greute storme of wynde, and dashed the waves in to the shippe, so that the shippe was full. And he was behynde in the shippe and slepte vpon a pelowe. And they awoke him & sayde vnto him: Master, Carest thou not, that we perisher? And he arose, and rebuked y<sup>e</sup> wynde, and sayde vnto the see: Peace, and be still. And the wynde was layed, & there folowed a greute calme. And he sayde vnto them: Why are ye so fearfull? How is it, that ye haue no faith? And they feared exceedingly, & sayde one to another: What is he this? For wynde and see are obedient vnto him.

The V. Chapter.

And they came ouer vnto the other syde of the see in to the countre of the Gadarenites. And whan he were out of the shippe, there met him a man possessed

The Gospell

of an vncleane spiete, which had his dwellinge in the graues. And no man coude byn de hym, no not with cheynes: for he was oft bounde with fetters & cheynes, and plucked the cheynes in sunder, and brake the fetters in peces, and no man coude tame him. And he was allwaye both daye and night vpon the mountaynes and in the graues crienge, and beatinge him self with stones. But whan he sawe Jesus as farre off, he ranne, and fell downe before him, and cried loude, and sayde: What haue I to do with the O Jesus thou sonne of y<sup>e</sup> lyest God? I charge the by God, that thou torment me not. Nevertheless he sayde vnto him: Go out of the man thou foule spiete. And he asked him: What is thy name? And he answered and sayde: My name is Legion, for there be many of vs. And he prayed him instantly, that he wolde not sende them awaye out of that countre.

And euen there in the mountaynes there was a greute heerd of swyne fedynge, and all the deuyls praied him, and sayde: Let vs departe in to the swyne. And anone Jesus gaue them leue. Then the foule spietes went out, and intred in to the swyne. And the heerd of swyne, ranne heedlinges in to y<sup>e</sup> see with a storme. They were aboute a two thousande swyne, and were drowned in the see.

And the swyneherdes fled, and tolde it in the cite, and in the countre. And they went out for to see what had happened, and came to Jesus, and sawe hym which was possessed and had had y<sup>e</sup> legion, that he sat, and was clothed, and in his right mynde, and they were afraied. And they that had sene it, tolde them what had happened to the possessed, and of the swyne.

And they beganne to praye him, that he wolde departe out of their coastes. And whan he came in to the shippe, the possessed prayed him, that he might be with him.

Nevertheless Jesus wolde not suffre hi, but seide vnto hi: Go i to y<sup>e</sup> house & to thine awne, and tell the how greute benefites the LORDE hath done for y<sup>e</sup>, and how he hath had mercy vpon the. And he wente his waye, and beganne to publish in the ten cities how greute benefites Jesus had done for him. And euery man marueyled.

And whan Jesus passed ouer agayne by shippe, there gathered moch people vnto him, and was by the see syde. And behol-

of S. Marke. Ho. xviij.

de, there came one of the rulers of the synagoge, whose name was Jairus. And whan he sawe him, he fell downe at his fete, and besought him greatly, & sayde: My daughter is at the poynte (of death) let it be thy pleasure to come and laye thine honde vpon her, that she maye be whole and lyue. And he wente with him, and moch people folowed him, and thronged him.

And there was a woman, which had had the bloudeysse twolue yeaes, and had suffred moch of many phisicians, and spent all that she had, and was not helped, but rather in worse case. Whan she herde of Jesus, she came behynde amonge the people, and touched his garment. For she sayde: If I maye but touch his clothes, I shal be whole.

And immediatly y<sup>e</sup> fountayne of hir bloude was dried vp, and she felt in hir body, y<sup>e</sup> she was healed of the plage.

And forth with Jesus felt in himself the power that was gone out of him, and turned him aboute amonge the people, and sayde: Who hath touched my clothes? And his disciples sayde vnto him: Thou seist that the people thrusteth the, and sayest: Who hath touched me? And he looked aboute to se her, that had done it.

As for the woman, she feared and trembled (for she knew, what was done in her) and came and fell downe before him, and tolde him the whole trueth. And he sayde vnto her: Doughter, thy faith hath made the whole: go thy waye in peace, & be whole of thy plage.

Whyle he yet spake, there came certayne from the ruler of the synagoges house, and sayde: Thy doughter is deed, why troublest thou the master eny more? But Jesus herbe right soone the worde that was spoken, and sayde vnto the ruler of the synagoge: Be not thou afraied, beleue onely.

And he suffred no mā to folowe him, but Peter and James and Jhon his brother. And he came in to the ruler of the synagoges house, and sawe the busynes, and them that wepte and wayled greatly: and he wente in, and sayde vnto them: Why make ye this a doo, and wepe? The mayde is not deed, but slepeth.

And they laughed him to scome. And he drone them all out, and toke the father and mother of the mayde, and them that were with him, and wente in where the mayden laye. And he toke the mayde by the

Mat. 11. b  
Luc. 8. b

Mat. 13. b  
Luce. 11. c  
Act. 13. d  
Rom. 11. b

Mat. 13. c

Mat. 9. b  
Luce. 8. b  
and 11. c

Mat. 9. c  
Luce. 8. c

Luce. 7. c

Mat. 9. c  
Luce. 8. c

Ioh. 11. b  
4. Re. 4. d



honde, and sayde vnto her: Thabitha Cumi (which is by interpretation) Mayde, I saye vnto the: Arise. And immediatly she mayden arose, and walked. She was twolue yere olde, and they were astonnyed out of measure. And he charged them strately, that no man shulde knowe of it, and sayde vnto them, that they shulde geue her to eate.

## The VI. Chapter.

**A**nd he departed thence, and came in to his awne countre, and his disciples folowed him. And whā Sabbath came, he began to teach in their synagoge. And many that herde it, marueled at his lernynge, and sayde: From whence hath he these thinges? And what wysdome is this, & is geue him: & soch actes as are done by his handes? Is not this the Carpenter the sonne of Mary, and the brother of James and Iosef, and of Jude and Symon? Are not his sisters here with vs also? And they were offended at him. But Jesus saide vnto the: A prophet is nowhere lesse set by, the in his awne countre, & at home amonge his awne. And he coude not shew one miracle there, but layed his handes vpon a few sicke, and healed them. And he marueyled at their vnbelene.

And he wente aboute in the townes on euery syde, and taught them. And called the twolue, and began to sende them two and two, and gaue them power ouer the vncleane spites. And commaunded the, that they shulde take nothinge with them toward their iourney, saue onely a rodde: no scrippe, no bried, no money in the gerdell, but shulde be shod with sandales, and that they shulde not put on two cotes. And he sayde vnto them: Where so euer ye shal entre in to an house, there abyde, tyll ye go thence. And who so euer wyll not receaue you, ner heare you, departe out from thence, and shake of the dust from youre fete, for a wytnesse vnto them. I saye vnto you verely: It shal be easyer for Sodome and Gomorra in the daye of iudgment, then for that cite.

And they wete forth, and preached, that men shulde amede them selues, and they cast out many deuyls: and many that were sicke anoynted they with oyle, and healed the.

And it came to kynge Herods eares (for his name was now knowne) and he sayde: Ihon the baptist is risen agayne from the deed, and therefore are his dedes so mightie. But some sayde: It is Elias. Some sayde: It is a prophet, or one of y prophetes. But when Herode herde it, he sayde: It is Ihon

whom I beheaded, he is risen agayne from the deed. This Herode had sent forth, and taken Ihon, and put him in prison, because of Herodias his brother Philipps wife, for he had married her. Neuertheles Ihon sayde vnto Herode: It is not lawfull for the to haue y brothers wife. But Herodias layed wayte for him, and wolde haue slayne him, and coude not. Notwithstondinge Herode feared Iho, for he knew that he was a iust and holy man: and he kepte him, and herkened vnto him in many thinges, and herde him gladly.

And there came a conuenient daye, that Herode on his byrth daye made a supper to the lordes, captaynes and chiefe estates of Galile. Then the daughter of Herodias came in, and daunsed, and pleased Herode, and them that sat at the table. Then sayde the kynge vnto y damsel: Are of me what thou wilt, I wil geue it the. And he swore vnto her: What soeuer thou shalt aske of me, I wil geue it the, euen vnto y one half of my kynngdome. She wente forth, and sayde vnto hir mother: what shal I aske? She sayde: Ihon baptistes heade. And immediatly she wente in to the kynge with halff, and sayde: I will that thou geue me straight waye in a platter the heed of Ihon the baptist. Then the kynge was sorry: Yet for the oortes sake and the that sat at the table, he wolde not saye her nay.

And immediatly he sent the hangman, and commaunded his heade to be brought in. So he wete, and heeded him in the prison, and brought his heade in a platter, and gaue it vnto the damsell, and the damsell gaue it vnto hir mother. And whan his disciples herde that, they came and toke his body, & layed it in a graue.

And the Apostles came together vnto Jesus, and tolde hi all, and what they had done and taught. And he sayde vnto them: Let vs go out of the waye in to the wyldernes, and rest a litle. For there were many comers and goers, and they had not tyme ynough to eate. And there he passed by shippe out of y waye in to a deserte place. And the people sawe the departynge awaye, and many knewe of it, & ranne thither together of fote out of all cities, & came before the, & came vnto him. And Jesus wente out, and sawe moch people, and had copassion vpon them: for they were as the shepe, that haue no shepherde, and he began a loge sermon.

Now whan the daye was farre past, his disciples came vnto him, and sayde: This is

a deserte place, let them departe, that they maye go in to the vyllagies and townes rounde aboute, and bye them selues bried, for they haue nothinge to eate. But Jesus answered and sayde vnto them: geue ye them to eate.

And they sayde vnto him: Shal we go then, and bye two hundreth peny worth of bried, and geue them to eate? He sayde vnto them: How many loaves haue ye? Go and se. And when they had searched, they sayde: fyue, and two fishes. And he commaunded them all to syt downe by table fulles vpon the grene grasse. And they sat downe here arowe and there arowe by hundreds and by fifties. And he toke the fyue loaves and two fishes, and lofed vp vnto heauen, and gaue thankes, and brake the loaves, and gaue to the disciples, to set before them. And the two fishes parted he amonge them all. And they all ate, and were satisfied. And they toke vp twolue baskettes full of y broken peces and of the fishes. And they that ate, were aboute fyue thousande men. And anon he caused his disciples to go in to the shippe, and to passe ouer before him vnto Bethsaida, whyle he sent awaye the people. And at euen was the shippe in the myddest of the see, and he alone vpon the londe. And he sawe that they were in parell with rowynge, for the wynde was agaynst them.

And aboute the fourth watch of y night he came vnto them, and walked vpon the see, and wolde haue gone ouer by the. And whan they sawe him walkinge vpon the see, they thought it had bene a spiete, and cried out, for they sawe him all, and were afayed. But immediatly he talked with them, and sayde vnto them: Be of good comfoite, it is I, be not afayed. And he wete vnto them in to the shippe, and the wynde ceased. And they were astonnyed, and marueled exceedingly: for they had forgotten the loaves, and their hert was blynded.

And whan they were passed ouer, they came in to lande of Genezareth, and drue vp in to the haven. And whan they were come out of the shippe, immediatly they knewe him, and ranne thorow out all the region aboute, and beganne on euery syde to brynge vnto him in beddes soch as were sicke, where they herde that he was. And whither so euer he entred in to townes, cities or vyllagies, there layed they the sicke in the market place, and prayed him, that they might but touch the hemme of his garment.

And as many as touched him, were made whole.

## The VII. Chapter.

**A**nd there came vnto him the pharises, and certayne of the scribes, that were come from Ierusalem. And whā they sawe certayne of his disciples eate bried with comon (that is, with vnwaschen) handes, they complayned. For the pharises & all the Jewes eate not, excepte they wash their handes oft tymes: obseruynge so the tradicions of the elders. And whan they come from the market, they eate not, excepte they washe. And many other thynges there be, which they haue taken vpon them to obserue, as the washinge of cuppes and cruces, and brasen vessels and tables.

Then the pharises and scribes axed him: Why walke not thy disciples after the tradicions of the elders, but eate bried with vnwaschen handes? But he answered & sayde vnto them: Full well hath Esay prophesied of yon Apocrytes, as it is wyttē: This people honoureth me w their lippes, but their hert is farre fro me. But in vayne do they serue me, whyle they teach soch doctrynes as are nothinge but the commaundementes of men. Ye leaue the comaundement of God and kepe the tradicions of men, as the washinge of cruces and cuppes, & many soch thinges do ye.

And he sayde vnto the: How goodly haue ye cast asyde the comaundement of God, to manteyne youre owne tradicions? For Moyses sayde: Honoure father & mother. \* Who so curseth father and mother, shal dye the death. But ye saye: A mā shal saye to father or mother: Corban, that is, The thinge shulde helpe the withall, is geue vnto God. And thus ye suffre him nomore to do oughte for his father or his mother, & make Gods worde of none effecte, thorow youre owne tradicions that ye haue set vp. And many soch thinges do ye.

And he called vnto him all the people, and sayde vnto them: Herken vnto me ye all, and vnderstonde me. There is nothinge without a man, that can defyle him, whan it entreteth in to him. But that goeth out of him, that is it that maketh the man vncleane. If eny man haue eares to heare, let him heare. And whan he came from the people in to y house, his disciples axed him of this similitude. And he sayde vnto them: Are ye so then without vnderstondinge? Perceauye not yet, y euery thinge which is without,



and goeth into the mā, can not defyle him: For it entrench not in to his hert, but in to y bely, and goeth out in to the draught, that purgeth all meates.

**C** And he sayde: The thinge that goeth out of the man, that defyleth the man. For from within out of the hert of man proceede euell thoughtes, adnourtye, whordome, murthur, theft, couetousnes, wickednes, disceate, vncleannes, a wicked eye, blasphemy, pryde, foolishnes. All these euell thinges go from within, and defyle the man.

Mat. 15. c

And he arose, and wente from thence in to the borders of Tyre and Sydon, and entred into an house, and wolde let no man knowe of it, and yet coude he not be hyd: For a certayne woman (whose daughter had a foule sperte) herde of him, and came and fell downe at his fete (and it was in heithen woman of Syrophonices) and she besought him, that he wolde dryue out the deuill from hir daughter. But Jesus sayde vnto her: Let the children be fed first: It is not mete to take the childrens bried, and to cast it vnto dogges. She answered and sayde vnto him: See LORD, neuertheles the helpe me also eate vnder y table, of y childrens cōmes. And he sayde vnto her: Because of this sayenge go thy waye, the deuill is departed out of thy daughter. And she wente vnto her house, and founde that the deuill was departed, and hir daughter lyenge on the bed.

Mat. 9. d  
Luc. 11. b

And whan he wente out agayne from the coastes of Tyre and Sydon, he came vnto the see of Galile, thorow the myddes of y coastes of the tē cities. And they brought vnto him one that was deaf, and had impediment in his speach. And they prayed him, that he wolde laye his hande vpon him.

And he toke him a syde from the people, and put his fyngers in his eares, and dyd spyt, and touched his tonge, and looked vpon vnto heauen, sighed, and sayde vnto him: Ephatha, that is, be opened. And immediately his eares were opened, and the bonde of his tōge was lowed, and he spake right. And he charged them, that they shulde tell noman.

Marc. 1. d  
and 9. a

But the more he forbade them, the more they published it, and marueyled out of measure, and sayde: He hath done all thinges well. The deaf hath he made to heare, and the domme to speake.

Gen. 1. d  
Eccli. 19. c

**A**t the same tyme whan there was much people there, and had nothinge to eate, Jesus called his disciples to him, and sayde vnto them: I haue compassion vpon the people, for they haue taried w me now thre dayes, and haue nothinge to eate. And yf I let them go home from fastyng, they shulde saynte by the waye. For some of them were come from farre. And his disciples answered him: Where shal we get bried here in the wyldernes, to satisfie them? And he axed the: How many loaves haue ye? They sayde: Seuen. And he commaunded the people to sit downe vpon the grounde. And he toke the seuen loaves, and gaue thakes, and brake them, and gaue the vnto his disciples to set them before the people. And they set the before the people. And they had a few small fyshes, and whan he had geuen thakes, he bad set the same before the people. They ate, and were satisfied, and toke vp seuen baskettes full of y broken meate that was left. And they fere, were vpo a feure thousande. And he sent the awaye.

And forth with he wente in to a shippe with his disciples, and came in to the coastes of Bithanutha. And the pharises wente out, and began to dispute with him, and tempted him, and desired a token of him from heauen. And he sighed in his sperte, and sayde: Why doth this generacion seeke a token? Verely I saye vnto you: There shal not be geue vnto this generacion. And he left them, and wete agayne into the shippe, and passed ouer.

And they forgat to take bried with them, and had nomore with them in the shippe but one loaf. And he commaunded them, and sayde: Take hede, and beware of the leuen of the pharises, and of the leuen of herode. And their myndes waned here and there, and sayde amonge them selues: This is it, that we haue no bried. And Jesus understode that, and sayde vnto them: Why trouble ye youre selues, that ye haue no bried? Are ye yet without vnderstandinge? Haue ye yet a blynded hert in you? Haue ye eyes, and see not? and haue ye eares, and heare not? and remember ye not, that I brake fyue loaves amonge fyue thousande, how many baskettes full of broken meate toke ye then vp? They sayde: twolue. And whan I brake the seuen amonge the foure thousande, how many baskettes full of broken meate toke ye then vp? They sayde: Seuen. And he sayde vnto the: Why are ye then without vnderstandinge? And he came to Bethsaida, and they brought

one blynde vnto him, and prayed him to touch him. And he toke the blynde by the hande, and led him out of the towne, and spat in his eyes, and layed his handes vpon him, and axed him whether he sawe ought. And he looked vp, and sayde: I see men goynge as yf I sawe trees. After this he layed his handes vpon his eyes ageyne, and made him to se. And he was brought to right agayne, and sawe all clearly. And he sent him home, and sayde: Go not in to y towne, and tell it also vnto noman therin.

**D** And Jesus wente out and his disciples into the townes of the cite Cesarea Philippi. And in y waye he axed his disciples and sayde vnto them: What do men saye, that I am? They answered: They saye, thou art Iohn the baptist: Some saye thou art Elias, some that thou art one of the prophetes. And he sayde vnto them: But whom saye ye that I am? Then answered Peter and sayde vnto him: Thou art very Christ. And he charged them strately, that they shulde tell noman of him. And he began to teach them: The sonne of man must suffre many thinges, and be cast out of the elders and hye prestes and scribes, and be put to death, and after thre dayes rise agayne. And that worde spake he fre openly. And Peter toke him vnto him, and beganne to rebuke him. But he turned him aboute, and looked vpon his disciples, and reprimed Peter, and sayde: Go after me thou Sathan, for thou sauest not the thinges that be of God, but of men.

**E** And he called vnto him the people with his disciples, and sayde vnto them: Who so euer wyl folowe me, let him denye himself, and take vp his crosse, and folowe me. For who so euer wyl save his life, shal lose it: and who so euer loseth his life for my sake and y gospels, y same shal save it. What helpeth it a mā though he wane the whole worlde, and yet toke harme in his soule? Or, what can a man geue, to redeme his soule withall? Who so euer is ashamed of me, and of my wordes amonge this adnouterous and synfull generacion, of him shal the sonne of man also be ashamed, whan he cometh in the glory of his father with the holy angels. And he sayde vnto them: Verely I saye vnto you: There stode here some, which shal not taiste of death, tyll they se the kyngdome of God come with power.

**A**fter sixe dayes Jesus toke vnto him Peter, James and Iohn, and brought them vp in to an hye mountayne out of the waye alone, and was transfigured before them, and his clothes were bright and very whyte as y snowe, so whyte as no fuller can make vpon earth. And there appeared vnto the Elias with Moses, and they talked with Jesus. And Peter answered, and sayde vnto Jesus: Rabbi, here is good beyng for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elias. For he knewe not what he sayde, and they were very fearfull. And there was a cloude, which overshadowed the. And out of the cloude there came a voyce, and sayde: This is my deare sonne, and heare him. And immediately they looked aboute them, and sawe noman more then Jesus onely with them.

Mat. 17. b  
Marc. 1. a  
Luc. 9. c  
Deu. 18

But whan they wente downe from the mountayne, Jesus charged them, that they shulde tell noman what they had sene, tyll the sonne of man were risen agayne from the deed.

Mat. 17. l

And they kepte that sayenge by them, and axed one another: What is that risinge agayne from the deed? And they axed him, and sayde: Why saye the scribes then, that Elias must first come? He answered and sayde vnto them: Elias shal come first in dede, and brynge all thinges to right agayne. The sonne of man also shal suffre many thinges, and be despyed, as it is wyrtten. But I saye vnto you: Elias is come, and they haue done vnto him what they wolde, acordinge as it is wyrtten of him.

Mal. 3.

Esa. 53.  
Psal. 21. d

And he came to his disciples, and sawe much people aboute them, and the scribes disputynge with them. And as soone as the people sawe, they were astonnyed, and ranne vnto him, and saluted him. And he axed the scribes: What dispute ye with them? And one of the people answered, and sayde: Master, I haue brought vnto the my sonne, which hath a domme sperte: and whan so euer he taketh him, he teareth him, and he someth, and gnasseth with the teth, and pyneth awaye, and I haue spoken to thy disciples that they shulde cast him out, and they coude not.

Mat. 17. l  
Luc. 9. d

He answered him, and sayde: O thou vnfaithfull generacion, how longe shal I be with you? How longe shal I suffre you? Brynge hi hither to me. And they brought him vnto him. And as soone as the sperte sawe him, he tare him, and fell vpon the



earth, and wretched and fomed. And he axed his father: How longe is it, sens this happe ned vnto him? He sayde: Of a childe, and of tymes hath he cast him in to the fyre and water, to destroye him: but yf thou canst do enythinge, haue mercy vpon vs, and helpe vs. Jesus sayde vnto him: If thou couldest beleue: All thinges are possible vnto him that beleueth. And immediatly the father of the childe cried with teares, and sayde: LORDE I beleue: O helpe thou myne vnbelene.

Now whan Jesus saweth that the people ranne to, he rebuked the foule spiete, and sayde vnto him: Thou domme and deaf spiete, I charge the, departe out of him, and entre nomore in to him from hence forth. And he cried, and rent him sore, and departed. And he was as though he had benedeed, in so much that many sayde: he is deed. But Jesus toke him by the hande, and set him vp. And he arose. And whan he came home, his disciples axed him secretly: Why couldest not we cast him out? And he sayde: This kynde ca go out by no meanes, but by prayer and fastyng.

And they departed thence, and toke their iourney thorow Galile, and he wolde not that any man shulde knowe of it. But he taught his disciples, and sayde vnto them: The sonne of mā shalbe deliuered in to the handes of men, and they shal put him to death: and whan he is put to death, he shal ryse ageyne the thirde daye. But they vnderstode not that worde, and were a frayd to are him.

And he came to Capernaum. And whan he was at home, he axed them: What disputed ye amonge youre selues by y waye? But they helde their tūges: For they had disputed by the waye amonge them selues, who shulde be y greates. And he sat downe, and called the twolue, and sayde vnto them: If any man wyl be the first, the same shal be the last of all, and the seruaunt of all. And he toke a childe, and set him in the myddest of them, and toke him in his armes, and sayde vnto them: Who so euer receauneth soch a childe in my name, receauneth me: and who so euer receauneth me, receauneth not me, but him that hath sent me.

Jhon answered him, and sayde: Master, we sawe one dryue out denels in thy name, but he foloweth not vs, and we forbad him because he foloweth vs not. But Jesus sayde: Forbyd him not: for there is no mā that doeth a myracle in my name, and can soone

speake euell of me. For who so euer is not agaynst vs, the same is for vs. And who so euer geneth you a cuppe of water to drynke in my name, because ye belonge vnto Christ, verely I saye vnto you: he shal not lose his rewarde. And who so offendeth one of these litle ones that beleue in me, it were better for him, that a mylstone were haged aboute his neck, and he cast in to the see. If thy hāde offende the, cut him of. Better it is for the to entre in to life lame, the hauynge two hondes to go in to hell in to the euerlastinge fyre, where their worme dyeth not, and their fyre goeth not out.

If thy fore offende the, cut him of. Better it is for the to entre in to life crepell, the hauynge two fete to be cast in to hell in the fyre euerlastyng, where their worme dyeth not, and their fyre goeth not out. If thine eye offende the, cast him from the. Better it is for the to entre in to y kyngdome of God with one eye, then hauynge two eyes to be cast in to the fyre of hell: where their worme dyeth not, and their fyre goeth not out. For euery mā must be salted w fyre, z euery offerynge shalbe seasoned w salt. The salt is good: but yf y salt be vsfauery, wherwith all shal it be salted? Haue salt in you, z peace amonge yō selues one with another.

#### The X. Chapter.

And he rose vp, and came from thence in to the places of Jewry beyonde Jordan. And the people wete agayne vnto him by heapes, and as his maner was he taught them agayne. And the pharises came vnto him, and axed him, yf it were lawfull for a man to put awaye his wife, and tempted him withall. But he answered and sayde: What hath Moses comāunded you? They sayde: Moses suffred to wyte a testimoniall of deuorcemēt, and to put her awaye. Jesus answered, and sayde vnto them: Because of y hardnesse of yō hertedyd Mo ses wyte you this commaundement. But from the first creacion God made the man and woman. For this cause shal a man leaue his father z mother, and cleue vnto his wife, and they two shalbe one flesh. Now are they not twayne the, but one flesh. Let not man therfore put asunder that, which God hath coupled together.

And at home his disciples axed him agayne of y same. And he sayde vnto the: Who so euer putteth awaye his wife, z marieth another, breaketh wedlocke to her worde. And yf a womā forsake hir husbāde, z be married to another, she comitteth aduonry.

And they brought childre vnto him, that he might touch them. But the disciples reproved those that brought the. Neuertheles whan Jesus sawe it, he was displeased, and sayde vnto them: Suffre the childre to come vnto me, and forbyd them not, for of soch is the kyngdome of God. Verely I saye vnto you: Who so euer receauneth not the kyngdome of God as a childe, he shal not enter therein. And he toke them vp in his armes, and layed his handes vpon them, and blessed them.

And whan he was gone forth vpon the waye, there came one runnynge, and kneled vnto him, z axed him: Good Master, what shal I do, that I maye inheret euerlastinge life? But Jesus saide vnto him: Why callest thou me good? There is no man good, but God onely. Thou knowest the commaundementes: Thou shalt not breake wedlocke: thou shalt not kyll: thou shalt not steale: thou shalt beare no false wytnesse: thou shalt begyle no man: Honour thy father and mother. But he answered, and sayde vnto him: Master, all these haue I kepte fro my youth vp. And Jesus behelde him, and loued him, z sayde vnto him: Thou wantest one thinge: Go thy waye, and sell all that thou hast, and geue it vnto y poore: so shalt thou haue a treasure in heauen, and come z folow me, and take the crosse vpon y. And he was discomfited at the sayenge, z wente awaye sory, for he had greates possessions.

And Jesus looked aboute him, and sayde vnto his disciples: O how hardly shal the ryche come into y kyngdome of God? And the disciples were astonnyed at his wordes. But Jesus answered agayne, and sayde vnto them: Deare childre, how harde is it for them that trust in riches, to come in to the kyngdome of God? It is easier for a Camell to go thorow the eye of a nedle, then for a rich man to entre in to y kyngdome of God. Yet were they astonnyed y more, and sayde amonge the selues: Who can the be saued? But Jesus behelde them, and sayde: With men it is vnpossyble, but not with God: for with God all thinges are possyble.

Then sayde peter vnto him: Beholde, we haue forsaken all, and folowed the. Jesus answered z sayde: Verely I saye vnto you: There is no man that forsaketh house, or brethren, or sisters, or father or mother, or wife, or childre, or londes for my sake and the gospels, that shal not receaue an hundredfold now in this tyme, houses, and brethren, and sisters, and mothers and children, and

londes with persecucions, and in the woode to come euerlastinge life. But many that are the first, shal be the last: and the last the first.

They were in the waye goinge vp to Jerusalem, and Jesus wente before them. And they were astonnyed, and folowed him, and were a frayd. And Jesus toke the twolue agayne, and tolde them what shulde happen vnto him. Beholde, we go vp to Jerusalem, and the sonne of man shalbe deliuered vnto the hye prestes and scribes, and they shal condemne him to death, and deliuer him vnto the heythe. And they shal mocke hi, and scourge him, and spyt vpon him, and put him to death, and on the thirde daye shal he ryse agayne.

Then wete vnto him James and Jhon y sonnes of Zebede, and sayde: Master, we desyre, that what soeuer we are of the, thou wilt do it for vs. He sayde vnto the: What desyre ye that I shal do to you? They sayde vnto him: Graunte vs, that we maye syt one at thy right hande, and one at thy left hande in thy glory. But Jesus sayde vnto the: Ye wote not what ye axe. Maye ye drynke the cuppe, y I shal drynke? and be baptysed with the baptyme that I shal be baptysed withall? They sayde vnto him: Yee y we maye. Jesus sayde vnto them: The cuppe that I drynke, shal ye drynke in dede: and be baptysed with the baptyme that I shall be baptysed withall. Neuertheles to syt at my right hande and at my left, is not myne to geue you, but vnto them for whom it is prepared.

And whā the ten herde that, they disdayned at James and Jhon. But Jesus called them, and sayde vnto them: Ye knowe that the prynces of y wolde haue domynacion of the people, and y mightie exercise auctoryte amonge them. So shal it not be amonge you: but who so euer wil be greates amonge you, shal be youre mynister: and who so wyl be cheffest amonge you, shalbe seruaunt of all. For the sonne of man also came not to be serued, but to do seruyce, and to geue his life to a redempcion for many.

And they came vnto Jericho. And whan he wente out of Jericho, and his disciples, and moch people, there sat one blynde Barthimews the sonne of Thimeus by y waye, and begged. And whā he herde that it was Jesus of Nazareth, he beganne to crie and saye: Jesu thou sonne of David haue mercy vpon me. And many reproued him, that he shulde holde his tūge. But he cried moch



more: Thou sonne of David haue mercypis me. And Jesus stode styll, and bad call him. And they called the blynde, and sayde vnto him: We of good conforite, aryse, he calleth the. And he cast awaye his garment from him, stode vp, and came to Jesus. And Jesus answered, & sayde vnto him: What wilt thou that I do vnto the? The blynde sayde vnto him: Master, what I might se. Jesus sayde vnto him: Go y waye, thy faith hath helped y. And immediatly he had his sight and folowed him in the waye.

## The XI. Chapter.

Mat. 21. a  
Luc. 19. c

**A**nd whan they came nye Jerusalem to Bethphage and Bethanye vnto mount Oliuete, he sent two of his disciples, and sayde vnto them: Go in to the towne that lyeth before you, and as soone as ye come in, ye shal fynde a foale bounde, wher vpon no man hath syt: lowse it, and brynge it hither. And yf eny man saye vnto you: wherfore do yethat? Then saye ye: The LORDE hath nede therof, and forth with he shal sende it hither. They were their waie and founde the foale tyed by y dore without at the partyng of the waye, and lowsed it. And certayne of those y stode there, axed them: What do ye, that ye lowse the foale? But they sayde vnto the, like as Jesus had commaunded them. And so they let them alone. And they brought the foale vnto Jesus, and layed their clothes thereon, and he sat thereon. But many spied their garmentes in the waye: some cut downe braunches fro the trees, and strowed the in the waye. And they that wente before, and that folowed after, cried, and sayde: Hosanna, blessed be he, that commeth in the name of the LORDE: blessed be the kyngdome of oure father David, which commeth in the name of the LORDE. Hosanna in the heighe.

Mat. 21. c

Mat. 21. c

Mat. 21. b

Luc. 19. a

**B** And the LORDE entred in to Jerusalem, and wente in to the temple, and looked vpon all. And at euen he wente out vnto Bethany with the twolue: and on the morow whā they departed from Bethanye, he hūgred, and sawe a fygge tre as farre of, which had leaues. Then came he nye, (to se) yf he coude fynde eny thinge thereon. And whan he came to it, he founde nothinge but leaues (for the tyme of fygges was not yet) And Jesus answered, and sayde vnto it: Neuer mā eate frute of the for euermore. And his disciples herde it.

And they came to Jerusalem. And Jesus wente in to the temple, and beganne to

dryne out the sellers and byers in the temple, & ouerthrew the tables of the money changers, and the stoles of the done sellers, and suffred not eny man to cary a vessell throug the temple. And he taught and sayde vnto them: Is it not wyrtten: My house shalbe called a house of prayer for all people? But ye haue made it a denne of murtherers.

And the scribes and hye prestes herde of it. And they sought how they might destroye him, but they were afrayed of him, for all the people marueled at his doctryne. And at euen he wente out of the cite. And on the morow they passed by, and sawe the fygge tre, that it was wythred vnto the rote. And Peter thought thereon, and sayde vnto him: Master, beholde, the fygge tre y thou curdest, is wythred awaye. Jesus answered, and sayde vnto them: Haue faith in God. Verely I saye vnto you: Who so euer saith vnto this mountayne: Avoide, and cast thy self in to the see, and douthert not in his hert, but beleueth that the thinges shal come to passe which he saith, then loke what he sayeth, it shal come to passe. Therfore I saye vnto you: What so euer ye desyre in youre prayer, beleue that ye shal receaue it, and ye shal haue it. And whan ye stonde and praye, forgene yf ye haue ought agaynst eny man, that youre father also in heauen, maye forgene you youre trespasses.

And they came agayne vnto Jerusalem and whan he wente in the temple, there came vnto him the hye prestes and scribes and the elders, and sayde vnto him: By what auctorite dost thou these thinges? and who gaue the this auctoute to do soch?

But Jesus answered and sayde vnto the: I wil are you a worde also, answer me, and I wil tell you, by what auctoute I do these. The baptyme of Jhon, was it from heauen, or of men? Answer me.

And they thoughte in them selues: yf we saye, it was from heauen, then shal he saye: Why dyd ye not then beleue him? But yf we saye: It was of men, then feare we the people, for they all helde that Jhon was a true prophet. And they answered, and saide vnto him: We can not tell. And Jesus answered, and sayde vnto them: Nether tell I you, by what auctoute I do these thinges.

## The XII. Chapter.

**A**nd he beganne to speake vnto them by parables: A certayne mā plantid

aynyarde, and made a hedg aboute it, and dygged a wyne presse, and buylded a tower, and let it out vnto husbände men, and wente in to a strange cowntre. And whan the tyme was come, he sent a seruaut to the husbände men, that he might receaue of the husbāndmen, of the frute of the vynyarde. But they toke him, and bet him, and sent him awaye empye. Agayne, he sent vnto them another seruaut, whom they stoned, and brake his heade, and sent him awaye shamefully dealt withall. Agayne he sent another, whom they slew, and many other: some they bett, and some they put to death.

Then had he yet one sonne onely, whom he loued, him he sent also vnto them at the last, and sayde: they wyl stonde in awe of my sonne. But the same husbāndmen sayde amonge them selues: This is the heyre, Come, let vs kyll him, so shal the inheritaunce be ours. And they toke him, and slewe him, and cast him out of the vynyarde. What shal now the lord of the vynyarde do? He shal come and destroye the husbāndmen, and geue the vynyarde vnto other. Haue ye not red this scripture: The same stone which the buylders refused, is become the headstone in the corner? This was the LORDES doynge, and it is maruelous in oure eyes.

And they wente aboute to take him (but they feared the people) for they perceaued, that he had spokē this parable agaynst the. And they left him, and wente their waye.

**B** And they sent vnto him certayne of the pharises and herodes officers to take him in his wordes. And they came, and sayde vnto him: Master, we knowe that thou art true and carest for no man. For thou regardest not the outwarde appareance of men, but teachest y waye of God truly. Is it lawfull to geue tribute vnto the Emperoure, or not? Ought we to geue it, or ought we not to geue it? But he perceaued their ypocryse, and sayde vnto them: Why tempte ye me? Brynge me a peny, that I maye se it. And they brought it him. Then sayde he: Whose ymage and superscripcion is this? They sayde vnto him: The Emperours. Then answered Jesus and sayde vnto the: Geue therfore vnto the Emperoure that which is the Emperours, and vnto God that which is Gods. And they marueled at him.

Then came vnto him the Saduces (which holde that there is no resurreccion) these axed him, and sayde: Master, Moses

wrote vnto vs. If eny mans brother dye, and leaue a wife, and leaue no children, his brother shal take his wife, and rayse vp se-de vnto his brother. Now were there seuen brethien: the first toke a wife, and dyed, and left no se-de: and the seconde toke her, and dyed, and left no se-de also: the thirde in like maner.

And they all seuen toke her, and left no se-de. At the last after them all, the wyse dyed also. Now in the resurreccion whan they shal ryse agayne, whose wife shal she be of them? For seuen had her to wife.

Then answered Jesus, and sayde vnto them: Do not ye erre? because ye knowe not the scriptures ner y power of God? Whan they shal ryse agayne from the deed, they shal nether mary ner be married, but they are as the angels in heauen. As touchinge the deed, that they shal ryse agayne, haue ye not red in the boke of Moses, how God spake vnto him in the bush, and sayde: I am the God of Abraham, and the God of Isaac, & the God of Jacob? Yet is not God a God of the deed, but of the lyuynge. Therefore ye erre greatly.

And there came vnto him one of the scribes, that had herkened vnto the how they disputed together, and sawe that he had answered them well, and axed him: Which is the chiefe commaundement of all? Jesus answered him: The chiefe commaundement of all commaundementes is this: Heare O Israel, the LORDE oure God is one God, and thou shalt loue the LORDE thy God with all thy hert, with all thy soule, with all thy mynde, and with all thy strength. This is the chiefe commaundement, and the seconde is like vnto it: Thou shalt loue thy neygbboure as thy self. There is none other greater commaundement then these.

And the scribe sayde vnto him: Master, Verely thou hast sayde right: for there is but one God, & there is none other without him, and to loue him with all the hert, with all the mynde, with all the soule, and with all the strength, and to loue a mans neygbboure as himself, is more then brient sacrifices and all offerynges. But whā Jesus sawe that he answered discretly, he sayde vnto him: Thou art not farre from the kyngdome of God. And after this durst no man axe him eny mo questions.

And Jesus answered, and sayde, whan he taught in the temple: How saye the scribes, y Christ is the sonne of David? But David

Deut. 25. a

Exod. 17. d  
Act. 7. d

Mat. 23. d

Deut. 6. 1  
and 10. bLeuit. 19. b  
Ro. 13. bMat. 22. d  
Luc. 20. b



himself saith thorow the holy goost: The LORD sayde vnto my LORD: Syt thou on my right honde, tyll I make thine enemies & focestole. There David calleth him his LORD. How is he the sonne? And many people herde him gladly.

And he taught the, and sayde vnto the: Bewarre of the scribes, that loue to go in longe garmentes, and loue to be saluted in the market, and syt gladly aboue in the synagoges and at the table: they deuoure wyddowes houses, and vnder a coloure they make longe prayers. These shal receaue the more damnacion.

And Jesus sat ouer agaynst the Gods chest, and behelde how the people put money in to the Gods chest. And many that were riche: put in moch. And there came a poore wyddowe, and put in two mytes, which make a farthinge. And he called vnto him his disciples, and sayde vnto them: Verely I saye vnto you: this poore wyddowe hath put more in y Gods chest, then all they that haue put in: for they all haue put in of their superfluyte, but she of hir pouerte hath put in all that she had, even hir whole lynyng.

### The XIII. Chapter.

And when he wote out of the temple, one of his disciples sayde vnto him: Master, se, what stones and what a buyldinge is this? And Jesus answered and sayde vnto him: Seist thou all this greete buyldinge? There shal not one stone be left vpon another, & shal not be broken downe.

And when he sat vpon mount Oliuete ouer agaynst the temple, Peter and James, and Iohn, and Andrew axed him pryncially: Tell vs, When shal all these come to passe? And what shal be the toke, whā all these shal be fulfilled? Jesus answered them, and beganne to saye: Take hede, that no man disceane you, for there shal many come vnder my name, and saye: I am Christ, & shal disceane many. But when ye shal heare of the noyse of warres, be not ye afraied: for so must it be, but y ende is not yet. One people shal ryse agaynst another, and one realme agaynst another, and there shal be earth quakes here and there, and derth shal there be and troubles. These are the begynnynges of sorowes.

But take ye hede to youre selues. For they shal deluyne you vpon to the counsels, and synagoges, and ye shal be beaten, and shal be brought before prynces and kynges for my names sake, for a wytnesse vnto the. And y gospel must first be preached amonge all people.

Now when they shal lede you and deluyne you vpon, take ye no thought afore what ye shal saye: and ymagyn ye nothinge afore hande, but what so euer shal be geue you at the same houre, that speake: for it is not ye that speake, but the holy goost. One brother shal deluyne another vnto death, and the father the sonne, & the children shal ryse agaynst their fathers and mothers, and shal helpe them to death, and ye shal be hated of all men for my names sake. But who shal endure to the ende, shal be saued.

When ye shal se the abhominacion of desolacion (wherof it is spoke by Daniel the prophet) stonde where it ought not (who so readeth it, let him marke it well) then let the which be in Jewry, flye vnto the mountaynes: and let him that is on the house toppe not descende into the house, ner come therein, to fetch eny thinge out of the house. And let him that is in the felde, not turne backe to fetch his clothes.

But wo vnto them that are with childe, and to them that geue suck in those dayes. Neuertheles praye ye, that youre flight be not in the wynter. For in those dayes there shal be soch trouble as was not from the begynnyng of y creatures which God created, vnto this tyme, nether shal be. And yf y LORD had not shortened those dayes, there shulde no man be saued. But for the electes sake whom he hath chosen, he hath shortened those dayes.

Now yf eny man shal saye vnto you at y tyme: Lo, here is Christ: lo, he is there, beleue it not. For there shal aryse false Christs, and false prophetes, which shal do tokens & wonders, to disceane even the very chosen, yf it were possible. But take ye hede, Beholde, I haue tolde you all before.

But at the same tyme after this trouble, the Sonne and Mone shal lose their light, and the starres shal fall from heauen, and the powers of the heauens shal moue: and then shal they se the sonne of man commynge in the cloudes with greete power and glory. And the shal he sende his angels, and shal gather together his chosen fro the foure wyndes, from one ende of the earth to the other.

Letne a symilitude of the fyge tre: Whā his braunch is yet tender, and hath brought forth leaues, ye knowe that the Sommer is nye. So lyke wyse whā ye se all these thinges come to passe, be ye sure, that it is nye even at the doores. Verely I saye vnto you: this generacion shal not passe, tyll all these be fulfilled.

Heauen and earth shal perishe, but my wordes shal not perishe. But of that daye and houre knoweth no man, nether the angels in heauen, no nor the sonne him self, but the father onely.

Take hede, watch, & praye, for ye knowe not when the tyme is. Like as a man that wente in to a straunge countre, and left his house, and gaue his seruantes auctorite, vnto every one his worke, and commaunded y porter, that he shulde watch. Watch ye therfore, for ye knowe not whā the master of y house cometh, whether he cometh in the euenynge, or at mydnight, or aboute the cock crowynge, or in the mornynge, that he come not sodenly, and fynde you slepyng. Lo ke what I saye vnto you, that saye I vnto all. Watch.

### The XIII. Chapter

And after two dayes was Easter, and the daies of swete bled. And y hye prestes & scribes sought how they might take him with disceate, & put him to death. But they sayde: Not in the feast daye, lest there be an vproure in the people.

And when he was at Bethanye in the house of Symon the leper, and sat at the table, there came a woman, which had a bore of pure and costly Nardus oyntment. And she brake y bore, & poured it vpon his heade. Then were there some, y disdayned and sayde: Where to serueth this waiste? This oyntment might haue bene solde for more then the hundred pens, & bene geue to y poore. And they grudged agaynst her.

But Jesus sayde: let her be in rest. Why trouble ye her? She hath done a good worke vpon me. Ye haue allwaye the poore with you, and whā so euer ye wil, ye maye do the good: but me haue ye not allwaie. She hath done what she coulde, she is come before, to anoynte my body for my buriall. Verely I saye vnto you: Where so euer this gospel shal be preached in all the worlde, there shal this also that she hath now done, be tolde for a remembraunce of her.

And Judas Iscariot one of the twolue wente vnto the hye prestes, to betraye him vnto them. When they herde y, they were glad, & promysed that they wolde geue him money. And he sought, how he might coueniently betraye him.

And vpon y first daye of swete bled, whā the Easter lambe was offered, his disciples sayde vnto him: Where wilt thou y we go and prepare, y thou mayest eate y Easter lambe? And he sent two of his disciples, and

sayde vnto them: Go youre waye into the cite, and there shal mete you a mā bearinge a pitcher with water, folowe him, & where so euer he goeth in, there saye ye to the good man of the house: The Master sendeth the worde: Where is the gest house, wherin I maye eate the Easter labe, w my disciples? And he shal shewe you a greate parlour, which is panned & prepared, there make readye for vs. And y disciples wete forth, & came in to y cite, & fonde it as he had sayde vnto the. And they prepared y Easter lambe.

At euen he came to the twolue. And as they sat at the table & ate, Jesus sayde: Verely I saye vnto you: One of you y eateth w me, shal betraye me. And they were sorry, & sayde vnto hi one after another: Is it I? & another (sayde: is it I? He answered & saide vnto the: One of the twolue, euen y same y dyppeth with me in y platter. The sonne of man truly goeth forth, as it is wyttē of hi. But wo vnto that mā, by whom the sonne of man is betrayed. It were better for the same man, that he had neuer bene borne.

And as they ate, Jesus toke the bred, gaue thankes, & brake it, and gaue it the, & sayde: Take, eate, this is my body. And he toke the cuppe, thāked, and gaue it the, and they all dranke therof. And he sayde vnto them: This is my bloude of the new Testament, which shal be shed for many. Verely I saye vnto you, that from hence forth I wil not drynke of the frute of the vyne, tyll y daye y I drynke it new in y kyngdome of God. And whā they had sayde grace, they wete forth vnto mount Oliuete.

And Jesus sayde vnto them: This night shal ye all be offended in me, for it is wyttē: I wil smyte the sheperde, & the shepe shal be scatred abroad. Neuertheles after y I am rynt agayne, I wil go before you in to Galile. But Peter sayde vnto him: And though all men shulde be offended, yet wolde not I be offended. And Jesus sayde vnto him: Verely I saye vnto y: Todaye in this same night, before y cock crowe two tymes, shalt thou denye me thryse. But he saide yet more: Yee though I shulde dye w y, yet wil I not denie y. So said they all i like maner.

And they came in to y felde called Gethsemane, and he saide vnto his disciples: Syt ye here, tyll I go yonder, and praye. And he toke with him Peter & James, & Iohn, and beganne to waxe fearefull, & to be in an agony, & sayde vnto the: My soule is heuy eue vnto y death: tary ye here and watch. And he wente forth a litle, fell vpon the grounde

Psal. 109. a

Mat. 23. a  
Luc. 20. cLuc. 21. a  
4. Reg.  
12. bMat. 24. a  
Luc. 21. a

Isa. 19. a

Mat. 10. b  
Some  
read:  
counsell  
houses.Mat. 26. b  
Luc. 22. b  
Iohā. 13. cMat. 26. c  
Luc. 22. b  
1. Cor. 11. cMat. 26. c  
Zac. 13. b  
Act. 1. a



and prayed, that, (yfit were possyble) y<sup>e</sup> hon remight passe fro him, and sayde: Abba, my father, all thinges are possyble vnto the, take this cuppe awaye from me: Neuertheles not what I wyl, but what thou wilt.

And he came vnto them, and founde the slepyng, and sayde vnto Peter: Symon, slepest thou? Couldst thou not watch with me one houre? Watch and praye, that ye fall not in to temptacion. The spere is wyllinge, but y<sup>e</sup> flesh is weake. And he wete forth agayne, and prayde, and spake the same wordes, and returned, and founde them slepyng agayne: for their eyes were heuy, & they knewe not what they shulde answer him. And he came the thirde tyme, and sayde vnto them: Slepe on now, and take youre rest, it is ynough, the houre is come: beholde, y<sup>e</sup> sonne of man shalbe deluyered in to the handes of synners: aryse, let vs be goyng. Beholde, he is at hande, that betrayeth me.

Mat. 26. d  
Luc. 22. d  
Ioh. 18. a

And immediatly whyle he yet spake, came Judas one of the twolue, and with him a greaite multitude, with swerdes and staves from the hye prestes and scribes and elders. And the traytoure had geuen them a toke, and sayde: Whom so euer I kysse, that same is he, laye handes vpon him, and lede him awaye warely. And whā he was come, he wente straight waye vnto him, and sayde vnto him: O master, master, and kysed him. Then layed they their handes vpon him, & toke him. But one of the that stode by, drew out his swerde, and smote the hye prestes seruant, and cut of his care.

And Jesus answered, and sayde vnto the: Ye are come forth as it wereto a murtherer with swerdes and with staves to take me. I was daylie with you in the temple, and taught, and ye toke me not. But this is done, hat the scripture maye be fulfilled. And all the disciples forsoke him, and fled. And there folowed him a yonge mā, which was clothed in linnen vpon the bare styne, and the yonge mā toke holde of him. But he let the linnen go, and fled naked from them.

Mat. 26. f  
Luc. 22. d  
Ioh. 18. b

And they led Jesus vnto the hye prest, where all y<sup>e</sup> hye prestes, and elders and scribes were come together. As for Peter, he folowed him a farre of in to the hye prestes palace. And he was there, and sat with the seruantes, and warmed him.

Mat. 26. f

But the hye prestes and the whole counsell sought wytnesse agaynst Jesus, y<sup>e</sup> they might bringe him to death, and they founde none. Many gaue false wytnesse agaynst him, but their wytnesses agreed not toge-

ther. And some stode vp, and gaue false wytnesses agaynst him, and sayde: We herde him saye: I wil breake downe this temple that is made with hōdes, and in thre dayes buylde another not made w<sup>th</sup> handes. But their wytnesse agreed not together.

And the hye prest stode vp amonge them, and axed Jesus, and sayde: Answerest thou nothinge vnto it, that these testis agaynst the? But he helde his tunge, and answered nothinge. The hye prest axed him agayne, and sayde vnto him: Art thou Christ the sonne of the blessed? Jesus sayde: I am. And ye shal se the sonne of man syt at the right hande of power, and come in the cloudes of heaue. Then the hye prest rent his clothes, & sayde: What neede we eny mo wytnesses? Ye haue herde the blasphemy. What thinke ye? They all cōdemned him, that he was guiltie of death. Then beganne there some to spyt vpo him, and to couer his face, and to smyte him with fistes, and to saye vnto him Prophecie vnto vs. And the seruantes smote him on the face.

And Peter was beneth in y<sup>e</sup> palace. The came one of the wenches of the hye prest. And whā she sawe Peter warminge him, she loke vpo him, and sayde: And thou wast with Jesus of Nazareth also. But he denyed, & sayde: I knowe him not, nether can I tell what thou sayest. And he wente out in to the fore court, and the cock crew. And a damsell sawe him, and beganne agayne to saye vnto them that stode by: This is one of them. And he denyed it agayne. And after a litle whyle they y<sup>e</sup> stode by, sayde agayne vnto him: O fa tructh thou art one of them for thou art a Galilean, and thy speech sheweth enen alike. But he begane to curse and sweare: I knowe not the man, that ye speake of. And the cock crew agayne. Then thought Peter vpon the worde, that Jesus sayde vnto him: Before y<sup>e</sup> cock crow twa tymes, thou shalt denye me thryse. And he beganne to wepe.

#### The XV. Chapter.

And soone in the mornyng the hye prestes helde a counsell w<sup>th</sup> the elders and scribes and the whole counsell, & bounde Jesus, and led him awaye, and deluyered him vnto pylate. And pylate axed him: Art thou the kynge of the Jewes? He answered, and sayde vnto him: Thou sayest it. And the hye prestes accused him sore. But pylate axed him agayne, and sayde: Answerest thou nothinge? Beholde, how sore they laye to y<sup>e</sup> charge. Neuertheles Jesus answer-

ed nomore, in so moch y<sup>e</sup> pylate marueyled.

At that feast of Easter he was wonte to deluyer vnto them a prisoner, whom so euer they wolde desyre. There was i prisoner with the sedicious, one called Barrabas, which in the vproure had committed murther. And the people wente vp, and prayed him, that he wolde do, as he was wonte. Pylate answered them: wyl ye that I geue lowse vnto you the kynge of the Jewes? For he knew, that y<sup>e</sup> hye prestes had deluyered him of enuye. But the hye prestes moued y<sup>e</sup> people, that he shulde rather geue Barrabas lowse vnto them.

Pylate answered agayne, and sayde vnto them: What wil yethe that I do vnto him, whom ye accuse to be kynge of the Jewes? They cried agayne: Crucifie hi. Pylate sayde vnto the: What euell hath he done? But they cried yet moch more: Crucifie him. So pylate thought to satisfie the people, and gaue Barrabas lowse vnto them, and deluyered the Jesus, to be scourgd & crucified.

And the sondyers led him in to the comō hall, and called the whole multitude together, and clothed him with purple, and platted a crowne of thorne, and crowned him withall, and beganne to salute him: Hail kynge of the Jerres. And smote him vpon the heade with a rede, and spytted vpo him, and fill vpo the kne, & worshipped him. And whā they had mocked him, they toke y<sup>e</sup> purple of him, and put his clothes vpon him, & led him out, that they might crucifie him.

And they compelled one that passed by, called Symon of Cyren (which came from the felde, and was the father of Alexander and Ruffus) to beare his crosse. And they brought him to the place Golgatha, which is by interpretation: a place of deed mens skulls. And they gaue him wyne myrted w<sup>th</sup> myre, to drynte, & he toke it not. And whā they had crucified him, they parted his garmentes, & cast lottes therfore, what euery one shulde take. And it was aboute y<sup>e</sup> thirde houre, & they crucified him. And the tytle of his cause was wyrtē ouer aboue him (namely:) The kynge of the Jewes. And they crucified him w<sup>th</sup> two murtherers, one at y<sup>e</sup> right hande, and one at the left. Then was the scripture fulfilled, which sayeth: He was couēted amonge the enell doers.

And they that wete by, reuyled him, and wagged their heades, and sayde: Sye vpon the, how goodly breakest thou downe y<sup>e</sup> temple, & buyldest it agayne in thre dayes? Helpe y<sup>e</sup> self now, & come downe fro the crosse.

The hye prestes also in likemaner laughed him to scorne amonge the selues, with the serybes, & sayde: He hath helped other, himself can he not helpe. If he be Christ and kynge of Israel, let him come downe now fro the crosse, & we maye se it, & beleue. And they y<sup>e</sup> were crucified w<sup>th</sup> hi, checked hi also.

And whā it was aboute the sirte houre, there was a darcknesse ouer the whole lōde, tyll aboute y<sup>e</sup> nyenth houre. And aboute y<sup>e</sup> nyenth houre Jesus cried loude, and sayde: Eli, Eli, lamma asabthani: which is interpreted: My God, my God, why hast thou forsaken me? And some that stode by, whā they herde y<sup>e</sup>, they sayde: Beholde, he calleth Elias. Then rāne there one, & fylled a spōge w<sup>th</sup> vyneger, & sticte it vpo a rede, & gaue hi to drynte, & sayde: Holde styll, let se, whether Elias wil come, and take him downe. But Jesus cried loude, and gaue vp the goost. And the vale of the tēple rent in two peces, from aboue tyll beneth.

The captayne that stode thereby ouer agaynst him, whā he sawe y<sup>e</sup> he gaue vp the goost with such a crye, he sayde: Verely this man was Gods sonne.

And there were women there also, which beheldethis a farre of, amonge whō was Mary Magdalene, & Mary of James y<sup>e</sup> litle, & the mother of Ioses, & Salome, which had folowed him whā he was in Galile, and mynistred vnto hi: & many other y<sup>e</sup> wete vpo hi to Jerusalem. And at euen (for so moch as it was the daye of preparinge, which is the fore Sabbath) there came one Joseph of Arimathea, a worshipfull Senatoure (which lo- ted also for the kynge dome of God) & wete in boldly vnto pylate, & axed y<sup>e</sup> body of Jesus. But pylate marueyled y<sup>e</sup> he was deed all ready, & called y<sup>e</sup> captayne, & axed hi, whether he had lōge bene deed. And whā he had gotten knowlege of the captayne, he gaue Joseph y<sup>e</sup> body. And he bought a lynnē cloth, & toke him downe, & wrapped hi in y<sup>e</sup> lynnē clothe, & layed him in a sepulcre, which was hewē out of a rocke, & rolled a stone before y<sup>e</sup> bore of y<sup>e</sup> sepulcre. But Mary Magdalene and Mary Ioses behelde, where he was layed.

#### The XVI. Chapter.

And whā the Sabbath was past, Mary Magdalene, & Mary James, and Salome, bought spycies, y<sup>e</sup> they might come, & anoynte hi. And they came to the sepulcre vpo a daye of y<sup>e</sup> Sabbathes very early, whā y<sup>e</sup> sonne arose, & sayde one to another: Who shal rolle vs y<sup>e</sup> stone fro y<sup>e</sup> bore of the sepulcre? And whā they loke,

Mat. 27. e  
Luc. 23. d

Pla. 21. a

Mat. 27. e  
Ioh. 19. c

Mat. 27. f  
Luc. 23. e

Ioh. 19. g

Mat. 27. g  
Luc. 23. e  
Ioh. 19. d

Mat. 27. g

Mat. 28. a  
Luc. 24. a  
Ioh. 20. a



they sawe, that the stone was rolled awaye: for it was a very greate one. And they wente into the sepulchre, and on the right hande they sawe a yonge man syttinge, which had a longe whyte garmēt vpon him, and they were abashed. But he sayde vnto the: Be not ye afayed, ye seeke Iesus of Nazareth which was crucified: he is rysen, he is not here. Beholde, I place, where they layed him. But go ye youre waye, and tell his disciples and Peter, that he wil go before you in to Galile, there shal ye see him: as he sayde vnto you. And they wente forth in all the haist, and fled from the sepulchre: for there was a tremblyng & feare come vpon them, nether sayde they eny thinge to eny man, for they were afayed.

Act. 1. a  
Mar. 14. d

But Iesus, whan he was rysen vp early vpo the first daye of the Sabbathes, he appeared first vnto Mary Magdalene, out of whom he had cast out seven deuils. And she wete and tolde the that were with him, as they mourned and wepte. And whan they herde that he lyued, and had appeared vnto her, they beleued it not. After warde as two of the were walkyng, he shewed himself vnder another figure, whan they were goyng vpon the felde. And they wente, and tolde the other: these they beleued not also.

Luc. 24. b

Luc. 24. c

Mat. 28. c  
Iohā. 20. c

At the last, as the eleuen sat at the table, he shewed him self vnto them, and rebuked their vnbeleue, and hardness of their hert, because they beleued not the which had sene him rysen. And he sayde vnto them: Go ye youre waye in to all the worlde, and preach the gospell vnto all creatures. Who so beleueth and is baptysed, shalbe saved: but who so beleueth not, shalbe damned.

Act. 5. b  
Act. 16. c  
19. a  
Act. 1. a  
Luc. 10. b  
Act. 13. a  
Act. 14. b  
and 28. a  
Luc. 24. d  
Act. 1. b  
and 7. g

As for the tokens, which shal folowe the that beleue, these are they: In my name shal they cast out deuyls: Speake with new tungen: Dryue awaye serpētes: And yf they drynke eny deedly thinge, it shal not hurte them: They shal laye their handes vpo the sicke, and they shal recouer.

And the LORDE, after that he had spoken vnto them, was taken vp into heauen, and syttech at the right hāde of God. And they wente out, and preached euery where. And the LORDE wrought with them, and confirmed the worde with tokens folowynge.

The ende of the gospell of S. Marke.

## The gospell of S. Luke.

What S. Luke conteyneth.

- Chap. I. The concepcion and byrth of Ihon the baptist. The conception of Christ. The that full songes of Mary, and Zachary.
- Chap. II. The byrth & circumcison of Christ. How he was receaued in to the temple, how Symeon and Anna prophetic of him, and how he was founde in the temple amonge the doctours.
- Chap. III. The preachinge, baptyme, and prisonment of Ihon. The baptyme of Christ, and a rehearsall of the generacion of the fathers.
- Chap. IIII. Iesus is led in to the wyldernes, & fasteth all the tyme of his temptacion: overcometh the deuell, goeth in to Galilee, preacheth at Nazareth and Capherna: the Jewes despise him, the deuils knowlege him: he cometh in to Peters house, healeth his mother in lawe, and doth greates miracles.
- Chap. V. Christ preacheth in the shippe: The disciples forsake all, and folowe him. He healeth the leper, healeth the man of the palsy, calleth Mathew the customer, and eateth with open synners.
- Chap. VI. He exhorteth the disciples, that plucke the eares of corne, he healeth the man with the withered hande, chooseth his twolue Apostles, maketh a swete sermon, and teacheth to do good for euell.
- Chap. VII. He healeth the captaynes seruante rayseth vp the wyddowes sonne from death to life, enfourmeth the disciples whom Ihon baptist sent vnto him, commendeth Ihon, and reproveth the Jewes for their vnthankfulnes. He eateth with the pharisee. The woman washeth his fete with hir teares, and he forgiveth her hir synnes.
- Chap. VIII. Christ with his apostles goeth fro towne to towne and preacheth, sheweth the parable of the sēde, telleth who is his mother and his brother, stilleth the raginge of the se, delyuereth the possessed, and dryneth the deuils in to the heerde of swyne, helpeth the sick woman and Jairus daughter.
- Chap. IX. He sendeth out the twolue Apostles to preach. Herode heareth tell of hi, he seith syue thousande men with synclouses and two fishes, the disciples confesse him to be the sonne of God, he transfigureth himself vpon the mount, delyuereth the possessed, and teacheth his disciples to be lowly. They desyre vengeance, but he reproveth them.
- Chap. X. He sendeth the seuentye before him for to preach, and geueth the charge how to behaue them selues, prayseth his heauenly father, answereth the scribe that tempted him, and (by the example of the Samaritanes) sheweth who is a mas neyghbour. Martha receaueth the LORDE in to hir house, Mary Magdalene is feruent in hearinge his worde.
- Chap. XI. He teacheth his disciples to praye, dryneth out a deuill, and rebuketh the blasphemous pharises. They requyre signes and tokens. He eateth with the pharisee, and reproveth the ypocrisy of the pharises, scribes and ypocrites.

Chap. XII. The leuen of the pharises. Christ conforteth his disciples agaynst persecucion warneth them to beware of couetousnesse, by the symilitude of a certayne rich man: he wyll not haue them to hange vpo earthly thinges, but to watch and to be ready agaynst his comyng.

Chap. XIII. Of the Galileans whom Pilate slew and of those that dyed in Sylloe. The symilitude of the fyge tre. Christ healeth the sick woman. The parable of the mustarde sēde and leuen. Few entrein to the kyngdome. Christ reproveth Herode and Jerusalem.

Chap. XIII. Iesus eateth with the pharisee, healeth the dropsye vpon the Sabbath, teacheth to be lowly, telleth of the greates supper, and warneth them that wyll folowe him, to laye their accomptes before, what it wyll cost the. The salt of the earth.

Chap. XV. The louyng mercy of God openly set forth in the parable of the hundred shepe, and of the sonne that was lost.

Chap. XVI. The parable of the wicked Mammon. Not one tittle of Gods worde shal perish. Of the rich man, and of poore Lazarus.

Chap. XVII. Christ teacheth his disciples to avoyde occasions of euell, one to forgue another, stedfastly to trust in God, and no man to presume in his owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the ende of the worlde.

Chap. XVIII. He teacheth to be seruet in prayer continually. Of the pharisee and the publican. The kyngdome of God belongeth vnto childen. Christ answereth the ruler, and promisseth reward vnto all such as suffre losse for his sake and folowe him. The blynde mā is restored to his sight.

Chap. XIX. Of Zachary, and the ten seruantes to who the ten talētes were delyuered. Christ rydeth to Jerusalem, and wepeth ouer it.

Chap. XX. They are Christ one questyon, and heareth them another. The parable of the vnyarde. Of tribute to be geue vnto the Emperoure, & how Christ stoppeth the mouthes of the Saducees.

Chap. XXI. Christ commendeth the poore wyddow, telleth of the destruccion of Jerusalem, of false teachers, of the tokē and troubles for to come, of the ende of the worlde, and of his owne comyng.

Chap. XXII. Christ is betrayed, they eate the easter lambe. The institution of the sacramēt. They stryue who shalbe greates, he reproveth them: He prayeth thre tymes vpon the mount. They take him and bringe him to the hye prestes house: Peter denyeth him thryse, and they bringe him before the councell.

Chap. XXIII. Iesus is brought before Pilate and Herode. They wene make lamētacion for him. He prayeth for his enemies, forgiveth the synner vpon his right hande, dyeth on the crosse, and is buried.

Chap. XXIIII. The women come to the graue. Christ appeareth vnto the two disciples that go toward Emaus, stondesth in the myddest of all his disciples, openeth their vnderstandinge in the scriptures, geueth them a charge, and ascendeth vp in to heauen.

## The gospell of S. Luke.



### The prologe of S. Luke.



So moch as many haue taken in hande, to set forth y wordes of the actes that are come to passe amonge vs, like as they delyuered the vnto vs, which from the begynnyng sawe them their selues, and were mynisters of the worde, I thought it good (after that I had diligently searched out all from the begynnyng) to wryte the same orderly vnto the (good Theophilus) that thou mightest knowe the certēte of y wordes, wherof thou art infourmed.

### The first Chapter.



At the tyme of Hero. X de kyng of Jewry, there was a prest named Zachary of the course of Abia: and his wife of the doughter of Aaron, & hir name Elizabeth. They

were both righteous before God, and walked in all the commaundementes and statutes of the LORDE vnreproueably. And they had no childe, for Elizabeth was baren, and they were both well stricken in age.

And it came to passe as he executed the prestes office before God whan his course came (acordinge to the custome of the presthode) it fell to his lott to burne incense. And he wente in to the temple of the LORDE, and the whole multitude of the people was without in prayer, whyle the incense was aburnyng. And the angell of the LOR

Exo. 30. b  
Heb. 9. a



DE appeared vnto him, and stode on the right syde of the altare of incense. And whan Zachary sawe him, he was abashed, & there came a feare vpon him.

But the angell sayde vnto him: Feare not Zachary, for thy prayer is herde. And thy wife Elizabeth shal beare the a sonne, whose name thou shalt call Jhon, & thou shalt haue ioye and gladnesse: and many shal reioyce at his byrth, for he shal be greates before the LORDE. Wyne and stronge drynke shal he not drynke. And he shalbe fylled w<sup>th</sup> the holy goost, euen in his mothers wombe. And many of the children of Israel shal hearne vnto the LORDE their God. And he shal go before him in the spierte and power of Elias, to turne the hertes of thy fathers vnto the children, and the vnfaithfull vnto the wysdome of the righteous, to make the people ready for the LORDE.

And Zachary sayde vnto the Angel: Wherby shal I knowe this? for I am olde, and my wife well stricken in age. The angell answered, and sayde vnto him: I am Gabriel that stonde before God, and am sent to speake vnto the, and to shewe the these glad tydings. And beholde, thou shalt be domine, and not able to speake, vntill the daye that this come to passe, because thou hast not beleued my wordes, which shalbe fulfilled in their season.

And the people wayted for Zachary, and marueyled, that he taried so longe in the temple. And whā he wote out, he coude not speake vnto them. And they perceaued, that he had sene a vision in the temple. And he beckened vnto them, and remayned speechlesse.

And it fortunēd whā the tyme of his office was out, he wente home in to his house. And after those dayes Elizabeth his wife conceived, and hyd hir self fyue monethes, & sayde: Thus hath the LORDE done vnto me in thy dayes, wherein he hath looked vpon me, to take awaye from me my rebuke amonge men.

And in the sixte moneth was the angell Gabriel sent from God in to a cite of Galile, called Nazareth, vnto a virgin that was spoused vnto a man, whose name was Joseph, of the house of David, and the virgins name was Mary. And the angell came in vnto her, and sayde: Hail thou full of grace, the LORDE is with the: blessed art thou amonge women.

Whā she sawe him, she was abashed at his sayenge, and thought: What maner of salutation is this? And the angell sayde vnto her: Feare not Mary, for thou hast founde

grace with God. Beholde, thou shalt conceiue in thy wombe, & beare a sonne: & shalt call his name Jesus: he shalbe greates, & shalbe called the sonne of the Highest. And the LORDE God shal geue him the seate of David his father, & he shal be kinge ouer the house of Jacob for euer: & there shalbe no ende of his kyngdome. Then sayde Mary vnto the angell: How shal this be, seinge I knowe not a man? The angell answered, & sayde vnto her: The holy goost shal come vpon the, & the power of the Highest shal ouersadowe the. Therefore that holy also which shalbe borne (of the) shalbe called the sonne of God. And beholde, thy cosen Elizabeth she also hath conceived a sonne in hir olde age, & this is the sixt moneth of her, which is reported to be barren: for God is nothinge vnpowrful. And Mary sayde: Beholde, here am I the handmaide of the LORDE: be it vnto me, as thou hast sayde. And the angell departed fro her.

And Mary arose in those dayes, and wente in to the mountaynes with haist, in to the cite of Jewry, and came in to the house of Zachary, and saluted Elizabeth. And it fortunēd as Elizabeth herde the salutation of Mary, the babe sprang in hir wombe. And Elizabeth was fylled with the holy goost, & cried loude, and sayde: Blessed art thou amonge women, and blessed is the fruite of thy wombe. And how happeneth this to me, that thy mother of my LORDE cometh vnto me? Beholde, whan I herde the voyce of thy salutation, the babe sprang in my wombe: & ioye, and blessed art thou that hast beleued, for thy thynges shalbe perfourmed, which were tolde the of the LORDE. And Mary sayde: My soule magnifieth the LORDE.

And my spierte reioyseth in God my Sauoure. For he hath looked vpon the lowe degree of his hande mayde. Beholde, fro hence forth shal all generacions call me blessed.

For he that is mightie, hath done greates thynges vnto me, and holy is his name.

And his mercy endureth thorow out all generacions, vpon them that feare him.

He sheweth strength with his arme, and scateth them that are proude in the ymaginacion of their hert.

He putteth downe the mightie from the seate, and exalteth them of lowe degree.

He fylleth the hongrie with good thynges, and letteth the riche go empye.

He remembreth mercy, and helpeth vp his seruant Israel.

Euen as he promysed vnto oure fathers, Abraham and to his sede for euer.

And Mary abode with her aboute the monethes, and then returned home agayne.

And Elizabethes tyme was come, that she shulde be deliuered, & she brought forth a sonne. And hir neighbours and kynnsfolkes herde, & the LORDE had shewed greates mercy vpon her, & they reioysed with her. And it fortunēd vpon the eighthe daye, they came to circumcise the childe, and called him Zachary after his father: And his mother answered, and sayde: No, but he shalbe called Jhon. And they sayde vnto her: There is none in thy kynne, & is so called. And they made signes vnto his father, how he wolde haue him called. And he axed for wytyng tables, wrote & sayde: His name is Jhon. And they marueyled all. And immediatly was his mouth and his eie opened, and he spake, & prayesed God. And there came a feare vpon all their neighbours. And all this acte was noysed abrode thorow out all the hill countre of Jewry: And all they that herde therof, toke it to hert, and sayde: What maner of man wil this childe be? For the hande of the LORDE was with him.

And Zachary his father was fylled with the holy goost, and prophesied, and sayde: Blessed be the LORDE God of Israel, for he hath visited and redemed his people.

And hath set vp an home of saluacion in the house of his seruant David.

Euen as he promysed afore tyme, by the mouth of his holy prophetes.

That he wolde deliuer vs fro oure enemies, & from the hande of all such as hate vs.

And he wolde shewe mercy vnto oure fathers, & thynte vpon his holy couenant.

Euen the oath that he sware vnto oure father Abraham, for to geue vs.

That we deliuered out of the hande of our enemies, might serue him without feare all the dayes of oure life, in such holynes and righteousnes as is accepte before him.

And thou childe shalt be called a prophet of the Highest: for thou shalt go before the LORDE, to prepare his wayes.

And to geue knowledge of saluacion vnto his people, for the remission of their synnes.

Thorow the tender mercy of oure God, wherby the daye sprynge from an hie hath visited vs.

That he might geue light vnto them that sit in darcknesse and shadowe of deathe, and to gyde oure fete in to the waye of peace.

And the childe grew, and waxed stronge in spierte, and was in the wyldernes, tyll the tyme that he shulde shewe him self vnto the people of Israel.

It fortunēd at the same tyme, that there wote out a comendement fro Augustus the Emperoure, that the whole worlde shulde be taxed. And this taxynge was the first that was executed, whan Syrenius was lestenant in Siria. And they wente all, every one to his owne cite to be taxed. Then Joseph gat him vp also fro Galile, out of the cite of Nazareth, in to Jewry, to the cite of David, which is called Bethleem, (because he was of the house and lynage of David) that he might be taxed w<sup>th</sup> Mary his sponised wife, which was with childe.

And it fortunēd whyle they were there, the tyme was come, that she shulde be deliuered. And she brought forth hir first begotte sonne, & wrapped him in swadlinge clothes, and layed him in a maunger: for they had els no rowme in the tyme.

And there were in the same region shepherdes in the felde by the foldes, and watchinge their flocke by night. And beholde, the angell of the LORDE stode by the, and the bryghtnes of the LORDE shone rounde aboute them, and they were sore afrayed. And the angell sayde vnto them: Be not afrayed. Beholde, I brynge you tydyes of greates ioye, which shal happen vnto all people: for vnto you this daye is borne the Sauoure, our Christ the LORDE, in the cite of David. And take this for a token: Ye shal fynde the babe swadled, and layed in a maunger. And straight waye there was by the angell a multitude of heauenly hostes, which prayesed God, and sayde: Glory be vnto God an hie, & peace vpon earth, and vnto men a good wyll.

And it fortunēd whā the angels were gone from the in to heauē, the shepherdes sayde one to another: let vs go now euen vnto Bethleem, and se this thinge that is happenēd, which the LORDE hath shewed vnto vs. And they came with haist, & founde both Mary and Joseph, & the babe layed in the maunger. And whan they had sene it, they published abrode the sayenge, & was tolde the of this childe. And all they that herde it, wondered at the wordes, which the shepherdes had tolde them. But Mary kepte all these sayenges, and pondred them in hir hert. And the shepherdes returned, prayyinge and laudinge God, for all that they had herde and sene, euen as it was tolde them.

And whan eight dayes were ended, that the childe shulde be circumcysed, his name was called Jesus, which was named of the angell, before he was conceived in his mothers wombe.

Mal. 3. d  
Matt. 11. b

Gen. 17. c  
and 18. b  
Iudic. 13. b

4. Re. 7. a

Matt. 1. c

Esa. 7. c  
Mat. 4. c

1. Reg. 15.  
15. a. 20. b

Mat. 1. c

Gen. 17. b

Gen. 17. b

Gen. 17. b

Luc. 1. c



**D** And whā the dayes of their purificacion after the lawe of Moyses, were come, they brought him to Jerusalem, that they might present him vnto the LORDE. As it is wrytten in the lawe of the LORDE: Every mā-childe that first openeth the Matrice, shalbe called holy vnto ꝑ LORDE and that they might geue the offerynge, as it is wrytten in the lawe of the LORDE (namely) a payre of turtle doves, or two yonge pigeons.

And beholde, there was a man (at Jerusalem) whose name was Symeon, and the same mā was iust, and feared God, and lōged for the consolacion of Israel, and the holy goost was in him. And an answer was geue him of the holy goost, that he shulde not se death, before he had sene ꝑ LORDES Chist. And he came by inspiracion in to the tēple.

**E** And whan the elders brought the childe Jesus in to the temple, to do for him after ꝑ custome of the lawe, then toke he him vp in his armes, and prayesd God, and sayde:

LORDE, now lettest thou thy seruānt departe in peace, accordinge to thy promesse.

For myne eyes haue sene thy Sauoure, whō thou hast prepared before all people.

**E** A light for the lightenyng of the Jew, the, & for the prayse of ꝑ people of Israel.

And his father and mother marueyled at the thinges that were spokē of him. And Symeon blessed them, and sayde vnto Mary his mother: Beholde, this (childe) shalbe set to a fall, and to an vpryngge agayne of many in Israel, and for a token, which shalbe spokē agaynst. And the swerde shal pearsethy soule, that the thoughtes of many hertes maye be opened.

**S** And there was a prophetisse, one Anna, the daughter of Phanuel of the trybe of Aser, which was of a greate age, and had lyued seuen yeares with hir husbāde from hir virginite, & had now bene a wedowe aboute foure score & foure yeares, which came neuer frō the tēple, seruyngge God w fastyngge and prayenge, daye and night: the same came forth also the same houre, and prayesd the LORDE, and spake of him vnto all that lōked for the redempcion at Jerusalem.

And whan they had perfourmed all accordinge to the lawe of the LORDE, thy returned i to Galile, to their owne cite Nazareth. And the childe grewe, and waxed stronge in sperte, full of wysdome, & the grace of God was with him.

And his elders wente to Jerusalem every yere at the feast of Easter. And whan he was twelue yere olde, they wente vp to Jerusalem,

after the custome of the feast. And whan they had fulfilled the dayes, and were gone home agayne, the childe Jesus abode styll at Jerusalem. And his elders knewe it not, but thought he had bene in the company, and they came a dayes iourney, and sought hi amōge their kynnsfolkes & acquaintance. And whā they founde him not, they wete agayne to Jerusalem, and sought him.

And it fortunēd after thre dayes, ꝑ they founde him in the temple, syttinge amonge the teachers, hearyngge the, and opposyngge them. And all they that herde him; wōndred at his vnderstondyng and answers. And whan they sawe him, they were astomyed. And his mother sayde vnto him: My sonne, why hast thou done this vnto vs? Beholde, thy father and I haue sought the sowynge. And he sayde vnto them: What is it, that ye haue sought me? Wist ye not, ꝑ I must go aboute my fathers busynes? And they vnderstode not the sayenge ꝑ he spake vnto them. And he wente downe with the, and came to Nazareth, and was obediēt vnto them. And his mother kepte all these wordes in hir hert. And Jesus increased in wysdome, age and fauoure with God and men.

### The III. Chapter.

**I**n the fiftenth yere of the raigne of Tiberius the Emperoure, whā Pontius Pilate was lestenānt in Jewry, and Herode one of the foure princes in Galile, and his brother Philippe one of the foure prynces in Iturea, & in the coastes of Tracōnites, and Lysanias one of the foure princes of Abilene, when Hannas and Caiphas were hye prestes, the came ꝑ worde of God vnto Ihon the sonne of Zachary in the wyldernes. And he came in to all ꝑ coastes aboute Jordan, and preached the baptyrme of repentance for the remysion of synnes. As it is wrytten in ꝑ booke of ꝑ sayenges of Esay the prophet, which sayeth: The voyce of a cryer in the wyldernes: prepare the waye of the LORDE, and make his pathes straight. Every valley shalbe fylled, and euery mountayne & hyll shalbe brought lowe. And what so is croked, shalbe made straight: and what rough is, shalbe made smooth, and all flesch shal se the Sauoure of God.

Then sayde he vnto the people, ꝑ wente out to be baptyfed of him: Ye generacion of vipers, who hath certified you, that ye shal escape ꝑ wrath to come? Take hede, bringe forth due frutes of repentance, & begynne to saye: We haue Abraham to o<sup>r</sup> father. For I saye vnto you: God is able of these stoness

rayse vp childien vnto Abraham. The are is put vnto the tre already: so that euery tre which bryngeth not forth good frute, shalbe hewen downe, and cast in to the fyre. And the people axed him, and sayde: What shal we do then? He answered, & sayde vnto the: That hath two coates, let him parte w him ꝑ, hath none: and he that hath meate, let him do likewise.

The publicans came also, to be baptyfed and sayde vnto him: Master, what shal we do? He sayde vnto them: Requyre nomore, then is appoynted you. Then ꝑ sōd yours axed him likewise, and sayde: What shal we do then? And he sayde vnto the: Do no man violence ner wronge, and be content with youre wages.

But whan the people were in a doute, & thought all in their hertes, whether he were Chist, Ihon answered, and sayde vnto the all: I baptyse you with water, but after me there cometh one stronger the I, whose shulchet I am not worthy to lowse: he shal baptyse you with the holy goost and with fyre. Whose fanne is in his hande, and he shal pouрге his floore, and shal gather ꝑ wheate in to his barn, and shal burne the chaffe with vnquencheable fyre. And many other thynges more exorted he, & preached vnto the people.

But Herode the Tetrarcha (whā he was rebuked of him because of Herodias his brothers wife, and for all the euels that Herode dyd) besydes all this he layed Iho in prison.

And it fortunēd whan all the people receaued baptyrme, and whan Jesus also was baptyfed and prayed, that heauen opened, and the holy goost came downe in a bodely shappe like a dove vpon him. And out of heauen there came a voyce, which sayde: Thou art my deare sonne, in whō I delyte.

And Jesus was aboute thirtie yeares whan he beganne. And he was taken for the sonne of Joseph, which was the sonne of Eli, which was the sonne of Mathat.

Which was the sonne of Leui. Which was the sonne of Melchi. Which was the sonne of Janna. Which was the sonne of Joseph. Which was the sonne of Mathathias. Which was the sonne of Amos. Which was the sonne of Nahum. Which was the sonne of Esli. Which was the sonne of Nange. Which was the sonne of Maath. Which was the sonne of Mathathias. Which was the sonne of Simei.

Which was the sonne of Joseph. Which was the sonne of Juda. Which was the sonne of Johanna. Which was the sonne of Resia. Which was the sonne of Zorobabel. Which was the sonne of Salathiel. Which was the sonne of Neri. Which was the sonne of Melchi. Which was the sonne of Abdi. Which was the sonne of Cosam. Which was the sonne of Elmadam. Which was the sonne of Ser. Which was the sonne of Jeso. Which was the sonne of Eliezer. Which was the sonne of Jorem. Which was the sonne of Mattha. Which was the sonne of Leui. Which was the sonne of Simeon. Which was the sonne of Juda. Which was the sonne of Joseph. Which was the sonne of Jonam. Which was the sonne of Eliachim. Which was the sonne of Melca. Which was the sonne of Menam. Which was the sonne of Nathathan. Which was the sonne of Nathan. Which was the sonne of David. Which was the sonne of Jesse. Which was the sonne of Obed. Which was the sonne of Boos. Which was the sonne of Salmon. Which was the sonne of Naasson. Which was the sonne of Aminadab. Which was the sonne of Aram. Which was the sonne of Esrom. Which was the sonne of Phares. Which was the sonne of Juda. Which was the sonne of Jacob. Which was the sonne of Isaac. Which was the sonne of Abraham. Which was the sonne of Thara. Which was the sonne of Nabor. Which was the sonne of Serug. Which was the sonne of Regu. Which was the sonne of Peleg. Which was the sonne of Eber. Which was the sonne of Salah. Which was the sonne of Caynan. Which was the sonne of Arphachsad. Which was the sonne of Sem. Which was the sonne of Noe. Which was the sonne of Lamech. Which was the sonne of Mathusalah. Which was the sonne of Henoch. Which was the sonne of Jared. Which was the sonne of Mahaleel. Which was the sonne of Kenan.



Which was the sonne of Enos.  
Which was the sonne of Seth.  
Which was the sonne of Adam.  
Which was the sonne of God.

## The fourth Chapter

**J**esus full of the holy goost, came agayne from Jordane, and was led of  $\text{f}$  spiete into wylbernes,  $\text{z}$  fourty dayes lōge was he tēpted of  $\text{f}$  deuell. And in those dayes ate he nothinge. And whan they were ended, he hongred afterwarde. And the deuell sayde vnto him: If thou be  $\text{f}$  sonne of God, commaund this stone,  $\text{f}$  it be bried. And Jesus answered  $\text{z}$  sayde vnto hi: It is wrytten: Man shal not lyne by bried onely, but by every worde of God. And  $\text{f}$  deuell toke him vp into an hye mountayne, and shewed him all the kyngdomes of  $\text{f}$  whole worlde in  $\text{f}$  twynckelinge of an eye,  $\text{z}$  sayde vnto him: All this power wil I geue vnto the, and the glory therof, for it is genē ouer vnto me, and I geue it, to whom I wil. If thou now wilt worshippe me, they shal all be thine. Jesus answered him, and sayde: Anoyde fro methou Satan. It is wrytten: Thou shalt worshippe the LORDE thy God, and him onely shalt thou serue.

And he caried him to Jerusalem, and set him vpon a pynacle of the temple, and sayde vnto him: If thou be  $\text{f}$  sonne of God, cast thy self downe from hence. For it is wrytten: He shal geue his angels charge ouer the, to kepe the, and with their handes they shal holde the vp, that thou dashe not thy fore agaynst a stone. And Jesus answered, and sayde vnto him: It is sayde: Thou shalt not tempte the LORDE thy God. And whan  $\text{f}$  deuell had ended all the temptacions, he departed from him for a season.

And Jesus came agayne in the power of the spiete into Galile. And the same of him was noysed thorow out all  $\text{f}$  region rounde aboute. And he taught in their synagoges, and was commended of every man.

And he came vnto Nazareth where he was noursed, and as his custome was, he went to the synagoge vpon  $\text{f}$  Sabbath, and stode vp for to rede. Then was there deliuered him the booke of  $\text{f}$  prophet Esay. And whan he had turned ouer the booke, he founde the place where it is wrytten: The spiete of the LORDE is with me, because he hath anoynted me: to preach the Gospell vnto  $\text{f}$  pooie hath he sent me: to heale the broken harted: to preach deliuerance to the captiue, and sight to the blynde: and frely to set at liberty them that are brused: and to preach

the acceptable yere of the LORDE.

And whan he had closed the booke, began it agayne to  $\text{f}$  mynister,  $\text{z}$  sat him downe. And the eyes of all that were in the synagoge, were fastened on him. And he began to saye vnto them: This daye is this scripture fulfilled in youre eares. And they all gaue him wytnesse, and wōdied at the gracious wordes, which proceeded out of his mouth, and they saide: Is not this Iosephs sonne?

And he sayde vnto them: Doubtes ye wil saye vnto me this prouerbe: Phisician, heale thyself. For how greates things haue we herde done at Capernaū: Do the same here also in thine owne countre. But he saide: Verely I saye vnto you: There is no prophet accepted in his owne countre. Neuertheles of a trueth I saye vnto you: There were many wedowes in Israel in  $\text{f}$  tyme of Elias, whā the heauē was shut thre yeaeres and sixe monethes, and whan there was a greatederth in all the lande:  $\text{z}$  to none of the was Elias sent, but onely vnto Sarepta of the Sydonians to a wedowe. And many lepers were there in Israel in the tyme of Elisens  $\text{f}$  prophet, and none of the was censed, saue onely Naaman of Syria.

And as many as were in the synagoge, whā they herde  $\text{f}$ , were fylled with wrath. And they rose vp, and thrust him out of the cite, and led him vp to the edge of the hyll wher vpo their cite was buylded, that they might cast him downe headlyng. But he wente his waye euen thorow the myddest of them, and came to Capernaum a cite of Galile, and taught the vpo the Sabbathes. And they wōdied at his doctryne, for his preachinge was with power.

And in the Synagoge there was a man possessed with a foule deuell,  $\text{z}$  he cryed lowde, and sayde: Let me alone, what haue we to do w the thou Jesus of Nazareth? Art thou come to destroye vs? I knowe  $\text{f}$  who thou art, euen the Holy of God. And Jesus rebuked him and sayde: holde thy tūge, and departe out of him. And the deuell threw hi in the myddest amonge them, and departed from him, and dyd him no harme. And there came a feare ouer the all, and they spake amonge them selues, and sayde: What manner of thinge is this? He commaundeth the foule spietes with auctorite and power, and they departe out. And  $\text{f}$  same of him was noysed thorow out all the places of  $\text{f}$  countre rounde aboute.

And he rose vp out of the synagoge, and came in to Symons house. And Symons mo

ther in lawe was take with a greates feuer,  $\text{z}$  they prayde him for her. And he wente vnto her,  $\text{z}$  commaunded the feuer. And it left her,  $\text{z}$  immediatly she rose vp,  $\text{z}$  mynistered vnto the.

And whan the Sonne was gone downe all they that had sicke of dyuerse diseases, brought the vnto him. And he layed his handes vpon euery one of the,  $\text{z}$  made the whole. The deuels also departed out of many, crying and sayenge: Thou art Christ the sonne of God. And he rebuked the,  $\text{z}$  suffred them not to speake: for they knewe that he was Christ. But whā it was daye, he wente out into a deserte place. And the people sought hi, and came vnto him,  $\text{z}$  kepte him,  $\text{f}$  he shulde not departe fro the. But he sayde vnto the: I must preach the Gospell of  $\text{f}$  kyngdome of God to other cities also: for there to am I sent. And he preached in the synagoges of Galile.

## The V. Chapter.

**J** came to passe,  $\text{f}$  the people pressed vpon him to heare the woide of God, and he stode by the lake of Genazereth, and sawe two shippes stode by  $\text{f}$  lake syde, but  $\text{f}$  fishers were gone out of the, and had washed their nettes. Then wente he into one of the shippes, which was Symons, and prayed him,  $\text{f}$  he wolde thrust out a litle fro the londe. And he sat him downe, and taught the people out of  $\text{f}$  shippe.

And whan he had left of talkyng, he sayde vnto Symon: Launch out in to the depe  $\text{z}$  let slyppe yō nettes, to make a draught. And Symon answered and sayde vnto him: Master, we haue laboured all  $\text{f}$  night, and taken nothinge. But vpo thy worde, I wil lowse forth the nett. And whā they had so done, they toke a great multitude of fishes,  $\text{z}$  their net brake. And they made sygnes to their felowes which were in  $\text{f}$  other shippe,  $\text{f}$  they shulde come,  $\text{z}$  helpe the. And they came,  $\text{z}$  fylled both the shippes full, so  $\text{f}$  they sonke. Whan Symon Peter sawe  $\text{f}$ , he fell downe at Jesus knees,  $\text{z}$  sayde: LORDE, go frome, for I am a synfull man: for he was astonnyed and all that were w him, at this draught of fishes which they toke, and so were James and Ihon also the sonnes of Zebede, which were Symons companions. And Jesus sayde vnto Symō: Feare not, for fro hence forth thou shalt take men. And they brought the shippes to londe, and left all, and folowed him.

And it fortunēd as he was in a cite, beholde, there was a man full of leprosy. Whā he sawe Jesus, he fell vpo his face,  $\text{z}$  besought him, and sayde: LORDE, yf thou wilt, thou

canst make me cleane. And he stretched out his hāde, and touched him, and sayde: I wil, be thou cleane. And immediatly the leprosy departed from him. And he charged him,  $\text{f}$  he shulde tell nomā, but go thy waye (sayde he) and shewe thyself vnto  $\text{f}$  prest, and offre for  $\text{f}$  clensyng, as Moses commaunded, for a witnesse vnto the. But  $\text{f}$  fame of hi wētē out farther abrode,  $\text{z}$  there came moch people together, to heare him,  $\text{z}$  to be healed by hi fro their sicknesses. And he departed in to the wylbernes,  $\text{z}$  gaue him self to prayer.

And it fortunēd vpo a daye,  $\text{f}$  he taught, and there sat  $\text{f}$  pharises and scribes, which were come out of all the townes of Galile, and Jewry, and fro Jerusalem, and the power of the LORDE wētē fro him,  $\text{z}$  healed euery man. And beholde, certayne men brought vpon a bed, a man  $\text{f}$  had  $\text{f}$  palsy, and they sought how they might bryng him in, and laye him before him. And whan they coude not fynde by what waye they might bryng him in (for  $\text{f}$  people) they clymmed vp to  $\text{f}$  toppe of the house,  $\text{z}$  let him downe thorow the tylinge w the bed, amōge the before Jesus. And whan he sawe their faith, he sayde vnto hi: Man,  $\text{f}$  synnes are forgiven  $\text{f}$ . And the scribes and pharyses began to thynke,  $\text{z}$  saide: What is he this,  $\text{f}$  speaketh blasphemie. Who can forgive synnes, but onely God?

Neuertheles whā Jesus perceaued their thoughtes, he answered, and saide vnto the: What thynke ye in yō hertes? Whether is easier to saye: Thy synnes are forgiven  $\text{f}$ , or to saye: Arise, and walke? But that ye maye knowe, that the sonne of mā hath power to forgive synnes vpon earth, he sayde vnto  $\text{f}$  sicke of the palsy: I saye vnto  $\text{f}$ : Arise, take vp  $\text{f}$  bed, and go home. And immediatly he rose vp before the,  $\text{z}$  toke vp the bed  $\text{f}$  he had lyen vpo, and wētē home, and praysed God. And they were all astonnyed, and gaue God  $\text{f}$  prayse, and were fylled w feare, and sayde: We haue sene maruelous thynges to daye.

And afterwarde he wētē out, and sawe a publican named Levi, syttinge at  $\text{f}$  receate of custome,  $\text{z}$  he sayde vnto him: Folowe me. And he left all, rose vp,  $\text{z}$  folowed him. And Levi made hi a greates feaste in his house. And many publicans  $\text{z}$  other sat w hi at  $\text{f}$  table. And the scribes and pharyses murmured agaynst his disciples,  $\text{z}$  saide: Wherfore do ye eate  $\text{z}$  drynke w publicans  $\text{z}$  synners? And Jesus answered,  $\text{z}$  sayde vnto the: The reholde neede not  $\text{f}$  phisician, but they  $\text{f}$  are sicke. I am not come to call  $\text{f}$  righteous, but sinners to repentance.



But they sayde vnto him: Wherfore faste & disciples of Ihs so of, & praye so moch, & the disciples of the pharises likewise, but & disciples eate and drynke? And he sayde vnto them: Can yemake the weddyng childe fast, so longe as the brydegrome is with the? But the tyme wil come that the brydegrome shalbe take fro the, then shal they fast.

And he sayde vnto them a similitude: No man putteth a pece of new clothe in to an olde garment: for els he renteth the new, and the pece of the new agreeth not with the olde. And no man putteth new wyne in to olde vessels, for els & new wyne bursteth the vessels, and runneth out it self, and the vessels perishe. But new wyne must be put in to new vessels, and so are they both preserued. And there is no man that drynke the olde, and wolde straight waye haue the new, for he sayeth: the olde is pleasant.

## The VI. Chapter.

And it fortuneth vpon an after pryncipall Sabbath, that he wente thorow the corne felde, & his disciples plucked the eares of corne, and ate, and rubbed the with their handes. But certayne of the pharises sayde vnto them: Wherfore do ye that, which is not lawfull to do vpon the Sabbath? And Iesus answered, and sayde vnto the: Haue ye not red what Dauid dyd, whan he was hongrie, and they that were with him, how he wente in to the house of God, and toke the shewbread, and ate, and gaue also vnto them that were with him, which was lawfull for no man to eate, but for the prestes onely? And he sayde vnto them: The sonne of man is LORDE euen ouer the Sabbath.

It came to passe vpo another Sabbath, that he wete in to the synagoge, and taught and there was a man, whose right hande was wythred. But & scribes and pharises marked him, whether he wolde heale vpon the Sabbath, that they might fynde an occasion agaynst him. Neuertheles he perceaued their thoughtes, and sayde vnto the man with the wythred hande: Arise, and steppe forth here. And he arose, and stepped forth. Then sayde Iesus vnto the: I wil are you a question: What is it lawfull to do vpo the Sabbath: good, or euell? to saue life, or to destroye it? And he behelde the all rounde aboute, and sayde vnto the man: Stretch out thine hande. And he dyd so. Then was his hande restored him to right, euen as whole as the other. But they were fylled full of

madnes, and commoned together, what they wolde do to him.

And it fortuneth at the same tyme, that he wente out in to a mountayne to praye, and continued all night in prayer to God. And whan it was daye, he called his disciples, and chose twelue of them, whom he called also apostles. Symon, whom he named Peter, and Andrew his brother, James and Iohn, Phylippe and Bartylmew, Mathew and Thomas, James the sonne of Alphens, Symon called Zelotes, Judas the sonne of James, and Judas Iscariot, which was the traytoure.

And he wente downe with them, and stode vpon a playne in the felde, and the company of his disciples, and a greate multitude of people, from all Jewry, and Ierusalem, and from Tyre and Sydon by the see coast, which were come to heare him, and to be healed of their diseases, and they that were vexed with foule spites, were healed. And all the people sought to touch him, for there wente vertue fro him, and healed the all.

And he lift vp his eyes vpo his disciples, and sayde: Blessed are ye poore, for yours is the kyngdome of God. Blessed are ye that hunger here, for ye shalbe satisfied. Blessed are ye & wepe here, for ye shal laugh. Blessed are ye, whan men hate you, and put you out of their companyes, and reuyle you, and cast out youre name as an euell thinge, for the sonne of mans sake. Reioyse ye then, and be glad: for beholde, youre rewarde is greate in heauen. Euen thus dyd their fathers vnto the prophetes also.

But vnto you riche, for ye haue your cosolacion already. Wo vnto you that are full, for ye shal hunger. Wo vnto you that laugh here, for ye shal wepe and waille. Wo vnto you whan euery man prayseth you, Euen so dyd their fathers vnto the false prophetes also.

But I saye vnto you that heare: Love youre enemies: do good vnto them that hate you: blesse them that curse you: praye for them that wrongfully trouble you. And who so smyteth the on the one cheeke, offre him & other also. And who so taketh away thy cloake, forbyd him not & cote also. Who so ever aryeth of the, geue him: and who so taketh awaye thine, are it not agayne? And as ye wolde that men shulde do vnto you, euen so do ye vnto them likewise.

And yf ye loue them that loue you, what thake haue ye therfore? For synners also loue their louers. And yf ye do good for your

good doers, what thanke haue ye therfore? For synners also do euen the same. And yf ye lende vnto them, of whos ye hope to receaue what thake haue ye therfore? For synners also lende vnto synners, that they maye receaue as moch agayne. But rather loue ye your enemies, do good, and lende, loyng for nothinge therof agayne: so shal ye rewarde be greate, and ye shalbe the children of the hyst, for he is kynde, euen to the vnthankfull and to the euell.

Be ye therfore mercifull, as youre father also is mercifull. Judge not, and ye shal not be iudged. Condepe not, and ye shal not be condemned. For geue, and ye shal be forgiven. Geue, and to you shalbe geue. A good measure, pressed downe, shaken together, & runyng ouer, shal me geue in to youre bosome. For with what measure ye meete, with the same shal it be measured to you agayne.

And he sayde a similitude vnto the: Can the blynde shewe the waye to & blynde? Do they not both the fall in to the dyche? The disciple is not aboue his master. But whoso euerys perfecte, & same shalbe as his master. But why seist thou a moote in thy brothers eye, and considrest not the beame, that is in thine awne eye? Or how canst thou saye vnto thy brother: holde styll brother, I wil plucke & moate out of thyne eye, and thou thy self seist not & beame in thine awne eye? Thou hypocrite, fyrst cast the beame out of thine awne eye, and the shalt thou se clearly to pull the moote out of thy brothers eye.

For it is no good tre, & bryngeth forth euell frute: and no euell tre & bringeth forth good frute. Every tre is knowne by his frute. For me gather not sygges of thornes, ner grapes of busshes. A good man out of & good treasure of his hert, bryngeth forth & which is good: and an euell man out of the euell treasure of his hert, bryngeth forth that which is euell. For of the abundaunce of the hert, the mouth speaketh.

But why call ye me LORDE LORDE, & do not that I saye vnto you? Who so euer cometh vnto me, and heareth my wordes and doth the, I wil shewe you to whom he is lyke. He is lyke vnto a man which buylded an house, and digged depe, and layed & foundation vpon a rocke. Whan the waters came, the floudes bett vpon that house, and coude not moue it: for it was grounded vpo & rocke. But he that heareth and doth not, is lyke vnto a man that buylded his house vpo the earth without foundation, and the streames bett vpo it, and it fell immediatly,

and greate was the fall of that house.

## The VII. Chapter.

Whan he had ended his talkyng vnto the people, he wente in to Capernaum: and a capytayne seruante laye deed sicke, whom he loued. Whan he herde of Iesus, he sent the elders of the Jewes vnto him, and prayed him, that he wolde come, and make his seruante whole. But whan they came to Iesus, they besought him instantly, & sayde: He is worthy & thou shuldest shewe this for him, for he loueth oure people, & hath buylded vs & synagoge. And Iesus wente w them.

Now whan they were not farre from & house, & capytaine sent frades vnto him, sayinge vnto him: O LORD, trouble not thy self, I am not worthy, & thou shuldest enter vnder my rose, and therfore I thought not my self worthy to come to & but speake & worde, & my seruante shalbe whole. For I my self also am a man, subiecte to the hygher auctoryte, & haue souldyers vnder me. And I saye vnto one: Go, & he goeth. And to another: Come, & he cometh. And to my seruante: Do this, & he doeth it. Whan Iesus herde & he, he marueyled at hi, & turned him aboute, & sayde vnto & people & folowed hi: I saye vnto you: So greate faith haue I not founde, no not in Israel. And whan they that were sent, came home agayne, they founde the seruante that was sicke, whole.

And it fortuneth afterwarde, that he wete in to a cite called Naim, and many of his disciples wente with him, and moch people. Whan he came nye to the gate of the cite, beholde, there was caried out one deed, which was the onely sonne of his mother, and she was a wyddowe, and moch people of the cite wente with her. And whan the LORDE sawe her, he had compassion on her, and sayde vnto her: Wepe not. And he came nye, and touched the Coffyn. And they that bare him, stode styll. And he sayde: Yonge man, I saye vnto the: Arise. And the deed sat vp, and beganne to speake. And he delyuered him vnto his mother. And there came a feare on them all, and they praysed God, and sayde: A greate prophet is risen among vs, and God hath vysited his people. And this same of him was noysed in all Jewry, and in all & regions that laye rounde aboute.

And the disciples of Ihs shewed him of all these thinges. And Iohn called vnto him two of his disciples, and sent the vnto Iesus sayenge: Art thou he that shal come, or shal

Mat. 9. 11  
Ioh. 4. 46

B

1. Re. 17. 4  
4. Re. 4  
Act. 9. 4  
and 10. 1  
Ioh. 4. 4  
and 6. 1

lat. 12. 2  
arc. 2. C

Reg. 21. C  
Exo. 25. C

lat. 12. 1  
arc. 2. A



we loke for another: Whan the men came to him, they sayde: Ihon y baptist hath sent vs vnto the, sayenge: Art thou he that shal come, or shal we loke for another?

**C** At the same houre healed he many from sicknesses & plagues, and fro euell spretes, and vnto many that were blynde, he gaue sight. And Iesus answered, & sayde vnto the: Go yō waye, shewe Ihon, what ye haue sene & herde. The blynde se, the halt go, the lepers are clensed, the deaf heare, the deede aryse, the Gospell is preached vnto y poore, and blessed is he, that is not offended at me.

Whan the messaungers of Ihs were departed, Iesus begane to speake vnto y peo-  
ple cōcernynge Ihs: What are ye gone out for to se in y wyldernes? Wolde ye se a rede, that is shakē w the wynde? Or what are ye gone out for to se? Wolde ye se a mā clothed in soft rayment? Beholde, they that are gorgeously arrayed, & lyue delicately, are in kynges courtes. Or what are ye gone out for to se: Wolde ye se a prophet? Yee I saye vnto you: one that is more the a prophet. This is he, of whom it is wyrtten: Beholde, I sende my messaunger before y face, which shal prepare thy waye before the. For I saye vnto you: Amonge the y are borne of wemē, there is no greater prophet the Ihon the baptist. Nor with stondynge he that is lesse in the kyngdome of God, is greater then he.

And all the people that herde him, and y publicans, iustified God, and were baptysed with the baptyme of Ihon. But the pharises and scribes despyed y counsell of God against the selues, & were not baptised of hi.

**D** But the LORDE saide: Where vnto shal I liken the men of this generacion? And whom are they like? They are like vnto chyl-  
dren which syt in the market, and crye one to another, and saye: We haue pyped vnto you, and ye haue not daunsed: we haue mourned vnto you, & ye haue not wepte. For Ihon y baptist came, and ate no bried, and drake no wyne, and ye saye: he hath y deuell. The sonne of man is come, eateth and drynketh, & ye saye: This man is a glutton and a wyne be-  
ber, a frende of publicans and synners. And wyssdome is iustified of all hir children.

And one of the pharises desyred him, y he wolde eate with him. And he wente in to the pharises house, and sat him downe at y table. And beholde, there was in the cite a wemā, which was a synner. Whē she knewe that Iesus sat at the table in the pharises house, she brought a bore with oyntment, & stode behynde at his fete, and wepte, and be-

ganne to water his fete with teares, and drye the w the hayres of hir heade, and kysed his fete, & anoynted the with oyntment.

But whan the pharise which had called him sawe that, he spake within himself, and sayde: If this mā were a prophet, he wolde knowe who, & what maner of woman this is that toucheth him, for she is a synner. And Iesus answered, and saide vnto him: Symō, I haue somewhat to saye vnto the. He sayde: Master saye on. A certayne lender had two detters, the one ought fyue hundred pens, the other sistie: but whan they had no thing to paye, he forgauē the both. Tell me which of them wyl loue him most? Symon answered, and sayde: he, (I suppose) to whō he forgauē most. Then sayde he vnto him: Thou hast iudged right.

And he turned him to the woman, and sayde vnto Symō: Seist thou this woman? I am come in to thine house, thou hast geuē me no water vnto my fete, but she hath watred my fete with teares, and dried the w the hayres of hir heade: Thou hast geuē me no kysse, but she (sens the tyme she came in) hath not ceassed to kysse my fete: Thou hast not anoynted my heade w oyle, but she hath anoynted my heade with oyntment. Therefore I saye vnto the: Many synnes are forgeuen her, for she hath loued moch. But vnto whom lesse is forgeuen, the same loneth the lesse.

And he sayde vnto her: Thy synnes are forgeuen the. Then they that sat at the table with him, beganne to saye within them selues: What is he this, that forgeneth synnes also? But he sayde vnto the woman: Thy faith hath sauēd the, Go thy waye in peace.

#### The VIII. Chapter.

**W**id it fortunēd afterwarde, that he wente thorow the cities and townes, and preached, and shewed y Gospell of the kyngdome of God, and the twelue with him. And certayne women also, whō he had healed fro euell spretes and infirmities: Namely, Mary which is called Magdalene, out of whom wente seven deuels, and Joanna y wife of Chusa Herodes stewarde, and Susanna, and many other, that mynistrēd vnto them of their substance.

Now whā moch people were gathered together, and haisted vnto him out of the cities, he spake by a similitude: There wente out a sowerto some his sede, & whyle he was sowynge, some fell w the waye syde, and was troddē vnder fote, and the foules of the

eat it vp. And some fell on stone, and whan it was spronge vp, it wythied awaye; because it had no moystnesse. And some fell amonge thornes, and the thornes sprange vp with it, and choked it. And some fell vpo a good grounde, and sprange vp, and bare frute an hundred fold. Whā he sayde this he cryed: Who so hath eares to heare, let him heare.

**B** And his disciples axed him, and sayde: What similitude is this? And he sayde: Vnto you it is geuē, to knowe the mysteries of the kyngdome of God, but vnto the other in parables, y though they se it, they shulde not se it, and though they heare it, they shulde not vnderstonde.

This is the parable: The sede is the worde of God: As for those that are by y waye syde, they are they that heare it, afterwarde cometh the deuell, and taketh awaye the worde out of their hertes, that they shulde not beleue, and be sauēd. But they on y stone, are soch as whan they heare it, receaue the worde with ioye, and these haue no rote: they beleue for a whyle, and in the tyme of temptacion they fall awaye. As for it that fel amonge the thornes, are soch as heare it, and go forth amonge the cares, riches and voluptuousnesses of this life, and are choked and brynge forth no frute. But that on the good grounde, are they that heare the worde, and kepe it in a pure good hert, and brynge forth frute in pacience.

No man lighteth a candle, and couereth it with a vessell, or putteth it vnder a table, but setteth it vpon a candellsticke, that soch as go in maye se light. For there is nothinge hyd, that shal not be openly shewed: and there is nothinge secrete, that shal not be knowne, and come to light. Take hebe therefore how ye heare. For who so hath, vnto him shalbe geuē: but who so hath not, from him shalbe taken awaye, euē the same that he thynketh to haue.

**C** There wente vnto him his mother and his biethren, and coude not come at him for the people. And it was tolde him. Thy mother and thy biethren stonde without, and wolte se the. But he answered, & sayde vnto the: My mother and my biethren are these, which heare the worde of God, and do it.

And it fortunēd vpon a certayne daye, y he wente into a shippe, and his disciples w him, & he sayde vnto the: Let vs passe ouer to the other syde of y lake. And they thrust off fro the lōde. And as they sayled, he slepte. And there came a storme of wynde vpon y

lake, and the waves fell vpon the, and they stode in greate ioperdy. Then wete they vnto him, and waked him vp, & sayde: Master master, we perishe. Then he arose, and rebuked the wynde, and the tepest of water, and they ceassed, and it waxed calme. But he sayde vnto the: Where is youre faith? Neuertheles they were afrayed, and wōdied, and sayde one to another: What is he this? For he cōmaundeth the wyndes and the water, and they are obedient vnto him. And they sayled forth in to the countre of the Gadare nites, which is ouer agaynst Galile.

And whan he wente out to londe, there met him out of y cite a mā, which had a deuell longe tyme, & ware no clothes, & caried in no house, but in the graues. Neuertheles whā he sawe Iesus, he cried, and fell downe before him, and cried loude, & sayde: What haue I to do with the Iesus, thou sonne of the hyest God? I beseeke the, that thou wilt not torment me. For he cōmaunded the foule sprete, that he shulde departe out of the mā, for he had plagued hi a lōge season. And he was bounde with cheynes, and kepte w fetters, and he brake the bondes in sonder, and was caried of the deuell in to the wyldernes.

And Iesus axed him, and sayde: What is thy name? He sayde: Legion. For there were many deuels entred in to him. And they besought him, that he wolde not cōmaunde the to go in to the depe. But there was there a greate heerd of swyne fedynge vpon the mountayne, and they besought him, that he wolde geue them leue, to entre in to y same. And he gaue the leue. Then departed y deuels out of the mā, and entred into the swyne. And the keerd rushed headlynges with a storme in to the lake, and were drowned. But whā y herdmen sawe what had chaunced, they fled, and tolde it in the cite and in the vyllagies.

Then wente they out, for to se what was done, and came to Iesus, and founde the mā (out of whom the deuyls were departed) syttinge at Iesus fete, clothed, and in his right mynde, and they were afrayed. And they y had sene it, tolde the how the possessed was healed. And the whole multitude of y countre of the Gadarenites besought him, that he wolde departe from them, for there was a greate feare come vpon the. And he gat him in to y shippe, and turned agayne. And the man out of whō the deuels were departed, besought him, y he might be with him. But Iesus sent him awaye, and sayde: Go

Mat. 8. d  
Marc. 5. d

Mat. 8. d  
Marc. 5. b

Marc. 5. b



home agayne, and shewe how greate thinges God hath done for the. And he wente his waye, & preached thorow out all & cite, how greate thinges Jesus had done for hi.

Mat. 9. c  
Marc. 5. c

And it fortuned whā Jesus came agayne, the people receaued him, for they wayted for him. And beholde, there came a man named Jairus (and he was a ruler of the synagoge) and fell at Jesus fete, & besought him, that he wolde come in to his house. For he had but one doughter (vpon a twolue yeare of age) and she laye at y<sup>e</sup> poynt of death. And as he wente, the people thronged him.

**S** And a womā haryng the blondyssue twolue yeares, (which had spent all hir substantie vpon phisicians, and coude be healed of none) came behynde, & touched the hemme of his garmēt, and immediatly hir yssue of bloude was stanchēd.

And Jesus sayde: Who hath touched me? But whan they all denyed, Peter sayde, and they that were with him: Master, the people thronge the and thrust the, and thou sayest: Who hath touched me? Jesus saide: Some body hath touched me, for I fele, that there is vertue gone out fro me. But whan the woman sawe that she was not hyd, she came treblyng, and fell downe before him, and tolde him before all the people, for what cause she had touched him, & how she was healed immediatly. And he sayde vnto her: Doughter, be of good comforte, thy faith hath made the whole, go thy waye in peace.

Mat. 9. c  
Marc. 5. d

Whyle he yet spake, there came one frō y<sup>e</sup> ruler of y<sup>e</sup> synagoges house, and sayde vnto him: Thy doughter is deed, disease not the master. Whan Jesus herde that, he answered him, and sayde: Feare not, beleue onely, and she shal be made whole. But whan he came in to the house, he suffred no man to go in, save Peter, and James and Jhs, and the father and mother of the mayden. They wepte all, and sorowed for her. But he sayde: Wepe not, for she is not deed, but slepeth. And they laughed hi to scorne, knowinge well that she was deed. But he thrust them all out, and toke her by the hande, and cryed, and sayde: Mayde aryse. And hir spiete came agayne, & she arose straight waye. And he commaunded to geue her meate. And hir elders were astonnyed. But he charged them, that they shulde tell no man, what was done.

Iohā. 11. b

Mat. 10. a  
Marc. 3. b  
and 6. a  
Luc. 6. b

\* Mar. 5. a  
Luc. 10. a

### The IX. Chapter.

**A**nd he called the twolue together, and gaue them power and auctorite ouer all deuels, and that they might

heale diseases. And he sent the out to preach the kyngdome of God, and to heale y<sup>e</sup> sick, and sayde vnto them: Ye shal take nothinge with you by the waye, nether staff, ner scryppe, ner bried, ner money: ner haue two coates. And into what house so ever ye entre, there abyde, tyll ye go thence. And who so ever receaue you not, departe out of the same cite, and shake of the dust from youre fete, for a wytnesse ouer them. And they departed, and wente thorow the townes, preachinge y<sup>e</sup> Gospell, & healinge euerywhere.

Herode the Tetrarcha herde of all that was done by him. And he toke care, for so moch as it was sayde of some: Jhs is risen agayne from the deed: of some, Elias hath appeared: of some, One of the olde prophetes is risen agayne. And Herode sayde: Jhs haue I beheaded, who is this then, of whō I heare such thinges? And he desired to se him.

And the Apostles came agayne, and tolde him how greate thinges they had done. And he toke them to him, and wente asyde into a solytary place by the cite called Bethsaida. Whan the people knew of it, they followed him. And he receaued them, and spake vnto them of the kyngdome of God, and healed soch as hade nede therof. But the daye beganne to go downe. Then came the twolue to him, and sayde vnto him: let the people departe frō the, that they maye go in to the townes rounde aboute, and in to y<sup>e</sup> villagies, where they maye synelodgyng & meate, for we are here in y<sup>e</sup> wyldernesse. But he sayde vnto them: Geue ye them to eate. They sayde: We haue nomore but fyue loaves and two fyshes. Excepte we shulde go & bye meate for so moch people (for there were vpon a fyue thousand men) But he sayde vnto his disciples: Cause them to sit downe by fifties in a cōpany. And they dyd so, and made them all to sit downe. Then toke he the fyue loaves and two fyshes, and bled vp towarde heauē, and sayde grace ouer them, brake them, and gaue them to the disciples, to set the before the people. And they ate, and were all satisfied. And there were taken vp of that remayned to them, twolue baskettes full of broken meate.

And it fortuned whan he was alone, and at his prayer, and his disciples with him, he axed them, and sayde: Whom saye the people that I am? They answered, and sayde: They saye, thou art Jhon the baptist: Some, that thou art Elias: Some, that one of the olde prophetes is risen agayne. But he

sayde vnto them: Whom saye ye that I am? Then answered Peter and sayde: Thou art the Christ of God. And he charged them straitly, and commaunded them, that they shulde tell this vnto no mā, and sayde: For the sonne of man must suffre many thinges, and be cast out of the Elders and of y<sup>e</sup> hye prestes, and scrybes, and be put to death, and ryse agayne the thirde daye.

Then sayde he vnto them all: Xfeny mā wil folowe me, let hi denie himself, & take vp his crosse daylie, & folowe me. \* For who so ever wil saue his life, shal lose it. But who so loseth his life for my sake, shal saue it. For what auantage hath a man, though he wanne the whole wolde, and loseth himself, or runneth in dammage of himself? Who so is ashamed of me and of my sayenges, of him shal the sonne of mā also be ashamed, whan he cometh in his glory, and in the glory of his father, and of the holy angels. I saye vnto you of a treuth: there be some of them that stonde here, which shal not taist of death, tyll they se the kyngdome of God.

And it fortuned, that aboute an eight dayes after these wordes, he toke vnto him Peter, Jhon and James, and wente vp in to a mouit for to praye. And as he prayed, the shappe of his countenance was chaunged of another fashion, and his garment was whyte, and shyned: and beholde, two men talked with him, which were Moses and Elias, that appeared gloriously, and spake of his departyng, which he shulde fulfill at Jerusalem. As for Peter and them that were with him, they were full of slepe. But whan they awoke, they saw his glory, and the two men stondyng with him.

And it chaunced, whan they departed frō him, Peter sayde vnto Jesus: Master, here is good beyng for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elias, and wylt thou what he sayde. But whyle he thus spake, there came a cloude, and ouersadowed them. And they were afrayed, whan the cloude couered them. And out of the cloude there came a voyce, which sayde: This is my deare sonne, \* heare him. And whyle this voyce came to passe, they founde Jesus alone. And they kept it close, and tolde no mā in those dayes eny of the thinges which they had sene.

And it chaunced on the nexte daye after, whan they came downe from the mount, moch people met him, and beholde, a man amonge the people cryed out, and sayde:

Master, I beseeke the, loke vpon my sonne, for he is my onely sonne: beholde, the spiete taketh him, and sodenly he crieth, and he teareth him, that he someth, and with payne departeth he from him, whan he hath rente him. And I besought thy disciples to cast him out, and they coulde not. Then answered Jesus, and sayde: Oh thou vnfaithfull and croked generacion, how longe shal I be with you, & suffre you? Brynge hither thy sonne. And whan he came to him, the deuell rente him and tare him. But Jesus rebuked the foule spiete, and healed the chylde, and deliuered him vnto his father agayne. And they were all amased at the mighty power of God.

Mar. 1. e  
Luc. 4. d

And whyle they wondred euery one at all thinges which he dyd, he sayde vnto his disciples: Comprehende these sayenges in youre eares. For the sonne of man must be deliuered in to the hādes of men. But they wylt not what that worde meaned, and it was hyd from them, that they vnderstode it not. And they were afrayed to axe him of that worde. \* There came a thought also amonge them, which of them shulde be the greatest. But whā Jesus sawe the thoughtes of their hert, he toke a childe, & set him harde by him, and sayde vnto them: Who soeuer receaueth this childe in my name, receaueth me: and who so ever receaueth me, receaueth him that sent me. \* But who so is leest amonge you all, y<sup>e</sup> same shal be greate.

Mat. 16. c  
and 20. b  
Marc. 8. d  
and 9. d  
Luc. 2. g  
and 18. d

\* Mat. 18. 1  
Marc. 9. d  
Luc. 22. 5

Mat. 10. e  
Marc. 9. c  
Luc. 10. b  
Iohā. 13. c  
\* Mar. 20. 1  
Marc. 9. c  
and 10. c  
Luc. 22. b

Then answered Jhs, and sayde: Master, we saue one dryue out deuels in thy name, and we forbade him, for he folowed the not with vs. And Jesus saide vnto him: For byd him not, for he that is not agaynst vs, is for vs.

And it fortuned whan the tyme was fulfilled that he shulde be receaued vp from hence, he turned his face to go straight to Jerusalem, and before him he sent messengers, which wente their waye, and came in to a towne of the Samaritans, to prepare lodginge for him. And they wolde not receaue him, because he had turned his face to go to Jerusalem. But whan his disciples James and Jhon sawe that, they sayde: LORD, wilt thou, that we commaunde, that fyre fall downe from heauen, and consume them, \* as Elias dyd? \* Neuertheles Jesus turned him aboute, and rebuked them, and sayde: A now ye not, what maner of spiete ye are of? The sonne of man is not come to destroye mens soules, but to saue them. And they wente in to another towne.

\* Re. 1. e



Mat. 2. c

And it fortuned as they went by the waye, one sayde vnto him: I wil folowe the, whyther so euer thou go. And Jesus sayde vnto him: The foxes haue holes, and the byrdes vnder the heauē haue nestes: but the sonne of man hath not wheron to laye his heade.

Mat. 8. c

And he sayde vnto another: Follow me. He sayde: Syr, geue me leue first to go, and burye my father. But Jesus sayde vnto him:

Leu. 21. b

\* Let the deed burye their deed. But go thou thy waye, and preach the kyngdome of God.

1. Re. 19. d

And another sayde: Syr, I will folowe the, \* but geue me leue first, to go byd them farwele, which are at home in my house. Jesus sayde vnto him: Whoso putteth his hāde to the plowe, and lokech backe, is not mete for the kyngdome of God.

1. Pet. 2. d

## The X. Chapter.

Mat. 9. d

Mat. 10. a

Marc. 6. a

Luc. 9. a

Re. 4. d

**A**fterwarde the LORDE appoynted out other seuentie, and sent them two and two before him in to euery cite and place, whither he himself wolde come, and sayde vnto them: The harvest is greate, but the labourers are fewe. Praye therfore the LORDE of the harvest, to sende forth labourers in to his harvest. Go youre waye: be holde, I sende you forth as the lābes amonge y wolues. Bearer nether wallet, ner scrip pe, ner shues, and salute no mā by the waye. In to what so euer house ye entre, first saye: Peace bein this house. And yf the childe of peace be there, youre peace shal rest vpon him. Yf no, then shal youre peace turne to you agayne. But tary ye still in the same house, eatinge and drynkinge such as they haue. For the labourer is worthy of his rewarde.

Mat. 10. b

Marc. 6. b

Luc. 9. a

1. Cor. 13. c

1. Th. 5. a

Go not from house to house. And in to what so euer cite ye entre, and they receaue you, eate such thinges as are set before you. And heale the sicke that are there, and saye vnto them: The kyngdome of God is come nye vnto you. But in to what so euer cite ye come, and they receaue you not, go youre waye out in to the stretes of the same, and saye: Euen the very dust which cleaueth vpon vs of youre cite, wyse we of vpon you. But of this ye shal be sure, that the kyngdome of God was come nye vnto you. I saye vnto you: It shalbe easer for Sodome in that daye, then for that cite.

1. Th. 11. b

Wo vnto the Chorazin, wo vnto the Bethsaida: for yf the miracles which haue

bene done amonge you had bene done at Tyre and Sidon, they had done penance longe agoo, syttinge in sack cloth and in ashes. Neuertheles it shalbe easer for Tyre and Sidon at the iudgment, then for you. And thou Capernaum which art exalted vnto the heauen, shalt be thrust downe vnto hell. He that heareth you, heareth me: and he that despyseth you, despyseth me: but who so despyseth me, despyseth him I sent me.

The seuentie came agayne with ioye, and sayde: LORDE, the deuels also are subdued vnto vs in thy name. But he sayde vnto them: I sawe Sathan fall downe from heauen as a lightenyng. Beholde, I haue geuen you power to treade vpon serpentes and scorpions, and ouer all power of the enemye, and nothinge shall hurte you. Neuertheles, reioyce not ye in this, that the spites are subdued vnto you: but reioyse, that your names are wrytten in heauen.

At the same houre reioysed Jesus in sperte, and sayde: I prayse the (O father and LORDE of heauen and earth) that thou hast byd these thinges from the wyse and prudent, and hast opened them vnto babes. Euen so father, for so it pleased the. All thinges are geuen ouer vnto me of my father: and no man knoweth who the sonne is, but onely the father: nether who the father is, saue onely the sonne, and he to who the sonne wil open it.

And he turned him vnto his disciples, and sayde in especiall: Blessed are the eyes, which se that ye se. For I saye vnto you: Many prophetes and kynges, wolde haue sene the thynges that ye se, and haue not sene them: and to haue herde the thynges that ye heare, and haue not herde them.

And beholde, there stode vp a scribe and tempted him, and sayde: Master, what must I do, to inheret everlastinge life? He sayde vnto him: What is wrytten in the lawe? How readeest thou? He answered and sayde: Thou shalt loue thy LORDE God with all thy hert, with all thy soule, with all thy strength, and with all thy mynde, and thy neighbour as thy self. He sayde vnto him: Thou hast answered right: this do, and thou shalt lyue. But he wolde haue iustified himself, and sayde vnto Jesus: Who is then my neighbour?

Then answered Jesus, and sayde: A certayne man wente downe from Jerusalem vnto Jericho, and fell amonge murtherers,

which stryped him out of his clothes, and wounded him, and wente their waye, and left him half dead. And by chaunce there came downe a priest the same waye: and whan he sawe him, he passed by. And likewise a Levite, whā he came nye vnto the same place and sawe him, he passed by. But a Samaritane was goynge his iourney, and came that waye, and whan he sawe him, he had compassion vpon him, wente vnto him, bounde vp his woundes, and poured oyle and wyne therin, and lifte him vp vpon his beast, and brought him into the ynne, and made prouysion for him. Vpon the next daye whan he departed, he toke out two pence, and gaue them to the oost, and sayde vnto him: Take cure of him, and what so mer thou spendest more, I wil paye it the, whan I come agayne. Which of these thre now thinkest thou, was neighbour vnto him, that fell amonge the murtherers? He sayde: He that shewed mercy vpon him. Then sayde Jesus vnto him: Go thy waye then, and do thou likewise.

It fortuned as they wete, that he entred into a towne, where there was a woman named Martha, which receaued him in to hir house. And she had a sister, called Mary, which sat hir downe at Jesus fete, and herkened vnto his worde. But Martha made hir self moch to do, for to serue him. And she strepte vnto him, and sayde: LORDE, carest thou not, that my sister letteth me serue alone: Byd her therfore, that she helpe me. But Jesus answered, and sayde vnto her: Martha Martha, thou takest thought, and combest thy self aboute many thinges: there is but one thinge needefull. Mary hath chosē a good parte, which shal not be taken awaye from her.

## The XI. Chapter.

**A**nd it fortuned that he was in a place, and prayed. And whan he had ceased, one of his disciples sayde vnto him: LORDE, teach vs to praye, as I thou also taught his disciples. He sayde vnto the: Whan ye praye, saye: O our father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wil be fulfilled vpon earth, as it is in heauen. Geue vs this daye oure daylie bred. And forgene vs oure synnes, for we also forgene all them that are betters vnto vs. And lede vs not in to temptation, but deliuer vs from euell.

And he sayde vnto them: Which of you is it that hath a frende, and shulde go to him at mydinght, and saye vnto him: frende, lende me thre loanes, for a frende of myne is come to me out of the waye, and I haue nothinge to set before him: and he within shulde answere and saye: Disquyte me not, the doore is shutt already, and my childien are with me in the chamber, I can not ryse, and geue the. I saye vnto you: and though he wolde not aryse and geue him, because he is his frende, yet because of his vnshamefast begginge he wolde aryse, and geue him as many as he neded.

And I saye vnto you also: Are, and it shal be geuen you: Seke, and ye shal fynde: knocke, and it shalbe opened vnto you. For who so euer axeth, receaueth: and he that seeketh, fyndeth: and to him that knocketh, shal it be opened. Yf the sonne are bled of eny of you that is a father, wyl he geue him a stone therfore? Or yf he are a fysh, wyl he geue him a serpent? Or yf he are an egg, wyl he profer him a scorpion? Yf ye then which are euell, can geue youre childien good giftes, how much more shal the father of heauen geue the holy spire vnto them that are him?

And he droue out a deuell that was domme: and it came to passe whan the deuell was departed out, the domme spake, and the people wondered. But some of them sayde: He dryueth out the deuels, thorow Beelzebub the chiefe of the deuels. The other tempted him, and desyred a token of him from heauen. But he knewe their thoughtes, and sayde vnto them: Euery kyngdome denyded within it self, shal be desolate, and one house shal fall vpo another. Yf Sathan then be at variannce within himself, how shal his kyngdome endure? Because ye saye, that I dryue out deuels thorow Beelzebub.

And yf I dryue out deuels thorow Beelzebub, by whom the do youre childien dryue them out: Therfore shall they be youre iudges. But yf I cast out the deuels by the synge of God, then is the kyngdome of God come vnto you.

Whan a stronge harnessed man kepeth his house, that he possesseth is in peace: but whan a stronger then he cometh vpo him, and ouercommeth him, he taketh fro him all his wapens, wherin he trusted, and denydeth the spoyle. He that is not with me, is agaynst me: and he that ga-



thereth not with me, scattereth abroad.

Whan the vncleane spiete is gone out of a man, he walketh thorow drye places, se-  
kyng rest, and fyndeth none. Then sayeth  
he: I wil turne agayne in to my house, from  
whence I wente out. And whan he com-  
meth, he fyndeth it swepte, and garnished.  
Then goeth he, and taketh vnto him seuen  
other spietes, worse the himself. And whan  
they are entred in, they dwell there. And the  
ende of that man is worse then the begyn-  
nyng.

And it fortuneth whan he spake soch, a cer-  
tayne woman amonge the people lift vp  
hir voyce, and sayde vnto him: Blessed is y  
wombe that bare the, and the pappes that  
thou hast sucked. But he sayde: Yee blessed  
are they that heare the worde of God, and  
keepe it.

Whan the people were gathered thicke  
together, he beganne to saye: This is an  
euell generacion, they desyre a tokē, and the-  
re shal no token be geuenthem, but the tokē  
of the prophet Jonas. \* For like as Jonas  
was a tokē vnto the Ninuytes, so shal the  
sonne of man be vnto this generacion. The  
quene of the south shal aryse at the iudgmet  
with the men of this generacion, and shall  
condempne them: for she came from the en-  
de of the worlde, to heare the wysdome  
of Salomon. And beholde, here is one  
more then Salomon. The men of Nini-  
ue shal aryse at the iudgment with this ge-  
neracion, and shall condempne them: for  
they dyd penance after the preachinge  
of Jonas: and beholde, here is one more the  
Jonas.

A man lighteth a candell, and putteth  
it in a preuy place, nether vnder a bushell,  
but vpon a candilstick, that they which co-  
me in, maye see y light. \* The eye is the light  
of the body. If thine eye then be synge, all  
thy body shal be full of light: but yf thine  
eye be wicked, then shal all thy body be full  
of darcknesse. Take hede therfore, that the  
light which is in the, be not darcknesse. If  
thy body now be light, so that it haue no  
parte of darcknesse, then shal it be all full of  
light, and shall light the enen as a cleare  
lightenynge.

But whyle he yet spake, a certayne pha-  
rise prayed him, that he wolde dyne with  
him. And he wente in, and sat him downe  
at the table. Whan the Pharise sawe that,  
he marueyled, that he washed not first be-  
fore dyner. But the LORDE sayde vnto

him: Now do ye Pharises make cleane the  
out syde of the cuppe and platter, but youre  
inwarde partes are full of robbery and  
wickednesse. Ye fooles, is a thinge made  
cleane within, because the outsyde is clen-  
sed: Neuertheles geue almesse of that ye  
haue, and beholde, all is cleane vnto you.

But wo vnto you Pharises, ye thatty-  
the mynt and rewe, and all maner herbes,  
and passe ouer iudgment and y loue of God.  
These ought to haue bene done, and not to  
leauethe other vndone.

Wo vnto you Pharises, for ye lone to syt  
vppermost in the synagoges, and to be salu-  
ted in the market.

Wo vnto you scribes and pharyses, ye  
ypocrites, for ye are like couered sepulchres,  
where ouer men walke, and are not aware  
of them.

Then answered one of the scribes, and  
sayde vnto him: Master, with these wordes  
thou puttest vs to rebuke also. But he saide:  
And wo vnto you also ye scribes, for ye la-  
den men with vtollerable burthens, and ye  
yourselues touch them not with one of y  
fyngers.

Wo vnto you, for ye buylde the sepulchres  
of the prophetes, but youre fathers put  
them to death. Doubtes ye beare wytnesse,  
and consente vnto the dedes of y fathers:  
for they slewe them, and ye buylde their se-  
pulchres.

Therfore sayde the wysdome of God: I  
wil sende prophetes and Apostles vnto the:  
and some of them shal they put to death  
and persecute, that the bloude of all the pro-  
phetes which hath bene shed sens the founda-  
cion of the worlde was layed, maye be re-  
quyred of this generacion: from the bloude  
of Abel, vnto y bloude of Zachary, which  
perished betwene the altare and y temple.  
Yee I saye vnto you: it shalbe requyred of  
this generacion.

Wo vnto you scribes, for ye haue recei-  
ued y keye of knowlege. Ye are not come in  
yourselues, and haue sowynnen them that  
wolde haue bene in.

Whan he spake thus vnto them, the  
scribes and pharyses beganne to preasse  
soe vpon him, and to stoppe his mouth  
with many questions, and layed wayte for  
him, and sought to hunte out some thinge  
out of his mouth, that they might accuse  
him.

## The XII. Chapter.

Here were gathered together an in-  
numerable multitude of people, in so  
much that they trode one another:  
Then beganne he, and sayde first vnto his  
disciples: Bewarre of the leuen of the pha-  
rises, which is ypocrysie. \* But there is no-  
thinge hyd, that shal not be discovered: ne-  
ther secreete, that shal not be knowne. Ther-  
fore what soener ye haue spokē in darcknesse,  
that same shal be herde in light: and that  
ye haue spoken in to the eare in the chābers,  
shalbe preached vpon the house toppes.

But I saye vnto you my frendes: Be not  
afraid of them that kyll the body, and af-  
ter that haue nomore that they can do.  
But I wil shewe you, whom ye shal feare.  
Feare him, which after he hath kylled, hath  
power also to cast in to hell: Yee I saye vnto  
you: Feare him. Are not fyue sparowes  
bought for two farthinges? Yet is not one  
of them forgotten before God. The very  
hayres of youre heade also are nombred eue-  
ry one. Feare not therfore, for ye are better  
then many sparowes.

I saye vnto you: Who so euer knowle-  
geth me before men, him shal the sonne of  
man also knowlege before the angels of God:  
But he that denyeth me before men, shal  
be denyed before the angels of God. And  
who so euer speaketh a worde agaynst the  
sonne of man, it shalbe forgiven him: But  
who so blasphemeth the holy goest, it shal  
not be forgiven him.

Whan they brynge you in to their syna-  
goges, and to the rulers & officers, take ye  
no thought, how or what ye shal answer,  
or what ye shal speake: for the holy goost  
shal teach you in the same houre, what ye  
ought to saye.

But one of the people sayde vnto him:  
Master, byd my brother denyde the enheri-  
taunce with me. Neuertheles he sayde vn-  
to him: Man, who hath set me to be a iud-  
ge or heretage parter ouer you? And he say-  
de vnto them: Take hede, and bewarre of  
conetousnesse, for noman lyueth therof, that  
he hath abundaunce of goodes. And he tol-  
de them a symilitude, and sayde: There was  
a rich man, whose felde had brought forth  
frutes plenteously, and he thought in him-  
self, and sayde: What shal I do? I haue no-  
thinge wher in to gather my frutes. And he  
sayde: This wil I do, I wil breake downe  
my barnes, & buylde greater, and therein wil  
I gather all myne increace, & my goodes,  
I wil saye vnto my soule: Soule, thou hast  
much goodes layed vp in store for many

yeares, take now thine ease, eat, drinke, and  
be mery. But God sayde vnto him: Thou  
foole, this night shal they requyre thy sou-  
le from the, \* and whose shal it be that thou  
hast prepared? Thus goeth it with him y  
gathereth treasure for himself, and is not  
riche in God.

But he sayde vnto his disciples: Therfo-  
re I saye vnto you: Take ye no thought for  
yours life, what ye shal eat: neither for your  
body, what ye shal put on. The life is mo-  
re then meate, and the body more then ray-  
ment. Consydre the rauen, they nether sowe  
ner reape, they haue also nether storehouse  
ner barn, and yet God feedeth them. But  
how much better are ye then the foules?

Which of you (though he take thought  
therfore) coulde put one cubyte vnto his sta-  
ture? Seinge then ye be not able to do that  
which is least, why take ye thought for the  
other? Consydre the lilies vpon the felde, how  
they growe: they labour not, they spynne  
not. But I saye vnto you: that euen Salo-  
men in all his royaltie was not clothed like  
one of these. Wherfore yf God so cloth the  
grasse, yis to daye in y felde, and to morrow  
shalbe cast into the fornace, how much mo-  
re shal he clothe you, o ye of litle faith? Are  
not ye therfore what ye shal eat, or what  
ye shal drynke, and clymme not vp an hye:  
The heichen in the worlde seeke after all soch  
thinges. But seeke ye the kyngdome of God,  
and all these shal be mynistred vnto you.

Feare not thou litle flocke, for it is youre  
fathers pleasure to geue you the kyngdome.  
Sell that ye haue, and geue almesse. Make  
you bagges, which waxe not olde: euen a  
treasure that neuer fayleth in heauen, whe-  
re no these commeth, and no moth corrup-  
peth: for where youre treasure is, there wil  
yours hert be also.

Let youre loynes be gerded aboute, and  
yours lightes burnynge, and be ye like vnto  
men that wayte for their lord, agaynst he  
returne from the mariage, that whan he co-  
meth & knocketh, they maye straight waye  
open vnto him. Blessed are those seruants,  
whom the LORDE (whan he cometh)  
shal fynde wakyng. Verely I saye vnto  
you: \* He shal gyde vp him self, and make  
them sit downe at the table, and shal go by  
them, and mynister vnto them. And yf he co-  
me in the seconde watch, and in the thirde  
watch, and fynde them so, blessed are those  
seruantes. But be sure of this, that yf the  
good man of the house knewe, what houre  
the thefe wolde come, he wolde surely watch,



and not suffre his house to be broken vp. Therefore be ye ready also, for at an houre whan ye thynke not, shal the sonne of man come.

**B**ut Peter sayde vnto him: **LORDE**, tellst thou this similitude vnto vs, or to all men also? The **LORDE** sayde: How greates a thinge is a faithfull and wyse steward, whom his lord setteth ouer his housholde, to geue the their dewtye in due season? Blessed is that seruant, whom his lord (whan he cometh) shal fynde so doyng. Verely I saye vnto you: he shal set him ouer all his goodes. But yf the same seruant shal saye in his hert: Tush, it wil be longe or my lord come, and shal begynne to synne yf seruantes and maydens, yee z to eate and drynke, z to be dronke: the same seruantes lord shal come in a daye whan he loketh not for him, and in an houre that he is not aware of, z shal hew him in peces, and geue him his reward with the vnbeleuers.

The seruant that knewe his lordes wil and prepared not himself, nether dyd accordinge to his will, shal be beaten with many strypes: But he that knewe it not, and yet dyd thinges worthy of strypes, shal be beaten with few strypes. For loke vnto whom moch is geuen, of him shal moch be sought: and loke to whom moch is commytted, of him shal moch be requyred.

**I** am come to kyndle fyre vpo earth, and what wolde I rather, the that it were kyndled already. Notwithstonding I must first be baptised with a baptye, and how am I payned tyll it be ended? Thynke ye, that I am come to brynge peace vpon earth? I tell you nay, but rather debate. For from hence forth there shal be at varyaunce in one house: thre agaynst two, and two agaynst thre. The father shal be deuyded agaynst y sonne, and the sonne agaynst the father: the mother agaynst the doughter, z the doughter agaynst the mother: the mother in lawe agaynst hir doughter in lawe, and y doughter in lawe agaynst hir mother in lawe.

And he sayde vnto the people: Whan ye se a cloude rysle out of y west, straight waye ye saye: there cometh a shower, and so it is: and whan ye se the southwynde blowe, ye saye: It wil be hote, and it cometh so to passe. O ye ypocrytes, ye can discerne the fashion of the skye and of the earth: Why can ye not discerne this tyme also? Yee and why ingde ye not of youre selues, what is right?

Whyle thou goest with thine aduersary vnto the Prynce, geue diligēce by the waye,

that thou mayest be quyte of him, lest he brynge the before the iudge, and the iudge deliuer the to the iaylar, and the iaylar cast the in to prison. I tell the, thou shalt not come out thence, tyll thou paye the vtmost myte.

## The XIII. Chapter.

**T**here were present at the same season certain, that shewed him of y Galileans, whose bloude Pilate had mingled with their awne sacrifice. And Jesus answered, and sayde vnto them: Suppose ye, that these Galileans were greater synners then all the other Galileans, because they suffred such punysshment? I tell you naye, but excepte ye amēde youre selues, ye shal all perishe likewise. Or thinke ye that y eighene (vpon whom the tower in Siloe fell and felle them) were guiltie aboue all men that dwell at Jerusalem? I tell you naye: but excepte ye amēde youre selues, ye shal all perishe likewise.

And he tolde them this similitude: A certain mā had a fygge tre, which was planted in his vynyarde, z he came and sought frute thereon, and founde none. Then sayde he vnto the vynyegardener: Beholde, this thre yeare longe haue I come enery yeare, and sought frute vpon this fygge tre, and fynde none: cut it downe, why hyndreth it the grounde? But he answered, and sayde: Syr, let it alone yet this yeare, tyll I dygge rounde aboute it and dongeit, yf it wil brynge forth frute: If no, then cut it downe afterwarde.

And he taught in a synagoge vpon the Sabbath: and beholde, there was a woman, which had a spiete of infirmyte eighte yeaeres, and was croked, and coulde not well loke vp. Whan Jesus sawe her, he called her to him, and sayde vnto her: Woman, be delyuered from thy disease. And he layed his handes vpo her, and immediatly she was made straight, and praysed God. Then answered the ruler of the synagoge, and toke indignacion (because Jesus healed vpo y Sabbath) and sayde vnto the people: There are sixe dayes, wherein men ought to worke, in them come and be healed, and not on the Sabbath.

Then the **LORDE** answered him, and sayde: Thou ypocryte, doth not enery one of you loose his oxe or asse fro the crybbe vpo Sabbath, and leade him to the water? And shulde not this (which is Abrahams doughter) whom Sathan hath bounde now eighte yeaeres, be loosed from this bonde vpo

the Sabbath? And whan he thus sayde, all his aduersaries were ashamed. And all the people reioysed ouer all the excellent dedes, that were done by him.

And he sayde: What is the kyngdome of God like? Or wher vnto shal I compare it? It is like a greyne of mustarde sēde, which a man toke, and cast in his garden: and it grewe, and waxed a greates tre, and the foules of the ayre dwelt amonge the braunches of it.

And agayne he sayde: Where vnto shal I liken the kyngdome of God? It is like vnto leuen, which a woman toke, and myct it amonge thre peckes of meele, tyll it was all leuened. And he wote thorow cities and townes, and taught, and toke his iourney towarde Jerusalem.

And one sayde vnto him: **LORDE**, are there few (thinkest thou) that shal be saved? But he sayde vnto them: Scryue ye to entre in at the straye gate, for many (I saye vnto you) shal seke to come in, and shal not be able. From that tyme forth, whan the good man of the house is rysen vp, and hath shut the doore, then shal ye begynne to stonde without, and to knocke at y doore, and saye: **LORDE LORDE**, open vnto vs. And he shal answer, and saye vnto you: I knowe you not whence ye are.

Then shal ye begynne to saye: We haue eaten and dronken before the, and thou hast taught vs vpon y stretes. And he shal saye: I tell you, I knowe you not whence ye are. Departe fro me all ye workers of iniquyte. There shal be wepyng and gnashinge of teth, when ye shal se Abraham, and Isaac, and Jacob and all the prophetes in y kyngdome of God, and youre selues thrust out. And whā they shal come from the east and from the west, from the north and from the south, which shal sit at y table in the kyngdome of God. And beholde, there are last, which shal be first: and there are first, which shal be last.

Upon the same daye there came certayne of y pharises, and sayde vnto him: Get the out of the waye, and departe hence, for herode wyl kyll the. And he sayde vnto the: Go ye and tell that foxe: beholde, I cast out deuils, and heale the people todaye and to morow, and vpo the thirde daye shal I make an ende: for it can not be, that a prophet perishe without Jerusalem.

O Jerusalem Jerusalem, thou that kyllest the prophetes, and stonest the that are sent vnto y, how oft wolde I haue gathered thy

childien together, enen as the henne gathereth hir nest vnder hir wynges, and ye wolde not: Beholde, y habitacon shal be lese vnto you desolate. For I saye vnto you: ye shal not se me, tyll y tyme come that ye shal saye: blessed be he, y cometh in y name of the **LORDE**.

## The XIII. Chapter.

**I**t fortuned that he came in to the house of one of y chiefe pharises vpo a Sabbath, to eate bried, z they watched him. And beholde, there was a mā before him, which had y dropsye. And Jesus answered, z spake vnto the scribes and pharises, z sayde: Is it lafull to heale on the Sabbath? But they helde their tonge. And he toke him, and healed him, z let him go, and answered, and sayde vnto the: Which of you shal haue an oxe or an asse fallen in to a pyt, and wil not straight waye pull him out on the Sabbath daye? And they coude not answer him agayne to that.

And he tolde a similitude vnto y gestes, whā he marked how they chose the hyest seates, z sayde vnto the: Whan thou art bydde of eny man to a weddinge, syt not downe in the hyest rowe, lest a more honorable man the thou be bydde of him, and he that bade both the and him, come z saye vnto y: geue this mā rowme, and thou the begynne with shame to take y lowest rowme. But rather whā thou art bydde, go and syt in y lowest rowme, that whā he that bade the, cometh, he maye saye vnto the: Frende, syt vp hyer: Then shalt thou haue worship in the presence of them that syt at the table. For who so ener exalteth himself, shal be brought lowe: and he y humbleth himself, shal be exalted.

He sayde also vnto him that had bydden him: Whā thou makest a dyner or a supper, call not thy frendes, ner thy brethrien, ner thy kynnsfolkes, ner y riche neighbours, lest they call the agayne, and recompēce be made y. But whā thou makest a feast, call the poore, the crepell, the lame, the blynde, then art thou blessed, for they can not recompēce y. But it shal be recompensed the in the resurrection of the righteous.

Whan one of them that sat by at the table herde this, he sayde vnto him: Blessed is he, that eateth bried in y kyngdome of God. But he sayde vnto him: A certayne mā made a greatesupper, and called many ther to. And in y houre of the supper he sent his seruante, to saye vnto the y were bydde: Come, for now are all thinges ready. And they began all together to excuse the selues one after another: The first saide vnto hi: I haue



bought a ferme, and I must nedes go forth and se it, I praye y haue me excused. And y seconde sayde: I haue bought fyue yoke of oxen, and now I go to proue them, I praye the haue me excused. And the thirde sayde: I haue married a wife, therfore can I not come. And the seruaunt came, and brought his lordes worde agayne therof.

Then was the good man of the house displeased, and sayde vnto his seruaunt: Go out quickly in to the stretes and quarters of y cite, and brynge in hither the poore and crepell, and lame and blynde. And the seruaunt sayde: lord, it is done as thou hast commaunded, and there is yet more roome. And the lord sayde vnto the seruaunt: Go out into the hye wayes, and to the hedges, and compell them to come in, that my house may be fylled. But I saye vnto you: that none of these men which were bydden, shal taiste of my supper.

There wente moch people with him, and he returned him aboute and sayde vnto them: If eny man come vnto me, and hate not his father, mother, wife, childre, brethre, sisters, yee and his owne life also, he can not be my disciple. And whosoeuer beareth not his crosse, and foloweth me, can not be my disciple.

Which of you is it, y wil buylde a tower, and syttech not downe first and counteth y cost, whether he haue sufficiēt to perfurme it: lest after he hath layed the foundacion, and is not able to perfurme it, all they that se it, begynne to laugh him to scorne, and to saye: This man beganne to buylde, and is not able to perfurme it. Or what kynge wil go to make battayl agaynst another kynge, and syttech not downe first, and casteth in his mynde, whether he be able with ten thousande, to meete him that cometh agaynst him with twentye thousande: Or els, whyle the other is yet a greates waye of he sendeth embassage, and desyeth peace. So likewise enery one of you that forsaketh not all that he hath, can not be my disciple.

Salt is a good thinge: but yf the salt be vnseasoned, what shal they season withall: It is nether good vpon the lande, ner in the donge hyll, but shal be cast awaye. He that hath eares to heare, let him heare.

## The XV. Chapter.

Here resorted vnto him all the publicans and synners, that they might heare him. And y pharises and scribes murmured, and sayde: This man receaureth synners, and eateth with them. But he

tolde the this synnitude, and sayde: What man is he amonge you, that hath an hundred shepe, and yf he loose one of the, that leaueth not the nyne and nyentye in the wyldernes, and goeth after that which is lost tyll he fynde it: And whan he hath founde it, he layeth it vpon his shuldres with ioye: and whan he cometh home, he calleth his frendes and neighbours, and sayeth vnto the: Reioyce with me, for I haue founde my shepe, y was lost. I saye vnto you: Euen so shal there be ioye in heauen ouer one synner that doth penance, more then ouer nyne and nyentye righteous, which nede not repentance.

Or what woman is it that hath ten groates, yf she loose one of them, that lighteth not a candell, and sweepeth the house, and seeketh diligently, tyll she fynde it: And whan she hath founde it, she calleth hir frendes and neighbours, and sayeth: Reioyce with me, for I haue founde my groate, which I had lost. Euen so (I tell you) shal there be ioye before the angels of God, ouer one synner y doth penance.

And he sayde: A certayne man had two somes, and the yonger of them sayde vnto the father: Father, geue me the porcion of y goodes, that belongeth vnto me. And he deuoyded the good vnto them. And not longe thereafter, gathered the yonger sonne all together, and toke his iourney in to a farre countre, and there waisted he his goodes with ryotous lyuynge. Now whan he had spent all that he had, there was a greates dertythorow out all the samelode. And he beganne to lacke, and wente his waye, and came to a cytesin of that same countre, which sent him in to his felde, to kepe swyne. And he wolde sayne haue fylled his bely with the coddies, that the swyne ate. And no man gaue him them.

Then came he to himself, and sayde: How many hyred seruauntes hath my father, which haue bried ynough, and I perish of hunger: I wil get vp, and go to my father, and saye vnto him: Father, I haue synned agaynst heauen and before the, and am no more worthy to be called thy sonne, make me as one of thy hyred seruauntes. And he gat him vp, and came vnto his father. But whan he was yet a greates waye of, his father sawe him, and had compassion, and ranne, and fell aboute his neck, and kysed him. Then sayde the sonne vnto him: Father, I haue synned agaynst heauen, and before the, I am no more worthy to be called thy sonne. But the

father sayde vnto his seruauntes: Brynge forth the best garment, and put it vpon him, and geue him a ryng vpon his hande, and shues on his fete, and brynge hither a fed calfe, and kyll it, lat vs eate and be mery: for this my sonne was deed, and is alyue agayne: he was lost, and is founde. And they beganne to be mery.

But the elder sonne was in the felde. And whan he came, and diene nye to the house, he herde y mynstrells and daunsynge, and called one of the seruauntes vnto him, and asked what it was. He sayde vnto him: Thy brother is come, and thy father hath slayne a fed calfe, because he hath receaued him safe and sounde. Then was he angrie, and wolde not go in. Then wente his father out, and prayed him. But he answered, and sayde vnto his father: Lo, thus many yeres haue I done the seruyce, nether haue I yet broken thy commaundement, and thou gauest me neuer one kydd, y I might make mery with my frendes. But now that this thy sonne is come, which deuoured his goodes with harlottes, thou hast slayne a fed calfe. But he sayde vnto him: My sonne, thou art allwaye with me, and all that is myne, is thine: thou shuldest be mery and glad, for this y brother was deed, and is alyue agayne: he was lost, and is founde agayne.

## The XVI. Chapter.

He sayde also vnto his disciples: There was a certayne riche man, which had a stewarde, that was accused vnto him, that he had waisted his goodes. And he called him, and sayde vnto him: How is it, that I heare this of the: geue a comptes of y stewardshipe, for thou mayest be no longer stewarde. The stewarde sayde within himself: What shal I do: My lord will take awaye the stewardshipe fro me. I can not bygge, and to begg I am ashamed. I wote what I wil do, that whā I am put out of the stewardshipe, they maye receaue me into their houses.

And he called vnto hi all his lordes debtors, and sayde vnto the first: How moch owest thou vnto my lord: He sayde: an hundred tonnes of oyle. And he sayde: Take y byll, syt downe quickly, and wryte fifti. Then sayde he vnto another: How moch owest thou: He sayde: an hundred quarters of wheate. And he sayde vnto him: Take thy byll, and wryte foure score. And the lord commended the vnrighteous stewarde, because he had done wysely. For the children of this

wolde are in their kynde wyser, the the children of light. And I saye vnto you: Make you frendes with the vnrighteous Mammon, y whan ye shal haue nede, they maye receaue you in to euerlastinge Tabernacles.

He that is faithfull in the least, is faithfull also in moch: and he that is vnrighteous in the least, is vnrighteous also in moch. If ye then haue not bene faithfull in the vnrighteous Mammon, who wil beleue you in that which is true: And yf ye haue not bene faithfull in anothers mans busynesse, who wil geue you that which is youre owne:

No seruaunt can serue two masters: for either he shal hate the one, and loue y other: or els he shal leane to the one, and despyse the other. Ye can not serue God and Mammon.

All these thinges herde the pharises, which were couetous, and they mocked hi. And he sayde vnto them: Ye are they that iustifie y selues before men, but God knoweth youre hertes. For y which is hye amonge men, is an abhominacion before God.

The lawe and y prophetes prophecied vnto Ihon, and from that tyme forth is y kyngdome of God preached thorow y Gospel, and enery man passeth in to it by violence. But easier is it, for heauen and earth to perishe, then one tittle of y lawe to fall. Who so euer putteth awaye his wife, and marieth another, breaketh matrimonye: and he that marieth her which is deuorced fro hir husbande, breaketh wedlocke also.

There was a certayne riche man, which clothed him self with purple and costly linnen, and fared deliciously every daye. And there was a poore man named Lazarus which laye at his gate full of sores, and desyred to be fylled with the crommes, that fell from the riche mans table. Yet came the dogges, and licked his sores. But it fortunied, that the poore man dyed, and was carried of the angels in to Abrahams bosome. The riche man dyed also, and was buried.

Now whan he was in the hell, he lift vp his eyes in the payne, and sawe Abraham a farre of, and Lazarus in his bosome: and he cried, and sayde: Father Abraham, haue mercy vpon me, and sende Lazarus, that he maye dyppe the tpype of his synger in water, and coole my tonge, for I am tormeted in this flame. But Abraham saide: Remember sonne, y thou hast receaued good in y life, and com



trary wyse Lazarus receaved euell. But now is he comforted, and thou art toment. And beside all this, there is a greatespace set betwene vs and you: so that they which wolde go downe from hence vnto you, can not: nether maye they passe ouer from thence vnto vs.

Then sayde he: I pray the then father, that thou wilt sende him vnto my fathers house, for I haue yet fyne brethren, that he maye warne them, lest they also come in to this place of toment. Abraham sayde vnto him: They haue Moses and the prophetes, let them heare them. But he sayde: May father Abraham, but yf one wente vnto them fro the deed, they wolde do penance. Neuertheles he sayde vnto him: Yf they heare not Moses & the prophetes, then shal they not beleue also, though one rose agayne fro the deed.

## The XVII. Chapter.

**A**nd he sayde vnto his disciples: It is impossible that offences shulde not come: but wo vnto him by whom they come: It were better for him, that a mylstone were hanged aboute his neck, and he cast in to the see, then that he shulde offende one of these litle ones. Take hede to youre selues. Yf thy brother trespace agaynst the, rebuke him: and yf he amende, forgue him. And though he synne agaynst the seven tymes in a daye, and come seven tymes in a daye to thee agayne, and saye: I repenteth me, forgue him.

And the Apostles sayde vnto the LORD: Increase oure faith. The LORD sayde: Yf ye haue faith as a grayne of mustarde sede, and saye vnto this Molbery tre: Plucke thy self vp by the rotes, and plant thyself in the see, it shalbe obediēt vnto you. Which of you is it, that hath a seruaunt (which ploweth, or fedeth the catell) whā he cometh home from the felde, that he wil saye vnto him: Go quickly, and syt the downe to meate? Is it not thus? that he sayeth vnto him: Make ready, that I maye suppe, gyde vp thyself, and serue me, tyll I haue eaten and drynken, afterwarde shalt thou eate and drynke also. Thanketh he the same seruaunt also, because he dyd that was commaunded him? I trowe not. So likewise ye, whā ye haue done all that is commaunded you, saye: We are vnprofitable seruautes, we haue done that we were bounde to do.

And it fortuneth, whan he toke his iourney toward Jerusalem, he wente thorow the myddest of Samaria and Galile. And

as he came into a towne, there met him ten leperous men, which stode as farre of, and lift vp their voyce, and sayde: Jesu master, haue mercy vpon vs. And whan he sawe them, he sayde vnto the: Go, and shewe youre selues vnto the prestes. And it came to passe, as they wente, they were censed. And one of them whā he sawe that he was censed, he turned backe agayne, and prayd God with loude voyce, and fell downe on his face at his feet, and gaue him thanks. And the same was a Samaritane. Jesus answered and saide: Are there not ten censed? But where are those nyne? There were els none founde, that turned agayne, and gaue God the prayse, save onely this straunger. And he sayde vnto him: Arise, go thy waye, thy faith hath made thee whole.

But whan he was demaunded of the pharises: Whan cometh the kyngdome of God? he answered them, and sayde: The kyngdome of God cometh not with outward appearance, nether shal it be sayde: lo, here or there is it. For beholde, the kyngdome of God is inwarde in you.

And he sayde to the disciples: The tyme shal come, whā ye shal desyre to se one daye of the sonne of man, and shal not se it. And they shal saye vnto you: Se here, se there. Go not ye, nether folowe, for as the lighte nynges shyneth aboue from the heauen, and lighteth ouer all that is vnder the heauē, so shal the sonne of man be in his daye. But first must he suffre many thynges, and be refused of this generacion.

And as it came to passe in the tyme of Noe, so shal it come to passe also in the dayes of the sonne of man. They ate, they drank, they married, and were married, euen vnto the daye that Noe wente in to the Arke, and the floude came, and destroyed them all.

Likewise also as it came to passe in the tyme of Lot, they ate, they drank, they bought, they solde, they planted, they buyed. But euen the same daye that Lot wente out of Sodom, it rayned fyre and brimstone from heauē, and destroyed them all. After this maner also shal it go, in the daye whan the sonne of man shal appeare.

In that daye, who so is vpon the rofe, and his stuffe in his house, let him not come downe to fetch it: Likewise he that is in the felde, let him not turne backe, for it that is be hynde him. Remembre Lottes wife. Who so ever goeth aboute to saue his life, shal lose it: and who so ever shal lose it, shal saue it.

I saye vnto you: In the night shal two

ye vpon one bed, the one shalbe receaved, the other shalbe forsaaken. Two shalbe grynge together, the one shalbe receaved, the other shalbe forsaaken. And they answered, and sayde vnto him: Where is the LORD? he sayde vnto the: Where so ever yf deed carcase is there wil yf Aegles be gathered together.

## The XVIII. Chapter.

**H**e tolde them a symilitude, signifyinge, that men ought allwayes to praye, & not to leaue of, & sayde: There was a iudge in a cite, which feared not God, and stode in awe of no man. And in the same cite there was a wedowe, which came vnto him, and sayde: deliuer me fro myne aduersary. And he wolde not a greates whyle. But afterwarde he thought within himself: Though I feare not God, & stonde in awe of no man, yet seynge this wedowe is so importune vpon me, I wil deliuer her, lest she come at the last, and rayle vpon me.

Then sayde the LORD: Heare what yf vnrighteous iudge sayeth. But shall not God also deliuer his chosen, that crye vnto hi daye and night, though he differeth the? I saye vnto you: he shal deliuer them, and that shortly. Neuertheles, whan the sonne of man cometh, suppose ye, that he shal synde faith vpon earth?

And vnto certayne which trusted in themselves, that they were perfecte, and despyed other, he spake this symilitude: There wente vpon two men in to the temple, to praye: the one a pharise, the other a publican. The pharise stode, and prayed by himself after this maner: I thanke the God, that I am not as other men, robbers, vnrighteous, aduocates, or as this publican. I fast twyse in the weeke, I geue the tithes of all that I haue. And the publican stode as farre of, and wolde not lift vp his eyes to heauen, but smote vpon his brest, and sayde: God be thou mercifull vnto me synner. I tell you: This man wente downe in to his house iustified more than the other. For who so ever exaltech himself, shalbe brought lowe: and he that humblith himself, shalbe exalted.

They brought yonge children also vnto him, that he shulde touch them. But whan the disciples sawe that, they rebuked them. Neuertheles Jesus called them vnto him, and sayde: Suffre childre to come vnto me, and forbyd the not, for of such is the kyngdome of God. Verely I saye vnto you: Whoso ever receaureth not the kyngdome of God as a childe, shal not enter therein.

And a certayne ruler axed him, and sayde:

Good master, what must I do, that I maye enheret euerlastinge life? But Jesus sayde vnto him: Why callest thou me good? There is no man good, but God onely. Thou knowest the commaundementes: Thou shalt not breake wedlocke: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false wytnesse: Honour thy father and thy mother. But he sayde: All these haue I kepte from my youth vp. Whā Jesus herde that, he sayde vnto him: Yet lackest thou one thinge, sell all that thou hast, and geue it vnto the poore, and thou shalt haue a treasure in heauen, and come & folowe me. Whan he herde that, he was sorry, for he was very riche.

Whan Jesus sawe that he was sorry, he sayde: How hardly shal the riche come in to the kyngdome of God? It is easyer for a Camell to go thorow the eye of a nedle, than for a rich man to entre in to the kyngdome of God. Then sayde they & herde that: Who can then be saued? But he sayde: loke what is impossible with men, is possible with God.

Then sayde Peter: Beholde, we haue forsake all, and folowed the. he sayde vnto the: Verely I saye vnto you: There is no man that forsaketh house, or elders, or brethren, or wife, or children for the kyngdome of Gods sake, which shal not receaue moch more in this tyme, and euerlastinge life in the worlde to come.

he toke vnto him the twolue, and sayde vnto them: Beholde, we go vp to Jerusalem, and it shal all be fulfilled, that is wyrtten by the prophetes of the sonne of man. For he shal be deliuered vnto the heythen, and shalbe mocked, and despytfully intreated, and spitted vpon: and whan they haue scourged him, they shal put him to death, and vpon the thirde daye shal he arise agayne. And they vnderstode nothinge of these thynges. And this sayenge was hyd from them, and they perceaved not the thynges that were spoken.

And it came to passe, whan he came nye vnto Jericho, there sat one blynde by the waye, and begged. And whan he herde the people passe by, he axed what it was. Then sayde they vnto him, that Jesus of Nazareth passed by. And he cryed, and sayde: Jesu thou sonne of Dauid, haue mercy vpon me. But the people that wente before, rebuked him, that he shulde holde his tounge. Neuertheles he cried moch more: Thou sonne of Dauid haue mercy vpon me. Jesus stode still, & commaunded hi to be brought vnto hi. And whan he was come neare, he axed him and

Mat. 19. b  
Mar. 10. b

Exo. 20. c

Mat. 19. c  
Mar. 10. c

Luc. 1. c

Mat. 19. d  
Mar. 10. cMat. 20. b  
Mar. 10. d

Luc. 22. a

Luc. 2. g

Mat. 20. d  
Mar. 10. e



sayde: What wilt thou, that I do vnto the? He sayde: LORDE, that I maye receaue my sight. And Iesus sayde vnto him: Receaue thy sight, thy faith hath saued the. And immediately he saue, and folowed him, & prayesed God. And all the people that saue it, gaue God the prayse.

## The XIX. Chapter.

**A**nd he entred in, and wente thorow Jericho: & beholde, there was a man named Zachens, which was a ruler of the publicans, and was riche, and desyred to se Iesus what he shulde be, and he coude not for the people, for he was lowe of stature. And he ranne before, and clymmed vp in to a wyldc fygge tre, that he might se him: for he shulde come & waye. And whan Iesus came to the same place, he looked vp, and saue him, and sayde vnto him: Zachen, come downe haistely, for todaye must I turne in to thy house. And he came downe hastely, and receaued him with ioye. Whan they saue that, they murmured all, and sayde, & he was gone in, to a synner.

But Zachens stode forth, and sayde vnto the LORDE: Beholde LORDE, the half of my goodes geue I to the poore: and yf I haue defrauded eny man, I restore him foure folde. Iesus sayde vnto him: This daye is health happened vnto this house, for so moch as he also is Abrahams sonne. For the sonne of man is come, to seke and to saue that which was lost.

Now whyle they herkened, he tolde a fy multitude also, because he was nye vnto Jerusalem, and because they thought, that the Kyngdome of God shulde appeare immediately. And he sayde: A certayne nobleman wete in to a farre countre, to receaue hi a Kyngdome, and then to come agayne. This man called ten of his seruantes, and delyuered them ten ponde, and sayde vnto them: Occupy, tyll I come agayne. But his citesyns hated him, and sent a message after him, and sayde: We wil not haue this man to raigne ouer vs.

**A**nd it fortunied whan he came agayne, after that he had receaued the Kyngdome, he bade call for the seruantes, vnto whom he had geue his money, & he might knowe, what euery one had done. Then came the first and sayde: Syr, thy ponde hath wonne ten ponde. And he sayde vnto him: Well thou good seruaut, for so moch as thou hast bene faithfull in the least, thou shalt haue auctorite ouer ten cities. The seconde came also, and sayde: Syr, thy ponde hath won-

ne fyue ponde. And to him he sayde: And thou shalt be ouer fyue cities. And yf thirde came, and sayde: Lo syr, here is thy ponde, which I haue kepte in a napkyn. I was afrayed of the, for thou art an harde man, thou takest vp & thou hast not layed downe, and reapest that thou hast not sowne. He sayde vnto him: Of thine awne mouthindegge I the thou enell seruaut. A newest thou thou that I am an harde man, takynge vp that I layde not downe, and reapyng that I dyd not sowe? Wherefore then hast thou not delyuered my money to the exchange banker? And at my commynge might I haue requyred myne arnye with vauntage?

And he sayde vnto them that stode by: Take yf ponde from him, and geue it vnto him that hath ten ponde. And they sayde vnto him: Syr, he hath ten ponde already. But I saye vnto you: Whosoener hath, vnto him shal be geue: but from him that hath not, shal be taken awaye even that he hath. As for those myne enemies, which wolde not that I shulde raigne ouer them, bringe them hither, and slaye them before me. And whan he had thus sayde, he wete on forwarde, and toke his iourney vp to Jerusalem.

And it fortunied whan he came nye to Bethphage and Bethany vnto mount Oliuete, he sent two of his disciples, and sayde: Go in to the towne that lyeth ouer agaynst you, and assone as ye are come in, ye shal fynde a foale tyed, wheron yet neuer man sitt, lowse it, and brynge it hither. And yf eny mane are you wherfore ye lowse it, saye thus vnto him. The LORDE hath nedeth of.

And they that were sent, wete their waye and founde enen as he had sayde. But whan they lowsed yf foale, the owners therof sayde vnto the: Why lowse ye the foale? They sayde: The LORDE hath nedeth of. And they brought it vnto Iesus, and cast their clothes vpo the foale, and set Iesus thereon. Now as he wente, they spred their garments in the waye.

And whan he wete downe from mount Oliuete, yf whole multitude of his disciples begane ioyfully to prayse God with loude voyce, ouer all the miracles that they had sent, and sayde: Blessed be he, that cometh a Kyng in the name of the LORDE. Peace be in heauen, and prayse in the height. And some of the pharises amonge the people sayde vnto him: Master, rebuke thy disciples. And he answered and sayde vnto them: I tell you, yf these holde their peace, yet shal the stones crye.

And whan he was come neare, he behelde the cite, and wepte vpo it, and sayde: If thou knewest what were for y peace, thou shuldest remembre it enen in this present daye of thine. But now is it hyd from thine eyes. For the tyme shal come vpon the, that thine enemies shal cast vp a bāke aboute the, and aboute thy children with the, and besēge yf, and kepe the in on euery syde, and make the eauen with the grounde, and shal not leaue in the one stone vpon another, because thou hast not knowne yf tyme, wherin thou hast bene visited.

And he wente into the temple, and began to dryue out them that bought and solde therein, and sayde vnto them: It is wrytten: My house is an house of prayer, but ye haue made it a denne of murtherers. And he taught daylie in the temple. But the hye prestes and the scribes and the chiefe of yf people wente aboute to destroye him, and founde not what to do vnto him. For all the people stakke by him, and gaue him audience.

## The XX. Chapter.

**A**nd it fortunied one of those dayes, whan he taught the people in the temple, and preached the Gospel, the hye prestes and scribes came to him with the Elders, and spake vnto him, and sayde: Tell vs, by what auctorite doest thou these thinges? Or who gaue the this auctorite? But he answered, & sayde vnto the: I wil axe you a worde also, tell it me: The baptyme of Jho was it from heauen, or of men? But they thought in them selues, and sayde: If we saye, from heauen, then shal he saye: Why dyd ye not the beleue him? But yf we saye, of men, then shal all the people stone vs, for they be perswaded, that Jhon is a prophet. And they answered, that they coulde not tell, whence it was. And Iesus sayde vnto them: Neither tell I you, by what auctorite I do these thinges.

And he beganne to tell the people this similitude: A certayne man planted a vynyarde, and let it out vnto husbandmen, and wente himself in to a straunge countre for a greateson. And whan his tyme was come, he sent a seruaut to the husbandmen, that they might geue him of the frute of the vynyarde. But the husbandmen bet him, and sent him awaye emptye. And agayne he sent yet another seruaut: but they bet him also, and intreated him shamefully, & sent him awaye emptye. And besydes this, he sent the thirde: but they wounded him also, and thrust him out. Then sayde the lord of the vynyarde:

What shal I do? I wil sende my deare sonne, peradventure they wil stonde in awe of him, whan they se him. Iohā. 3. c. Rom. 8. Phil. 2. a.

But whan the husbandmen saue the sonne, they thought in the selues, and sayde: This is the heyre, come, & let vs kyll him, & the inheritaunce maye be oures. And they thrust him out of yf vynyarde, and slew him. What shal now the lord of the vynyarde do vnto them? He shal come, and destroye those husbandmen, and let out his vynyarde vnto other. Whan they herde that, they sayde: God forbid.

But he beheldethē, and sayde: What is this then that is wrytten: The same stone which the buylders refused, is become the head corner stone: Who so euer falleth vpon this stone, shalbe broken in sunder: but vpo whoso euer he falleth, he shal grynne him to poulder. And the hye prestes and scribes wente aboute to laye handes vpon him the same houre, and they feared the people: for they perceaued, that he had spokē this similitude agaynst them. Psal. 117. Esa. 28. c.

And they watched hi, & sent forth spyes, which shulde sayne the selues perfecte, that they might take him in his wordes, to delyner him vnto the power and auctorite of yf debite. And they axed him, & sayde: Master, we knowe that thou sayest & teachest right, and regardest the outwarde apperaunce of no man, but teachest the waye of God truly. Is it lawfull, that we geue tribute vnto the Emperoure, or not? But he perceaued their craftynes, and sayde vnto them: Why tēpte ye me? Shewe me the peny. Whose ymage and superscripcion hath it? They answered, and sayde: The Emperours. Then sayde he vnto them: Geue thē vnto the Emperoure, that which is the Emperours: & vnto God, that which is Gods. And they coulde not repleue his worde before the people, and marueyled at his answer, and helde their peace.

Then came vnto him certayne of the Sadduces (which holde that there is no resurrection) and axed him, and sayde: Master, Moyses wrote vnto vs, yf eny mans brother dye hauynge a wife, and dyeth without childre, then shal his brother take his wife, and rayse vp seide vnto his brother. Now were there seue brethren: the first toke a wife, and dyed childlesse: and the seconde toke the wife, and deyed without children also: and the thirde toke her, likewise all the seue, and left no children behynde thē, and dyed. At the last after them all, the woman dyed also. Now in the resurrection, whose wife shal she be of them? Mat. 22. c. Marc. 12. f. Deut. 25. a.



For seven had her to wife. And Jesus answered and said unto them: The childre of this wolde marry, & are married, but they shall be worthy to enjoye that wolde and the resurrection from the deed, shall neither marry nor be married, for they can dye no more. For they are like unto the angels, and are the children of God, in so much as they are children of the resurrection.

But that the deed ryse agayne, hath Moses also signified besydes the bush, when he called the LORD, the God of Abraham, the God of Isaac, and the God of Jacob. But God is not a God of the deed but of the luyng, for they lye all unto him. Then answered certayne of the scribes, and sayde: Master, thou haist sayde well. And from that tyme forth they durst aske him no more questions.

But he sayde unto them: How saye they that Christ is Dauides sonne? And Dauid himself sayeth in the booke of the Psalmes: The LORD sayde unto my LORD: Sit thou on my right honde, till I make thine enemies thy foete stoe. Dauid calleth him LORD, how is he then his sonne?

Now whyle all the people gaue audience, he sayde unto his disciples: Bewarre of the scribes, which wyl go in longe garmettes, and loue to be saluted upon the market, and desyre to sit hyst in the synagoges, and at the table. They denoure wedowes houses and that vnder a couloure of longe prayenge: These shall receaue the greater danacion.

## The XXI. Chapter.

And he looked vp, and behelde yf riche, how they put in their offerynges in to the Gods chest. He sawe also a poore wedowe, which put in two mytes, and he sayde: Verely I saye vnto you: This poore wedowe hath put in more then they all: For these all haue of their excessse put in vnto the offeryng of God, but she of hir pouerte hath put in all hir luyng that she had.

And whā some spake of the temple, that it was garnished with goodly stones and Jewels, he said: The time shall come, when in of all this that ye see, there shall not be left one stone vpon another, which shall not be broken downe. They asked him, and sayde: Master, whā shall these be? and what shall be the token, when these shall come to passe?

He sayde: Take hede, that ye be not deceived: For many shall come in my name, and saye, I am he, & the tyme is come hard by. Followe them not.

But when ye heare of warres and insur-

rections, be not ye afrayed, for soch must come to passe, but the ende is not yet there so soone. Then sayde he vnto them: One people shall ryse agaynst another, and one realme agaynst another, & shall be greates earthquakes here and there, pestilence, and death, and fearfull thinges. And greates tokens shall there be fro heauē. But before all these, they shall laye handes vpon you, and persecute you, and deliuer you vp in to their synagoges and presons, and brynge you before kynnes & prynces for my names sake. But this shall happen vnto you for a wyenesse. Be at a poynt therfore in youre hertes, that ye take no thought, how ye shall answer: for I wil geue you mouth & wysdome, agaynst the which all youre aduersaries shall not be able to speake ner to resist. But ye shall be deliuered vpon euē of youre elders, brethren, kynnsfolkes and frendes, and some of you shall they put vnto death, and ye shall be hated of euery man for my names sake, and yet shall not one haire of youre heade perishe. Holde fast youre soules with patience.

But when ye shall see Jerusalem besegged with an host, then vnderstande, that the desolacion of it is nye. Then let them which be in Jewry, flye vnto the mountaynes. And let soch as be in the myddest thereof, departe out: and let soch as be in the countrees, not come therein. For these are the dayes of vengeance, that euery thinge which is wrytten, maye be fulfilled. But wo vnto them that are with childe, and to them that geue sucke in those dayes: for there shall be greates tronble vpon earth, and wrath ouer this people, and they shall fall thorow the edge of the swerde, and be led captiue amonge all nacions. And Jerusalem shall be troden downe of the heithen, vntill the tyme of the which then be fulfilled.

And there shall be tokens in the Sonne, and Moone, and starres, and vpon earth the people shall be in soch perplexite, that they shall not tell which waye to turne themselves. And the see and the waters shall roare, and men shall pyn awaye for feare, and for lokinge after the thinges which shall come vpon earth. For euē the very powers of heauen shall moue.

And then shall they see the sonne of man commynge in the cloude with power and greates glory. But when these thinges begynne to come to passe, the loke vp, and liue vpon youre heades, for youre redemption draweth nye.

And he tolde them a symilitude: Beholde the figge tre, and all tre trees, whā they now shute forth their buddes, yese by them, and perceaue, that Sommer is now at hand. So likewise ye, when ye see all these thinges come to passe, be sure that the kyngdome of God is nye. Verely I saye vnto you: This generacio shall not passe, till all be fulfilled. Heauen and earth shall passe, but my wordes shall not passe.

But take hede vnto youre selues, that ye hertes be not ouerladē with excessse of eatinge and with dronkenness, and with takinge of thought for luyng, and so this daye come vpon you vnawares. For as a snare shall it come on all them that dwell vpon earth. Watch therfore cōtynually, and praye, that ye maye be worthy to escape all this that shall come, & to stōde before y sonne of man.

And on the daye tyme he taught in the temple, but in the night season he wente out and abode all night vpon mount Oliuete. And all the people gat them vp early vnto him in the temple, for to heare him.

## The XXII. Chapter.

The feast of swete bried (which is called Easter) drue nye. And y hie prestes and Scribes sought how they might put him to death, and were afrayed of the people. But Satan was entred in to Judas, named Iscariot (which was of y nombre of y twelue) and he reete his waye, and talked with the hie prestes and with y officers, how he wolde betraye him vnto them. And they were glad, and promysed to geue him money. And he consented, & sought oportunitie, y he might betraye hi without eny rumoure.

Then came y daye of swete bried, wherein the Easter lambe must be offered. And he sent Peter and Jhon, and sayde: Go youre waye, prepare vs the Easter lambe, that we maye eate. But they sayde vnto him: Where wilt thou, that we prepare it? He saide vnto them: Beholde, whā ye come in to y cite, there shall mete you a man, bearinge a picher of water, folow him in to the house y he entrech in, and saye vnto the good man of the house: The master sendeth y worde: Where is y gesshouse, wherein I maye eate the Easter labe with my disciples? And he shall shewe you a greates parlour paned. They wente their waye, and founde as he had sayde vnto them, and made ready the Easter lambe.

And when the houre came, he sat him downe, and the twelue Apostles with him,

and he sayde vnto them: I haue hertely desired to eate this Easter labe with you before I suffre. For I saye vnto you: that hence forth I wil eate nomore thereof, till it be fulfilled in the kyngdome of God. And he toke the cuppe, gaue thankes, and sayde: Take this and deuyde it amonge you. For I saye vnto you: I wil not drynke of the frute of y vyne, vntill the kyngdome of God come.

And he toke the bried, gaue thankes, and brake it, and gaue it them, and sayde: This is my body, which shall be geuen for you. This do in the remembraunce of me. Likewise also the cuppe, after they had supped, and sayde: This cuppe is the new Testamēt in my bloude, which shall be shed for you.

But lo, the hande of him that betrayeth me, is with me on the table. And the sonne of man trulye goeth forth, as it is appoynted. But wo vnto that man, by whom he is betrayed. And they beganne to aye amonge them selues, which of them it shulde be, that shulde do that.

There rose a strife also amonge the, which of them shulde be take for the greatest. But he sayde vnto them: The kynges of y wolde haue domynion ouer y people, and they that beare rule ouer the, are called gracions lordes. But ye shall not be so: But the greatest amonge you, shall be as the yongest: and the chiefe, as a seruaunt. For which is the greatest? he that sitteth at the table, or he that serueth? Is not he that sitteth at the table? But I am amonge you as a mynister. As for you, ye are they, that haue byddē w me in my temptacions. And I wil appoynte the kyngdome vnto you, euē as my father hath appoynted me, that ye maye eate and drynke at my table in my kyngdome, and sit vpon seates, and iudge the twelue trybes of Israel.

But the LORD sayde: Simon Simon, beholde, Satan hath desired after you, that he might siffe you euē as wheate: but I haue prayed for y, that thy faith faile not. And when thou art cōuerted, strengith thy brethren: But he sayde vnto him: LORD, I am ready to go with the into prison, and in to death. Neuertheles he sayde: Peter, I saye vnto the: The cock shall not crowe this daye, till thou haue thryse denyed, y thou knowest me.

And he sayde vnto them: When I sent you without wallet, without scrippe, and without shues, lacked ye eny thinge? They sayde: No. Then sayde he vnto them: But now, he that hath a wallet, let him take it



op, likewise also the scrippce. But he that hath not, let him sell his coate, & bye a swerde. For I saye vnto you: It must yet be fulfilled on me, that is writte: He was counted amonge the euell doers. For loke what is written of me, it hath an ende. But they sayde: LORDE, Beholde, here are two swerdes. He sayde vnto the: It is ynough.

And he wente out (as he was wonte) vnto mount Oliuere. But his disciples folowed him vnto the same place. And whan he came thither, he sayde vnto the: Praye, that ye fall not in to tēptacion. And he gat him from them aboute a stoncs cast, and kneled downe, prayed, & sayde: Father, yf thou wilt, take awaye this cuppe frome: Neuerthelesse, not my wyll, but thyn be fulfilled. And there appeared vnto him an angell frō heauen, and comforted him. And it came so, that he wrestled with death, and prayed the longer. And his sweate was like droppes of blood, runnyng downe to the ground. And he rose vp frō prayer, and came to his disciples, and founde them slepyng for heuy nesse, and sayde vnto them: What, slepe ye? rylē vp and praye, that ye fall not in to tēptacion.

But whyle he yet spake, beholde, the multitude, and one of the twolue called Judas wente before them, and he came nye vnto Jesus, to kysse him. But Jesus sayde vnto him: Judas, betrayest thou the sonne of mā with a kysse? Whan they that were aboute him, sawe what wolde folowe, they sayde vnto him: LORDE, shal we synye with the swerde? And one of the stroke a seruānt of the hye prestes, & smote of his eare. But Jesus answered, and sayde: Suffre the thus farre forth. And he touched his eare, & healed him.

But Jesus sayde vnto the prestes and rulers of the temple, and to the Elders that were come vnto him: Ye are come forth as it were to a murtherer with swerdes, & with stauces. I was daylie with you in the temple, and ye layed no handes vpon me. But this is youre houre, and the power of darkness. Neuerthelesse they toke him, and led him, and brought him into the hye prestes house. As for Peter, he folowed hī a farre of.

Then kyndled they a fyre in the myddest of the palace, and sat them downe together. And Peter sat him downe amonge them. Then a damsell saue him syttinge by the light, and behelde him well, and sayde vnto him: This same was also with him. But he denyed him, and sayde: Woman, I knowe him not. And after a litle whyle, another

sawe him, and sayde: Thou art one of them also. But Peter sayde: Man, I am not.

And aboute the space of an houre after, another affirmed, & sayde: Verely this was with him also, for he is a Galilean. But Peter saide: Nā, I wrote not what thou sayest. And immediatly whyle he yet spake, & coft crewe. And the LORDE turned him aboute and looked vpo Peter. And Peter remembred the wordes of the LORDE, how he sayde vnto him: Before the cock crowe, thou shalt denye me thrise. And Peter wente out, and wepte bitterly.

The men that helde Jesus, mocked him, and stroke him, blyndfolded him, and smote him on the face, and axed him, and sayde: Prophecie, who is it that smote the? And many other blasphemies sayde they vnto hī.

And whan it was daye, there gathered together the Elders of the people, the hye prestes and scribes, and led him vp before, their counsell, and sayde: Art thou Chust? Tell vs. But he sayde vnto them: As I tell you, ye wyl not beleue: But yf I are you, ye wyl not answers me, nether wyl ye let me go. From this tyme forth shal the sonne of man sytt at the right hāde of the power of God. Then sayde they all: Art thou then sonne of God? He sayde vnto them: He saye it, for I am. They sayde: What nede we anye farther wytnesse? We oure selues haue herde it of his awne mouth.

The XXIII. Chapter.

And the whole multitude of the arowse, and led him vnto Pilate, and began to accuse him, and sayde: We haue founde this felowe peruertinge the people, and forbyddinge to geue trybute vnto the Emperoure, and sayeth, that he is Chust, the kyng. But Pilate axed him, and sayde: Art thou the kyng of the Jewes? He answered him, and sayde: Thou sayest it. Pilate sayde vnto the hye prestes and to the people: I fynde no cause in this man. But they were the more farrce, and sayde: He hath moued the people, in that he hath taught here & there in all the londe of Jewry, and hath begon ne at Galile vnto this place.

Whan Pilate herde mencion of Galile, he axed whether he were of Galile. And whan he perceaued that he was vnder the rodes iurisdiction, he sent him to Herode, which was also at Jerusalem in those dayes. When Herode sawe Jesus, he was exceeding glad, for he had longe bene desirous to see him: because he had herde moch of him, & hoped to see a miracle of hī. And he asked him

many thinges. Neuertheles he answered him nothinge. The hye prestes and scribes stode, and accused him sore. But Herode & his men of warre despyed him, and mocked him, put a whyte garmēt vpo him, and sent him agayne vnto Pilate. Vpo the same daye were Pilate and Herode made frendes together, for afore they had bene at variannce.

Pilate called the hye prestes, and the rulers, and the people together, and sayde vnto the: Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I haue examyned him before you, & fynde in the mā none of the causes, wherof ye accuse him: Nor yet Herode: for I sent you to him, and beholde, there is brought vpon hī nothinge, that is worthy of death. Therefore wil I chasten him, and let him lowse: For he must haue let one lowse vnto them after the custome of the feast.

Then cried the whole multitude, and sayde: Awaye with him, and delyuer vnto vs Barrabas, which for insurreccion made in the cite, and because of a murther, was cast in to preson. Then called Pilate vnto them agayne, & wolde haue let Jesus lowse. But they cried, and sayde: Crucifye him, Crucifye him. Yet sayde he vnto them, the thirde tyme: What euell the hath he done? I fynde no cause of death in hī, therefore wil I chasten him, and let him go. But they laye styll vpon him with greate crye, and requyred that he might be crucified. And the voyce of the and of the hye prestes preyayled.

And Pilate gaue sentence, that it shulde be as they requyred, and let lowse vnto the, him, that for insurreccio and murther was cast in to preson, whom they desyred, but gaue Jesus ouer vnto their wyll. And as they led him awaye, they toke one Simon of Cyren (which came from the felde) and layed the crosse vpon him, to beare it after Jesus.

And there folowed him a greate multitude of people and of women, which bewailed and lamented him. But Jesus turned him aboute vnto the, and sayde: Ye daughters of Jerusalem, wepe not ouer me: but wepe ouer youre selues, and ouer youre childre. For beholde, the tyme wil come, wherin it shal be sayde: Blessed are the baren, and the wombes that haue not borne, and the pap-pes that haue not geuen sucke. Then shal they begynne to saye vnto the mountaynes: Fall vpon vs. And to the hylles: Couer vs. For yf this be done to a grene tre, what shal be done then to the drye?

And two other (which were mysdoers)

were led out also, to be put to death with him. And whā they came to the place, which is called Caluery, they crucified him enen there, and the two mysdoers with him, the one on the righte hande, the other on the left. But Jesus sayde: Father, forgene them, for they wote not what they do. And they parted his garmentes, and cast lottes therfore. And the people stode and behelde.

And the rulers mocked him with them, and sayde: He hath helped other, let him helpe him self now, yf he be Chust & chosen of God. The soudyers also mocked him, wete vnto him, & brought him vyneger, and sayde: Wilt thou be the kyng of the Jewes, then helpe thyself. And aboute ouer him was this superscripcion written with letters of Greke, Latyn, and Hebrie: This is the kyng of the Jewes.

And one of the mysdoers that hanged there, blasphemed him, and sayde: Wilt thou be Chust, then helpe thy self and vs. Then answered the other, rebuked him, and sayde: And thou fearest not God also, which are yet in like dānacion. And truly we are therein be right, for we receaue a cōdinger to oure dedes. As for this man, he hath done nothinge amysse. And he sayde vnto Jesus: LORDE, remembre me, whan thou comest in to thy kyngdome. And Jesus sayde vnto him: Verely I saye vnto the: To daye shalt thou be with me in paradys. And it was aboute the sixte houre, and there was darkness ouer the whole londe vntill the nyenth houre. And the Sonne was darkened, and the vayle of the temple rente in two enen thorow the myddes.

And Jesus cryed loude, & sayde: Father, in to thy handes I commende my spiete. And whan he had so sayde, he gaue vp the goost. But whan the Captayne sawe what had happened, he prayesed God, and sayde: Verely this was a iust mā. And all the people that stode by & behelde, whan they sawe what was done, smote vpon their brestes, & turned backe agayne. But all his acquaintance, and the women that had folowed him out of Galile, stode a farre of, and beheld all these thinges.

And beholde, a mā named Joseph, a Senatur, which was a good iust man, the same had not consented vnto their counsell, and dede, which was of Arimathia a cite of the Jewes, which same also wayted for the kyngdome of God: he wete vnto Pilate, and axed the body of Jesus. And he toke him downe, wrapped him in a linnen cloth, and



layed him in a hewen sepulcre, wherin neuer man was layed. And it was the daye of preparinge, and the Sabbath dwe on.

The women that were come with him out of Galile, folowed him, and behelde the Sepulcre, & how his body was layed. But they returned, and made ready the spycies & anointmētes. And vpon the Sabbath they rested, accordinge to the lawe.

The XVIII. Chapter.

**U**p vpon one of the Sabbathes very early in the mornynge, they came vnto the Sepulcre, and brought yf spycies which they had prepared, and certayne women with the. Neuertheles they founde the stone rolled awaye from the sepulcre, and wente in, and founde not the body of yf **LORDE** Jesu. And it happened as they were amased therat, beholde, there stode by them two men in shynynge garmentes. And they were afrayed, and cast downe their faces to the earth. Then sayde they vnto the: What seke ye: the lyuynge amonge the deed? He is not here. He is risen vp. Remembre, how y he tolde you whā he was yet in Galile, and sayde: The sonne of man must be deliuered in to the hādes of synners, and be crucified, and the thirde daye rise agayne.

And they remēbred his wordes, and wente from the sepulcre, and tolde all this vnto the eleven, and to all the other. It was Mary Magdalene, and Johanna, and Mary James, and the other with them, that tolde this vnto the Apostles. And they wordes semed vnto them, as though they had bene but fables, and they beleued them not. But Peter arose, and ranne to the sepulcre, and stouped in, and sawe the linnen clothes layed by themselves, and departed. And he wondred within himself at that which had happened.

And beholde, two of them wente that same daye, to a towne (which was thre score furlōges from Ierusalem) whose name was called Emaus. And they talked together of all these thinges y had happened. And it chaunced as they were thus talkinge and reasonynge together, Jesus himself dwe nye, and wente with them. But their eyes were holden, that they shulde not knowe hi. And he sayde vnto them: What maner of comunicacions are these that ye haue one to another as ye walke, and are sad? Then answered the one, whose name was Cleophas, and sayde vnto him: Art thou onely a stranger at Ierusalem, not knowinge what is come to passe there in these dayes? And

he sayde vnto the: What? They sayde vnto him: That of Jesus of Nazareth, which was a prophete, mightie in dede and worde, before God and all y people, how oure hye priestes and rulers deliuered him to the condemnation of death, and crucified him. But we hoped that he shulde haue deliuered Israel. And besydes all this, todaye is the thirde daye that this was done. Yee & certayne women also of oure company which were early at the Sepulcre, and founde not his body, came and tolde, that they had sene a visiō of angels, which sayde he was alive. And certayne of them that were with vs, wente vnto the sepulcre, and founde it euē so as y wemē sayde, but hi founde they not.

And he sayde vnto the: O ye fooles and slowe of hert to beleue all that the prophetes haue spokē. Ought not Christ to haue suffred these thinges, and to entre in to his glory? And he beganne at Moses and at all the prophetes, and expounded vnto them all the scriptures, that were spoken of him. And they dwe nye vnto the towne, which they wēte vnto, and he made as though he wolde haue gone farther. And they compelled him, and sayde: Abyde with vs, for it draweth towardes night, and the daye is farre passed. And he wente in to tary with the. And it came to passe whan he sat at the table with the, he toke the bred, gaue thankes, brake it, and gaue it them. Then were their eyes opened, and they knewe him. And he vanyshed out of their sight. And they sayde, betwene the selues: Dyd not oure hert burne with in vs, whan he talked with vs by the waye, whyle he opened the scriptures vnto vs? And they rose vp the same houre, turned agayne to Ierusalem, and founde y eleven gathered together, and them that were with them, which sayde: The **LORDE** is risen of a trūeth, and hath appeared vnto Symon. And they tolde the what had happened by y waye, and how they knewe him in breakynge of the bred.

But whyle they were talkinge therof, Jesus himself stode in the myddes amonge the, and sayde: Peace be with you. But they were abashed and afrayed, supposinge that they had sene a spirete. And he saide vnto the: Why are ye abashed? & wherfore riseth such thoughtes in yō hertes? Beholde my hādes & my fete, it is euē I my self. Handle me, and se, for a spirete hath not flesh and bones, as ye se me haue. And whan he had thus spokē, he shewed the his hādes and his fete. But whyle they yet beleued not for ioye

and wondred, he sayde vnto them: Haue ye any thinge here to eate? And they set before him a pece of a broyled fish, and an hony combe. And he toke it, and ate it before the.

And he sayde vnto them: These are the wordes, which I spake vnto you, whyle I was yet with you. For it must all be fulfilled that was wyrtten of me in the lawe of Moses, in the prophetes, & in the psalmes. The opened he their vnderstandinge, that they might vnderstonde the scriptures, and sayde vnto them: Thus is it wyrtte, and thus it behoued Christ to suffre, & the thirde daye to rise agayne fro the deed, and to let repentaunce and remysion, of synnes be preached in his name amonge all nacions, and to begynne at Ierusalem. As for all these thinges, ye are wytnesses of the. And beholde, I wil sende vpon you the promes of my fater: but ye shal tary in the cite of Ierusalem, tyll ye be endewed with power from aboue.

But he led them out vnto Bethany, and lift vp his handes, and blessed them. And it came to passe whā he blessed them, he departed from them, and was caried vp in to heauen. And they worshipped him, and turned agayne to Ierusalem with greate ioye: and were contynnally in y temple, geuyng prayse and thankes vnto God. Amen.

The ende of the gospel of  
S. Luke.

## The gospel of S. Ihon.

What S. Ihons gospel conteyneth.

- Chap. I. The everlastinge byrth of the sonne of God, and how he became man. The testimony of Ihon and of his baptyme. The callinge of Andrew, Peter, Philip and Nathanael.
- Chap. II. Christ turneth the water vnto wyne at the marriage in Cana, and dryeth the marchantes out of the temple.
- Chap. III. The swete talkinge of Christ with Nicodemus. The doctryne of baptyme of Iho. and what wytnesse he beareth of Christ.
- Chap. IIII. The louynge communicacion of Christ with the woman of Samaria by the welles syde. How he cometh into Galile, and healeth the rulers sonne.
- Chap. V. He healeth the man that was sicke eight & thirtie yere. The Jewes accuse him

as a breaker of the Sabbath: he answereth for himself, and reproveth them.

Chap. VI. Jesus feedeth fyue thousande men with fyue barlye Loaves, departeth awaye, that they shulde not make him kynge, goeth vpo the see, and reproveth the fleshy hearers of his worde. The carnall are offended at hi, and forsake him.

Chap. VII. Jesus cometh to Ierusalem at the feast, teacheth the Jewes and reproveth the pharises & the hye priestes hearinge that the people begynne to fauour Christ and to beleue in him, sende out officers to take hi. There are dyuerse opinions of him amonge the people. The pharises rebuke the officers because they haue not taken him, and chide with Nicodemus for takinge his parte.

Chap. VIII. A woman is taken in aduoutrie: Christ deliuereth her. The fre dome of soch as folowe Christ, whom they accuse to haue the deuell within him, and go aboute to stone him.

Chap. IX. Christ maketh the man to se that was borne blynde, where thorow he getteth himself more displeasure amonge the Jewes and pharises.

Chap. X. Christ is the true shepheard, and the dore of the shepe. Some saye: Christ hath the deuell, and is madd, some saye: he speaketh not the wordes of one that hath the deuell. Because he telleth the trūeth, the Jewes take vp stones to cast at him, call his preachinge blasphemy, and go aboute to take him.

Chap. XI. Christ rayseth Lazarus fro death. The hye priestes & the pharises gather a counsell, and cast their heades together agaynst him, therefore he getteth him out of the waye.

Chap. XII. Mary anoynteth Christes fete, Judas murmureth, Christ excuseth her, rydeth in to Ierusalem, and is louyngly receaued of the thankfull, but utterly despyed of the vngodly.

Chap. XIII. Christ washeth the disciples fete, telleth them of Judas the traytour, and commaundeth the earnestly to loue one another.

Chap. XIII. He arneth his disciples with consolacion agaynst trouble for to come, taketh fro the the heuynesse that they had because of his departinge, and promiset them the holy goost, the spirete of comforte.

Chap. XV. The true vyne, the husbandman & the braunches. A doctryne of loue, and a swete comforte agaynst persecucion.

Chap. XVI. Consolacion agaynst trouble. Prayers are herde thorow Christ.

Chap. XVII. The most hartely & louynge prayer of Christ vnto his fater, for all soch as receaue the trūeth, and be his awne.

Chap. XVIII. Christ is betrayed. The wordes of his mouth synre the officers to the ground. Peter synreth of Malchus eare. Jesus is brought before Anna, Caiphas, and pilate.

Chap. XIX. Christ is crucified. He commendeth his mother vnto Ihon, sheddeth his bloude, and is buried.

Chap. XX. The resurrection of Christ, which appeareth to Mary Magdalene and to all his disciples, to their greate comforte.

Chap. XXI. He appeareth to his disciples agayne by the see of Tyberias, and commaundeth peter earnestly to fede his shepe.



The gospel  
The gospel of  
S. Ihon.



The first Chapter.



**I**n the begynnynge was the worde, and the worde was with God, and God was y worde. The same was in the begynnynge w God. All thinges were made by the same,

and without the same was made nothinge that was made. In him was the life, and the life was the light of men: and the light shyneth in the darknesse, and the darknesse comprehended it not.

There was sent from God a man, whose name was Ihon. The same came for a witnesse, to beare wytnesse of y light, that thowro him they all might beleue. He was not that light, but that he might beare witnesse of y light. That was the true light, which lighteth all men, that come in to this worlde. He was in the worlde, z the worlde was made by him, and y worlde knewe him not. He came in to his awne, and his awne receaued him not. But as many as receaued him, to them gaue he power to be the children of God: even soch as beleue in his name. Which are not boene of bloude, ner of the wyl of the flesh, ner of the wyl of man, but of God.

**A**nd the worde became flesh, and dwelt amonge vs: and we sawe his glory, a glory as of the onely begotte sonne of the father, full of grace and trueth.

Ihon bare wytnesse of him, cryed, and sayde: It was this, of whom I spake: After me shal he come, that was before me, for he was ouer I: and of his fulnesse haue all we receaued grace for grace. For the lawe was geuen by Moyses, grace and trueth ca-

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me by Iesus Chust. No man hath sene God at any tyme. The onely begotte sonne which is in the bosome of the father, he hath declared the same vnto vs.

And this is the recorde of Ihon, whan the Jewes sent prestes and Leuites fro Jerusalem, to aye him: Who art thou? And he confessed and denyed not. And he confessed, and sayde: I am not Chust. And they aied him: What the? Art thou Elias? He sayde: I am not. Art thou the prophet? And he answered: No. Then sayde they vnto him: What art thou the, y we maye geue answere vnto the that sent vs? What sayest thou of y self? He sayde: I am y voyce of a cryer in the wyldernesse. Make straight y waye of the LORDE. As y prophet Esay sayde:

And they that were sent, were of y pharises. And they aied him, z sayde vnto him: Why baptystest thou then, yf thou be not Chust, ner Elias, ner a prophet? Ihon answered them, and sayde: I baptise with water, but there is one come in amonge you, whom ye knowe not. It is he that cometh after me, which was before me: whose shoulchet I am not worthy to vnloose. This was done at Bethabara beyonde Jordan, where Ihon dyd baptise.

The nexte daye after, Ihon sawe Iesus commynge vnto him, and sayde: Beholde the labe of God, which taketh awaye the synne of the worlde. This is he, of whom I sayde vnto you: After me cometh a man, which was before me. For he was ouer I, and I knewe him not: but that he shulde be declared in Israel, therfore am I come to baptise with water.

And Ihon bare recorde, z sayde: I sawe the spiete descende from heauen like vnto a doue, and abode vpon him, z I knewe him not. But he that sent me to baptise with water, y same sayde vnto me: Vpon whom thou shalt se the spiete descende and tary styll on him, the same is he, that baptiseth with the holy goost. And I sawe it, and bare recorde, that this is the sonne of God.

The nexte daye after, Ihon stode agayne, and two of his disciples. And whan he sawe Iesus walkynge, he sayde: Beholde the labe of God. And two of his disciples hege him speake, and folowed Iesus. And Iesus turned him aboute, and sawe them folowynge, and sayde vnto the: What seke ye? They sayde vnto him: Rabbi, (which is to saye by interpretacion, Master.) Where art thou at lodginge? He sayde vnto them: Come and se it. They came and sawe it, z abode with

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him the same daye. It was aboute the tenth houre.

One of the two, which herde Ihon speake, and folowed Iesus, was Andrew the brother of Symon Peter: the same founde first his brother Symon, and sayde vnto him: We haue founde Messias (which is by interpretacion, y Anoynted) and brought him to Iesus. Whan Iesus behelde him, he sayde: Thou art Symon the sonne of Jonas, thou shalt be called Cephas, which is by interpretacion, a stone.

The nexte daye after, wolde Iesus go agayne in to Galile, and founde Philippe, and sayde vnto him: Solowe me. Philippe was of Bethsaida, the cite of Andrew and Peter. Philippe founde Nathanael, and sayde vnto him: We haue founde him, of whos Moyses in the lawe, and y prophetes haue wyrtten, even Iesus the sonne of Joseph of Nazareth. And Nathanael sayde vnto him: What good can come out of Nazareth? Philippe sayde vnto him: Come, and se.

Iesus sawe Nathanael comynge to him, and sayde of him: Beholde, a righte Israelite, in whom is no gyle. Nathanael sayde vnto him: From whence knowest thou me? Iesus answered, and sayde vnto him: Before y Philippe called the, whan thou wast vnder the fygge tre, I sawe the. Nathanael answered, and sayde vnto hi: Rabbi, thou art y sonne of God, thou art y kynge of Israel. Iesus answered, z sayde vnto him: Because I sayde vnto the, that I sawe the vnder the fygge tre, thou beleuest: thou shalt se yet greater thinges the these. And he sayde vnto him: Verely verely I saye vnto you: Fro this tyme forth shal ye se the heauen open, and the angels of God goynge vp z downe ouer the sonne of man.

The II. Chapter.

**A**nd vpon the thirde daye there was a mariage at Cana in Galile, and the mother of Iesus was there. Iesus also and his disciples was called vnto y mariage. And whan the wyne fayled, the mother of Iesus saide vnto him: They haue no wyne. Iesus sayde vnto her: Woman, what haue I to do w the? Myne houre is not yet come. His mother sayde vnto y mynisters: What soeuer he sayeth vnto you, do it. There were set there sixe water pottes of stone, after y maner of the purifieng of y Jewes, every one cōteynynge two or thre measures.

Iesus sayde vnto the: Fyll the water pottes with water. And they fylled the vnto y brim. And he sayde vnto the: Drawe out

now, z brynge vnto the Master of the feast. And they bare it. Whan the master of y feast had taisted y wyne which had bene water, and knewe not whence it came (but the mynisters that drew y water, knewe it) the Master of the feast called the brydegrome, and sayde vnto him: Everyman as the first geueth the good wyne: z whan they are dionten, the that which is worse. But thou hast kepte backe the good wyne vntill now.

This is the first token that Iesus dyd at Cana in Galile, and shewed his glory, and his disciples belened on him. Afterwarde wente he downe to Capernaum, he, his mother, his brethre, and his disciples, and taried not longe there.

And the Jewes Easter was at hande. And Iesus wete vp to Jerusalem, and founde settynge in the temple, those that solde oxen, shepe, and doves, and chaungers of money. And he made a scourge of small cordes, and drewe them all out of the temple with the shepe and oxen, and poured out the chaungers: money, and ouerthrewe the tables, and sayde vnto them that solde the doves: Hauethese thinges hece, and make not my fathers house an house of marchaundyse. His disciples remembred it, that is wyrtten: The zeale of thine house hath euen eaten me.

Then answered the Jewes, and sayde vnto him: What token shewest thou vnto vs, that thou mayest do these thinges? Iesus answered z sayde vnto the: Breake downe this temple, and in thre dayes wil I set it vp agayne. Then sayde the Jewes: Sixe and fourtye yere was this temple abuyldinge, and wilt thou set it vp in thre dayes? But he spake of y temple of his body. Now whan he was rysen agayne from the deed, his disciples remembred that he thus sayde, and they belened the scripture, and the wordes which Iesus spake.

Whan he was at Jerusalem at Easter in y feast, many belened on his name, whan they sawe y tokes y he dyd. But Iesus comytted not himself vnto the, for he knewe the all, z neded not y eny mā shulde testifie of man, for he knewe well what was in man.

The III. Chapter.

**T**here was a man of the pharises, named Nicodemus a ruler amonge the Jewes. The same came vnto Iesus by night, z sayde vnto hi: Master, we knowe y thou art come a teacher fro God: for no mā can do these tokes y thou doest, excepte God be with him. Iesus answered, and sayde vnto him: Verely verely I saye vnto the:



Excepte a man be borne a new, he can not se the kyngdome of God. Nicodemus sayde vnto him: How can a man be borne, whan he is olde? Can he entre into his mothers wombe, and be borne agayne? Jesus answered: Verely verely I saye vnto the: Excepte a mā be borne of water and of the spirete, he can not come in to y<sup>e</sup> kyngdome of God.

**B** That which is borne of flesh, is flesh: & that which is borne of the spirete, is spirete. Maruell not, that I sayde vnto y<sup>e</sup>: Ye must be borne of new. The wynde bloweth where he wyl, and thou hearest his sounde: but thou canst not tell whēce he cometh, and whither he goeth. So is every one, that is borne of the spirete.

Nicodemus answered, and sayde vnto him: How maye these be? Jesus answered, & sayde vnto hi: Art thou a Master in Israel, & knowest not these? Verely I saye vnto y<sup>e</sup>: We speake that we knowe, and testifie that we haue sene, and ye receaue not oure wytnesse. If ye beleue not whan I tell you of earthly thinges, how shulde ye beleue, whā I speake vnto you of heavenly thinges?

\* And noman ascendeth vp in to heauen, but he that is come downe from heaue, (namely) the sonne of man which is in heauen. And like as Moses lift vp the serpent in the wyldernes, euen so must the sonne of man be lift vp, that who so euer beleueth in him, shulde not perishe, but haue euerlastinge life.

**C** For God so loued the worlde, that he gaue his onely sonne, that who so euer beleueth in hi, shulde not perishe, but haue euerlastinge life. \* For God sent not his sonne in to y<sup>e</sup> worlde to condempne the worlde, but that the worlde might be saued by him. He that leueth on him, shal not be cōdemned. But he that beleueth not, is cōdemned already: because he beleueth not on the name of the onely sonne of God. But this is y<sup>e</sup> cōdemnation, that the light is come into the worlde, and men loued the darknesse more thē y<sup>e</sup> light: for their workes were euell. Whosoever doth euell, hateth the light, and cometh not to the light, that his dedes shulde not be reprobued. But he that doth the trueth, cometh to the light, that his workes maye be knowne: for they are done in God.

**D** Afterwarde came Jesus & his disciples in to the lōde of Jewry, and had his beyng there with them, and baptysed. Ihon baptysed also in Enon besyde Salem: for there was moch water there. And they came thither, and were baptysed: for Ihon was not yet put in prison.

Then arose there a question amonge the disciples of Ihon with the Jewes aboute the purifieng, and they came vnto Ihon, and sayde vnto him: Master, he y<sup>e</sup> was with the beyonde Jordan, of whom thou barst wytnesse, beholde, he baptyseth, and every man cometh vnto him. Ihon answered and sayde: A man can receaue nothinge, excepte it be geuen him from heaue. Ye youre selues are my wytnesses, how that I sayde, I am not Chust, but am sent before him. He that hath the bryde, is the brydegrome: but the frende of the brydegrome stondest, and herkeneth vnto him, and reioyseth greatly. & the voyce of the brydegrome, this same ioye of myne is now fulfilled. He must increace, but I must decreace.

He that cometh from an hye, is aboue all. He that is of the earth, is earthly, and speaketh of the earth. He that cometh fro heauen, is aboue all, and testifieth what he hath sene & herde, and no man receaueth his wytnesse. But he that receaueth it, hath set to his seale, that God is true. For he who God hath sent, speaketh y<sup>e</sup> wordes of God: \* for God geueth not the spirete (vnto him) by measure. The father loueth the sonne, and hath geuen him all thinges in to his hande. \* He that beleueth on the sonne, hath euerlastinge life: he that beleueth not the sonne, shal not se the life, but y<sup>e</sup> wrath of God abydeth vpon him.

## The III. Chapter.

**N**ow whan Jesus had knowlege, y<sup>e</sup> it was come to the eares of the pharises, that Jesus made and baptysed mo disciples the Ihon (howbeit Jesus himself baptysed not, but his disciples) he left the lōde of Jewry, and departed agayne in to Galile. But he must nedes go thorow Samaria. Then came he in to a cite of Samaria, called Sichar, nye vnto y<sup>e</sup> pece of lōde, y<sup>e</sup> Jacob gane vnto Ioseph his sonne. And there was Jacobs well. Now whan Jesus was weerye of his iourney, he satt hi downe so vpo the well. And it was aboute the sixte houre. Then camethere a woman of Samaria to drawe water. Jesus sayde vnto her: Geue me drynke. (For his disciples were gone their waye in to y<sup>e</sup> cite, to bye meate. So the woman of Samaria sayde vnto him: How is it that thou arest drynke of me, seinge thou art a Iew, and I a woman of Samaria? For the Jewes medle not with the Samaritans.

Jesus answered, and sayde vnto her: Thou knowest the gift of God, and who is

that sayeth vnto the, geue me drynke, thou woldest are of him, and he wolde geue the, the water of life. The woman sayde vnto him: Syr, thou hast nothinge to drawe withall, and the well is depe, from whence hast thou then that water of life? Art thou greater then oure father Jacob, which gaue vs this well? And he himself dranketherof, and his children, and his catell. Jesus answered, and sayde vnto her: Who so euer drynke of this water, shal thyrst agayne: But whosoever shal drynke of the water that I shal geue him, shal neuer be more a thyrst: but the water that I shal geue him, shal be in him a well of water, which spryngeth vp in to euerlastinge life.

The woman sayde vnto him: Syr, geue me that same water, that I thyrst not, nether nede to come hither to drawe. Jesus sayde vnto her: Go, call they husbāde, and come hither. The woman answered, and sayde vnto him: I haue no husbāde.

Jesus sayde vnto her: Thou hast sayde well, I haue no husbāde: for thou hast had syue husbādes, and he whom thou hast now, is not thine husbāde: there saydest thou right. The woman sayde vnto him: Syr, I se, that thou art a prophet. Oure fathers worshipped vpon this mountayne, and ye saye, that at Jerusalem is the place, where men ought to worshippe. Jesus sayde vnto her: Woman, beleue me, the tyme cometh, that ye shal nether vpon this mountayne ner at Jerusalem worshippe the father. Ye wote not what ye worshippe, but we knowe what we worshippe, for Saluacion cometh of the Jewes. But the tyme cometh, and is now already, that the true worshippers shal worshippe the father in spirete and in the trueth: for the father wil haue sōch so to worshippe him. \* God is a spirete, and they that worshippe him, must worshippe in spirete and in the trueth.

The woman sayde vnto him: I wote that Messias shal come, which is called Chust. Whan he cometh, he shal tell vs all thinges. Jesus sayde vnto her: I that speake vnto the, am he. And in the meane season came his disciples, and they marueyled that he talked with the woman. Yet sayde no man: What arest thou, or what talkest thou with her? Then the woman let hir pot stonde, and wente in to the cite, and sayde vnto the people: Come, se a man, which hath tolde me all that euer I dyd, Is not he Chust?

Then wente they out of the cite, and came vnto him: In the meane whyle his disciples prayed him, and sayde: Master, eate. But he sayde vnto them: I haue meate to eate, that ye knowe not of. Then sayde the disciples amonge them selues: Hath eny man brought him meate? Jesus sayde vnto the: My meate is this, that I do the wyll of him that sent me, and to finish his worke. Saye not ye youre selues: There are yet foure monethes, and then cometh the haruest: Beholde, I saye vnto you: lift vp youre eyes, and loke vpon the felde, \* for it is whyte allready vnto the haruest.

And he that reapeth, receaueth rewarde, and gathereth frute to euerlastinge life, that both he that soweth and he that reapeth, maye reioyse together. For herin is the prouerbe true: One soweth, another reapeth. I haue sent you to reape that, wheron ye bestowed no labour. Other haue laboured, and ye are come in to their laboures.

Many Samaritans of the same cite beleued on him, for the sayenge of the woman, which testified: He hath tolde me all that euer I dyd. Now whan the Samaritans came to him, they besought him, that he woldetary with them. And he abode there two dayes, and many mo beleued because of his worde, and sayde vnto the woman: We beleue now hence forth, not because of thy sayenge, we haue herde him oure selues, and knowe, that this of a trueth is Chust the Sauoure of the worlde.

After two dayes he departed thence, and wente in to Galile. \* For Jesus himself testified, that a prophet is nothinge set by at home. Now whā he came in to Galile, the Galileas receaued him, which had sene all that he dyd at Jerusalem in the feast: for they also were comethither in the feast. And Jesus came agayne vnto Cana in Galile, \* where he turned the water vnto wyne.

And there was a certayne ruler, whose sonne laye sicke at Capernaum. This herde that Jesus came out of Jewry in to Galile, and wente vnto him, and besought him, that he wolde come downe, and helpe his sonne, for he laye deed sicke. And Jesus sayde vnto him: Excepte ye se tokens and wonders, ye beleue not. The ruler sayde vnto him: Come downe Syr, or euer my childe dye. Jesus sayde vnto him: Go thy waye, thy sonne lyueth. The man beleued the worde, that Jesus sayde vnto him, and wente his waye. And as he was goinge downe,

Mat. 9. d  
Luc. 10. a

Iohā. 17. b

Mat. 11. g  
Mar. 6. a  
Luc. 4. c

Iohā. 4. a



his seruautes mett him, and tolde him, and sayde: Thy childe lyueth. Then enquired he of them the houre, wherein he beganne to amende. And they sayde vnto him: Yester- daye aboute the seuenth houre the fever left him. Then the father perceaued, that it was aboute the same houre, wherein Jesus sayde vnto him: Thy sonne lyueth. And he beleued with his whole house. This is now the seconde token that Jesus dyd, whan he came from Jewry in to Galile.

## The V. Chapter.

**A**fterwarde, there was a feast of the Jewes, and Jesus wente vnto Ierusalem. There is at Ierusalem by the slaughter house a pole, which in hebreue is called Bethesda, and hath fyue porches, wherein laye many sicke, blynde, lame, wythred, which wayted, whan the water shulde moue. For the angell wente downe at his tyme in to the pole, and stered the water. Who so euer now wente downe first, after that the water was stered, if same was made whole, what soeuer disease he had. And there was a man, which had lyen sicke eight and thirtie yeres. Whan Jesus sawe him lye, and knewe that he had lyen so longe, he sayde vnto him: Wilt thou be made whole? The sicke answered him: Syr, I haue no man, whan the water is moued, to put me in to the pole. And whan I come, another steppeth downe in before me.

Jesus sayde vnto him: Arise, take vp thy bed, and go thy waye. And immediatly the man was made whole, and toke vp his bed and wente his waye. But vpon the same daye it was the Sabbath. Then sayde the Jewes vnto him that was made whole: To daye is the Sabbath, it is not lawfull for the to cary the bed. He answered them: He that made me whole, sayde vnto me: Take vp thy bed, and go thy waye. Then axed they him: What man is that, which sayde vnto the: Take vp thy bed, and go thy waye? But he that was healed, wist not who he was: for Jesus had gottē him self awaye, because there was moch people.

**A**fterwarde founde Jesus him in the temple, and sayde vnto him: Beholde, thou art made whole, synne no more, lest a worse thing happen vnto the. The man departed, and tolde the Jewes, that it was Jesus, which had made him whole. Therfore dyd the Jewes persecute Jesus, and sought to slaye him, because he had done this vpon the Sabbath. But Jesus answered them: My father worketh hither to, and I worke also. Ther-

fore sought the Jewes the more to slaye him, because he brake not onely the Sabbath, but sayde also, that God was his father, and made him self equall with God. The answered Jesus, and sayde vnto them: Verely verely I saye vnto you: The sonne can do nothinge of himself, but that he seyth the father do. For what soeuer he doeth, that doeth the sonne also. The father loueth the sonne, and sheweth him all that he doth, and wyll shewe him yet greater workes, so that ye shal marueyle. For as the father rayseth vp the deede, and maketh them lyue, euē so the sonne also maketh lyuynge whom he wyll. For the father iudgeth no man, but hath geuen all iudgment vnto the sonne, that they all might honoure the sonne, euē as they honoure the father. Who so honoureth not the sonne, the same honoureth not the father, which hath sent him.

Verely verely I saye vnto you: Who so heareth my worde, and beleueth him that sent me, hath euēlastinge life, and cometh not in to damnacion, but is passed thorow from death vnto life.

Verely verely I saye vnto you: The houre cometh, and is now allready, and the deede shal heare the voyce of the sonne of God: and they that heare it, shal lyue. For as the father hath life in him self, so likewise hath he geuen vnto the sonne, to haue life in him self: and hath geuen him power also to execute iudgment, because he is the sonne of man. Maruaile not ye at this: for the houre cometh, in which all that are in the graues, shal heare his voyce, and shal go forth, they that haue done good, vnto the resurrection of life: but they that haue done euell, vnto the resurrection of damnacion.

I can do nothinge of my self. As I heare, so I iudge: and my iudgment is iust. For I see not myne owne wyll, but the wyll of the father which hath sent me. If I beare wytnesse of my self, my wytnesse is not true. There is another that beareth wytnesse of me, and I am sure, that the wytnesse which he beareth of me, is true.

He sent vnto Iohn, and he bare wytnesse of the trueth. As for me, I take no recorde of man, but these thinges I saye, that ye might be sauēd. He was a burnynge and shynynge light, but ye wolde haue reioysed a litle while in his light. Neuertheles I haue a greater wytnesse then the wytnesse of Iohn. For the workes which the father hath geuen me to finish, the same workes which I do, beare wytnesse of me, that the father hath

sent me. And the father him self which hath sent me, beareth wytnesse of me. Ye haue neether herde his voyce at any tyme, ner sene his shappe: and his worde haue ye not abyding in you, for ye beleue not him, whom he hath sent.

Search the scripture, for ye thinke ye haue euēlastinge life therein: and the same is it that testifieth of me, and ye wil not come vnto me, that ye might haue life. I receaue not prayse of men. But I knowe you, that ye haue not the lone of God in you. I am come in my fathers name, and ye receaue me not. If another shal come in his awne name, him wil ye receaue. How can ye beleue which receaue prayse one of another, and seeke not the prayse, that is of God onely?

Ye shall not thynke that I wyll accuse you before the father: there is one that accuseth you, euē Moses, in whose trust ye beleue. If ye beleue Moses, ye shulde beleue me also: for he hath wyrtē of me. But if ye beleue not his wyrtēges, how shal ye beleue my wordes?

## The VI. Chapter.

**A**fter this wente Jesus ouer the see vnto the cite Tiberias in Galilee. And moch people folowed him, because they sawe the tokens that he dyd vpon the which were diseased. But Jesus wote vpon in to a mountayne, and there he sat with his disciples. And Easter the feast of the Jewes was nye. Then Jesus lift vp his eyes, and sawe there cashe moch people vnto him, and he sayde vnto philippe: Whence shal we bye bryd, for these maye eate? But this he sayde to proue him, for he himself knewe, what he wolde do.

Philippe answered him: Two hundred peny worth of bryd is not ynough amonge the, and euery onemaye take a litle. The sayde vnto him one of his disciples, Andrew the brother of Symō Peter: There is a lad here, which hath fyue barleye loanes, and two fishes, but what is that amonge so many? Jesus sayde: Make the people syt downe. There was moch grasse in the place. Then they sat the downe, aboute a fyue thousande men. Jesus toke the loanes, thanked, and gaue them to the disciples: the disciples (gaue) to them that were set downe. Likewise also of the fishes as moch as they wolde.

Whan they were fylled, he sayde vnto his disciples: Gather vp the broken meate that remayneth, that nothinge be lost. The they gathered, and fylled twolue baskettes with the broke meate, that remayned of the fyue barleye loanes, vnto them which had

eaten. Now whan the men sawe the token that Jesus dyd, they sayde: This is of a trueth the prophet, which shulde come in to the world. Whan Jesus now perceaued that they wolde come, and take him vp, to make him kynge, he gat him awaye agayne in to a mountayne himself alone.

At euē wente his disciples downe to the see, and entred in to the shippe, and came to the other syde of the see vnto Capernaum. And it was darcke allready. And Jesus was not come to the. And he arose thorow a greete wynde. Now whan they had rowed vpon a fyue and twentie or thirtie furlonges, they sawe Jesus goynge vpon the see, and came nye to the shippe. And they were afrayed. But he sayde vnto them: It is I, be not afrayed. Then wolde they haue receaued him in to the shippe. And immediatly the shippe was at the londe whither they wente.

The nexte daye after, the people which stood on the other syde of the see, sawe that there was none other shippe there save that one, wherinto his disciples were entred: and that Jesus wote not in with his disciples in to the shippe, but his disciples were gone awaie alone. Howbeit there came other shippes from Tiberias, nye vnto the place where they had eate the bryd, after the LORDE had geuen thankes. Now whan the people sawe that Jesus was not there, nether his disciples, they toke shippe also, and came to Capernaum, and sought Jesus.

And whan they founde him on the other syde of the see, they sayde vnto him: Master, whan camest thou hither? Jesus answered the, and sayde: Verely verely I saye vnto you: Ye seeke me not because ye sawe the tokens, but because ye ate of the loanes, and were fylled. Laboure not for the meate which perissheth, but endureth vnto euēlastinge life, which the sonne of man shal geue you: for him hath God the father sealed.

The sayde they vnto him: What shal we do, that we maye worke the workes of God? Jesus answered, and sayde vnto the: This is the worke of God, that ye beleue on him, whom he hath sent. Then sayde they vnto him: What token doest thou the, that we maye see and beleue the? What workest thou? Our fathers ate Manna in the wyldernesse, as it is wyrtē: He gaue the bryd fro heauen to eate. Then sayde Jesus vnto the: Verely verely I saye vnto you: Moses gaue you not bryd from heauen, but my father geueth you the true bryd from heauen: for this is that bryd of God, which cometh from heauen,

Luc. 7. b  
Ioh. 4. c

Ioh. 5. a

Mat. 14. c  
Marc. 6. c

C

D

Mat. 15. a  
Marc. 8. b  
Ioh. 2. cExo. 16. a  
Plal. 77. c

Act. 19. a

Mat. 9. a  
Marc. 2. a  
Luc. 5. c  
Marc. 12. a  
Marc. 1. c  
Ioh. 3. a  
Luc. 6. a  
Ioh. 14. a  
Ioh. 7. b  
Ioh. 9. b

Ioh. 6. b

Ioh. 3. a

Cor. 12. a



and geueth life vnto the worlde.

loh. 4. b

The sayde they vnto him: Syr, geue vs allwaye soch bried. But Iesus sayde vnto the: I am y bried of life. He that cometh vnto me, shal not hunger: he that beleueth on me, shal neuer thyrst. But I haue sayde vnto you, y ye haue sene me, and yet ye beleue not. All that my father geueth me, cometh vnto me: and who so cometh vnto me, him wyl not I cast out: for I am come downe from heaue, not to do myne awne wyll, but the wyll of him that hath sent me.

Luc. 22. c

loh. 10. c

and 12. a

loh. 1. c

loh. 1. c

This is y will of the father, which hath sent me, that of all that he hath geue me, I shulde lose nothinge, but shulde rayse it vp agayne at the last daye. This is the wyll of him which hath sent me, that, who soeuer seyth the sonne and beleueth on him, haue euerlastinge life, and I shal rayse him vp at the last daye.

The murmured the Jewes therouer, that he sayde: I am y bried which is come downe from heaue, and they sayde: Is not this Iesus, Iosephs sonne, whose father and mother we knowe? How sayeth he then, I am come downe from heaue? Iesus answered, and sayde vnto them: Murmur not amonge youre selues. No man can come vnto me, excepte the father which hath sent me, diuine him. And I shal rayse him vp at the last daye. It is wrytten in the prophetes: They shal all be taught of God. Who so euer now heareth it of the father, and lerneth it, cometh vnto me. Not that eny man hath sene the father, saue he which is of the father, the same hath sene the father.

Mar. 16. c

loh. 6. g

Tell. 2. a

Isa. 54. c

ere. 31. f

Mat. 11. e

Luc. 10. c

Deut. 5. c

loh. 3. e

loh. 5. b

Verely verely I saye vnto you: He that beleueth on me, hath euerlastinge life. I am that bried of life. Your fathers ate Manna in the wyldernes, and are deed. This is that bried which cometh from heaue, that who so eateth therof, shulde not dye. I am that lyuynge bried, which came downe fro heaue: Who so eateth of this bried, shal lyue for euer. And the bried that I wil geue, is my flesh: which I wil geue for y life of the worlde.

Luc. 22. b

Then stroue the Jewes amonge them selues, and sayde: How ca this folowe geue vs his flesh to eate? Iesus sayde vnto the: Verely verely I saye vnto you: Excepte ye eate y flesh of y sonne of man and drynke his bloude, ye haue no life in you. Who so eateth my flesh, and drynke my bloude, hath euerlastinge life: and I shal rayse him vp at the last daye. For my flesh is y very meate, and my bloude is y very drynke. Who so eateth

my flesh, and drynke my bloude, abydeth in me, and I in him. As the lyuynge father hath sent me, and I lyue for the fathers sake: Euen so he that eateth me, shal lyue for my sake. This is y bried which is come fro heaue: Not as youre fathers ate Manna, and are deed. He that eateth of this bried, shal lyue for euer.

These thinges sayde he in the synagoge, wha he taught at Capernaum. Many now of his disciples that herde this, sayde: This is an harde sayenge, who maye abyde the hearynge of it? But whan Iesus perceaued in hi self, that his disciples murmured therat he sayde vnto them: Doth this offende you? What and yf ye shal se the sonne of man ascende vpthither, where he was afore? It is y spiete that quyeneth, y flesh proficeth nothinge. The wordes that I speake, are spiete, and are life. But there are some amonge you, that beleue not. For Iesus knewe well from the begynnyng, which they were that beleued not, and who shulde betraye him. And he sayde: Therfore haue I sayde vnto you: No man can come vnto me, excepte it be geuen him of my father.

From that tyme forth, many of his disciples wente backe, and walked nomore with him. Then sayde Iesus vnto the twolue: Wyll ye also go awaye? Then answered Simon Peter: LORDE, Whither shal we go? Thou hast the wordes of euerlastinge life: and we haue beleued z knowe, that thou art Chyft the sonne of the lyuynge God. Iesus answered them. Haue I not chosen you twolue, and one of you is a deuill? But he spake of Judas Symon Iscariot: the same betrayed him afterwarde, and was one of the twolue.

#### The VII. Chapter.

After that wente Iesus aboute in Galile, for he wolde not go aboute in Jewry, because the Jewes sought to kyll him. But the Jewes feast of Tabernacles was at hande. Then sayde his brethrien vnto him: Get the hēce, and go into Jewry, that thy disciples also maye se thy workes, that thou doest. He that seketh to be openly knowne, doth nothinge in secrete. If thou do soch thinges, the sheue y self before the worlde: For his awne brethrien also beleued not in him.

Then sayde Iesus vnto them: My tyme is not yet come, but youre tyme is allwaye ready. The worlde can not hate you, but me it hateth: because I testifie of it, that the workes of it are euill.

So ye vp vnto this feast, I wyll not go vp yet vnto this feast, for my tyme is not yet fulfilled. Whan he sayde this vnto them, he abode styll in Galile. But as soone as his brethrien were gone vp, then wente he vp also vnto the feast, not openly, but as it were secretly. Then sought him y Jewes at y feast, and sayde: Where is he? And there was a greate murmur of him amonge the people. Some sayde: He is good. But other sayde: No, he doth but disceane the people. Howbeit no man spake frely of him, for feare of the Jewes.

But in the myddes of the feast were Iesus vp in to the temple, and taught. And the Jewes marueyled and sayde: How can he y scripture, seynge he hath not lerned it? Iesus answered them, and sayde: My doctryne is not myne, but his that hath sent me. If eny man wyl do his will, he shal knowe, whether this doctryne be of God, or whether I speake of my self. He that speaketh of himself, seketh his awne prayse: but he that seketh the prayse of him that sent him, the same is true, z there is no vnrighteousnes in him. Hath not Moses geuen you the lawe. And none of you kepeth the lawe? Why go ye aboute to kyll me? The people answered, and sayde: Thou hast the deuill, who goest aboute to kyll the? Iesus answered and sayde: One worke haue I done, and ye all maruaile. Moses gaue you the circumcision, (not because it cometh of Moses, but of y fathers: Yet do ye circumsyse a man vpon the Sabbath. If a man receaue circumcision vpon the Sabbath, that the lawe of Moses shulde not be broken, disdayne ye then at me, because I haue made a mā euery whyt whole on the Sabbath? Judge not after the vnter appareance, but iudge righteous indgment.

Then sayde some of them of Jerusalem: Is not this he, who they go aboute to kyll? And beholde, he speaketh boldly, and they saye nothinge to him. Do our rulers knowe in dede, that he is very Chyft? Howbeyt we knowe, whence this is. But wha Chyft cometh, no man shal knowe whence he is.

Then cryed Iesus in the temple as he taught, and sayde: Yee ye knowe me, and whence I am ye knowe, and of my self am I not come, but he y sent me, is true, whom ye knowe not. But I knowe him, for I am of him, and he hath sent me. Then sought they to take him, but no man layed handes vpon him, for his houre was not yet come. But many of the people beleued on him,

and sayde: Whan Chyft cometh, shall he do mo tokens, then this doth?

And it came to the pharises eares, that y people murmured soch thinges of him. And the pharises and hye prestes sent out seruantes, to take him. Then sayde Iesus vnto them: I am yet a litle whyle with you, and then go I vnto him that hath sent me. Ye shal seke me, z not fynde me: and where I am, thither can ye not come. Then sayde the Jewes amonge them selues: Whyther wil he go, that we shal not fynde him? Wyl he go amonge the Grekes that are scattered abode, and teach the Grekes? What maner of sayenge is this, that he sayeth: ye shal seke me, and not fynde me: and where I am, thither can not ye come?

But in the last daye which was y most solempne daye of the feast, Iesus stode vp, cried, and sayde: Who so thyrsteth, let him come vnto me, and drynke. He that beleueth on me, as the scripture sayeth, out of his bow shal flowe ryuers of the water of life. (But this spake he of the spiete, which they that beleue on him, shulde receaue. For the holy goost was not yet there, because Iesus was not yet glorified.) Many of the people now whan they herde this sayenge, sayde: This is a very prophet. Other sayde: He is Chyft. But some sayde: Shal Chyft come out of Galile? Sayeth not the scripture, that Chyft shal come of the sede of Dauid, and out of the towne of Bethleem, where Dauid was? Thus was there disencion amonge the people for his sake. Some of them wolde haue taken him, but no man layed handes on him.

The seruantes came to the hye prestes and pharises, and they sayde vnto them: Why haue ye not brought him? The seruantes answered: Neuer mā spake as this man doth. Then answered them the pharises: Are ye also disceaned? Doth eny of the rulers or pharises beleue on him? But the comon people which knowe not the lawe, are cursed. Nicodemus sayde vnto them, he that came to him by night, which was one of them: Doth oure lawe iudge eny man, before it heare him, and knowe what he hath done? They answered and sayde vnto him: Art thou a Galilean also? Searche and loke, out of Galile aryseth no prophet. And so euery man wente home.

#### The VIII. Chapter.



**A**nd early in the mornynge came he agayne in to the temple, and all the people came vnto him. And he sat downe, and taught them. And scribes and pharises brought vnto him a woman taken in aduoutrye, and set her there openly, and sayde vnto him: Master, this woman was taken in aduoutrye, enē as the dede was adouynge. Moses in the lawe commanded vs to stone soch. What sayest thou? This they sayde, to tempte him, that they might haue wherof to accuse him. But Iesus stouped downe, and wrote with his fygger vpon the grounde. Now whyle they continued argynge him, he lift him self vp, and sayde vnto them: He that is amonge you without synne, let him cast the first stone at her. And he stouped downe agayne, and wrote vpon the grounde. But whan they herde that, they wente out, one after another: the eldest first, and left Iesus alone, and the woman standinge before him. Iesus lift himself vp, and whan he sawe noman but the woman, he sayde vnto her: Woman, where are thine accusers? hath noman condemned the? She sayde: LORDE, no man. Iesus sayde: Nether do I condempne the, Go thy waye, and synne nomore.

**B** Then spake Iesus agayne vnto them, and sayde: I am the light of the wolde. He that foloweth me, shal not walke in darknesse, but shal haue the light of life. Then sayde the pharises vnto him: Thou bearest recorde of thy self, thy recorde is not true.

Iesus answered, and sayde vnto them: Though I beare recorde of my self, yet my recorde is true: for I knowe whence I came, and whither I go: but ye can not tell whence I come, and whither I go. Ye iudge after the flesh, I iudge no man: but yf I iudge, my iudgment is true: for I am not alone, but I and the father that hath sent me. It is wyrtten also in youre lawe, that the testimony of two men is true. I am one that beare wytnesse of my self: And the father that sent me, beareth wytnesse of me also. Then sayde they vnto him: Where is thy father? Iesus answered: Ye nether knowe me ner yet my father. Yf ye knewe me, ye shulde knowe my father also. These wordes spake Iesus vpon the Gods chest, as he taught in the temple. And noman toke him, for his houre was not yet come.

Then sayde Iesus agayne vnto them: I go my waye, and ye shal see me, and

shal dye in youre synnes: whither I go, thither can not ye come. Then sayde s. Iewes: Wyl he kyll him self then, that he sayeth whither I go, thither can not ye come? And he sayde vnto them: Ye are from beneath, I am from aboue: Ye are of this wolde, I am not of this wolde. Therefore haue I sayde vnto you, that ye shal dye in youre synnes. For yf ye beleue not that I am he, ye shal dye in youre synnes.

Then sayde they vnto him: Who art thou then? And Iesus sayde vnto the: Enē the very same thinge that I saye vnto you. I haue many thinges to saye and to iudge of you. But he that sent me, is true: and loke what I haue herde of him, that speake I before the wolde, howbeit they vnderstode not, that he spake of the father.

Then sayde Iesus vnto them: Whan ye haue lift vp an hye the sonne of man, then shal ye knowe that I am he, and that I do nothynge of my self: but as my father hath taught me, euen so I speake. And he that sent me, is with me. The father leaueth me not alone, for I do alwaie that pleaseth him. Whan he thus spake, many beleued on him. Then sayde Iesus vnto the Iewes, that beleued on him: Yf ye contynue in my worde, then are ye my very disciples, and ye shal knowe the trueth, and the trueth shal make you fre.

Then answered they him: We are Abrahams seds, we were neuer bonde to eny man, how sayest thou then: Ye shal be fre? Iesus answered them, and sayde: Verely verely I saye vnto you: Who so euer doth synne, is the seruaunt of synne: As for the seruaunt, he abydeeth not in the house for euer, but the sonne abydeeth euer. Yf the sonne therefore make you fre, then are ye fre in dede. I knowe that ye are Abrahams seds, but ye seeke to kyll me. For my worde taketh not amonge you. I speake that I haue sene of my father, and ye do that ye haue sene of youre father.

They answered, and sayde vnto him: Abraham is oure father. Iesus sayde vnto them: Yf ye were Abrahams children, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man, that haue tolde you the trueth, which I haue herde of God, this dyd not Abraham. Ye do the dedes of youre father. Then sayde they vnto him: We are not borne of fornicacion, we haue one father, euen God. Iesus sayde vnto them: Yf God were youre father, then wolde ye loue me. For I am

proceaded forth, and come from God. For I am not come of my self, but he hath sent me. Why knowe ye not the my speach? Ene because ye can not abyde the hearinge of my worde.

Ye are of the father the deuell, and after the lustes of youre father wyl ye do. The same was a murtherer from the begynnynge, and abode not in the trueth: for the trueth is not in him. Whan he speaketh a lye, then speaketh he of his awne: for he is a liar, and a father of the same. But because I saye the trueth, ye beleue me not.

Which of you can rebuke me of one synne? Yf I saye the trueth, why do ye not beleue me? He that is of God, heareth Gods worde. Therefore heare ye not, because ye are not of God.

Then answered the Iewes, and sayde vnto him: Saye we not right, that thou art a Samaritane, and hast the deuell? Iesus answered: I haue no deuell, but I honoure my father, and ye haue dishonoured me. I seke not myne awne prayse, but there is one that seket it, and iudgeth. Verely verely I saye vnto you: Yf eny man kepe my worde, he shal neuer see death.

Then sayde the Iewes vnto him: Now knowe me, that thou hast the deuell. Abraham is deed and the prophetes, and thou sayest: Yf eny man kepe my worde, he shal neuer taste of death. Art thou greater then oure father Abraham? which is deed, and the prophetes are deed? Who makest thou thy self? Iesus answered: Yf I prayse my self, then is my prayse nothynge. But it is my father that prayseth me, which ye saye is youre God, and ye knowe hi not: but I knowe him. And yf I shulde saye, I knowe him not: I shulde be a liar, like vnto you. But I knowe him, and kepe his worde.

Abraham youre father was glad, that he shulde see my daye. And he sawe it, and reioysed. Then sayde the Iewes vnto him: Thou art not yet fiftie yeare olde, and hast thou sene Abraham? Iesus sayde vnto the: Verely verely I saye vnto you: Or euer Abraham was, I am. Then toke they vp stones, to cast at him. But Iesus hyd himself, and wente out of the temple.

## The IX. Chapter.

**A**nd Iesus passed by, and sawe a man that was borne blynde. And his disciples axed him, and sayde: Master, Who hath synned: this, or his elders, that he was borne blynde? Iesus answered: Nether hath this synned, ner his elders, but that

his workes of God shulde be shewed on him. I must worke the workes of him that hath sent me, whyle it is daye. The night cometh, whan no man can worke. As longe as I am in the wolde, I am the light of the wolde.

Whan he had thus sayde, he spat on the grounde, and made claye of the sperle, and rubbed the claye on the eyes of the blynde, and sayde vnto him: Go thy waye to the pole of Silo (which is interpreted, sent) and wash the. Then wete he his waye and washed him, and came seynge. The neighbours and they that had sene him before, that he was a begger, sayde: Is not this he that sat, and begged? Some sayde: It is he. Other sayde: he is like him. But he himself sayde: I am euen he. Then sayde they vnto him: How are thine eyes opened? He answered, and sayde: The man that is called Iesus, made claye, and anoynted myne eyes, and sayde: Go thy waye to the pole of Silo, and wash the. I wente my waye, and washed me, and receaued my sight. Then sayde they vnto him: Where is he? He sayde: I can not tell.

Then brought they vnto the pharises, him that a litle before was blynde. It was the Sabbath, whan Iesus made the claye, and opened his eyes. Then agayne the pharises axed him, how he had receaued his sight. He sayde vnto the: He put claye vpon myne eyes, and I washed me, and now I see.

Then sayde some of the pharises: This man is not of God, seynge he kepeth not the Sabbath. But the other sayde: How can a synfull man do soch tokens? And there was a s. yf amonge the. They sayde agayne vnto the blynde: What sayest thou of him, that he hath opened thine eyes? He sayde: he is a prophet.

The Iewes beleued not hi, that he was blynde, and had receaued his sight, tyll they called the elders of him, that had receaued his sight, and they axed them, and sayde: Is this youre sonne, whom ye saye, was borne blynde? How doth he now se then? His elders answered them, and sayde: We knowe, that this is oure sonne, and that he was borne blynde. But how he now seyth, we can not tell: or who hath opened his eyes, can we not tell. He is olde ynough himself, ax him, let him speake for him self.

This sayde his elders, because they feared the people. For they knewe, that he was



municate. Therefore sayde his elders: He is olde ynough, are him.

<sup>10. lue. 7. c</sup>  
<sup>Act. 13. d</sup> Then called they the mā agayne & was blynde, and sayde vnto him: \* Gene God & prayse, we knowe that this man is a synner. He answered, & sayde: Whether he be a synner or no, I can not tell: one thinge am I sure off, that I was blynde, and now I se. The sayde they vnto him agayne: What dyd he vnto the? How opened he thine eyes? He answered them: I tolde you right now. Herde ye it not? What, wil ye heare it agayne? Will ye also be his disciples? Then rayted they him, and sayde: Thou art his disciple. We are sure that God spake w<sup>th</sup> Moses: As for this felowe, we know not whēce he is.

<sup>D</sup> The man answered, and sayde vnto the: This is a marvelous thinge, that ye wote not whence he is, and he hath opened mine eyes. For we knowe that God heareth not & sinners: but yf eny mā be a feare of God, and doth his will, him heareth he. Sens & wolde beganne was it not herde, that eny man opened the eyes of one that was borne blynde. Yf this man were not of God, he coulde haue done nothinge. They answered, and sayde vnto him: Thou art altogether borne in synne, and teachest thou vs? And they thrust him out.

Jesus herde, & they had thrust him out, and whā he had founde him, he sayde vnto him: Beleuest thou on the sonne of God? He answered, and sayde: LORDE, who is it, & I might beleue on him? Jesus sayde vnto him: Thou hast sene him, and he it is, that talketh with the. He sayde: LORDE, I beleue. And he worshipped him.

And Jesus sayde: I am come to iudgmet into this worlde, that they which se not, might se: and that they which se, might be made blynde. And some of the pharises & were with him, herde this, and sayde vnto him: Are we then blynde also? Jesus sayde vnto the: Yf ye were blynde, ye shulde haue no synne. But now that ye saye, we se, therfore youre sonne remayneth.

#### The X. Chapter.

<sup>10. hā. 15. c</sup> **S**erely verely I saye vnto you: He & entreth not in at the dore in to the shepefolde, but clymmeth vp some other waye, the same is a thefe & a murdurer. But he that goeth in at the dore, is the shepherde of the shepe: to him & porter openeth, and the shepe heare his voyce, and he calleth his awne shepe by name, and ledeth them out. And whan he hath forth his awne shepe, he & eth n, and the is voyce.

As for a stranger, they folowe him not, but flye from him: for they knowe not the voyce of strangers. This prouerbe spake Jesus vnto them, but they vnderstode not what it was, that he sayde vnto them.

Then sayde Jesus vnto them agayne: Verely verely I saye vnto you: \* I am the dore of the shepe. All they that are come before me, are theues and murthures. But & shepe harkened not vnto them. I am the dore. Yf eny man entre in by me, he shal be saved, and shal go in and out, and synde pasture. A thefe cometh not, but for to steale, & kill, and destroye. I am come, & they might haue life, and haue it more abundantly.

I am a good shepherde. A good shepherde geueth his life for the shepe. But an hyred seruauit, which is not the shepherde, nether the shepe are his awne, seyth & wolfe comynge, and leaueth & shepe, and flyeth. And the wolfe catcheth & scattereth & shepe. But the hyred seruauit flyeth, because he is an hyred seruante, and careth not for the shepe. I am a good sheperde, & and knowe myne, and am knowne of myne. Eue as my father knoweth me, and I knowe & father. And \* I geue my life for my shepe. And I haue yet other shepe, which are not of this folde, and those same must I brynge also, and they shal heare my voyce, and there shalbe one flocke and one shepherde.

Therefore doth my father loue me, because I leaue my life, that I maye take it agayne. Nomā taketh it fro me, but I leane it of myself. I haue power to leane it, and haue power to take it agayne. This commaundment haue I receaued, of my father. Then was there discension amōge the Jewes for these sayenges. Many of the sayde: he hath the deuell, and is madd, why heare ye him? Other sayde: \* These are not wordes of one that is possessed. Can the deuell also open & eyes of the blynde?

It was the dedicacion of the temple at Jerusalem, & was wynter, and Jesus walked in Salomōs porche. The came & Jewes rounde aboute hi, & saide vnto hi: How longe dost thou make vs doute? Yf thou be Christ, tell vs planely. Jesus answered the: I tolde you, & ye beleue not. The woikes & I do in my fathers name, they beare wytnesse of me. But ye beleue not, because ye are not of my shepe as I sayde vnto you. My shepe heare my voyce, & I knowe the, & they folowe me. And I geue the everlastinge life, & they shal neuer perishe, and nomā shal plucke the out of my hande. My father which gaue the me, is greater the all: & nomā is able to plucke

them out of my fathers hande. \* I and the father are one. Then the Jewes toke vp stones agayne, to stone him. Jesus answered the: Many good woikes haue I shewed you from my father, for which of the stone ye me?

The Jewes answered hi, and sayde: For the good woike sake we stone the not, \* but for the blasphemy: and because & thou beynge a man, makest thyself God. Jesus answered the: Is it not wyrtten in youre lawe: \* I haue sayde, Ye are Goddes: Yf he call them Goddes, vnto whom the worde of God came ( & the scripture can not be broke ) saye ye the vnto hi, whō & father hath sanctified & sent in to & worlde: thou blasphemest God, because I sayde: I am & sonne of God? \* Yf I do not & woikes of my father, beleue me not: but yf I do the, the ( yf ye beleue not me ) yet beleue & woikes, & ye maye knowe & beleue, & the father is in me, & I in & father.

They wente aboute agayne to take him, but he escaped out of their hādes, and wete awaye agayne beyōde Jordane, into & place where Ihs had baptyfed before, & there he abode. And many came to hi, and sayde: Ihs dyd no tokes, but all & Ihon spake of this man, is true. And many beleued on him there.

#### The XI. Chapter.

<sup>D</sup> Here laye one sicke, named Lazarus of Bethania, in & towne of Mary & hir sister Martha. \* It was & Mary which anoynted & LORDE w<sup>th</sup> oymntment, & dried his fete w<sup>th</sup> hir heer, whose brother Lazarus laye sicke. The sent his sisters vnto hi, & sayde: LORDE, beholde, he whō thou louest lyeth sicke. Whā Jesus herde that, he sayde: This sicknesse is not vnto death, but for the prayse of God, & the sonne of God maye be prayled there thorow. Jesus loued Martha & hir sister, & Lazarus. Now whā he herde that he was sicke, he abode two dayes in & place where he was.

After warde sayde he vnto his disciples: Let vs go agayne i to Jewry. His disciples sayde vnto him: Master, \* lately wolde the Jewes haue stoned the, & wilt thou go thither agayne? Jesus answered: Are there not twolue houres in & daye? He & walketh in the daye, stonbleth not, for he seyth & light of this worlde. But he that walketh in the night, stōbleth: for there is no light in him.

This he spake, & after warde sayde he vnto the: Lazarus & frende \* slepeth, but I go to wake him out of slepe. The sayde his disciples: LORDE, yf he slepe, he shal do well ynough: howbeyt Jesus spake of his death but they thought & he had spokē of & bode

ly slepe. The sayde Jesus vnto the planely: Lazarus is deed, & I am glad for yō sakes, & I was not there, that ye maye beleue. Nevertheless let vs go vnto hi. The sayde Thomas ( which is called Didimus ) vnto & disciples: Let vs go also, & we maye dye w<sup>th</sup> hi. <sup>10. hā. 20. e</sup>

The came Jesus, & founde & he had lyen in & graue foure dayes already. Bethanye was nye vnto Jerusalem, aboute fiftene furles. And many of the Jewes were come to Martha & Mary, to cōforte the ouer their brother. Now whā Martha herde & Jesus came, she wete to mete him. But Mary satt styl at home.

The sayde Martha vnto Jesus: LORDE, <sup>10. hā. 11. d</sup> yf thou haddest bene here, my brother had not bene deed. But neuertheles I knowe also, what soeuer thou aret of God, that God wyl geue it the. Jesus sayde vnto her: Thy brother shal ryse agayne. Martha sayde vnto hi: I knowe, & he shal ryse agayne in the resurreccion at & last daye. Jesus saide vnto her: I am the resurreccion & the life. \* He & beleueth on me, shal lyue, though he were deed already: & whosoeuer lyueth and beleueth on me, shal neuer dye. Belonest thou this? She saide vnto him: Yee LORDE, I beleue, that thou art Christ the sonne of God, which shulde come in to the worlde. And whā she had sayde this, she wete hir waye, & called Mary hir sister secretly, & saide: The maister is come, & calleth for the. She whan she herde that, rose vp quykly, and came vnto him: For Jesus was not yet come in to & towne, but was yet in the place, where Martha met him. The Jewes that were w<sup>th</sup> her in the house and comforted her, whan they sawe Mary, that she rose vp haistely, & wente out, they folowed her, & saide: She goeth to the graue, to wepe there.

Now whā Mary came where Jesus was & saue him, she fell downe at his fete, & sayde vnto hi: LORDE, yf thou haddest bene here, my brother had not bene deed. Whā Jesus sawe her wepe, & the Jewes wepinge also & came w<sup>th</sup> her, he groned in the sprete, & was sorry w<sup>th</sup> himself, & sayde: Where haue ye layed him? They sayde: LORDE come, & se it. And \* Jesus wepte. Then sayde & Jewes: Beholde how he loued him. But some of the sayde: Coude not he \* which opened the eyes of & blynde, haue made also, that this mā shulde not haue dyed? But Jesus groned agayne in himself, and came to the graue. It was a caue, and a stone layed on it. Jesus saide: Take awaye & stone. Martha the sister of h<sup>im</sup> & was deed, saide vnto & h<sup>im</sup>: LORDE, <sup>10. hā. 11. e</sup> allready, for &



Jesus sayde vnto her: Sayde I not vnto the, that yf thou dydest beleue, thou shuldest see the glory of God?

**E** Then toke they awaye the stone, where the deed laye. Jesus lift vp his eyes, and sayde: Father, I thanke y, that thou hast herde me. Howbeit I knowe, that thou hearest me allwaye: but because of y people that stande by, I sayde it, that they maye beleue, that thou hast sent me.

When he had sayde this, he cryed loude: Lazarus come forth. And y deed came forth bounde hande & foote w<sup>th</sup> grane clothes, & his face bounde w<sup>th</sup> a napkyn. Jesus sayde vnto the: Lowse him, & let him go. Many now of y Jewes which mere come vnto Mary, and sawe what Jesus dyd, beleued on him. But some of the wente their waye vnto the pharises, and tolde the what Jesus had done.

Then the hye prestes, and the pharises gathered a councell, and sayde: What do we? This man doth many tokens. If we let him go thus, all me wyl beleue in him: the shal the Romaynes come, and take awaye oure londe and people. But one of them, named Caiphas, which was hye prest that same yere, sayde vnto them: Ye knowe nothinge nether conside ye eny thinge at all. It is better for us that one ma dye for the people, then that all the people shulde perishe.

**S** This spake he not of himself, but for so moch as he was hye prest of the same yere, he prophesied. For Jesus was for to dye for the people, and not for the people onely, but that he shulde gather together the children of God, which were scattered abroad: from that daye forth they toke coucell, how they might put him to death. Jesus walked no more openly amonge the Jewes, but wente from thence in to a countre by the wyldernes, to a cite called Ephraim, & there had he his beyng with his disciples.

The Jewes Easter was nye at hande. And there wente vp many to Jerusalem out of that countre before y Easter, to purifye them selues. Then stode they vp, and aied after Jesus, and spake amonge them selues in the temple: What thynke ye, that he cometh not to y feast? The hye prestes & pharises had geuen a commaundement, that yf any man knewe where he were, he shulde herue it, that they might take him.

## The XII. Chapter.

**S** Ire daye before Easter came Jesus vnto Bethanye, where Lazarus was, which was deed, whom Jesus raised from the deed. There they made

him a supper, and Martha serued. But Lazarus was one of them, that sat at the table with him. Then toke Mary a pounce of oyntment of pure and costly Nardus, and anoynted Jesus fete, & dried his fete with hir heer. The house was full of the sauoure of the oyntment. Then sayde one of his disciples, Judas Iscarioth Symons sonne, which afterwarde betrayed him: Why was not this oyntment solde for thre hundred pens, and geuen to the poore? (This sayde he not that he cared for the poore, but because he was a thefe, and had the bagge, and bare that which was geue.) Then sayde Jesus: Let her alone, this hath she kepte agaynst the daye of my buryenge. For the poore haue ye allwaye with you, but me haue ye not allwaye.

Then moch people of the Jewes had knowlege, that he was there, and they came not for Jesus sake onely, but also y they might se Lazarus, whom he had rayed from the deed. But y hye prestes were aduised to put Lazarus to death also: because y for his sake many of the Jewes wete awaye and beleued on Jesus.

Vpon the nexte daye moch people which were come vnto the feast, when they herde that Jesus came towarde Jerusalem, they toke braunches of palme trees, and wete out to mete him, and cryed: Hosanna, Blessed be he, that in the name of the LORDE cometh kynge of Israel. Jesus gat a yonge Assse, and rode thereon, As it is wrytte: Se ye not thou doughter of Sion, beholde, thy kynge cometh rydinge vps an Asses foale. Neuertheles his disciples vnderstode not these thinges at the first, but when Jesus was glorified, then remebied they that soch thinges were wrytte of him, and that they had done soch thinges vnto him.

The people that was with him when he called Lazarus out of y graue and rayed him from the deed, commended the acte. Therfore the people met him, because they herde, that he had done soch a miracle. But the pharises sayde amonge them selues: We se, that we prenaile nothinge, beholde, all y woulde runneth after him.

There were certayne Greeks (amonge the that were come vp to Jerusalem to worship at the feast) the same came vnto Philippe, which was of Bethsaida out of Galile, & prayed him, and sayde: Syr, we wolde sayne se Jesus. Philippe came, & tolde Andrew. And agayne, Philippe and Andrew tolde Jesus. Jesus answered the, and sayde: The

houre is come, that the sonne of man must be glorified.

Verely verely I saye vnto you: Excepte the wheat come fall in to the grounde, and dye, it bydeth alone: But yf it dye, it bryngeth forth moch frute. He that loueth his life, shal lose it: and he that hateth his life in this worlde, shal kepe it vnto life euerlastinge. He that wyl serue me, let him folowe me. And where I am, there shal my seruauant be also: and he that serueth me, him shal my father honoure.

Now is my soule heuy, and what shal I saye? Father, helpe me out of this honre. But therfore am I come in to this honre. Father, glorifye thy name.

Then came there a voyce from heauen: I haue glorified it, and wyl glorifye it agayne. Then sayde the people that stode by and herde: It thondereth. Other sayde: An angell spake vnto him. Jesus answered, and sayde: This voyce came not because of me, but for youre sakes.

Now goeth the iudgment ouer the worlde. Now shal the prynce of this worlde be thrust out. And I when I am lift vp from the earth, wyl drawe all vnto me. (But this he sayde, to signifye, what death he shulde dye.) Then answered him the people: We haue herde in the lawe, that Chust endureth for euer: and how sayest thou then, that the sonne of man must be lift vp? Who is this sonne of man?

Then sayde Jesus vnto them: The light is yet a litle whyle with you, walke whyle ye haue the light, that the darknesse fall not vps you. He that walketh in the darknesse, wotech not whither he goeth. Beleue ye on the light, whyle ye haue it, that ye maye be the children of light.

These thinges spake Jesus, and departed awaye, and hyd himself from them. And though he had done soch tokens before the, yet beleued they not on him, that the sayenge of Esay the prophet might be fulfilled, which he spake: LORDE, who beleueth oure preachinge? Or to whom is the arme of the LORDE opened? Therfore coude they not beleue, for Esay saide agayne: He hath blynded their eyes, and hardened their hert, that they shulde not se with the eyes, ner vnderstande with the hert, & shulde be conuerted, and he shulde heale them. This sayde Esay, when he sawe his glory, and spake of him.

Neuertheles many of the chese rulers beleued on him, but because of the phari-

ses they wolde not be a knowne of it, lest they shulde be excommunicate. For they loued more the prayse with men, then with God.

Jesus cryed and sayde: He that beleueth on me, beleueth not on me, but on him that sent me. And he that seyth me, seyth him & sent me. I am come a light in to the worlde, that whosoener beleueth on me, shulde not byde in darknesse. And he that heareth my wordes and beleueth not, I iudge him not, for I am not come to iudge the worlde, but to save the worlde. He that refuseth me, and receaueth not my wordes, hath one already that iudgeth him. The worde that I haue spoken, that shal iudge him at the last daye, for I haue not spoken of my self: but the father that sent me, hath geuen me a commaundement, what I shulde do and saye. And I knowe that his commaundement is life euerlastinge. Therfore loke what I speake, that speake I enso, as the father hath sayde vnto me.

## The XIII. Chapter.

**B**efore the feast of Easter when Jesus knewe that his tyme was come, that he shulde departe out of this worlde vnto y father, as he loued his which were in the worlde, euen so loued he them vnto the ende. And after supper, when the deuell had already put into y hert of Judas Iscarioth Symons sonne, to betraye him, Jesus knowinge that the father had geuen all thinges in to his handes, & that he was come from God, and wente vnto God, he rose from supper, and layed asyde his vpper garmentes, and toke a towell, and gyde it aboute him. Afterwarde poured he water in to a basen, and beganne to wash the disciples fete, and dried them with the towell, & he was gyded withall.

Then came he vnto Symon Peter, and y same sayde vnto him: LORDE, shalt thou washe my fete? Jesus answered and sayde vnto him: What I do, thou knowest not now, but thou shalt knowe it hereafter. The sayde Peter vnto him: Thou shalt neuer wash my fete. Jesus answered him: If I wash y not, thou shalt haue no parte with me. Symon Peter sayde vnto him: LORDE, not the fete onely, but the handes also and the heade.

Jesus sayde vnto him: He that is washe, nedeth not, saue to washe y fete, but is cleane euer whytt. And ye are cleane, but not all. For he knewe his betrayer, therfore sayde he: ye are not all cleane.



Now whan he had washen their fete, and taken his clothes, he sat him downe agayne, and sayde vnto the: Wote ye what I haue done vnto you? Ye call me master and LORDE, and ye saye right therin, for so I am. If I then youre LORDE and master haue washen youre fete, ye ought also to wash one anothers fete. I haue gene you an ensample, that ye shulde do as I haue done vnto you. Verely verely I saye vnto you: the seruant is not greater then his lord: nether is the Apostell greater then he that sent him. If ye knowe these thinges, blessed are ye if ye do them. I speake not of you all, I knowe whom I haue chosen, but that the scripture might be fulfilled: he that eateth my bread, hath lift up his heale against me. I tell it you now, before it come, that whan it is come to passe, ye maye beleue, that I am he.

Verely verely I saye vnto you: he that receaueth whom so ever I sende, receaueth me: and he that receaueth me, receaueth him that sent me. Whan Jesus had thus sayde, he was heuy in spiete, and testified, and sayde: Verely verely I saye vnto you: One amonge you shal betraye me. Then the disciples looked one vpon another, and were in doute, of whom he spake. But there was one amonge his disciples, that leaned at the table on Jesus bosome, whom Jesus loued: to him becomen Symon Peter, that he shulde saye, who it was, of whom he spake. For the same leaned vpon Jesus brest, and sayde vnto him: LORDE, who is it? Jesus answered: It is he, vnto whom I dyppe the soppe, and geue it. And he dyppe in the soppe, and gaue it vnto Judas Icarioth Symons sonne. And after that soppe the deuell entred in to him.

Then sayde Jesus vnto him: That thou doest, do quickly. But the same wysly no man at the table, for what intent he sayde it vnto him. Some thought (for so moch as Judas had the bagge) that Jesus had sayde vnto him: By that is necessary for vs agaynst the feast: Or that he shulde geue some thinge vnto the poore. Whan he had receaued the soppe, he wente out immediatly, and it was night.

Whan he was gone forth, Jesus sayde: Now is the sonne of man glorified, and God is glorified in him. If God be glorified in him, the shal god glorifie him also in himself, and straight waye shal he glorifie him. Deare childre, I am yet a litle whyle with you. Ye shal see me, and (as I sayde vnto y Jewes) whither I go, thither can ye not come. And

now I saye vnto you, A new comādmētē geue I you, that ye loue together as I haue loued you, & euen so ye loue one another. By this shal every man knowe that ye are my disciples, if ye haue loue one to another. Symon Peter sayde vnto him: LORDE, whither goest thou? Jesus answered him: Whither I go, thou canst not folowe me now, but thou shalt folowe me hereafter. Peter sayde vnto him: LORDE, why canst thou not folowe me? I wil geue my life for thy sake. Jesus answered him: Wilt thou geue thy life for my sake? Verely verely I saye vnto thee: The cocke shal not crowe, tyll thou haue denyed me thrise.

## The XIII. Chapter.

When he sayde vnto his disciples: Let not youre hert be afayed. If ye beleue on God, the beleue also on me. In my fathers house are many dwellinges. If it were not so, I wolde haue tolde you: I go to prepare the place for you. And though I go to prepare the place for you, yet wil I come agayne, and receaue you vnto myself, & ye maye be where I am. And whither I go, ye knowe, and the waye knowe ye also.

Thomas sayde vnto him: LORDE, we knowe not whither thou goest, & how can we knowe the waye? Jesus sayde vnto him: I am the waye, and the trouth, and the life. No man cometh to the father but by me. If ye knewe me, ye knewe my father also. And fro hence forth ye knowe hi, & haue sene him. Philippe sayde vnto him: LORDE, shewe vs the father, and it sufficeth vs. Jesus sayde vnto him: Thus longe am I with you, and hast thou not knowen me? Philippe, he that seyth me, seyth the father. And how sayest thou then: Shewe vs the father? Beleeuest thou not that I am in the father, and that the father is in me? The wordes that I speake vnto you, those speake not I of myself, but the father that dwelleth in me, he doeth the workes. Beleeue me, that I am in the father, and that the father is in me: Or els, beleeue me at the leest for the workes sake.

Verely verely I saye vnto you: he that leueth on me, shal do the workes that I do, and shal do greater then these: for I go to the father. And what soeuer ye axe of the father in my name, that wil I do, that the father maye be prayesed in the sonne. If ye axe any thinge in my name, I wil do it.

If ye loue me, kepe my comādmētes. And I wil praye the father, and he shal geue you another comforter, that he maye abyde with you for ever: euen y spere of trouth,

whom y wolde can not receaue, for it seyth him not, nether doth it knowe him: but ye knowe him, for he abydeth with you, & shal be in you. I wil not leaue you comfortles, I come vnto you. It is yet a litle whyle, the shal the wolde se me nomore, but ye shal se me: for I lyue, and ye shal lyue also. In y daye shal ye knowe, that I am in the father and ye in me, and I in you. He that hath my comādmētes, and kepeth them, the same is he that loneth me: and he that loneth me, shal be loued of my father: & I wil loue him, and wil shewe myne awne self vnto him. Judas sayde vnto hi: (not that Icarioth) LORDE, what is the cause the, that thou wilt shewe thy self vnto vs, and not vnto the worlde?

Jesus answered, and sayde vnto him: He that loueth me, wil kepe my worde, and my father wil loue him: and we wil come vnto him, and will make oure dwellinge with him. But he that loueth me not, kepeth not my sayenges. And the worde that ye heare, is not myne, but the fathers which hath sent me.

This haue I spoken vnto you, whyle I was with you. But that comforter euen y holy goost, whō my father shal sende in my name, he shal teache you all thinges, & bringe all to your remembraunce, what soeuer I haue tolde you.

Peace I leaue vnto you, my peace I geue you: I geue not vnto you, as the wolde geue. Let not yd hert be troubled, nether let it be afayed. Ye haue herde, that I sayde vnto you: I go, & come agayne vnto you. If ye loued me, ye wolde reioyse, because I haue sayde: I go to the father: for the father is greater the I. And now haue I tolde you, before it come, that whan it is come to passe, ye maye beleue: Here after wil not I talke moch with you. For the prynces of this worlde cometh, and hath nothinge in me. But that the wolde maye knowe that I loue the father. And as the father hath comāunded me, so do I. Arise, let vs go hence.

## The XV. Chapter.

I am a true vyne, and my father is an husbāde man. Every braunch that bringeth not forth frute in me, shal be cut of: and every one that bringeth forth frute, shal he poure, & it maye bringe forth more frute. Now are ye cleane, because of the worde, that I haue spokē vnto you. Byde ye in me, and I in you. Like as y braunch can not bringe forth frute of it self excepte it byde in the vyne, Euen so nether

ye also, excepte ye abyde in me.

I am the vyne, ye are the braunches. He that abyde in me, and I in him, the same bringeth forth moch frute: for without me can ye do nothinge. He that abyde in me, is cast out as a vyne braunch, and it wythereth, and men gather it vp, and cast it in to the fyre, and it burneth. If ye abyde in me, and my wordes abyde in you, ye shal axe what ye wil, & it shal be done vnto you. Herin is my father prayesed, that ye bringe forth moch frute, and become my disciples. Like as my father hath loued me, euen so haue I loued you. Cotynue ye in my loue. If ye kepe my comādmētes, ye shal cotynue in my loue: like as I haue kepte my fathers comādmētes, and cotynue in his loue.

These thinges haue I spoken vnto you, that my ioye might remaine in you, and y youre ioye might be perfecte. This is my comādmēt, that ye loue together, as I haue loued you. No man hath greater loue, then to set his life for his frende. Ye are my frendes, if ye do that I commaunde you. Hence forth call I you not seruantes, for a seruant knoweth not what his lord doeth. But I haue sayde that ye are frendes: for all that I haue herde of my father, haue I shewed vnto you. Ye haue not chosen me, but I haue chosen you, and ordeyned you, that ye go, and bringe forth frute, and that your frute contynue, that what soeuer ye axe the father in my name, he shal geue it you.

This I commaunde you, that ye loue one another. If the wolde hate you, then knowe, that it hath hated me before you. If ye were of the wolde, the wolde wolde loue his owne. Howbeit because ye are not of the wolde, but I haue chosen you from the wolde, therefore the wolde hateth you. Remember my worde, that I sayde vnto you: The seruant is not greater then his lord. If they haue persecuted me, they shal persecute you also: If they haue kepte my worde, they shal kepe yours also.

But all this shal they do vnto you for my names sake, because they knowe not him that sent me. If I had not come & spokē vnto the, the shulde they haue no synne. But now haue they nothinge to cloake their synne: it shall. He that hateth me, hateth my father also. If I had not done amonge the workes which no other mā dyd, they shulde haue no synne. But now haue they sene it, and yet haue they hated both me & my father. Nevertheless that the sayenge might be ful

Ephe. 5. a  
1. Pet. 2. cMat. 10. c  
Luc. 6. d  
Ioh. 15. b

Mat. 5. b

Eph. 4. b

Ioh. 14. c  
and 15. aMat. 10. c  
Mtr. 9. d  
Luc. 10. bMat. 26. b  
Ioh. 14. c  
Luc. 22. a  
1. Jo. 1. c  
Act. 10. d

Ioh. 13. a

Ioh. 12. a

Ioh. 12. c  
and 17. aIoh. 7. d  
and 8. bMat. 21. c  
Marc. 11. c  
Ioh. 14. b  
and 15. c

Ioh. 14. d

Ioh. 11. d  
1. Ioh. 3. c

Mat. 12. c

Eph. 1. a

Col. 1. a

Mat. 10. c  
Luc. 6. d  
Ioh. 12. b



Mat. 24. c  
and 28. a

filled, which is wrytten in their lawe: They haue hated me without a cause.

Ioh. 14. c  
and 15. a  
Act. 2. a  
\* Act. 1. a  
and 3. d

But whā the comforter commeth, whō I shal sende you from the father enē the spire of truethe which proceedeth of the father, he shal testifie of me: and ye shal beare wytnesse also: for ye haue bene with me from the begynnyng.

## The XVI. Chapter.

Act. 9. a  
Ioh. 15. c  
1. Cor. 2. a

**I**hesus sayde vnto you, that ye shulde not be offended. They shal excommunicate you. The tyme commeth, that who soener putteth you to death, shal thynke that he doth seruyce vnto God. And soch thinges shal they do vnto you, because they haue nether knowne y father nor yet me. But these thinges haue I sayde vnto you, that whan the tyme cometh ye maye thynke thereon, that I tolde you. But these thinges haue I not sayde vnto you from the begynnyng: for I was with you.

Ioh. 13. b  
and 14. c

But now I go vnto him that sent me, & none of you arerh me: Whiche goest thou? but because I haue sayde these thinges vnto you, youre hert is full of sorowe. Neuertheles I tell you the trueth, It is better for you y I go awaye: for yf I go not awaye that comforter commeth not vnto you: but yf I departe, I wil sende hī vnto you. And whan he commeth, he shal rebuke the wolde of synne, and of righteousness, & of iudgment. Of synne, because they beleue not on me. Of righteousness, because I go to the father, and ye shal se me nomore. Of iudgment, because the prynee of this wolde is iudged already.

Ioh. 14. c  
and 15. c

**I** haue yet moch to saye vnto you, but ye can not now beare it awaye: howbeit whan he (the spire of truethe cometh) he shal lede you in to all trueth. For he shal not speake of himself, but what soener he shal heare, that shal he speake: and he shal shewe you, what is for to come. He shal glorifye me: for he shal receaue of myne, and shal shewe vnto you. All that the father hath, is myne. Therefore haue I sayde: he shal receaue of myne, and shewe vnto you.

Ioh. 14. c  
Ioh. 12. f

After a litle whyle, and ye shal not se me: and agayne after a litle whyle, and ye shal se me: for I go to the father. The saide some of his disciples amonge themselves: What is this that he sayeth vnto vs, After a litle whyle, and ye shal not se me: & agayne after a litle whyle, & ye shal se me: for I go to the father? Then sayde they: What is this, that he sayeth: After a litle whyle? We can not

tell what he sayeth. Then perceaued Iesus that they wolde are him, and he sayde vnto them: Reenquyre of this amonge youre saines, that I sayde: After a litle whyle, and ye shal not se me: & agayne after a litle whyle, and ye shal se me.

Verely verely I saye vnto you: Ye shal wepe and lamente, but the wolde shal reioyse: Ye shal be sory, but youre sorowe shal be turned in to ioye. A woman whan she travaileth, hath sorowe, for hir houre is come. But whan she is deliuered of the childe, she thinketh nomore of the anguyshe, for ioye that a man is borne in to the wolde. And now haue ye sorowe also: but I wil se you agayne, and youre hert shal reioyse, and youre ioye shal noman take from you. And in that daye shal ye are me no question. Verely verely I saye vnto you: If ye are y father ought in my name, he shal geue it you. Whether to haue ye ared nothinge in my name, & are, and ye shal receaue, y youre ioye maye be perfecte. These thinges haue I spoken vnto you by prouerbes. Neuertheles the tyme commeth, that I shal speake nomore by prouerbes, but I shal shewe you plainly of my father.

In that daye shal ye are in my name. And I saye not vnto you, that I wil praye vnto the father for you: for the father himself loueth you, because ye haue loued me, & beleued that I am come out from God: I wente out from the father, and came in to the wolde: Agayne, I leaue y wolde, and go to the father.

His disciples sayde vnto him: Beholde, now talkest thou planely, and speakest no prouerbe. Now are we sure y thou knowest all thinges, and nedest not that eny mā shal de are the. Therefore beleue we, that thou comest out from God: Iesus answered them: Now ye do beleue: Beholde, the houre draweth nye, and is come already, that ye shal be scatted, every man in to his awne, and shal leaue me alone: and yet am I not alone, for the father is with me.

These thinges haue I spoken vnto you, that in me ye might haue peace. In y wolde haue ye trouble, but be of good comfort, I haue overcome the wolde.

## The XVII. Chapter.

**I**hesus spake Iesus, and lifte up his eyes toward heaven, and sayde: Father, the houre is come, that thou glorifye thy sonne, that thy sonne also maye glorifye the. Like as thou hast geuen him power ouer all fleshe, that he shulde ge

ue everlastinge life to as many as thou hast geuen him. But this is the life everlastinge, that they knowe the (that thou onely art: the true God) and whom thou hast sent, Iesus Christ.

I haue glorified y vps earth, & fynished y worke, y thou gauest me to do. And now glorifye me thou father by thine awne self, with y glory which I had or euer the wolde was. I haue declared thy name vnto y men, whom thou gauest me from the wolde. They were thine, and thou gauest them vnto me, and they haue kepte thy worde.

**N**ow knowe they, that all thinges what soener thou hast geuen me, are of the. For y wordes which thou gauest me, haue I geue vnto them, and they haue receaued them, & knowne of a trueth, that I am come forth from the, and haue beleued, that thou hast sent me. I praye for them, and praye not for the wolde, but for them whom thou hast geuen me, for they are thine. And all that is myne, is thine: and what thine is, that is myne. And I am glorified in them. And now am I nomore in the wolde, and they are in y wolde, and I come to the. Holy father, kepe in thy name, those whom thou hast geue me, that they maye be one, like as we are. Whyle I was with the in the wolde, I kepte them in thy name. Those y thou gauest me, haue I kepte, and none of them is lost, but that lost childe, that the scriptur remight be fulfilled. But now come I vnto the, and this I speake in the wolde, that they maye haue my ioye perfecte in them. I haue geuen them thy worde, and the wolde hateth the: for they are not of the wolde, euen as I also am not of the wolde. I praye not that thou shuldest take them out of the wolde, but that thou kepe the frēuell. They are not of the wolde, as I also am not of the wolde.

**S**anctifye them in thy trueth. Thy worde is the trueth. Like as thou hast sent me in to the wolde, so haue I sent them in to the wolde: and for their sakes I sanctifye myself, that they also maye be sanctified in the trueth.

Neuertheles I praye not for them only, but also for those, which thorow their worde shal beleue on me, that they all maye be one, like as thou father art in me, and I in y, that they also maye be one in vs: that the wolde maye beleue, that thou hast sent me. And the glory which thou gauest me, haue I geuen them: that they maye be one, like as we are one. I in the, and thou in me, that

they maye be perfecte in one, and that the wolde maye knowe, that thou hast sent me and hast loued them, as thou hast loued me.

**F**ather, I wil, that they whom thou hast geuen me, be with me where I am, y they maye se my glory, which thou hast geue me: for thou hast loued me, or euer y wolde was made. Righteous father, the wolde hath not knowne y, but I haue knowne y: and these haue knowne, that thou hast sent me. And I haue declared thy name vnto them, & wil declare it, y the lone wherewith thou hast loued me, maye be in the, & I in them.

Ioh. 12. c  
and 14. a

Mat. 11. c  
Ioh. 15. c  
and 16. a

## The XVIII. Chapter.

**I**han Iesus had thus spokē, he wēte forth with his disciples ouer the broke Cedron, where there was a gardē, in to the which Iesus entred and his disciples. But Judas y betrayed hī, knewe the place also. For Iesus resorted thither of tymes w his disciples. Now whan Judas had takē vnto him the cōpany, & mynisters of the hye priestes and pharises, he camethi ther with creshettes, & lanternes, and with weapens. Iesus now knowinge all y shulde come vpon him, wēte forth, and sayde vnto the: Whom seke ye? They answered him: Iesus of Nazareth. Iesus sayde vnto them: I am he. Judas also which betrayed him, stode with the. Now whan Iesus sayde vnto the: I am he, they wēte backwardes, and fell to the grounde. Then ared he the agayne: Whom seke ye? They sayde: Iesus of Nazareth. Iesus answered: I haue tolde you, that I am he. If ye seke me, then let these go theire waye. That the worde might be fulfilled, which he sayde: Of them whō thou gauest me, haue I not lost one. Then had Symon Peter a swerde, and drew it out, and smote the hye priestes seruaūt, and cut of his righte eare. And y seruautes name was Malchus.

Mat. 26. a  
Mar. 14. c  
Luc. 22. c

Mat. 26. c  
Mar. 14. c  
Luc. 22. d

Then sayde Iesus vnto Peter: Put vp y thy swerde in to the sheeth. Shal I not drynke of y cuppe, which my father hath geue me? Then the company and the captayne & the officers of the Jewes toke Iesus, and bounde him, & led him awaye first vnto Annas, that was fatherlawe vnto Caiphas, which was hye prest y same yere. It was knowne vnto the hye prest, and wēte in with Iesus in to the hye priestes palace. But Peter stode without at the doore. Then y other

Ioh. 17. b

Ioh. 18. a



disciple which was knowne vnto the hye priest, wente out, and spake to the damsell & kepte the doire, and brought in Peter. Then the damsell that kepte the doire, sayde vnto Peter: Art not thou also one of this mans disciples? He sayde: I am not.

**C** The seruantes & officers stode, and had made a fyre of coles (for it was colde) & warmed the selues. Peter also stode with them, and warmed him self. The hye priest axed Jesus of his disciples, and of his doctryne. Jesus answered him: I haue spoken openly before the wolde, I haue euer taught in the synagoge and in the temple, whither all the Jewes resorted, & in secrete haue I spokē no thinge. Why arrest thou me? Are the & haue herde, what I haue spoken vnto the: beholde, they can tell what I haue sayde. But whan he had thus spokē, one of the officers that stode by, smote Jesus on the face, and sayde: Answerest thou the hye priest so? Jesus answered him: If I haue euell spokē, the beare wytnesse of euell: but yf I haue well spoken, why smyrest thou me? And Annas sent him bounde vnto Caiphas & hye priest.

**S**ymō Peter stode and warmed him self. The hye priest sayde vnto him: Art not thou one of his disciples? He denyed, and sayde: I am not. A seruante of the hye priestes, a kynsmā of his, whose eare Peter had smytten of, sayde vnto him: Dyd not I see the in the garde with him?

**D** Then Peter denyed agayne. And immediately the cock crew. Then led they Jesus from Caiphas in to the comon hall. And it was early in the mornynge. And they them selues wete not in to the comon hall, lest they shulde be defyled, but & they might eate & Pascall lambe. Then wente Pilate out vnto the, and sayde: What accusation brynge ye agaynst this man? They answered, and sayde vnto him: If he were not an euell deer, we had not deliuered him vnto the. Then sayde Pilate vnto the: Take ye him, and indige him after yō lawe. Then sayde & Jewes vnto him: It is not lawfull for vs to put eny mā to death. That & worde of Jesus might be fulfilled, & which he spake, whan he signified, what death he shulde dye.

Then entred Pilate in to the comon hall agayne, and called Jesus, & sayde vnto him: Art thou the kynge of the Jewes? Jesus answered: Sayest thou that of thy self, or haue other tolde it the of me?

**P**ilate answered: Am I a Jewe? Thy people and the hye priestes haue deliuered the vnto me. What hast thou done? Jesus an-

swered: My kynngdome is not of this wolde. If my kynngdome were of this wolde, my mynisters wolde fight therfore, & I shal de not be deliuered vnto the Jewes. But now is my kynngdome not from hence. The hye priest sayde vnto him: Art thou a kynge the? Jesus answered: Thou sayest it, for I am a kynge. For this cause was I borne, and came in to the wolde, that I shulde testifie the trueth. Who so euer is of the trueth, heareth my voyce. Pilate sayde vnto him: What is the trueth? And whan he had sayde that he wete out agayne to the Jewes, and sayde vnto them: I fynde no gyltynesse in him: But ye haue a custome, that I shulde geue one vnto you lowse at Easter. Wyl ye now & I lowse vnto you the kynge of & Jewes? The cryed they agayne alltogether, and sayde: Not him, but Barrabas. Yet was Barrabas a murthurer.

## The XIX. Chapter.

**T**hen Pilate toke Jesus, and scourged him. And the souldyers platted a crowne of thornes, and set it vpon his heade, and put a purple garment vpon him, and sayde: Hail kynge of the Jewes. And they smote him on the face. Then wente Pilate forth agayne, and sayde vnto the: Beholde, I brynge him forth vnto you, & ye maye knowe, & I fynde no faute in hi. So Jesus wente out, & ware a crowne of thorne and a purple robe. And he sayde vnto them: Beholde, the man. Whan the hye priestes & the mynisters sawe him, they cryed, & sayde: Crucifye, crucifye. Pilate saide vnto the: Take ye him, and crucifye him, for I fynde no gyltynesse in him. The Jewes answered him: We haue a lawe, & after oure lawe he ought to dye, because he made him self the sonne of God. Whan Pilate herde that worde, he was the more afrayed, and wente agayne in to the comon hall, and sayde vnto Jesus: Whence art thou? But Jesus gaue him no answer. The hye priest sayde vnto him: Speakest thou not vnto me? Knowest thou not, & I haue power to crucifye & & haue power to lowse &? Jesus answered: Thou shuldest haue no power vnto me, yf it were not & geue the from abone. Therefore he that deliuered me vnto &, hath the more synne. From that tyme forth Pilate sought meanes to lowse him. But the Jewes cryed, & sayde: If thou let him go, thou art not the Emperours frede. For whosoener maketh himself kynge, is agaynst the Emperoure.

Whan Pilate herde & worde, he broughte Jesus forth, & sat hi downe vpo & iugdmēt

state, in the place which is called the Panement, but in the hebrue, Gabbatha. It was the daye of preparinge of the Easter aboute the sixte houre. And he sayde vnto the Jewes: Beholde yō kynge. But they cryed: Awaye & him, awaye & him, crucifye him. Pilate saide vnto the: Shal I crucifye yō kynge? The hye priestes answered: We haue no kynge but & Emperō. The deliuered he him vnto them, to be crucified.

They toke Jesus, and led him awaye. And he bare his crosse, & wente out to the place called & place of deed men stulles, which in hebrue is named Golgatha, where they crucified him, and two other with him, on either syde one, but Jesus in the myddes & Pilate wrote a superscripcion, and set vpon the crosse. And there was wyrtten: Jesus of Nazareth, kynge of the Jewes. This superscripcion red many of the Jewes. For & place where Jesus was crucified, was nye vnto the cite. And it was wyrtten in hebrue, Greke & Latyn. Then sayde the hye priestes of the Jewes vnto Pilate: Wyte not kynge of the Jewes, but & he sayde, I am kynge of the Jewes. Pilate answered: What I haue wyrtten, that haue I wyrtten.

The souldyers, whan they had crucified Jesus, toke his garmentes, and made foure partes, to euery souldyer one patte, and the cote also. As for the cote, it was vnswowed frō abone, wrought thorow and thorow. The hye priestes sayde they one to another: Let vs not deuyde it, but cast lottes for it, who shal haue it, that the scripture might be fulfilled, which sayeth: They haue parted my garmentes amonge them, and on my cote haue they cast lottes. This dyd the souldyers in dede.

There stode by the crosse of Jesus, his mother, and his mothers sister Mary, the wife of Cleophas, and Mary Magdalene. Now whan Jesus sawe his mother, and the disciple stondynge by, who he loued, he sayde vnto his mother: Woman, beholde, that is thy sonne. Then sayde he to the disciple: beholde, that is thy mother. And from that houre the disciple toke her vnto him.

After that whan Jesus knewe that all was perfourmed, & that the scripture might be fulfilled, he sayde: I am a thyist. There stode a vessell full of vyneger. They fylled a sponge with vyneger and woude it aboute with ylope, and helde it to his mouth. Now whan Jesus had receaved the vyneger, he sayde: It is fynished, and bowed his heade, and gaue vp the goost.

The Jewes then, for so moch as it was

the daye of preparinge, that & bodie shulde not remayne vpon the crosse on the Sabbath, (for & same Sabbath daye was grea-te) besought pilate, that their legges might be broken, and that they might be taken downe. Then came the souldyers, and brake the legges of the first, and of the other that was crucified with him. But whan they came to Jesus, and sawe that he was deed already, they brake not his legges, but one of the souldyers opened his syde with a speare. & And immediatly there wente out bloude and water.

And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye might beleue also. For this is done, & the scripture might be fulfilled: & Ye shal not breake a bone of him. And agayne, another scripture sayeth: & They shal se him, whom they haue pearshed.

After that, Joseph of Arimathia, which was a disciple of Jesus (but secretly for feare of the Jewes) besought pilate, & he might take downe the body of Jesus. And pilate gaue him lycence. There came also & Nicodemus, (which afore came vnto Jesus by night) & brought of Myre & Aloes mingled together, aboute an hūdreth poude weight.

The toke they the body of Jesus, & woude it with linnen clothes, and with the spyces, as the maner of the Jewes is to burye. And by & place where Jesus was crucified, there was a garde, and in the garden a new sepulchre, where in was neuer man layed: there layed they Jesus, because of the preparinge daye of & Jewes, for the sepulchre was nye at hande.

## The XX. Chapter.

**O**pon one daye of the Sabbath, came Mary Magdalene early (whē it was yet darcke) vnto the sepulchre, & sawe that the stone was takē from the sepulchre. Then ranne she, & came to Symon Peter, and to & other disciple, & whom Jesus loued, and sayde vnto them: They haue takē awaye the LORDE out of the sepulchre, & we can not tell wherethey haue layed him. The wete Peter forth and the other disciple, and came to the sepulchre. They rāne both together, and that other disciple out rāne Peter, and came first to the sepulchre, and loke in, and sawe the linnen clothes layed. But he wete not in. The came Symon Peter after him, and wente in to the sepulchre, & sawe the linnen clothes lye, and the napkyn that was bounde aboute Jesus heade, not layed with the linnen clothes, but wrapped together in



a place by it self. The wete also ȝ other disci-  
ple, which came first to ȝ sepulcre, z he sawe  
z belene: for as yet they knewe not ȝ scrip-  
tures, ȝ it behoued hi to ryse agayne fro ȝ  
deed. The wete ȝ disciples agayne together.

As for Mary, she stode before ȝ sepulcre  
z wepte without. Now as she wepte, she lo-  
ked in to the sepulcre, and sawe two angels  
in whyte garmentes syttinge, ȝ one at the  
heade, z the other at ȝ fete, where they had  
layed the body of Iesus. And they sayde vn-  
to her: Woman, why wepest thou? She saide  
vnto the: They haue taken awaye my LOR-  
DE, z I wote not wher they haue layed hi.  
And whan she had sayde ȝ, she turned her  
self backe, z sawe Iesus stondinge, z knewe  
not ȝ it was Iesus. Iesus sayde vnto her:  
Woman, why wepest thou? Whom seekest  
thou? She thought ȝ it had bene ȝ garde-  
ner, z sayde vnto him: Syr, yf thou hast bo-  
ne him hence: then tell me wher thou hast  
layed him? and I wil fetch hi. Iesus sayde  
vnto her: Mary. Then turned she her abou-  
te, z sayde vnto him: Rabboni, ȝ is to saye:  
Master. Iesus sayde vnto her: Touche me  
not, for I am not yet ascended vnto my fa-  
ther. But go thou ȝ waye vnto my brethre  
z saye vnto the: I ascende vnto my father  
and ȝ father to my God, z ȝ God. Mary  
Magdalene came, z tolde ȝ disciples: I ha-  
ue sene the LORDE, z soch thinges hath he  
spoken vnto me.

The same Sabbath at enē whā ȝ disciples  
were gathered together, and the doores were  
shut for feare of ȝ Jewes, came Iesus, and  
stode i ȝ myddes, z sayde vnto the: Peace be  
w you. And whā he had so sayde, he shewed  
thē his hādes z his syde. The wete ȝ disci-  
ples glad, ȝ they sawe ȝ LORDE. The sayde  
Iesus vnto the agayne: Peace be with you.  
Like as my father sent me, enē so sēde I you.  
And whan he had sayde ȝ, he brethed vpo  
thē, and sayde vnto the: Receaue the holy  
goost. Whose synnes soener ye remytte, they  
are remytted vnto the: and whose synnes so  
ener ye retayne, they are retayned.

But Thomas one of the twelue, which  
is called Didimus, was not w the whā Je-  
sus came. The sayde the other disciples vn-  
to him: We haue sene the LORDE. But he  
sayde vnto the: Excepte I se in his handes  
the prynte of the nailes, and put my hāde in  
to his syde, I wil not beleue.

And after eight dayes agayne were his  
disciples with in, z Thomas w the. The ca-  
me Iesus (whā ȝ doores were shut) z stode in  
the myddes, z sayde: Peace be w you. After

ȝ sayde he vnto Thomas: Reach hither ȝ  
fynger, and se my handes, and reach hither  
ȝ hāde, z put it i to my syde, z be not faith-  
lesse, but beleue. Thomas answered, z sayde  
vnto him: My LORDE, and my God. Iesus  
sayde vnto him: Thomas, because thou hast  
sene me, thou hast beleued. Blessed are they,  
that se not, and yet beleue.

Many other tokes dyd Iesus before his  
disciples, which are not wyrtē in this boke.  
But these are wyrtē, ȝ ye shulde beleue, ȝ  
Iesus is Chust the sonne of God, z that ye  
thorow beleue might haue life in his name.

## The XXI. Chapter.

After that shewed Iesus himself agayn  
ne at the see of Tiberias. But on this  
wyse shewed he himself. There were  
together Symon Peter, z Thomas which is  
called Didimus, z Nathanael of Cana a  
cite of Galile, z the sonnes of Zebede, z two  
other of his disciples. Symon Peter sayde  
vnto the: I go a fyllinge. They sayde vnto  
hi: We also wil go w the. They wete out, z  
entred into a shippe straight waye. And ȝ  
same night toke they nothinge. But whā it  
was now morow, Iesus stode on the shor,  
but his disciples knewe not ȝ it was Iesus.  
Iesus sayde vnto the: Childre, haue ye eny  
thinge to eater? They answered hi: No. He  
sayde vnto the: Cast out the nett on ȝ right  
syde of the shippe, z ye shal fynde. The they  
cast out, z coude no more drawe it for ȝ mul-  
titude of fishes. The sayde ȝ disciple w the  
Iesus loued, vnto Peter: It is the LORDE.

Whan Simon Peter herde that is was  
the LORDE, he gyde his mantell aboute  
him (for he was naked) and sprang in to ȝ  
see. But other disciples came by shippe (for  
they were not farre fro longe, but as it were  
two hundreth cubytes) and they drew the  
nett with the fishes. Now whan they were  
come to longe, they sawe coles layed, and  
fylltheron, and bried. Iesus sayde vnto the:  
Brynge hither of the fyshes, that ye haue ta-  
ken now. Symon Peter stepped forth, and  
drew the nett to the longe, full of greute  
fyshes, an hundreth and thre and fyftie.  
And for all there were so many, yet was not  
the nett broken.

Iesus sayde vnto them: Come, and dyme.  
But none of the disciples durst are him:  
Who art thou? For they knewe, that it was  
the LORDE. Then came Iesus, and toke ȝ  
bried, and gaue it the: and the fyshelikewy-  
se. This is now the thirde tyme that Iesus  
appeared vnto his disciples, after that he  
was risen agayne from the deed.

Now whā they had dined, Iesus sayde  
vnto Symon Peter: Symon Johāna, louest  
thou me more then these do? He sayde vnto  
him: Yee LORDE, thou knowest ȝ I lone the.  
He sayde vnto him: Sede my lābes. He say-  
de vnto him agayne the seconde tyme: Sym-  
on Johāna, louest thou me? He sayde vnto  
him: Yee LORDE, thou knowest, ȝ I lone ȝ.  
He sayde vnto him: Sede my shepe. He saide  
vnto him ȝ thirde tyme: Symon Johāna,  
louest thou me? Peter was sory, because he  
sayde vnto him, louest thou me? And he say-  
de vnto him: LORDE, thou knowest all thin-  
ges, thou knowest, that I lone ȝ. Iesus say-  
de vnto him: Sede my shepe.

Verely verely I saye vnto the: Whan  
thou wast yōge, thou gerdest thyselfe, and  
walkedst whither thou woldest. But whā  
thou art olde, thou shalt stretch forth thy  
handes, and another shal gyde the, and le-  
de the whither thou woldest not. But this  
he sayde, to signifye with what death he  
shulde glorifye God.

Whan he had spoken this, he sayde vnto  
him: Solowe me. Peter turned him aboute,  
and sawe the disciple folowinge, whom Je-  
sus loued, (ȝ which also leane vpo his brest  
at the supper, and sayde: LORDE, who is it  
that betrayeth the?) Whā Peter sawe him,  
he sayde vnto Iesus: LORDE, but what shal  
he do? Iesus sayde vnto him: If I wil that  
he tary tyll I come, what is that to the?  
Solowe thou me. Then wente there out a  
sayenge amonge the brethren: This disciple  
treth not. And Iesus sayde not vnto him:  
Hedyeth not, but: If I wil that he tary  
tyll I come, what is that to the? This is  
the same disciple, which testifieth of these  
thinges, and wrote these thinges, and we  
knowe that his testimony is true.

There are many other thinges  
also that Iesus dyd, which, yf  
they shulde be wyrtē every  
one, I suppose the  
wolde shulde  
not con-  
tay-  
ne the  
bookes, that  
were to be wyrtten.

The ende of the Gospel  
of S. Iohn.

# The Actes of the Apostles, wyrtten by S. Lu- ke the Evangelist.

What the Actes conteyne.

Chap. I. The ascension of Christ. Mathias  
is chosen in the steade of Judas.

Chap. II. The comynge of the holy goost.  
The sermon of Peter before the cōgregation  
at Jerusalem, and the increase of the faith-  
full.

Chap. III. The halt is restored to his fete. Pe-  
ter preacheth Christ vnto the people.

Chap. IIII. The Apostles are takē and brought  
before the counsell. They are forbydden to  
preach, but they turne them vnto prayer, and  
are more obedient vnto God then vnto men.

Chap. V. The dyssemblyage of Ananias and  
Saphira is punyshed. Miracles are done by  
the Apostles, which are taken, but the angel of  
God bryngeth them out of prison. They are  
brought before the counsell. The sentence of  
Gamaliel. The apostles are bett, they reioyse  
in trouble.

Chap. VI. Ministers (or deacons) are orde-  
ned in the congregacion to do seruyce in neces-  
sary thinges of the body, that the Apostles  
maye wayte onely vpo the worde of God. Ste-  
uen is accused.

Chap. VII. Steven maketh answer to his ac-  
cusacion, rebueth the hardneded Iues, and  
is stoned vnto death.

Chap. VIII. Saul persecuteth the Christe, The  
Apostles are scared abroad. Philip cometh  
in to Samaria. Simon magus is baptised, he  
dyssembleth. Philip baptiseth the chamber-  
layne.

Chap. IX. Paul is conuerted, and confoun-  
deth the Iues. Peter rayseth Tabitha.

Chap. X. The vision that Peter sawe. How  
he was sent to Cornelius. The heithen also re-  
ceave the spirete, and are baptised.

Chap. XI. Peter sheweth the cause wherefore  
he wente to the heithen. Barnabas and Paul  
preach vnto the heithen. Agabus prophecieth  
verth for to come.

Chap. XII. Zerode persecuteth the Christe, kyl-  
leth James, and putteth Peter in prison, who  
the LORDE deluynereth by an angell. The shā-  
mefull death of Zerode.

Chap. XIII. Paul and Barnabas are called to  
preach amonge the heithen. Of Sergius Pau-  
lus and Elymas the forcerar. Paul preacheth  
at Antioche.

Chap. XIII. Paul and Barnabas preach at Ico-  
nium: some beleue, some stene vpo iudiciou.



The Actes of the  
Apostles.

Lystra they wolde do sacrifice to Barnabas and Paul, which refuse it, and exorte the people to worships the true God Paul is stoned, after that cometh he to Derba, lystra, Iconium and to Antioche.

Chap. XV. Variance aboute circumcission, The Apostles pacifie the matter at Jerusalem. Paul and Barnabas preach at Antioche.

Chap. XVI. Timothy is circumcised, Paul preacheth at Philippi, and there is he put in prison.

Chap. XVII. Paul cometh to Thessalonica, where the Iues set the cite on a rooze Paul escapeth, and cometh to Athens, where he preacheth the true and vnfowne God.

Chap. XVIII. Paul preacheth at Corinthum, continuinge there a yere and a half, goeth agayne in to Syria, cometh to Ephesus, Cesarea and Antioche. Of Apollos, Aquila and Priscilla.

Chap. XIX. Of the men whom Paul baptised at Ephesus, and what miracles were done by him. Demetrius moueth sedition in the cite.

Chap. XX. Paul goeth in to Macedonia and in to Grekelonde. At Troas he rayseth up a deed body. At Ephesus he calleth the elders of the congregacion together, committeth the keepinge of Gods flocke vnto them, warneth the for false teachers, maketh his prayer with them, and departeth to shippe.

Chap. XXI. Pauls tourneye by shippe. Of Philippe the Euangelist, and Agabus the Prophet, which warneth Paul not to go to Jerusalem. He remaineth stedfast in his purpose, and is taken in the temple.

Chap. XXII. Paul answereth the Jewes, is scourged, and layed in prison agayne.

Chap. XXIII. Paul cometh before the councell. Debate ariseth amonge the people, the captayne deliuereth him, God conforteth him.

Chap. XXIV. Paul is accused before felix, he answereth for himself.

Chap. XXV. The Jewes accuse Paul before Festus, he appealeth vnto the Emperoure, and is sent vnto Rome.

Chap. XXVI. Kinge Agrippa heareth Paul, which telleth him his callinge from the begynnyng.

Chap. XXVII. Pauls shippinge towarde Rome, Julius the captayne intreateth Paul courteously, at the last they suffre shipwrake.

Chap. XXVIII. The wyper hurteth not Pauls hande, he healeth Publius father, and preacheth Christ at Rome.



The first Chapter.



The first treatise (beare Theophilus) haue I made of all that Jesus begam to do and to teache, vntyll y daye that he was taken vp, after that he (thorow the holy goost) had geuen commaundementes to the Apostles, whom he had chosen: to who also he shewed himself alyue after his passion, by many tokes, and appeared vnto them fourtye dayes longe, and spake vnto them of the kyngdome of God.

And whan he had gathered them together, he commaunded them that they shulde not departe from Jerusalem, but to waite for the promyse of the fader, wherof (sayde he) ye haue herde of me: for Iohn baptysed with water, but ye shalbe baptyzed w y holy goost, that within this few dayes. Now whan they were come together, they axed him, and sayde: LORDE, shalt thou at this tyme set vp the kyngdome of Israel agayne? But he sayde vnto them: It belongeth not vnto you to knowe the tymes or seasons, which the fader hath kepte in his awne power, but ye shal receaue the power of y holy goost, which shal come vpon you, and ye shalbe my witnesses at Jerusalem, and in all Jewrye and Samaria, and vnto the ende of the earth.

And whan he had spoken these thinges, whyle they behelde, he was taken vp, and a cloude receaue him from their sight. And whyle they looked after him, as he wente in to heauen, beholde, there stode by them two men in whyte garmentes, which also sayde:

## The II. Chapter.

men of Galile, Why stonde ye gaspinge vnto heauen? This Jesus which is taken vp from you in to heauen, shal come euen so as ye haue sene him go in to heauen.

Then turned they agayne from y mount that is called Oliuete, which is nye to Jerusalem, and hath a Sabbath dayes iourney. And whan they came in, they wente vp in to a parler, where abode Peter and James, Iohn and Andrew, Philippe and Thomas, Bartilmew and Mathew, James the sonne of Alphens, and Simon Zelotes, and Judas the sonne of James. These all contynued with one acorde in prayer and supplication, with the women and Mary the mother of Jesu and with his brethien.

And in those dayes Peter stode vp in the myddes amonge the disciples, and sayde: (The company of the names together, was aboute an hundreth and twentye.) Ye men and brethien, this scripture must nedes be fulfilled, which y holy goost by the mouth of Dauid spake before of Judas, which was agyde of the that toke Jesus: for he was nombred with vs, and had opeyned the fellowshipe of this mynistracion. This same trulye possessed the felde for the rewarde of vnrightheousnes, and hanged himself, and blast a sunder in the myddes, and all his bowels gushed out. And it is knowne vnto all the that dwell at Jerusalem, in so moch that the same felde is called in their mother tongue Acheldema, that is to saye, the bloude felde.

For it is wyrtten in the booke of psalmes: His habitacion be voyde, and noman be dwellinge therin. And: His bishoprike another take. Wherfore amonge these men which haue bene gathered together with vs (all the tyme that the LORDE Jesus was teout and in amonge vs, begynnyng from the baptyme of Iohn, vntyll y daye that he was taken vp from vs) must one be a wyrtnesse with vs of his resurreccion.

And they appoynted two (Joseph called Barsabas, whose synname was Justus, and Mathias,) makinge their prayer and sayenge: Thou LORDE, which knowest the heartes of all men, shewe whether of these two thou hast chosen, that the one maye take the rowme of this mynistracion and Apostleshippe, from the which Judas by transgression fell, that he might go awaye in to his awne place. And they gaue forth the lottes: ouer them, and the lot fell vpon Mathias. And he was counted with the eleuen Apostles.

And whan the Whitsondaye was fulfilled, they were all with one acorde together in one place. And sodenly there came a sounde from heauen, as it had bene the comynge of a myghtie wynde, and it fylled the whole house where they sat. And there appeared vnto them clouen tungen, like as they had bene of fyre. And he sat vpon ech one of them, and they were all fylled with the holy goost. And they beganne to preach with other tungen, euen as the sprete gaue them utteraunce.

There were dwellinge at Jerusalem Jewes, men that feared God, out of euery nacion that is vnder heauen. Now whan this voyce came to passe, the multitude came together, and were astonyed: For euery one herde, that they spake with his awne tunge. They wondred all and marueyled, and sayde amonge them selues: Beholde, are not all these which speake, of Galile? How heare we the enery one his awne tunge, wherin we were borne? Parthians and Medes, and Elamites, and we that dwell in Mesopotamia, and in Jewry and Capadocia, Pontus, and Asia, Phugia and Pamphilia, Egypce, and in the partes of Lybia by Cyren, and straungers of Rome, Jewes and Profelytes, Cretes and Arabians: we heare them speake with onre awne tungen the greate workes of God.

They were all amased, and wondred, and sayde one to another: What wil this be? But other mocked them, and sayde: They are full of swete wyne. Then stode Peter vp with the eleuen, and lift vp his voyce, and sayde vnto them:

Ye men of Jewry, and all ye that dwell at Jerusalem, be this knowne vnto you, and let my wordes entre in at youre eares. For these are not dronken, as ye suppose, for it is yet but the thirde houre of y daye: but this is it, that was spokē before by the prophet Joel: And it shal come to passe in the last dayes, sayeth God, I will poure out of my sprete vpon all flesh, and youre sonnes and youre doughters shal prophesye, and youre yonge men shal se visions, and youre olde men shal dreame dreames, and on my seruantes and on my handmaydens wyll I poure out of my sprete in those dayes, & they shal prophesye.

And I wil shewe wonders in heauen aboue, and tokens on the earth beneth, bloude and fyre, and the vapoure of smoke. The Sonne shalbe turned in to darknesse, and



the Moone in to bloude, before that greate and notable daye of the LORDE come. And it shall come to passe, Who so euer shal call vpon the name of the LORDE, shalbe saved.

**T**emen of Israel, heare these wordes: Jesus of Nazareth, & man approued of God amonge you with miracles, and wonders and tokens, which God dyd by him in the myddes amonge you, as ye y<sup>e</sup> selues knowe also, \* him (after that he was deliuered by the determinate counsell and foreknowledge of God) haue ye taken by the handes of vnrightheous persones, and crucified him, & slayne him, who God hath raysted vp, and lowsed the sorowes of death, so so much as it was vnpossyble that he shulde be holden of it. For Dauid speaketh of him: Afore thou de haue I set the LORDE allwayes before me, for he is on my right hōde, that I shulde not be moued. Therefore dyd my hert reioyse, and my tunge was glad: For my flesh also shal rest in hope. For thou shalt not leave my soule in hell, nether shalt thou suffer & holy to se corrupcion. Thou hast shewed me the wayes of life, thou shalt make me full of ioye with thy countenance.

Temen and brethren, let me frely speake vnto you of the Patriarke Dauid: For he is deed and buried, and his sepulchre is with vs vnto this daye. Wherefore now seinge & he was a prophet, and knewe that God had promised him with an ooth, that the frute of his loynes shulde sit on his seate, he sawe it before, and spake of the resurrection of Christ: for his soule was not left in hell, nether hath his flesh sene corrupcion. This Jesus hath God raysted vp, whereof we all are witnesses.

Seynge now that he by the right hande of God \* is exalted, and hath receaued of y<sup>e</sup> father y<sup>e</sup> promyse of the holy goost, he hath shed forth this, that ye se and heare. For Dauid is not ascended in to heaven, but he sayde: The LORDE sayde vnto my LORDE: Sit thou on my right hande, vntill I make thine enemies y<sup>e</sup> forefoote. So therefore let all the house of Israel knowe for a suertye, & God hath made this same Jesus (whom ye haue crucified) LORDE and Christ.

Whan they herde this, their hert pricked them, and they sayde vnto Peter and to the other Apostles: Temen and brethren, What shal we do? Peter sayde vnto them: Amēde youre selues, and let every one of you be baptysed in the name of Jesus Christ, for there myssion of synnes, and ye shal receaue the giste of the holy goost. For this \* promyse

was made vnto you and youre children, and to all that are farre of, who so euer the LORDE oure God shal call. And as many other wordes bare he witness, and exorted them, and sayde: Saue youre selues from this vntowarde generacion. They that gladly receaued his preachinge, were baptysed, & the same daye there were added vnto them aboute thre thousande soules.

They continued in the Apostles doctrine, and in the fellowship, and in breakinge of bread, and in prayer. And feare came vpon euery soule, and many wonders and tokens were done by y<sup>e</sup> Apostles. But all they that beleued, were together, and had all thinges common. They solde their goodes and possessions, and parted them out amonge all, accordinge as euery mā had nede. And they continued daylie with one acorde in the temple, and \* brake bread in euery house: they toke their meate with ioye & singlenesse of hert, praysinge God, and had fauoure with all y<sup>e</sup> people. And the LORDE added to the congregacion daylie such as shulde be saved.

### The III. Chapter.

**P**eter and Jhon wente vp together in to the temple aboute the nyenth houre to praye. And there was a certayne man halt from his mothers wombe, whom they brought and layed daylie at the gate of the temple, which is called, the Bery full, that he might receaue almesse of them that wete in to the temple. Now whan he sawe Peter and Jhon, that they wolde in to the temple, he desired to receaue an almesse. Peter behelde him with Jhon, and sayde: Loke on vs. And he gaue hede vnto them, hopinge to receaue somethinge of them. Howbeit Peter saide: Syluer and golde haue I none, but such as I haue geue I the. \* In the name of Jesus Christ of Nazareth rise vp & walke. And he toke him by the right hande and lifte him vp. Immediately his legges & ancle bones were made strōge, and he sprang, stode and walked, and entred with them in to the temple, walkyng, and leaping and praysinge God.

And all the people sawe him walke and prayse God. And they knewe him, & it was he, which sat for almesse at the beryfull gate of the temple. And they were fylled with wondryng, and were astomyed at that, which had happened vnto hi. But as this halt which was healed helde him to Peter and Jhon, all the people ranne vnto them in to the porch, which is called Salomōs, and wondred.

Whan Peter sawe that, he answered vnto the people: Ye men of Israel, why maruaile ye at this, or why loke ye so at vs, as though we by oure awne power or deseruynge, had made this man to walke? The God of Abraham and of Isaac, and of Jacob, y<sup>e</sup> God of oure fathers hath glorified his child Jesus, \* whom ye deliuered and denyed in the presence of Pilate, whan he had indged him to be lowsed. But ye denyed the holy and iust, and desired the murtherer to be gyven you, but ye slewe the pryncce of life, whom God hath raysted from the deed, of the which we are witnesses. And thorow y<sup>e</sup> faith in his name, hath he confirmed his name vpon this man, whom ye se and knowe: and saith thorow him, hath geue this man this health before youre eyes.

Now deare brethren, I knowe that ye haue done it \* thorow ignorance, as dyd also youre rulers. But God, which by the mouth of all his prophetes had shewed before, & his Christ shulde suffre, hath so fulfilled it. Do penance now therfore and turne you, that youre synnes maye be done awaye, whan the tyme of refreshinge shal come befoe the presence of the LORDE, and whan he shal sende him, which now before is preached vnto you, euen Jesus Christ: which must receaue heauen vntill the tyme that all thinges, which God hath spoken by the mouth of his holy prophetes sence y<sup>e</sup> world beganne, be restored agayne.

For Moyses sayde vnto y<sup>e</sup> fathers: A prophet shal the LORDE youre God rayse vp vnto you, euen from amonge youre brethren, like vnto me: him shal ye heare, in all that he shal saye vnto you. And it shal come to passe, what soule soeuer shal not heare the same prophet, shal be destroyed from amonge the people. And all the prophetes from Samuel and thence forth as many as haue spoken, haue likewise tolde of these dayes.

We are the children of the prophetes and of the couenant, which God made vnto y<sup>e</sup> fathers, whan he sayde vnto Abraham: Thorow y<sup>e</sup> sede shal all y<sup>e</sup> naciōs of y<sup>e</sup> earth be blessed. \* First vnto you hath God raysted vp his child Jesus, & sent hi vnto you, to blesse you: & every one shulde turne fro his wickednesse.

### The III. Chapter.

**B**ut as they spake to y<sup>e</sup> people, there came vnto the prestes and the rulers of the temple, and the Saduces, who it greued & they taught the people, & preached in Jesu y<sup>e</sup> resurrection fro the deed and they layed handes vpon them, and put

the in holde till the morow: for it was now euentyde. Howbeit many of the which herde the woide, beleued, and the nombre of y<sup>e</sup> men was aboute fyue thousande.

And it chaunced on y<sup>e</sup> morow, that their rulers and Elders and scribes (as Annas & hye prest and Caiphas, and Jhon & Alexander, and as many as were of the hye prestes kynred) gathered them selues together at Jerusalem, and set them before them, and axed them: By what auctorite, Or in what name haue ye done this?

Peter full of the holy goost, sayde vnto them: Ye rulers of the people, and ye Elders of Israel, If we this daye be examyned concerninge this good dede vpon the sicke mā, by what meanes he is made whole, be it knowne then vnto you and to all the people of Israel, \* that in y<sup>e</sup> name of Jesus Christ of Nazareth, whom ye crucified, who God hath raysted vp from the deed, stōdeth this man here before you whole. This is the stone refused of you buylders, which is become the heade corner stone, nether is there saluacion in any other: \* Ner yet also is there geue vnto me any other name, wherein we must be saved.

They sawe the boldnesse of Peter & Jhon, and marueyled, for they were sure & they were vnlearned men and laye people. And they knewe the also, that they were of Jesu. As for the man & was made whole, they sawe hi stōdinge by the, & coulde not saye agaynst it. Then commaunded they the to stōde asyde out of y<sup>e</sup> counsell, & comened amonge the selues, & saide: \* What shal we do to these men? for a manifest token is done by them, and is openly knowne vnto the that dwell at Jerusalem, and we can not denye it. But that it breake out no farther amonge the people, let vs threathen them earnestly, that hence forth they speake of this name vnto no man.

And they called them, and commaunded the, that in any wyse they shulde not speake ner teache in the name of Jesu. But Peter & Jhon answered, and sayde vnto the: Judge ye youre selues, whether it be right before God, that we shulde be more obedient vnto you, then vnto God. We can not chose, but speake that we haue sene & herde. But they threathened them, and let them go, and founde nothinge how to punyssh them because of y<sup>e</sup> people: for they all praysed God because of that, \* which was done. For the man, vpon whom this token of health was done, was aboute fourtye yeare olde.

And whan they were let go, they came to



their folowes, and tolde them what y<sup>e</sup> hye prestes and Elders sayde vnto them. Whā they herde that, they lifte vp their voyces one a corde vnto God, and sayde: LORDE, thou that art the God which made heauen and earth, and the see, and all that therein is thou that by the mouth of Dauid thy seruānt hast sayde: Why do the heythē rage? and y<sup>e</sup> people ymagin wayne thinges? The kynges of the earth stande vp, and the prynces haue gathered them selues together agaynst y<sup>e</sup> LORDE, and agaynst his. Christ. Of a truerth agaynst thy holy childe Jesus, whom thou hast anoynted, both Herode z Pontius pilate with the heychen and people of Israel, haue gathered the selues together, to do what soener thy hande and thy counsell determyned before to be done. And now LORDE, beholde their threatenynges, and graunte vnto thy seruantes with all stedfast boldnesse to speake thy worde: and stretch out thine hande, that healinge and tokēs and wonders maye be done by the name of thy holy childe Jesus.

**D** And whā they had prayed, the place moed where they were gathered together, z they were all fylled with y<sup>e</sup> holy goost, z spake the worde of God boldly. The multitude of them that belened, were of one hert and of one soule. Also none of them sayde of his goodes, that they were his awne, but had all thinges comen. And with greate power gaue the Apostles witness of the resurrection of the LORDE Jesu, and greate grace was with them all. Neither was there eny amonge them that lacked. For as many as were possessors of landes or houses, solde the and brought y<sup>e</sup> money of the goodes that were solde, and layed it at the Apostles fete. And distribucion was made vnto euery mā, acordinge as he had nede.

Joses which was also called of y<sup>e</sup> Apostles, Barnabas (that is to saye, the sonne of consolacion) a Leuite, of the countre of Cyprus, had lande, and solde it, z brought the money, and layed it at the Apostles fete.

## The V. Chapter.

**A**t a certayne man named Ananias with Saphira his wife, solde his possession, and kepte awaye parte of the money (his wife knowinge of it) and broughte one parte, z layed it at the Apostles fete. But Peter sayde: Ananias, Wherefore hath Sathan fylled thine hert, that thou shuldest lye vnto the holy goost, and withdraue awaye parte of the money of the lynelod? Mightest thou not haue kepte

it, whan thou haddest it? And whan it was solde, the money was also in thy power. Why hast thou then concealed this thinge in thine hert? Thou hast not lyled vnto me, but vnto God. Whan Ananias herde these wordes, he fell downe, z gaue vp the goost. And there came a greate feare vpon alle that herde of this. The yonge men rose vp, and put him asyde, and caried him out, and buried him.

And it fortuned as it were aboute y<sup>e</sup> space of thre houres after, his wife came in, and knewe not what was done. But Peter answered vnto her. Tell me, solde ye the lande for somoch? She sayde: Yee, for so moch. Peter sayde vnto her: Why haue ye agreed together, to tempte the spire of the LORDE? Beholde, the fete of the which haue buried thy husbāde, are at the dore, z shal carye the out. And immediatly she fell downe at his fete, and gaue vp the goost. Then came in the yonge men, and founde her deed, and caried her out, and buried her by hir husbāde. And there came a greate feare ouer the whole congregacion, and ouer all the that herde it.

Many tokens and wonders were don amonge the people by the hādes of the Apostles (and they were all together with one acorde in Salomons porche: but of other there durst no man ioyne him self vnto the, neuertheles the people helde moch of them. The multitude of the men and women that belened in the LORDE, grewe more and more.) In so moch that they brought out the sycke in to the stretes, and layed them vpon beddes and barowes, that at the leest waye the shadowe of Peter (whan he came by) might ouershadowe some of the. There came many also out of y<sup>e</sup> cities rounde aboute vnto Jerusalem, and brought the sycke and the that were vexed with vncleane spites, and they were healed euery one.

But the hye prest rose vp, and all they that were with him, which is the secte of the Sadduces, and were full of indignacion, z layed handes on the Apostles, and put them in the comon prison. But the angell of y<sup>e</sup> LORDE by night opened the prison doores, and brought the out, and sayde: Go youre waye and steppe vp, and speake in the temple to the people all the wordes of this life. Whan they herde that, they entred in to the temple early in the mornynge: and taught.

But the hye prest came, and they that were with him, and called the counsell together, z all y<sup>e</sup> Elders of the childen of Israel, and

sent to the prison to fet them. The mynisters came and founde them not in the prison, a me agayne, and tolde, and sayde: The prison founde we shut with all diligence, and the keepers stondinge without before the doores: but whā we had opened, we founde no man therin. Whan the hye prest, and the rulers of the temple and the other hye prestes herde these wordes, they doutted of them, wherunto this wolde growe.

Then came there one, which tolde them: Beholde, the men that ye put in prison, are in the temple, stondinge and teachinge the people. Then wete y<sup>e</sup> rulers with their mynisters, and fetchd them without violence: for they feared the people, lest they shulde haue bene stoned. And whan they had brought them, they set the before the counsell. And the hye prest axed them, and sayde: Dyd not we comaunde you strately, that ye shulde not teache in this name. And beholde, ye haue fylled Jerusalem with youre doctryne, and ye intende to brynge this mans bloude vpon vs.

But Peter and the Apostles answered, and sayde: We ought moie to obeye God then men. The God of oure fathers hath raysed vp Jesu, whō ye slewe, and hanged on tre. Him hath the righte hande of God exalted, to be a pryncce and Sauoure, to geue repentance and foregouenesse of synnes vnto Israel. And we are his recordes of these wordes, and the holy goost, whō God hath geuen vnto the that obeye him. Whā they herde that, it wente thorow the hertes of them, and they thoughte to slaye them.

Then stode there vp in y<sup>e</sup> counsell a pharise, named Gamaliel, a scribe, had in greate reputacion before all y<sup>e</sup> people, and had put the Apostles asyde a litle, and sayde vnto them: Ye men of Israel, take hede to youre selues, what ye do as touchinge these men. Before these dayes rose vp one Theudas, boasting himself. (And there cleded vnto him a nobre of mē, aboute a foure hundred) which was slayne, and all they that enclyned vnto him, were scatred abroad, and brought to naught. After this stode vp Judas of Galile in y<sup>e</sup> dayes of tribute, and drewe awaye moch people after him, z he also perished, z all they that enclyned vnto him, are scatred abroad. And now I saye vnto you: refrayne y<sup>e</sup> selues fro these men, and let the go. For if this counsell or worke be of mē, it wil come to naught: but yf it be of God, ye are not able to destroye it, lest ye be founde to be the men, that wil stryue agaynst God. Then

they agreed vnto him, and called the Apostles, and bet them, and commaunded them, that they shulde speake no thinge in the name of Jesu, and let them go.

But they departed from the presence of the counsell, reioysinge, that they were worthy to suffre rebuke for his names sake. And daylie in the temple and in euery house they ceased not, to teache and to preache the Gospell of Jesus Christ.

## The VI. Chapter.

**I**n those dayes whan the nombre of the disciples increased, there arose a grudge amonge the Grekes agaynst the hebrues, because their wyddowes were not looked vpon in the daylie handreachinge. Then the twolue called the multitude of the disciples together, and sayde: It is not mete that we shulde leaue the worde of God, and to serue at the tables. Wherefore brethren, loke out amonge you senē men, that are of honeste repute, and full of the holy goost and wysdome, whom we maye appoynte to this nedefull busynes. But we wil geue oure selues vnto prayer, and to the mynistracion of the worde of God. And the sayinge pleased the whole multitude. And they chose Steuen, a man full of fayth and of the holy goost, and philippe, and procorus, and nicanoz, and thimon, and parmenas, and nicolas the proselite of Antioche. These they set before y<sup>e</sup> Apostles, and they prayed, and layed their handes vpon them. And the worde of God increased, and the nombre of the disciples multiplied greatly at Jerusalem. And there were many prestes also obedient vnto the fayth.

Steuen full of faith and power, dyd wonders and greater tokens amonge the people. Then arose there certayne of the synagoge, which is called (the synagoge) of y<sup>e</sup> Libertynes, z of the Cyrenites, and of the Alexandrines, and of the y<sup>e</sup> were of Celicia and Asia, z disputed with Steuen, and they could not resiste the wysdome and the spire, out of the which he spake. Then sent they in certayne men, that sayde: We haue herde him speake blasphemous wordes agaynst Moyses, and agaynst God. And they moued the people, and the Elders and the scribes, and came vpon him, z caught him, and brought him before the counsell, and set false witness there, which sayde: This man ceasech not to speake blasphemous wordes agaynst this holy place and the lawe. For we herde him saye: Jesus of Nazareth shall destroye this place, and chaunge the

Psal. 2.

Mat. 23.

1 Tim. 3. b

Nu. 27. d

Act. 1. d

1 Ti. 4. b

2 Tim. 1. b

Luc. 21. b

Mat. 26. f



ordinances which Moses gave us. And all they that sat in the council, looked upon him and sawe his face as the face of an angell.

## The VII. Chapter.

**21** Then sayde the hye prest: Is it enen so? He sayde: Deare brethren and fathers, hearken to, The God of glorye appeared vnto our father Abraham, whyle he was yet in Mesopotamia, before he dwelt in Haran, and sayde vnto him: Get thee out of thy countrey, and fro thy kynred, and come in to a lande which I wil shewe thee. The wente he out of the lande of the Caldees, and dwelt in Haran. And from thence, whan his father was deed, he brought him ouer in to this lande (where ye dwell now) and gaue him no inheritaunce therein, no not a bredth of a fote: and promysed him, that he wolde geue it him to possesse, and to his sede after him, whan as yet he had no childe.

But thus sayde God vnto him: Thy sede shalbe a straunger in a straunge lande, and they shal make bonde men of them, and intreate the euell foure hundredth yeaeres: and a people whom they shal serue, wil I iudge, sayde God. And after that shal they go forth, and serue me in this place. And he gaue him the conuenaunt of circumcision. And he begat Isaac, and circumcised him the eighth daye. And Isaac begat Jacob, and Jacob begat the twelue Patriarkes.

And the Patriarkes had indignacion at Joseph, and sold him in to Egypte. And God was with him, and deliuered him out of all his troubles, and gaue him fauoure and wysdome in the sight of Pharaoh kynge of Egypte, which made him pryncer ouer Egypte and ouer all his house.

But there came a deth ouer all the lande of Egypte and Canaan, and a greate trouble, and oure fathers founde no sustenance. But Jacob herde that there was come in to Egypte, and sent oure fathers out the first tyme. And at the seconde tyme was Joseph knowne of his brethren, and Josephs kynred was made knowne vnto Pharaoh. But Joseph sent out, and caused his father and all his kynred to be broughte, enen thre score and systene soules. And Jacob wente downe in to Egypte, and dyed, both he and oure fathers, and were brought ouer vnto Sichem, and layed in the sepulchre, that Abraham boughte for money of the children of Hemor at Sichem.

Now whan the tyme of the promes came nye (which God had sworne vnto Abraham) the people grewe and multiplied in Egypte,

tyll there rose another kynge, which knewe not of Joseph. The same dealede surely with oure kynred, and intreated oure fathers euell, and made them to cast out the yonge children, that they shulde not remayne alyue.

At the same tyme was Moses borne, and was a proper childe before God, and was nourished thre monethes in his fathers house. But whan he was cast out, Pharaos doughter toke him vp, and nourished him vp for hir awne sonne. And Moses was learned in all maner wysdome of the Egyptians, and was mightie in dedes and wordes.

But whan he was fourtye yeaeres olde, it came in to his mynde to viset his brethren the children of Israel. And whan he sawe one of them suffre wronge, he helped him, and deliuered him, that had the harme done vnto him, and slewe the Egyptian. But he thought that his brethren shulde haue vnderstonde, how that God by his hande shulde saue the, howbeit they vnderstode it not.

And on the nexte daye he shewed himself vnto them as they strone together, and wolde haue set them at one agayne, and sayde: Syrs, ye are brethren, why hurte ye one another? But he that dyd his neghbour wronge, thrust him awaye, and sayde: Whom make the a ruler and iudge ouer vs? Wil thou slaye me also, as thou slewest the Egyptian yesterdayer? But Moses fled at that sayenge, and was a straunger in the lande of Midian, where he begat two sonnes.

And after fourtye yeaeres, the angell of the LORD appeared vnto him vpon mount Sina, in a flamme of fyre in a bushe. Whan Moses sawe it, he wondred at the sight. But as he drew nye to beholde, a voyce of the LORD came vnto him: I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Howbeit Moses trembled, and durst not beholde. But the LORD sayde vnto him: Put off thy shues from thy fete, for a place where thou stondest, is an holy grounde. I haue well seen the trouble of my people in Egypte, and haue herde their groynge, and am come downe to deliuer them. And now come, I wil sende the in to Egypte.

This Moses, whom they refused, and sayde: Who made thee a ruler and iudge ouer vs? him had God sent to be a ruler and deliuerer by the hande of the angell, that appeared vnto him in the bushe. The same brought them out, and dyd wonders and tokens in Egypte, and in the reed see, and in the wyldernesse fourtye yeaeres. This is that Moses,

which sayde vnto the children of Israel: A prophet shal the LORD youre God rayse up vnto you enen from amonge youre brethren, like vnto me. Him shal ye heare. This is he, that was in the congregacion in the wyldernesse with the angell, which talked with him, vnto mount Sina, and with oure fathers. This man receaued the worde of lifte to geue vnto vs, vnto whom oure fathers wolde not be obediēt, but thrust him fro the, and in their hertes turned backe agayne in to Egypte, and sayde vnto Aaron: Make vs goddes to go before vs, for we can not tell what is become of this Moses, he broughte vs out of the lande of Egypte. And they made a calfe at the same tyme, and offred sacrifice vnto the ymage, and reioysed in the workes of their awne handes.

But God turned himselfe, and gaue them vp, so that they worshipped the hooft of beane, as it is wyrtten in the booke of the prophetes: O ye house of Israel, gaue ye me sacrifices and catel those fortye yeaeres in the wyldernesse? And ye toke vnto you a tabernacle of Moloch, and the starre of youre god Remphan, ymages which ye youre selues made to worshippe the. And I wil cast you out beyonde Babilon.

Oure fathers had the tabernacle of witness in the wyldernesse, like as he appoynted them, whan he spake vnto Moses, that he shulde make it (acordinge to the patrone, which he had sene,) which oure fathers also receaued, and brought it with Josue into the lande that the heythe had in possession, whom God droue out before the face of oure fathers, vntill the tyme of David, which founde fauoure with God, and desired that he might fynde a tabernacle for the God of Jacob.

But Salomon buylte him an house. Howbeit ye heyst of all dwelleth not in temples that are made with handes: As he sayeth by the prophete: Heaue is my seate, and the earth is my fote stole. What house then wil ye buylde vnto me? sayeth the LORD: Which is the place of my rest? hath not my hande made all these thinges?

Ye styffnecked and of vncircumcysed hertes: and eares, ye allwaye resiste the holy goost: Enen as ye fathers dyd, so do ye also. Which of the prophetes haue not ye fathers persecuted? And they slewe the, which tolde before of the comynge of a righteous, whose traytours and murthurers ye are now become. Ye receaued the lawe by the ministracion of angels, and haue not kepte it.

Whan they herde this, it wente thorow the hertes of the, and they gnashed vpon him with their tethe. But he beyng full of the holy goost, looked vp towarde heauen, and sawe the glorye of God, and Jesus standinge on the righte hande of God, and sayde: Be holde, I see the heauens open, and the sonne of man standinge on the righte hande of God. But they cried out with a loude voyce, and stopped their eares, and rane violently vpon him all at once, and thrust him out of the cite, and stoned him. And witnesses layed downe their clothes at the fete of a yonge man, which was called Saul. And they stoned Steuen, which cryed, and sayde: LORD, Jesu, receaue my spirete. And he kneeled downe, and cried with a loude voyce: LORD, laye not this synne to their charge. And whan he had thus spoken, he fell a slepe.

## The VIII. Chapter.

**21** And had pleasure in his death. At the same tyme there was a greate persecution ouer the congregacion at Jerusalem. And they were all scattered abroad in the regions of Jewrye and Samaria, excepte the Apostles. As for Steuen, men which feared God dressed him, and made greate lamentacion ouer him. But Saul made hauocke of the congregacion, entred in to euery house, and drew out men and women, and deliuered the to prison. They now were scattered abroad were aboute and preached the worde. There came Philippe in to a cite of Samaria, and preached Christ vnto them. And the people gaue hede with one acorde vnto the thinges that Philip spake, hearinge him, and seynge the tokens that he dyd. For the vncleane spires cryed loude, and departed out of many which were possessed. And many that were sicke of the palsie and lame, were healed. And there was greate roye in the same cite.

But afore there was in the same cite a certayne man, called Simon, which vsed witchcraft, and bewitched the people of Samaria, sayenge, that he was a man which coulde do greate thinges. And they all regarded him from the leest vnto the greatest, and sayde: This is the power of God which is greate. But they regarded him, because that of long tyme he had bewitched them with his sorcery. Howbeit whan they beleued Philips preachinge of the kyngdome of God, and of the name of Jesu Christ, they were baptysed both men and women. Then Symon himselfe beleued also, and was baptysed, and cleued vnto Philippe. And whan he sawe the dedes and tokens that were done, he wondred.



When the Apostles which were at Jerusalem, herde that Samaria had receaved the worde of God, they sent vnto the Peter and Ihon. Which, whā they were come, prayed for the, & they might receaue the holy goost. For as yet he was come vpon none of them but they were baptysed onely in the name of Christ Jesu. \* Then layed they their hādes on them, and they receaued the holy goost.

But whan Simon sawe, that by the layenge on of the Apostles hādes the holy goost was geuen, he offred the money, and sayde: Geue me also this power, that, on whomsoever I put the hōdes, he maye receaue the holy goost. Howbeit Peter sayde vnto him: Perishe thou with thy money, \* because thou thinkest that the gifte of God maye be opraied with money. Thou shalt haue nether parte ner felashipe in this worde, for the hert is not righte before God. Repente therfore of this thy wickednesse, and praye vnto God, yf happily the thought of thy hert maye be forgiven. For I se, that thou art full of bytter gall, and wrapped in the vnrightheousnesse.

Then answered Simon, & sayde: \* Praye ye vnto the LORDE for me, for none of these thinges wherof ye haue spoken, come vpon me. And they, whā they had testified and spoken the worde of the LORDE, turned agayne to Jerusalem, and preached the Gospell in many townes of the Samaritanes.

But the angell of the LORDE spake vnto philippe, and sayde: Arise, & go toward the South, vnto the waye that goeth downe from Jerusalem vnto Gaza, which is deserte. And he rose, and wente on. And beholde, a mā of the Moians lōde (a chamberlayne and of auctourite with Candace the quene of the lōde of the Moians) which had the rule of all hir treasuries, & same came to Jerusalem to worshiipe. And returned home agayne, and satt vpon his charet, and red the prophet Esay.

The spiete sayde vnto philippe: Go neare, and ioine thy selfe to yonder charet. The same philippe vnto him, and herde him rede the prophet Esay, and sayde: Understandest thou what thou readeest? He sayde: How can I, excepte some mā enfourme me?

And he desyred philippe, that he wolde come vp, and syt with him. The tenoure of the scripture which he red, was this: \* He was led as a shepe to be slayne, and as a lambe voycellesse before his sherer, so opened he not his mouth. In his humblenesse is his iudgment exalted. Who shal declare his generacion? for his life is taken awaye

from the earth. Then answered the chamberlayne vnto philippe, and sayde: I praye the, of whom speaketh the prophet this? of himselfe, or of some other man?

Philippe opened his mouth, and beganne at this scripture, and preached him the Gospell of Jesus. And as they were on their waye, they came to a water. And the chamberlayne sayde: Beholde, here is water, what hyndereth me to be baptysed? Philippe sayde: If thou beleue from thy whole herte, thou mayest. He answered, and sayde: I beleue, that Jesus Christ is the sonne of God. And he commaunded to holde still the charet, and they wente downe into the water, both philippe and the chamberlayne. And he baptysed him. But whan they were come vp out of the water, the spiete of the LORDE toke philippe awaye. And the Chamberlayne sawe him nomore. But he wente on his waye reioysinge. As for philippe, he was founde at Asdod, and walked aboute, and preached the Gospell vnto all the cities, tyll he came to Cesarea.

## The IX. Chapter.

Saul was yet breathing out threatenynge and slaughter agaynst the disciples of the LORDE. And wente vnto the hye preste, and desyred of him letters to Damascon vnto the synagoges, that yf he founde any of this waye (whether they were men or women) he mighte brynge them bounde vnto Jerusalem. And as he was goinge on his iourney, it fortuneth, that he came nye vnto Damascon, and sodenly there shyned rounde aboute him a light from heauen, and he fell to the earth, and herde a voyce, which sayde vnto him: Saul Saul \* why persecutest thou me? He sayde: LORDE, who art thou? The LORDE sayde: I am Jesus, whō thou persecutest. It shalbe harde for thee to kycke agaynst the prycke. And he both tremblinge and astonnyed, sayde: LORDE, what wilt thou that I shal do? The LORDE sayde vnto him: Arise, and go into the cite, there shal it be tolde the what thou shalt do.

As for the mā that iourneyed with him, they stode and were amased: for they herde a voyce, but sawe noman. Saul rose from the earth, and whan he had opened his eyes, he sawe noman. Neuertheles they toke him by the honde, & broughte him to Damascon: and he was thre dayes without sighte, and nether ate ner dranke. At Damascon there was a disciple named Ananias, and vnto him sayde the LORDE in a vision: Ananias

And he sayde: beholde, here am I LORDE. The LORDE sayde vnto him: Arise, and go into the strete which is called straight, and are in the house of Iuda after one called Saul of \* Tharsis: for beholde, he prayeth, & hath sene in a vision a mā named Ananias: comynge vnto him, & layenge the hāde vpon him, that he mighte receaue his sighte.

Ananias answered: LORDE, I haue herde by many of this man, how much euell he hath done to thy sayntes at Jerusalem. And here hath he auctourite of the hye prestes, to bynde all those that call vpon thy name. The LORDE sayde vnto him: Go thy waye, for this man is a chosen vessell vnto me, that he maye beare my name before the Ieythen, and before kynges, and before the children of Israel. I wil shewe him, how greate thinges he must suffre for my names sake.

And Ananias wente his waye, and came into the house, and layed the handes vpon him, and sayde: Brother Saul, the LORDE which appeared vnto thee in the waye as thou camest, hath sent me, that thou mightest receaue thy sighte, and be fylled with the holy goost. And immediatly there fell from his eyes as it had bene scales, and he receaued his sighte, and rose, and was baptysed, and toke meate, and was comforted.

Then was Saul a certayne dayes with the disciples that were at Damascon. And straight waye he preached Christ in the synagoges, how that he was the sonne of God. But all they that herde him, were amased, and sayde: Is not this he, which at Jerusalem spoyleth all those that called on his name? and came hither to the intent that he shulde brynge them bounde vnto the hye prestes? But Saul increased in strength, & confounded the Jewes which dwelt at Damascon, and affirmed that this was very Christ.

And after many dayes the Jewes helde a councell together to kyll him. But it was tolde Saul, that they layed wayte for him. And they wayted at the gates daye & night, that they might kyll him. \* Then the disciples toke him by nighte, & put him thorow the wall, and let him downe in a basket.

But whan Saul came to Jerusalem, he assayed to ioine himselfe to the disciples. And they were all afrayed of him, and beleued not, for he was a disciple. Neuertheles Barnabas toke him, and broughte him to the Apostles, and tolde them how he had sene the LORDE in the waye, and how he spake to him, & how he had done boldly at Damascon in the name of Jesu. And he was with

them, and wente out and in at Jerusalem, and quyte him selfe boldly in the name of the LORDE Jesu. He spake also, and disputed with the Grekes. But they were aboute to slaye him. Whan the brethren knewe that, they brought him to Cesarea, and sent him forth to Tharsis. So the congregacions had rest thorow out all Jewry, and Galile, and Samaria, & were edified, and walked in the feare of the LORDE, and were fylled with the comforte of the holy goost.

It chaunced that as Peter walked thorow all quarters, he came also vnto the sayntes which dwelt at Lydda. There founde he a man named Eneas, which had lyen vpon his bedd eight yeaeres sicke of the palsye. And Peter sayde vnto him: Eneas, Jesus Christ make the whole, arise, and make thy bedd for thy self. And he arose immediatly. And all they that dwelt at Lydda and at Saron, sawe him, and turned vnto the LORDE.

At Joppa there was a certayne woman that was a disciple, named Tabitha, which by interpretation is called Dorcas: & same was full of good workes and almesse dedes, which she dyd. But it chaunced at the same tyme, that she was sicke, and dyed. Then washed they her, and layed her in a chamber. But for so much as Lydda was nye vnto Joppa, and the disciples herde that Peter was there, they sent two men vnto him, and desyred him, that he wolde take it for no grese to come vnto them.

Peter rose, and came with them. And whā he was come, they broughte him in to the chamber, and all the wyddowes stode rounde aboute him, wepyng, and shewed him the cotes and garmetes, which Dorcas made whyle she was with them. And whā Peter had put them all forth, he kneeled downe, made his prayer, and turned him vnto the body, and sayde: Tabitha, arise vp. And she opened hir eyes: and whan she sawe Peter, she sat hir downe agayne. But he gaue her the hande, and lifte her vp, and called the sayntes and the wedowes, and shewed her there alyne. And it was knowne thorow out all Joppa, & many beleued on the LORDE. And it fortuneth, that he taried a lōge season at Joppa by one Simō, which was a tanner.

## The X. Chapter.

There was a man at Cesarea, named Cornelius (a captayne of a company, which is called Italianyshe) a deuoute man, & one that feared God with all his house, & gaue much almesse to the people, and prayed God allwaye. The same sawe in a



vision openly (aboute the nyenth houre of the daye) an angell of God entringe in to him, and sayenge vnto him: Cornelius. He looked vpon him, and was afrayed, and sayde: LORDE, what is it? He sayde vnto him: Thy prayers & thine allmeses are come vp in to remembraunce before God. And now sende men vnto Joppa, & call for Simon, whose synname is Peter, which is at lodginge with one Symon a tanner, whose house lyeth by y<sup>e</sup> see syde: he shal tell y<sup>e</sup> what thou oughtest to do. And whā the angell which spake to Cornelius, was departed, he called two of his housholde seruantes, & a deuoute souldyer, of the that wayted vpon him: and tolde them all, and sent the to Joppa.

On the nexte daye after whan these were goinge on their iourney, and came nye vnto the cite, Peter wente vp in to a chamber to praye aboute the sixte houre. And whan he was hōgrie, he wolde haue eatē. But whyle they made ready for him, he fell in to a trance, and sawe heauē open, and a vessell cōmyng downe vnto him, as it had bene a greate lynnē clothe, knytt at the foure corners, and was let downe to y<sup>e</sup> earth, wherin were all maner of foure footed bestes of the earth, & wyld beestes, and womes, and foules of the ayre. And there came a voyce vnto him: Rysē Peter, slaye, & eate. But Peter sayde: Oh no, LORDE, for I neuer ate eny comen or vncleane thinge. And the voyce spake vnto him agayne y<sup>e</sup> secōde tyme: What God hath clensed, y<sup>e</sup> make not thou vncleane. This was donethyse. And y<sup>e</sup> vessell was receaued vp agayne in to heauen.

But whyle Peter was combred in him selfe, what maner of vision this shulde be which he had sene, beholde, the men y<sup>e</sup> were sent from Cornelius, enquired after Simons house, and stode before the dore, and called, and axed whether Simon (whose synname was Peter) were lodged there. Whyle Peter was musinge of the vision, the spirete sayde vnto him: beholde, the men seke the. Arise therefore, and get the downe, & go with the, and doute not, for I haue sent them.

Then wente Peter downe to the men, & were sent vnto him from Cornelius, and sayde: I am he whom ye seke: what is y<sup>e</sup> cause, wherfore ye are come? They sayde: Cornelius the captaigne, a iust man and one that feareth God, and of good reporte amōge all the people of the Jewes, was warned by an holy angell, to sende for the in to his house, and to heare wordes of the. Then called he them in, and lodged them.

The nexte daye after wente Peter forth with them, and certayne brethien of Joppa bare him company. And y<sup>e</sup> daye followinge came they to Cesarea. Cornelius wayted for the, and had called together his kynnsfolkes and speciall frendes. And as it chaunced y<sup>e</sup> Peter came in, Cornelius mett him, and fell downe at his fete, & worshipped him. But Peter toke him vp, and sayde: Stande vp, I am a man also. And as he talked w<sup>th</sup> him, he wente in, and founde many that were comen together, and he sayde vnto them: We knowe, that it is not lawfull for a man beyng a Jewe to ioine him selfe or to come to a stranger. But God hath shewed me, y<sup>e</sup> I shulde call no mā comen or vncleane. Therefore haue I not daunted to come, as soone as I was sent for. I axe you therefore, for what intent haue ye sent for me?

Cornelius sayde: It is now foure dayes ago, then fasted I, and at the nyenth houre I prayed in my house, and behelde, there stode a mā before me in a bryghte clothinge, and sayde: Cornelius, y<sup>e</sup> prayer is herde, and thine allmesse dedes are had in remembraunce in the sighte of God. Sende therefore to Joppa, and call for one Simon (whose synname is Peter) which is at lodginge in y<sup>e</sup> house of Simon y<sup>e</sup> tanner, by the see syde: y<sup>e</sup> same whā he cometh, shal speake vnto y<sup>e</sup>. Then sent I vnto the immediatly, and thou hast done well, that thou art come. Now are we all here presente before God, to heare all thynges that are commaunded the of God.

Peter opened his mouth, & sayde: Now perceaue I of a trouth, that God hath no respecte of personnes, but in all people he feareth him, and worketh righteousnes, is accepted vnto him. We knowe of y<sup>e</sup> preachinge that God sent vnto the children of Israel, preachinge thorow Iesus Christ (which is LORDE ouer all) which preachinge was published thorow out all Jewry, & beganē in Galile after y<sup>e</sup> baptyme that Iohn preached, how God anoynted the same Iesus of Nazareth with the holy goost and w<sup>th</sup> power, which wente aboute, & dyd good, and healed all those that were oppressed of the deuell, for God was with him. And we are witnesses of all that he dyd in the londe of the Jewes, & at Jerusalem. Whom they slewe, and hanged on tre.

Whom God raysed vp on the thirde daye, and caused him be openly shewed, not to all the people, but to y<sup>e</sup> chosen witnesses of God euen vnto vs, which ate & dranke with him, after he was risen vp from the deed. And

he commaunded vs to preach vnto the people, and to testifie, that it is he which is ordeyned of God a iudge of the lyuynge and of the deed. Of him beare all the prophetes wytnesse, that thorow his name all they y<sup>e</sup> beleue in him, shal receaue remysion of synnes. Whyle Peter was yet speakinge these wordes, the holy goost fell vpo all the that haden vnto the worde. And the faithfull of the circūcision which came with Peter, were astonnyed, because that the gifte of y<sup>e</sup> holy goost was shed out also vpon the heythen. For they herde that they spake with tūnges, and magnified God. The answered peter: Maye eny man forbydde water, that these shulde not be baptysed, which haue receaued the holy goost as well as we? And he commaunded them to be baptysed in the name of the LORDE. The prayed they him, that he wolde tary there certayne dayes.

## The XI. Chapter.

The Apostles and the brethien that were in Jewrye, herde saye, that the heythen also had receaued the worde of God. And whan peter was come vp to Jerusalem, they that were of the circūcision, chode with him, and sayde: Thou wentest in to men that are vncircumcysed, and hast eaten with them. But peter beganne, and expounded the thinge in order vnto the, and sayde: I was in y<sup>e</sup> cite of Joppa prayenge, and in a trance I sawe a vision, a vessell cōmyng downe, as it had bene a greate lynnē clothe with foure corners, and let downe from heauen, and came vnto me. In to the which I looked, and considered, and sawe foure footed bestes of the earth, and wyld beestes, and womes, and foules of the ayre. And I herde a voyce, which sayde vnto me: Rysē Peter, slaye, & eate. But I sayde: Oh no, LORDE, for there neuer entred eny comen or vncleane thinge in to my mouth. Neuertheles the voyce answered me agayne from heauen: What God hath clensed, that call not thou vncleane. This was done thre tymes, and all was taken vp agayne in to heauen.

And beholde, immediatly stode there three men before the dore of the house that I was in, sent from Cesarea vnto me. But the spirete sayde vnto me, that I shulde go with the, and doute nothinge. These sixe brethre also came with me, and we entred in to the māns house.

And he shewed vs, how he had sene an angell standinge in his house, which sayde vnto him: Sende men to Joppa, and call

for Simon (whose synname is Peter) he shal tell y<sup>e</sup> wordes, wherby thou and all thy house shal be saued. But whan I beganne to speake, the holy goost fell vpo them, like as vpon vs at y<sup>e</sup> begynnynge. Then thoughte I vpon the worde of the LORDE, how he sayde: Iohn baptysed with water, but ye shalbe baptysed with y<sup>e</sup> holy goost. For as moch then as God hath geuen them like giftes, as vnto vs, which beleue on the LORDE Iesus Christ, who was I that I shulde be able to withstōde God? Whan they herde this, they helde their peace, and praysed God, and sayde: Then hath God also to the heythen graunted repentance vnto life.

They that were scatred abroad thorow y<sup>e</sup> trouble y<sup>e</sup> rose aboute Steven, walked on euerysyde vntyll phenices, and Cipers, and Antioche, and spake the worde vnto noman but onely vnto y<sup>e</sup> Jewes. Neuertheles some of the were men of Cipers and Cyren, which came to Antioche, and spake also vnto the Grekes, & preached the Gospell of the LORDE Iesu. And y<sup>e</sup> hande of the LORDE was with the. And a greate nombre belened, and turned vnto the LORDE.

This rydinges of them came to y<sup>e</sup> eares of the cōgregacion at Jerusalem. And they sent Barnabas, that he shulde go vnto Antioche. Which whan he was come thither, & sawe the grace of God, he was glad, & exorted them all, that with purpose of hert they wolde contynue in the LORDE. For he was a good man, full of the holy goost and faith. And there was a greate multitude of people added vnto the LORDE. But Barnabas departed vnto Tharsus, to seke Saul. And whā he had founde hi, he brought hi to Antioche. It chauced, that a whole yeare they were there cōuersaunte together in the cōgregacio, & taughte moch people, so that the disciples at Antioche were first called Christen.

In those dayes came there prophetes fro Jerusalem vnto Antioche. And one of them (whose name was Agabus) stode vp, and declared by the spirete a greate derth, that shulde come ouer the whole compasse of the earth: which came to passe vnder the Emperoure Claudius. But the disciples cōcluded (euery one acordinge to his abylyte) to sende an handreachinge vnto y<sup>e</sup> brethien that were in Jewry: which thinge they also dyd, and sent it by the handes of Barnabas and Saul.

## The XII. Chapter.

A A iij



**A**t the same tyme layed kynge Herode handes vpon certayne of the congregacion, to vexe them. As for James the brother of Ihon, him he slewe with the swerde. And whan he sawe that it pleased the Jewes, he proceeded farther to take Peter also. But it was Easter. Now whan he had taken him, he put him in prison, and deliuered him vnto foure quaternions of soudyers, to kepe him: and thought after Easter to bringe him forth to the people. And Peter was kepte in the prison. But prayer was made without ceasinge of the congregacion, vnto God for him. And whan Herode wolde haue broughte him out vnto the people, in the same night slepte Peter betwene two soudiers, bounde with two cheynes. And the keepers before the dore kepte the prison.

**A**nd beholde, the angell of the LORDE was there presente, and a lighte shyned in the habitation, and he smote Peter on the syde, and waked him vp, and sayde: Arise vp quicly. And the cheynes fell off from his hondes. And the angell sayde vnto him: Gydethe, and put on thy shues. And he dyd so. And he sayde vnto him: Cast thy mantle aboute the, and folowe me. And he wente out, and folowed him, and wist not, that it was trueth that was done by an angell, but thoughte he had sene a vision. Neuertheles they wente thorow the first and seconde watch, and came to the yron gate, that lederth vnto the cite, which opened to the by his awne acorde. And they wente out, and passed thorow one strete, and immediatly the angell departed from him.

**A**nd whan Peter was come to himself, he sayde: Now I knowe of a trueth, that of the LORDE hath sent his angell, and deliuered me out of the honde of Herode, and from all the waytinge for of the people of the Jewes. And as he considered the thinge, he came to the house of Mary the mother of one Ihon, (which after his synname was called Marke) where many were gathered together, and prayed. As Peter knocked at the entry dore, there came forth a damsell to herken, named Rhoda. And whan she knewe Peters voyce, she opened not the entrye for gladnes, but rane in, and tolde, that Peter stode before the entrye. But they sayde vnto her: Thou art mad. Neuertheles she abode by it, that is was so. They sayde: it is his angell. But Peter continued knockinge. Whan they opened the dore, they sawe him, and were astonnyed. But he beckened vnto

them with the hande, to holde their peace, and tolde them, how the LORDE had broughte him out of the prison. And he sayde: Shewe this vnto James, and to the brethien. And he departed, and wete in to another place.

Whan it was daye, there was not a litle ado amoge the soudyers, what was become of Peter. Whan Herode had called for him, and founde him not, he caused the keepers to be examyned, and commaunded the to be caried awaye, and he wente downe fra Jewry vnto Cesarea, and there abode. But he was displeased with the of Tyre and Sidon. Neuertheles they came vnto him with one accorde, and made intercession to Blastus the kynges chamberlayne, and desired peace, because their countre was nourished by the kynges londe. But vpon a daye appointed, Herode put on a kyngly apparell, sat him downe vpon the iudgment seate, and made an oracion vnto them. As for the people, they cried therto: This is a voyce of God, and not of a man. Immediatly the angell of the LORDE smote him, because he gaue not God the honoure: And he was eaten vp of womes, and gaue vp the goost. But the worde of God grewe, and multiplied. As for Barnabas and Saul, they came agayne to Jerusalem, and deliuered the handreachinge, and toke with them Ihon, whose synname was Marke.

## The XIII. Chapter.

**T**here were at Antioche in the congregacion, prophetes and teachers, as Barnabas, and Simon called Nigger, and Lucius of Cyren, and Manabes Herodes the Tetrachas noiffelowe, and Saul. As they serued of the LORDE, and fasted, the holy goost sayde: Separate me out Barnabas and Saul for the worke, where vnto I haue called them. Then fasted they and prayed, and layed the handes on them, and let them go. And they beyng sent of the holy goost, came vnto Seleucia, from thence they sayled vnto Cypers. And whan they were come in to the cite Salamin, they shewed the worde of God in the synagoges of the Jewes. And they had Ihon to that mynister.

And whan they had gone thorow out the yle vnto the cyte of Paphos, they founde a certayne Sorcerer and false prophete, a Jewe (whose name was Barjesu) which was with Sergius Paulus the ruler of the countre, a man of vnderstandinge. The same called Barnabas and Saul vnto him, and

desired to heare of worde of God. Then the Sorcerer Elimas (for so was his name by interpretation) withstode the, and soughte to turne awaye the ruler fro the faith. But Saul which is also called Paul, beyng full of the holy goost, looked vpon him, and sayde: Thou childe of the denell, full of all suttyletie and all disceatfulnesse, and enemye of all righteousnes, thou ceasest not to peruertere the straight wayes of the LORDE. And now beholde, the hade of the LORDE cometh vpon the, and thou shalt be blynde, and nor se the Sonne for a season. And immediatly there fell on him a myst and darknesse, and he wente aboute, and soughte them that shulde lede him by the hande. Whan the ruler sawe what was done, he beleued, and was dyed at the doctryne of the LORDE.

Whan Paul and they that were with him, were departed by shippe fro Paphos, they came to Perga in the londe of Pamphilia. But Ihon departed from them, and wente agayne to Jerusalem. Neuertheles they wandred thorow from Perga, and came to Antioche in the londe of Pisidia, and wete in to the synagoge vpon the Sabbath daye, and sat downe. But after the lecture of the lawe and of the prophetes, the rulers of the synagoge sent vnto them, sayinge: Good brethien, yf ye haue eny sermon to exorte the people, saye on. Then stode Paul vp, and beckened with the hande (that they shulde holde their peace) and sayde:

Yemen of Israel, and ye that feare God, heere to: The God of this people chose oure fathers, and exalted the people, whan they were straungers in the lode of Egipte, and with a mightie arme broughte he them out of it. And by the space of fortye yeares suffered he their maners in the wyldernesse, and destroyed seven nacions in the lande of Canaan, and parted their londe amonge them by lotte. After that gaue he them iudges by the space of foure hundred and fiftye yeares, vnto the prophet Samuel. And after that they desired a kynge, and God gaue vnto them Saul the sonne of Cis, a man of the trybe of Ben Iamin, fortye yeares longe. And whan he had put him downe, he set vp Dauid to be their kynge, of whom he reported, sayinge: I haue founde Dauid the sonne of Jesse, a man after my hert, he shal fulfill all my will.

Of this mans seide hath God (acordinge to the promesse) broughte forth vnto the people of Israel, of Sauoure Jesus: whan

Ihon had first preached before his comynge the baptyme of repentance vnto Israel. But whan Ihon had fulfilled his course, he sayde: I am not he, that ye take me for. But beholde, there cometh one after me, whose shues of his fete I am not worthy to lowse. Ye men and brethren, ye childern of the generacion of Abraham, and they that feare God amonge you, vnto you is the worde of this saluacion sent. For the inhabitants of Jerusalem, and their rulers, for so much as they knewe him not, ner yet the voyces of the prophetes (which are red euery Sabbath) haue fulfilled them in condemninge him. And though they founde no cause of death in him, yet desired they Pilate to kyll him. And whan they had fulfilled all that was wrytten of him, they toke him downe from the tre, and layed him in a sepulchre. But on the thirde daye God rayfed him vp from the deed, and he appeared many dayes vnto the, that wente vp with him from Galile vnto Jerusalem, which are his witness vnto the people.

And we also declare vnto you the promises, which was made vnto oure fathers, how that God hath fulfilled the same vnto vs their childern, in that he rayfed vp Jesus agayne. As it is wrytten in the seconde psalme: Thou art my sonne, this daye haue I begotten the. But that he hath rayfed him vp fro the deed, now nomore to retorne to corrupcion, he sayde on this wyse: The grace promysed to Dauid, wyl I faithfully kepe vnto you. Therfore sayeth he also in another place: Thou shalt not suffre thy holy tose corrupcion. For Dauid, whan he in his tyme had serued the will of God, he fell a slepe, and was layed by his fathers, and sawe corrupcion. But he whos God rayfed vp agayne, sawe no corrupcion.

Be it knowne vnto you therfore ye men and brethien, that thorow this man is preached vnto you the forgiveness of synnes, and fro all thinges, wherby ye mighte not be iustified in the lawe of Moses. But whosoeuer beleueth on this man, is iustified. Bewarre therfore, that it come not vpon you, which is spoken in the prophetes: Beholde ye despyers, and wonder at it, and perishe, for I do a worke in youre tyme, which ye shal not beleue, yf eny man tell it you.

Whan the Jewes were gone out of the synagoge, the heythen besoughte them, that they wolde speake of worde vnto them betwene the Sabbath dayes. And whan the congregacion of the synagoge was broken vp,



many Jewes and proselites & serued God, folowed Paul and Barnabas, which spake to them, and exorted them, that they shulde contynue in the grace of God.

On y Sabbath folowing, came almost the whole cite together, to heare the worde of God. But whan the Jewes sawe the people, they were full of indignacion, and spake agaynst that which was spoken of Paul, speakinge agaynst it, & blasphemynge. But Paul and Barnabas waxed bolde, and sayde: It behoued first the worde of God to be spoken vnto you: but now that yethrust it fro you, and counte youre selues unworthy of euerlastinge life, lo, we turne to the Gentyles. For so hath the LORDE comanded vs: I haue set the to be a lighte vnto y Gentyles, & thou be y Saluacion vnto the ende of the earth. Whan the Gentyles herde that, they were glad, and praysed the worde of the LORDE, and beleued, euē as many as were ordeyned to euerlastinge life. And the worde of y LORDE was spred abroad thorough out all the region. Howbeit the Jewes moued the deuoute and honorable women, and the chesemen of the cite, and raysed vp a persecucion agaynst Paul and Barnabas and expelled them out of their coastes. But they shoke of the dust of their fete agaynst them, and came to Iconium. And the disciples were fylled with ioye and with the holy goost.

## The XIII. Chapter.

It fortunēd at Iconium, that they wete both together in to the synagoge of the Jewes, and spake so, that a greace multitude of the Jewes & of the Grekes beleued. But the vnbeleuyng Jewes moued and dysquyered the soules of the heythē agaynst the brethē. So they had their beyng there a lōge season, and quytethem selues boldly in the LORDE, which gaue testimony vnto the worde of his grace, and caused tokens and wonders to be done by their handes. Howbeit the multitude of the cite was deuyled, some helde w the Jewes, and some with the Apostles.

But whan there rose vp an insurreccion of the heythē and of y Jewes, and of their rulers, to put them to shame, and to stone thē, they perceaued it, and fled vnto lystra and Derba cities of y countre of Licaonia, and vnto y region that lyeth rounde aboute, and therethey preached the Gospell.

And amonge them of lystra, there was a man, which sat beyng impotent of his fete, and was crepell fro his mothers wombe,

and had neuer walked, the same herde Paul speake. And whan he behelde him, and perceaued that he had faith to be made whole, he sayde a loude voyce: Stonde vp righte on thy fete. And he sprange vp and walked. But whan the people sawe what Paul had done, they lifte vp their voyce, and sayde in y speache of Licaonia: The goddes are becomelike vnto men, and are come downe vnto vs. And they called Barnabas Iupiter, and Paul Mercurius, because he was the preacher. But Jupiters prest which dwelt before their cite, broughte open and garlandes before the gate, and wolde haue done sacrifice with the people.

Whan y Apostles Barnabas and Paul herde that, they rent their clothes, and drayne in amonge the people, cryenge and sayenge: Ye mē, Why do yethis? We are mortall mē also like vnto you, & preach vnto you y Gospell, that ye shulde turne from these vayne thinges vnto y luyng God, which made heauē and earth, and the see, and all that therein is, which in tymes past suffred all y heythen to walke after their awne wayes. Neuertheles he hath not left hī selfe without wytnesse, in y he hath shewed his benefites, and geuen vs rayne from heauen, and frutefull seasons, fyllinge oure hertes with fode and gladnesse. And whan they sayde this, they scarce refrayned the people, that they dyd not sacrifice vnto them.

But there came thither certayne Jewes from Antioche and Iconiū, and perswaded the people, and stoned Paul, and drowe him out of the cite, supposinge he had benedeed. Howbeit as y disciples stode rounde aboute him, he rose vp, & came in to the cite. And on the nexte daye he departed with Barnabas vnto Derba, and preached the Gospell vnto the same cite, and taughte many of them. And they wete agayne vnto lystra, and Iconium and Antioche, strengthinge the soules of y disciples, and exortingeth to cōtynue in the faith: and that wetherom moch tribulacion must entre in to the kyngdome of God. And whā they had ordeyned them Elders by eleccion thorough all the congregacions, they prayed and fasted, and commended them vnto the LORDE, on whom they beleued.

And they wente thorough pisidia, and came to Pamphilia, and spake the worde at Perga, and wete downe to Attalia, and fro thence departed they by shippe vnto Antioche: from whence they were deliuered to the grace of God vnto y worke, which they had

fulfilled. Whan they came there, they gathered the congregacion together, & shewed them, how greate thinges God had done with thē, and how he had opened the doore of faith vnto the heythen. And there they abode a longe tyme with the disciples.

## The XV. Chapter.

And there came certayne fro Jewry, and taughte the brethren: Excepte ye be circumcysed after the maner of Moses, ye can not be saved. Now whā there rose a discēsiō, and Paul and Barnabas had set them selues harde agaynst them, they ordeyned, that Paul and Barnabas and certayne other of them shulde go vp to Jerusalem vnto the Apostles and Elders, aboute this questio. And they were broughte on their waye by y cōgregacion, & wente thorough Phenices and Samaria, and declared the conuersacion of the heythen, and broughte greate ioye vnto all the brethren. Whan they came to Jerusalem, they were receaued of y cōgregacion, & of the Apostles, and of the Elders, & they tolde how greate thinges God had done with thē. Then rose there vp certayne of the secte of y pharises (which beleued) and sayde: They must be circumcysed and comanded, to kepe the lawe of Moses. But the Apostles and Elders came together, to reason vpon this matter.

Now whan there was moch disputinge Peter rose vp, and sayde vnto thē: Ye men and brethren, ye knowe that a good whyle ago, God chose amonge vs, & the heythē by my mouth shulde heare the worde of the Gospell, and beleue. And God the knower of hertes bare wytnesse ouer thē, and gaue thē the holy goost, like as vnto vs, & put no difference betwixte vs & them, and purified their hertes thorough sayth. Now therfore why tempte ye God, with layenge vpon y disciples neckes the yocke, which nether our fathers ner we were able to beare? But we beleue to be saved thorough the grace of the LORDE Jesu Christ, like as they also. Then all y multitude helde their peace, and gaue audience vnto Paul and Barnabas, which tolde how greate tokens and wonders God had done by thē amonge the heythen. Afterwarde whan they helde their peace, James answered, and sayde: Ye men and brethren, herke vnto me. Simō hath tolde, how God at the first vsited to receaue a people vnto this name from amonge the heythen. And vnto this agree y wordes of the prophetes, as it is wyrtē: After this wyl I retorne and

wyl buylde agayne y tabernacle of David, that is fallen downe, and that which is fallen in decaye therof, wyl I buylde agayne, and wyl set it vp, that the residue of men maye seeke after the LORDE: also the heythen vnto whom my name is named, sayeth the LORDE, which doth all these thinges. Knowne vnto God are all his workes from the begynnynge of y worlde. Wherefore my sentence is, that they which from amonge the heythen are turned vnto God, be not dysquyeted, but to wyte vnto them, that they absteyne them selues from fylthynges of Idols, from whordome, and from strangled, and bloude. For Moses hath of olde tyme in euery cite them that preach him: and he is red in the synagoges euery Sabbath daye.

And the Apostles and Elders with the whole congregacion thoughte it good, to chose out men of them, and to sende them vnto Antioche with Paul and Barnabas, namely Judas, whose synname was Barsabas, and Syllas (which were chesemen amonge the brethē) and gaue thē letters in their handes after this maner:

We the Apostles and Elders & brethren, wysly health vnto the brethē of the heythē which are at Antioche, and Syria and Celiicia. For so moch as we haue herde that certayne of oures are departed, and haue troubled you, and combred youre myndes, sayenge: ye must be circumcysed, and kepe y lawe (to whom we gaue no such commaundement) it semed good vnto vs, beyng gathered together with one accorde, to chose out men, and to sende them vnto you, with oure beloved Barnabas and Paul, men that haue to perced their lynes for y name of oure LORDE Jesu Christ. Therfore haue we sent Judas and Syllas, which shal also tell you the same with wordes. For it pleased the holy goost and vs, to laye no charge vpon you, more then these necessary poyntes: That ye absteyne from the offeringes of Idols, and from bloude, and from strangled, and from whordome. From the which yf ye absteyne youre selues, ye shal do well. Fare yewell.

Whan these were sent forth, they came vnto Antioche, and gathered the multitude together, and deliuered the epistle. Whan they had red it, they were glad of that cōsolacion. As for Judas & Syllas (which were prophetes also) they exorted y brethē with moch preachinge, and strengthed them. And whan they had taried there for a season, they were let go of the brethren in peace,

Act. 11. c

Mat. 10. a  
and 15. c

Mat. 21. c

Esa. 49. b  
Mat. 5. b  
Luc. 2. c

1. Tim. 2. b

Mar. 10. b  
Mar. 6. b  
Luc. 9. a

Mar. 16. c

Mat. 10. c

Exo. 20. a  
Eph. 5. a  
Gen. 9. a

Ioh. 14. b

Gal. 3. a

Act. 17. e  
and 14. c1. Cor. 8. a  
and 10. c



unto the Apostles. Notwithstandinge Syllas thoughte it good to byde there styll. But Paul and Barnabas cōtynued at Antioche, teachinge and preachinge the worde of the LORDE, with other many.

Nevertheless after certayne dayes Paul sayde vnto Barnabas: let vs go agayne, and vyset oure brethren thorow all the cities (wherin we haue shewed the worde of the LORDE) how they do. But Barnabas gaue counsell, that they shulde take with the Ihon, whose synname was Marke. Howbeit Paul thoughte it mete, not to take him with them, \* which departed from them in Pamphilia, and wente not with them vnto the worke. And so sharpe was the strife betwene them, that they departed asunder y<sup>e</sup> one fro the other, and Barnabas toke Marke vnto him, and sayled vnto Cypers. But Paul chose Syllas, and departed, beyng cōmytted of the brethren vnto the grace of God. He wente thorow Syria and Celiicia, stablishynge the congregacions.

## The XVI. Chapter.

He came vnto Derba and to Lystra, and beholde, a certayne discipule was there named Timotheus, the sonne of a Jewish woman, which beleued, but his father was a Greke: y<sup>e</sup> same had a good reporte amonge the brethre of Lystra and at Iconium. Paul wolde that the same shulde go forth with him, and toke and \* circumcysed him because of the Jewes that were in those quarters. For they knewe all, that his father was a Greke. But as they wente thorow the cities, they deliuered them the sentence to kepe, \* which was concluded of the Apostles and Elders at Jerusalem. The were the congregacions stablished in the faith, and increased in nombre daylie.

But as they wente thorow Phrygia and thelonde of Galacia, they were \* forbydden of the holy goost, to preache the worde in Asia. Howbeit as they came in to Mysia, they proued to take their iourney in to Bithinia, and the sprete suffred them not.

Nevertheless whan they had passed thorow Mysia, they came downe to Troada, and there appeared a \* vision vnto Paul by night, that there was a man of Macedonia which stode and prayed him, and sayde: Come downe to Macedonia, and helpe vs. Whan he had sene y<sup>e</sup> vision, we soughte immediately to go, vnto Macedonia, beyng certified, that y<sup>e</sup> LORDE had called vs thither, to preache the Gospell vnto them. The departed we from Troada, and came the

straight course vnto Samothracia, on the nexte daye to Neapolis, and from thence to philippis, which is the chiefe cite of thelonde of Macedonia, and a fie cite. In this cite abode we certayne dayes.

On the daye of the Sabbathes wete we out of the cite besyde the water, where men were wonte to praye, and we sat downe, and spake vnto the women that resorted thither. And a deuoute woman (named Lydia) a seller of purple, out of the cite of Thiatira, hertened to, whose hert the LORDE opened that she gaue hede vnto the thinges that Paul spake. Whan she was baptyfed and hir housholde, she besoughte vs, and sayde: If ye thynke that I beleue on the LORDE, then come in to my house, and a byde there. And she \* constrayned vs.

It fortuned whan we wente to prayer, y<sup>e</sup> there met vs a damsel, which had a sprete of soychsayenge, and broughte hir master and mastresse greute vauntage with soychsayenge: y<sup>e</sup> same folowed Paul and vs, and cryed, and sayde: These men are the seruantes of the most hye God, which shewe vs y<sup>e</sup> way of saluacion. This dyd she many dayes. But Paul was not content with it, and turned him aboute, and sayde vnto the sprete: I commaunde the in the name of Iesu Christ, that thou departe out of her. And he departed out at the same houre.

But whā hir master and mastresse sawe that the hope of their vauntage was gone, \* they toke Paul and Syllas, dwe them into the market place before y<sup>e</sup> rulers, & broughte the vnto the officers, and sayde: These men trouble oure cyte, & are Jewes, and preach an ordynance, which is not lawfull for vs to receaue, ner to obserue, seynge we are Romaynes. And the people rāne on them, and the officers rente their clothes, and commaunded them to be beaten with rodde. And whan they had beaten them sore, they cast the in prison, and commaunded the iayler, to kepe them diligently. Which whan he had receaued soch commaundement, he cast the in to the ynnere prison, and put their feet in the stockes.

But at mydnight prayed Paul and Syllas, and prayled God. And the prisoners heard them. Sodenly was there a greute earth quake, so that the foundations of the prison were shaken. And immediately were all the doores open, & all their bondes lowsed. Whā the keeper of the prison waked out of slepe, and sawe the prison doores open, he dwe out his swerde, and wolde haue kyllid him selfe:

for he thoughte y<sup>e</sup> prisoners had bene fled. But Paul cryed loude, and sayde: Do thy self no harme, for we are all here.

He called for a lighte, and sprange in, and trembled, and fell at the fete of Paul and Syllas, and broughte them out, and sayde: Syllas, what must I do, to be saued? They sayde: Beleue on the LORDE Iesus, and so shalt thou and thy housholde be saued. And they preached the worde of the LORDE vnto him, and to all that were in his house.

And he toke them to him in the same houre of the night, and washed their strypes. And immediatly was he baptyfed, and all his. And he broughte them in to his house, and set them a table, and \* reioysed with all his housholde, that he was become a beleuer on God.

And whan it was daye, the officers of the cite sent mynisters, and sayde: Let those men go. And the keeper of the prison tolde this sayenge vnto Paul: The officers haue sent hither, that ye shulde be lowse. Now therfore get you hēce, and go in peace. But Paul sayde vnto them: They haue beaten vs openly vncōdemned (where as we are yet Romaynes) and haue cast vs in prison, and shulde they now thrust vs out priuely? Not so, but let them comethem selues, and brynge vs out. The mynisters tolde these wordes vnto the officers. And they feared, whan they herde that they were Romaynes, and came and besoughte them, and prayed the to departe out of the cite. Then wente they out of the prison, and entred in to the house of Lydia. And whan they had sene the brethren and comforted them, they departed.

## The XVII. Chapter.

As they made their iourney thorow Amphipolis and Apollonia, they came to Thessalonica, where was a synagoge of the Jewes. And Paul (as his manner was) wete in vnto them, and vpon the Sabbathes he spake vnto them of the scripture, opened it vnto the, and alleged, \* that Christ must nedes haue suffred, & ryse agayne from the deed: and this Iesus, whom I preach vnto you (sayde he) is y<sup>e</sup> same Christ. And some of the beleued, and were ioyned vnto Paul and Syllas, a greute multitude also of the deuoute Grekes, and of the chiefe women not a fewe.

But the styffnecked Jewes had indignacion, and toke vnto them certayne euell men which were vagabundes, and gathered a

company, and set the cite in a rore, and preas sed vnto the house of Jason, and soughte to brynge them out vnto the comon people. But whan they founde them not, they drue Jason, and certayne brethren vnto the rulers of the cite, and cryed: These that trouble all the worlde, are come hither also, whom Jason hath receaued priuely. And these all do contrary to the decrees of the Emperoure, sayenge, that there is another kynge, one Iesus. They troubled the people, and the rulers of the cite, that herde this. And whan they had receaued a sufficient answer of Jason and of the other, they let them go.

But the brethren immediatly sent awaye Paul and Syllas by night vnto Berea. Whan they came there, they wete in to the synagoge of the Jewes (for they were the eldest amonge the at Thessalonica) which receaued the worde maruelous wyllingly, and \* searched the scriptures daylie, whether it were euen so. Then beleued many of them, and worshipfull women off the Grekes, and men not a fewe. But whan the Jewes off Thessalonica had knowlege, that the worde off God was preached off Paul at Berea, they came, and moued the people there also. Howbeit the brethren sent Paul awaye then immediatly, to go vnto the see. As for Syllas and Timotheus, they abode there styll.

They that conueyed Paul, brought him vnto Athens. And whan they had receaued a commaundement vnto Syllas and Timotheus, that they shulde come vnto him in all the haist, they wente their waye. But whyle Paul wayted for them at Athens, his sprete was moued in him, whan he sawe the cite geue so to the worshippinge of ymag es. And he spake vnto the Jewes and deuoute personnes in the synagoge, & in y<sup>e</sup> market daylie vnto the that came to him. But certayne philosophers of y<sup>e</sup> Epicurees and Stoikes disputed with him. And some sayde: What will this babler saye? But some sayde: He semeth to be a tidinges brynger of new \* goddes (That was, because he had preached vnto the the Gospell of Iesus, & of the resurreccion.) And they toke him, and broughte him before the counsell house, and sayde: Maye we not knowe, what new doctrine this is that thou teachest? For thou bryngeest straunge tidinges to oure eares: We wolde knowe therfore, what this meaneth. As for all they of Athens, and straungers & gesses, they gaue the selues to nothinge els,

B

Ioh. 18. e  
and 19. a

Ioh. 5. d

1. Tell. a. c

C

Some  
reader  
\* denyis.



but either to tell, or to heare some newes.

**D** Paul stode on the myddes of the comon place, and sayde: Ye me of Athens, I se that in all thinges ye are to superstitious. I haue gone thorow, & sene youre gods seruyce, and founde an altare, where vps was wryt ten: To the vnknewne God. Now herve I vnto you & same, whom ye worshippe igno-  
Psal. 145. a  
Act. 14. c  
\*Esa. 66. 2  
Act. 7. f  
Gen. 2. b  
 rantly. God which made & woulde, and all that therin is, for so moch as he is LORDE of heauen and earth, \* dwelleth not in temples made of handes, nether is he worshipped with mens handes, as though he had nede of eny man, seynge he himselfe geneth li-  
 fe and breth vnto all men every where: and hath made of one bloude all the generacion of men to dwell vps all the face of y earth: and hath assygned borders appoynted before, how longe and farre they shulde dwell, that they shulde seke the LORDE, yf they mighte fele and fynde him.

**E** And truly he is not farre from every one of vs. For in him we lyue, moue, and haue oure beyng, as certayne of youre awne Poes-  
Rom. 2. a  
\*Lu. 24. d  
 tes also haue sayde: We are his generacion. For as moch then as we are the generacion of God, we oughte not to thinke that the Godheade is like vnto golde or syluer, or ymagery worke of the crafte or ymagina-  
 tion of man. And truly God hath ouersene the tyme of ignorance: \* But now he com-  
 maundeth all men every where to repente, because he hath appoynted a daye, in the which he wyl iudge the copasse of the worlde, with righteousnesse, by that one man in whos he hath appoynted it: and offred faith vnto all men, after that he had raysed him vp from the deed.

Whan they herde of the resurreccion of the deed, some mocked. But some sayde: We wyl heare the agayne of this matter. So Paul departed from amonge them. Howbeit certayne men claued vnto him, and beleued: amonge whom was Dionisius, one of the counsell: and a woman named Damaris, and other with them.

#### The XVIII. Chapter.

**A**fter that departed Paul fro Athens, and came to Corinthum, and founde a Iewe named \* Aquila, borne in p<sup>o</sup>-  
Ro. 15. a  
a. rim. 4. c  
 tus, which was lately come out of Italy: and his wife Priscilla (because the Emper<sup>r</sup> Claudius had commaunded all Jewes to departe from Rome) and he dwelt vnto the. And because he was of the same crafte, he abode with the, and wroughte. Their crafte was to make tentes. And he preached in

the synagoge every Sabbath daye, and exhorted the Jewes and the Grekes.

Whan Syllas and Timotheus were come fro Macedonia, Paul was constrained by the spiete to testifie vnto y Jewes, that Jesus was very Chust. But wha they sayde contrary and blasphemed, \* he shoke his raiment, and sayde vnto them: Your bloude be vpon youre awne heade. From hence forth I go blamelesse vnto the Gentyles. And he departed thence, and came in to the house of a man named Justus, which feared God, and his house was nexte vnto the synagoge. Howbeit Crispus the chiefe ruler of the synagoge, beleued on y LORDE with all his housholde. And many of the Counthians that gaue audience, beleued, and were baptysed.

The LORDE spake vnto Paul by a vision in y night: Be not afrayed, but speake, and holde not thy peace, for I am with the: and noman shal inuade the that shal hurte the, for I haue moch people in this cite. He continued there a yere and sixe monethes, and taught them the worde of God.

But whan Gallio was ruler of the countre of Achaia, the Jewes made insurreccion w<sup>o</sup> one acorde agaynst Paul, & broughte him before the iudgment seate, and sayde: This felowe counceleth men to worships God contrary to the lawe. Whan Paul was aboute to open his mouth, Gallio sayde vnto y Jewes: If it were a matter of wronge or an euell dede (O ye Jewes) reason wolde that I shulde heare you: but yf it be a questi-  
 on of wordes, and of names, and of y lawe amonge you, loke ye to it youre selues, I thinke not to be iudge there ouer. And he diuoe them from the iudgment seate. Then all the Grekes toke Sosthenes the ruler of the Synagoge, and smote him before the iudgment seate. And Gallio cared for none of thochinges.

Paul after y he had taried a good while, toke his leue of the brethren, and sayled in to Syria, Priscilla & Aquila bearinge him company. And he shored his heade at Cenchrea (for he had a \* vowe) & came downe to Ephesus, & leste them there. But he himselfe wete in to the synagoge, and reasoned with the Jewes. And they desyred him, that he wolde tary with them a longer season. And he cosented not, but bad them farwele, and sayde: I must nedes in eny wyse kepe this feast that cometh, at Jerusalem: but \* yf  
Act. 18. 28  
 God wyl, I wil retourne agayne vnto you.

And he departed from Ephesus, and ca-

meto Cesarea, and wente vp, and saluted y congregacion, and toke his iourney downe to Antioche, and taried there a certayne tyme, and departed, and walked thorow all y countre of Galatia and Phrygia by ordie, and strengthened all the disciples.

There came vnto Ephesus a certayne Iewe, named \* Apollo (borne at Alexandria) an eloquent man, and mightie in the scriptu-  
Act. 18. 26  
 res: the same was instructed in the waye of the LORDE, and spake feruently in the spiete, and taughted diligently the thinges of the LORDE, and knewe but the baptyme off Jhon onely. The same beganne to speake boldly in the synagoge. Whan Aquila and Priscilla herde him, they toke him vnto the, and expounded the waye of God vnto him more perfectly. But whan he wolde go in to Achaia, the brethren wrote, and exorted the disciples to receaue him. And whan he was come thither, he helped them moch which beleued thorow grace. For he overcame the Jewes mightely, and shewed openly by y scripture, that Jesus was Chust.

#### The XIX. Chapter.

**I**t fortuned whan Apollo was at Corinthum, that Paul walked thorow the vpper coastes, and came to Ephesus, and founde certayne disciples, vnto whom he sayde: Hane ye receaued y holy goost, sence ye beleued? They sayde vnto hit: We haue not herde, whether there be an holy goost. He sayde vnto them: Where with then were ye baptysed? They sayde: With the baptyme of Jhon. Paul sayde: Jhon baptysed with the baptyme of repentance, and spake vnto y people, that they shulde beleue on him, which shulde come after him, that is, on Jesus, that the same is Chust. Whan they herde that, they were baptysed in the name of the LORDE Jesu. And whan Paul layed the handes on the, the holy goost came vpon them, and they spake with tun-  
Act. 18. 28  
 ges, and prophecied. And all the men were aboute twolue.

He wete in to y synagoge, and preached boldly thre monethes longe, teachinge, and geuyng them exortacions of the kyngdome of God. But whan dynerse wayed herde herred, and beleued not, and spake euell of the waye of the LORDE before the multitude, he departed from them, and separated the disciples, and disputed daylye in the scole of one called Tyrannus. And this was done two yeres lōge, so that all they which dwelt in Asia, herde the worde of the LORDE Jesu, both Jewes & Grekes. And God

wroughte no small miracles by the handes of Paul, so that from his body there were broughte napkyens or partiettes vnto the sicke, and the diseases departed from them, and the euell spietes wente out of them.

But certayne of the vagabonde Jewes which were confurers, undertoke to name y name of the LORDE Jesus, ouer those that had euell spietes, and sayde: We charge you by Jesus whom Paul preacheth. They were seven sonnes of one Sceua a Iewe the hye priest, which dyd so. The euell spiete answered, and sayde: Jesus I knowe, and Paul I knowe, but who are ye? And the main whos the euell spiete was, ranne vpon them, and ouercame them, and cast them vnder him, so that they fled out of the same house naked and wounded. This was knowne vnto all the Jewes and Grekes which dwelt at Ephesus, and there fell a feare vpon them all. And y name of the LORDE Jesus was magnified. \* Many of the also that beleued, came and cosfessed, and shewed their workes. But many of them that had vsed carious craftes, broughte the booke together, and burnt them openly: and they counted the pryce of them, and founde it of money fiftye thousande pens. So mightely grewe y worde of the LORDE, and preyayled.  
Mar. 2. a

Whan this was done, Paul purposed in the spiete to take his iourney thorow Macedonia and Achaia, and to go to Ierusalem, and sayde: After that I haue benethere, I must se Rome also. And he sent into Macedonia two that mynistred vnto him, Timotheus and Erastus. But he himselfe remayned in Asia for a season. At the same tyme thererose no litleadoo aboute that waye. For a certayne man named Demetrius a goldsmith, which made syluer shrynes for Diana, and broughte them of the crafte no small vantage. Them he gathered together, and the feloweworkmē of the same occupacion, and sayde: Syis, ye knowe that by this crafte we haue vantage, and ye se and heare, that not onely at Ephesus, but almost also thorow out all Asia, this Paul turneth awaye moch people with his persuadyng, and sayeth: They be not goddes that are made with hondes. \* Howbeit it shal not onely bryng oure occupacion to this poynte to be set at naught, but also the temple of grea-  
Psal. 145. b  
 te Diana shal from hence forth be despyed, and hir maiestye also shal be destroyed, whos neuertheles all Asia and the wilde worshippingeth.

Whan they herde this, they were full of D



with, cried out, and sayde: Greate is Diana of the Ephesians. And all 3 cite was on a roore, and they rushed in with one assent in to the open place, and toke Gaius and Aristarchus of Macedonia, Pauls company ons. Whan Paul wolde haue gone in amonge the people, the disciples suffred him not. Certayne also of 3 chese of Asia which were Pauls good frendes, sent vnto him, and desired him, that he shulde not preasse in to the open place. Some cried one thinge, some another. And the congregacion was out of quyetie, and the more parte knewe not wherefore they were come together. Some of the people drewe forth Alexander, whan 3 Jewes thrust him forward. Alexander beckened with the hande, and wolde haue geuen the people an answer. But whan they knewe that he was a Jewe, there arose a shout of all, and cried the space of two houres: Greate is Diana of the Ephesians.

Whan the towne clark had styllled the people, he sayde: Yemen of Ephesus, what man is it which knoweth not, that the cite of 3 Ephesiā is a worshipper of the greate goddesse Diana, and of the heavenly ymage? Seinge now that this can not be sayde agaynst, ye ought to be contente, and to do nothinge without aduysment. Ye haue broughte hither these men, which are nether churchrobbers ner blasphemers off youre goddesse.

But yff Demetrius and they that are craftesmen with him, haue ought to saye vnto eny man, the lawe is open, and there are rulers, let them accuse one another. But yf ye wil go aboute eny other thinge, it maye be determyned in a lawfull congregacion. For we stonde in ioperdy to be accused of this dayes vproure: and yet is there no man gylee, of whom we mighte geue a rekenynge of this vproure. And whan he had sayde this, he let the congregacion departe.

## The XX. Chapter.

Now whan the vproure was ceased, Paul called the disciples vnto him, and toke his leue of them, and departed to go in to Macedonia. And whan he had gone thorow those partes, and exhorted them with many wordes, he came in to Grece. And there abode thre monethes. But whan the Jewes layed wayte for him, as he was aboute to sayle in to Syria, he purposed to turne agayne thorow Macedonia. There accompanied him in to Asia, So-

pater of Berrea: and of Thessalonica, Aristarchus and Secundus: and Gaius of Derba, and Timotheus: but of Asia, Tychicus and Trophimus. These wente before, and taried for vs at Troada: but we sayled after the Easter dayes from Philippos, vnto 3 fift daye, and came to them vnto Troada, and taried there seven dayes.

Vpon one of the Sabbathes, whan the disciples came together to breake bred, Paul preached vnto them, wyllinge to departe on the morow, and contynued the preachinge vnto mydnight. And there were many lightes in the chamber, where they were gathered together. There sat a yonge man named Eurychos, in a wyndow, and fell in to a depe slepe (whyle Paul was speakinge) and was overcome with slepe, and fell downe from the thirde losfe, and was taken vp deed. But Paul wente downe, and fell on him, and embraced him, and sayde: Make nothinge a doo, for his soule is in hē. Then wente he vp, and brakethe bred, and ate, and talked moch with the, tyll the daye brake, and so departed. As for the yongeman, they broughte him alyue, and were not a litle comforted.

But we wente afore in to the shippe, and sayled towarde Asson, wyllinge there to receaue Paul. For so had he appoynted, and wolde himselfe go on fote. Whan he was come to vs vnto Asson, we toke him in, and came to Mitylenes, and sayled from thence, and came on the nexte daye ouer agaynst Chios, and on the daye folowinge we aryued at Samos, and taried at Tragilion, and on the nexte daye came we to Mileton: for Paul had determyned to sayle ouer by Ephesus, that he nede not to spende theryn in Asia: for he haisted to be at Jerusalem vpon the Whitsundaye, yf it were possible for him.

But from Mileton he sent vnto Ephesus, and called for the Elders of the congregacion. Whan they were come to him, he sayde vnto them: Ye knowe sence the first daye that I came in to Asia, after what maner I haue bene with you at all tyme, and serued 3 LORDE with all humbleness of mynde, and with many teares and tentacions, which happened vnto me by 3 laynges of wayte of the Jewes, how 3 I haue kepte backe nothinge 3 was profitable, but that I haue shewed you, and taughte you openly, and priuately from house to house. And haue testified both vnto the Jewes and to the Grekes the repentaunce toward

God, and faith towarde oure LORDE Jesus.

And now beholde, I go bounde in 3 spere vnto Jerusalem, not knowinge what shal happen there vnto me, but 3 the holy goost witnesseth in euery cite, and sayeth, that bondes and troubles abyde me there. But I regard none of them, neither counte I my life dearer then my selfe, that I maye fulfyll my course with ioye, and the office 3 I haue receaued of the LORDE Jesus, to testifie the Gospell of the grace of God.

And now beholde, I knowe that ye shal se my face nomore, all ye, thorow whom I haue gone, and preached the kyngdome of God. Wherfore I take you to recorde this daye, that I am pure from the bloude of all men: for I haue kepte nothinge backe, but haue shewed you all the counsell off God. Take hede therfore vnto youre selues, and to all the flocke, amonge the which the holy goost hath set you to be Bishoppes, to fede the congregacion of God, which he hath purchaced thorow his owne bloude. For this I knowe, that after my departinge there shal enter in amonge you greuous wolues, which shal not spare the flocke. Ye eue from amonge youre awne selues shal men arise, speakynge peruerse doctryne, to drawe disciples after them. Therfore awake, and remembre, that by the space of thre yeaeres I ceased not to warne euery one off you both nighte and daye with teares.

And now brethrien I commend you vnto God, and to 3 worde of his grace, which is mightie to edifye you, and to geue you the inheritaunce amonge all them that are sanctified. I haue not desired syluer, golde or rayment off eny off you. For ye youre selues knowe, that these handes haue mynistrd vnto my necessities, and them that were with me. I haue shewed you all thinges, how that so labouringe ye oughte to receaue the weake, and to remembre the worde of the LORDE, how that he sayde: It is more blessed to geue, then to receaue.

And whan he had sayde this, he kneeled downe, and prayed with them all. But there was moch wepyng amonge them all, and they fell aboute Pauls necke, and kysed him, and were sory, most of all because of the worde which he had sayde, that they shulde se his face nomore. And they accompanied him vnto the shippe.

## The XXI. Chapter.

Now whan it fortuneth that we had launched forth and were departed from them, we came with a straighe course vnto Coon, and on the daye folowinge vnto the Rhodes, and from thence vnto Patara. And whan we founde a shippe ready to sayle vnto Phenices, we wente aboarde and set forth. But whā we came within the sighte of Cypers, we lefte it on the lefte hande, and sayled vnto Syria, and came vnto Tyre: for there the shippe shulde laye forth the ware. And whan we had founde disciples, we taried there seven dayes. And they tolde Paul thorow the spiere, that he shulde not go vp to Jerusalem. And it fortuneth whā we had fulfilled those dayes, we departed, and wente oure wayes, and they all broughte vs on oure waye with wyues and childre, tyll we were come out of 3 cite, and we kneeled downe vpon the shore, and prayed. And whan we had taken oure leue one off another, we toke shippe, but they turned agayne vnto theirs. As for vs we ended the course from Tyre, and came to Ptolomaida, and saluted the brethien, and abode with them one daye.

On the nexte daye we 3 were with Paul, departed, and came vnto Cesarea, and entred in to the house of 3 Philippe the Euangelist (which was one of the senē) and abode with him. The same had foure daughters, which were virgins, and prophesied. And as we taried there mo dayes, there came downe from Jewry a prophet, named 3 Agabus. Whā he was come vnto vs, he toke Pauls gerdell, and bounde his hādes and fete, and sayde: Thus sayeth 3 holy goost: The man whose gerdell this is, shal the Jewes bynde thus at Jerusalem, and shal deliuer him in to the handes of the heythe. Whan we herhe this, both we and they that were of the same place, besoughte him, that he wolde not go vp to Jerusalem. Then answered Paul and sayde: What do ye, wepyng, and breakynge my hert? For I am redye, not onely to be bounde, but also to dye at Jerusalem for 3 name of the LORDE Jesus. But whā he wolde not be persuaded, we ceased, and sayde: The will of the LORDE be fulfyllled. And after those dayes we were ready, and wente vp to Jerusalem: There came with vs also certayne of the disciples off Cesarea, and broughte with them one of Cypers, named Mnason, an olde disciple, with whom we shulde lodge. Now whā we came to Jerusalem, the brethien receaued vs gladly. But on the nexte daye Paul wente in with



us vnto James, and all the Elders came together. And whan he had saluted them, he tolde by order, what God had done amonge the heythen by his mynistracion.

**C** Whan they herde that, they prayesed the LORDE, and sayde vnto him: Brother, thou seyst how many thousande Jewes there are which beleue, and are all zelous ouer y lawe. But they are enfourmed agaynst the, that thou teachest all the Jewes which are amonge the heythe, to forsake Moses, and sayest that they oughte not to circumcise their children, ner to walke after the same custome. What is it therfore? The multitude must nedes come together, for they shal heare that thou art come. Do this therfore that we saye vnto the: We haue foure men,

Num. 6. b. which haue a vowe on them, take them vnto y, and purifise thyselfe with them, and do the cost on them, that they maye haue their heades: and they shal knowe, that it is nothinge, wherof they are enfourmed agaynst the, but that thou also walkest and kepest the lawe. For as touching them that beleue

Act. 15. d. amonge the heythen, we haue wrytten, and concluded, that they shulde obserue no such, but onely to kepe them selues from the offeringes of Idols, from bloude, from strangled, and from whoredome. Then Paul toke themen vnto him, and was purifised with them on the nexte daye, and entred in to the temple, declaringe that he fulfilled the dayes of purificacion, tyll there was an offeringe offred for euery one of them.

Act. 24. b. **D** But whan the seven dayes were almost fulfilled, the Jewes of Asia sawe him in the temple, and moued all the people, layed handes vpon him, and cryed: Yemen of Israel, helpe, this is the man, that teacheth all men euery where agaynst oure people, the lawe, and this place. He hath broughte Grekes also in to the temple, and hath defyled this holy place. For they had sene Trophimus the Ephesian with him in the cite, him they thoughte y Paul had broughte in to the temple. And all the cite was moued, and the people ranne together. And they toke Paul, and diue him out off the temple, and forth with the doores were shut to.

Act. 20. a. 2. Tim. 4. c.

But whan they were aboute to kyll him, tydings came to the chiefe capayne of the company, that all Jerusalem was moued. Which immediatly toke souldyers and capaynes vnto him, and ranne in amonge them. Whan they sawe the capayne and the souldyers, they leste sayyng of Paul.

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Whan the capayne came nye, he toke him, and commaunded him to be bounde with two cheynes, and axed what he was, and what he had done. One cried this, another that amonge the people. But whan he coulde not knowe the certente because of the rumoure, he commaunded him to be caried in to the castell. And whā he came to the stepes, it fortuneth that he was borne of y souldyers because of the violence of the people. For the multitude off the people folowed after, and cryed: A waye with him. Whan Paul was now to be caried in to the castell, he sayde vnto y capayne: Maye I speake vnto the? He sayde: Canst thou speake? Art not thou the Egipcian, which before these dayes maydest an vproure, z leddest out in to the wyldernesse foure thousande preuy murthurers? Paul sayde: I am a man which am a Jewe off Tharsis, a cite syn of a famous cite in Celicia: I beseeke the, suffre me to speake vnto the people. Whan he had geuen him lycence, Paul stode on the stepes, and beckened with the hande vnto the people. Now whan there was made a greatesylce, he spake vnto them in hebreue, and sayde:

## The XXII. Chapter.

**Y**emen, brethren, and fathers, heare myne answer which I make vnto you. Whan they herde that he spake vnto them in the hebreue, they kepte the more sylence. And he sayde: I am a man which am a Jewe, borne at Tharsis in Celicia, and broughte vp in this cite at the fete off Gamaliel, enfourmed diligently in the lawe of the fathers, and was feruent mynded to God warde, as ye all are also this daye, and I persecuted this waye vnto the death. I bounde them and deliuered them vnto prison, both men and women, as y hye priest also doth beare me wytnesse, and all y Elders: of whom I receaued letters vnto the brethren, and wente towarde Damascon, that I mighte brynge them which were there, bounde to Jerusalem, to be purysshed.

But it fortuneth as I made my iourney, and came nye vnto Damascon, aboute noone, sodenly there shone a greate lighte aboute me from heauen, and I fell to the earth, and herde a voyce which sayde vnto me: Saul Saul, why persecutest thou me? I answered: Who art thou LORDE? And he sayde vnto me: I am Jesus of Nazareth whom thou persecutest. As for

them that were with me, they sawe y lighte and were a frayd, but they herde not the voyce of him that spake with me. I sayde: LORDE, what shal I do? The LORDE sayde vnto me: Arise, and go in to Damascon, there shal it be tolde y of all that is appoynted the to do. But whan I sawe nothinge for the bryghtnesse of the lighte, I was led by the hande of them that were with me, and came to Damascon.

**T**here was one Ananias, a deuoute man after the lawe, which had a good reporte of all the Jewes that dwelt there, the same came, and stepte vnto me, and sayde: Brother Saul, loke vp. And I loked vp vpon him the same houre. He sayde: The God of oure fathers hath ordeyned the before, that thou shuldest knowe his wyll, and se the thinge y is rightfull, and heare the voyce out of his mouth: for thou shalt be his wytnesse vnto all men, of the thinges which thou hast sene and herde. And now why tariest thou? Arise, and be baptysed, and wase awaye thy synnes, and call vpon the name of the LORDE.

But it fortuneth, that whan I was come agayne to Jerusalem, and prayed in the temple, I was in a trance, and sawe him. Then sayde he vnto me: Make haist, and get the soone out of Jerusalem, for they wyl not receaue the wytnesse that thou bearest of me. And I sayde: LORDE, they the selues knowe that I put in prison and bett in euery synagoge them that beleued on the. And whā the bloude of Steuē thy wytnesse was shed, I stode by also, z consented vnto his death, and kepte the clothes of them that slew him. And he sayde vnto me: Go thy waye, for I wil sende the farre amonge the heythen.

They gaue him audience vnto this worde, and lifte vp their voyce, z sayde: A waye with such a felowe from the earth, for it is not reason that he shulde lyue. But as they cried, and cast of their clothes, z threue dust in to the ayre, the capayne bad brynge him in to the castell, and commaunded him to be beaten with roddes and to be examyned, that he mighte knowe, for what cause they cried so vpon him. And whan he bounde him with thonges, Paul sayde vnto the vndercapayne that stode by: Is it lawfull for you to scourge a man: hat is a Romaine, and vncōdemned? Whan the vndercapayne herde that, he wete to the vpper capayne, and tolde him, and sayde: What wilt thou do? This man is a Romaine. Then ca

me y vpper capayne, and sayde vnto him: Tell me, art thou a Romaine? He sayde: Yee. And the vpper capayne answered: With a greate summe optayned I this freedom. But Paul sayde: As for me, I am a Romaine borne. The straight waye departed from him, they that shulde haue examyned him. And y chiefe capayne was a frayd, whan he knewe that he was a Romaine, and because he had bounde him. On the nexte daye wolde he knowe the certentye wherfore he was accused of the Jewes, and he lowsed him from the bondes, and commaunded the hye prestes and all their counsell to come together, and broughte Paul forth, and set him amonge them.

## The XXIII. Chapter.

**A**ul behelde the counsell, and sayde: Yemen and brethren, I haue lyued with all good conscience before God vnto this daye. But the hye prest Ananias commaunded them that stode aboute him, to smyte hi on the mouth. Then sayde Paul vnto him: God shal smyte the thou paynted wall. Syttest thou and indigest me after the lawe, and commaundest me to be smytten contrary to y lawe? And they that stode aboute hi, sayde: Reuylest thou Gods hye prest? And Paul sayde: Brethren, I wytt that he was the hye prest. For it is wrytten: The ruler of thy people shalt thou not curse.

But whan Paul knewe that the one parte was Saduces, and the other parte Pharises, he cried out in y counsell: Yemen and brethren, I am a Pharise, and the sonne of a Pharise. Of hope and resurreccion of the deed am I iudged. And whan he had so sayde, there arose a diffencion betwene y Pharises and the Saduces, and the multitude was denyded: for the Saduces saye that there is no resurreccion, nether angell, ner spiete: but the Pharises graunte both. And there was made a greate crye. And y Scrybes of the Pharyses secte, stode vp, and strove, and sayde: We fynde no euell in this mā. But ysa spiete or an angell haue spokē vnto him, let vs not stryue agaynst God.

But whan the discension was greates, y vpper capayne feared, that Paul shulde haue bene plucked a sonder of them, and commaunded the souldyers to go downe, and to take him from them, and to brynge him in to the castell. But in the nighte folowinge, the LORDE stode by him, and sayde: Be of good cheare Paul, for as thou hast testified of me at Jerusalem, so must thou testifie at Rome also.



Now whan it was daye, certayne of the Jewes gathered them selues together, and made a vowe nether to eate ner drynke, tyll they had kylled Paul. They were mo then fortye, which had made this conspiracion. These came to the hye priestes and Elders, and sayde: We haue bounde oure selues w a vowe, that we wil eate nothinge, tyll we haue slayne Paul. Now therfore geue yet knowlege to the vpper captayne and to the counsell, that he maye brynge him forth vnto you tomorow, as though ye wolde heare him yet better: As for vs, we are ready to kyll him, or euer he come nye you.

**C** But whan Pauls sisters sonne herbe of their layenge awayte, he came, and entred in to the castell, and tolde Paul. So Paul called vnto him one of y vnder captaynes, and sayde: Brynge this yonge man to the vpper captayne, for he hath somewhat to saye to him. He toke him, and broughte him to the vpper captayne, and sayde: Paul the prisoner called me vnto him, and prayed me to brynge to the this yonge man, which hath somewhat to saye vnto the. Then the hye captayne toke him by the hande, and wente a syde with him out of the waye, and axed him: What is it, that thou hast to saye vnto me? He sayde: The Jewes are agreed together, to desyre the, to let Paul be broughte forth tomorow before the counsell, as though they wolde yet heare him better. But folowe not thou their myndes, for there laye wayte for him mo then fortye men off them, which haue bounde them selues with a vowe, nether to eate ner drynke, tyll they haue slayne Paul: and euen now are they redye, and loke for thy promes.

Then the vpper captayne let the yonge man departe, and charged him to tell no man, that he had shewed him this. And he called vnto him two vndercaptaynes, and sayde: Make redye two hundrieth souldyers, that they maye go to Cesarea, and thre score and ten horsmen, and two hundrieth speare men at the thirde houre of the night, and delyuer the beastes, that they maye set Paul thereon, and brynge him safe vnto Felix the debyte, and he wrote a letter on this maner:

**C** Claudius Lysias, vnto the most mightie Debyte Felix, gretynge. The Jewes had taken this man, and wolde haue slayne him, then came I with souldyers, and rescued him, and perceaued that he is a Romaine. And whan I wolde haue knowne the cause, wherfore they accused hi, I brough

te him in to their counsell: then perceaued I, that he was accused aboute questions of their lawe. But there was no accusacion worthy of death or of bondes. And whan it was shewed me, that certayne Jewes layed wayte for him, I sent him straight waye vnto the, and commaunded the accusers also, that loke what they had agaynst him, they shulde tell the same before the. Fare well.

The souldyers (as it was commaunded them) toke Paul, and broughte him to Antipatras. But on the nexte daye, they leste y horse men to go with him, and turned agayne to the castell. When these came to Cesarea, they delyuered the letter vnto the Debyte, and presented Paul before him also. Whan the Debyte had red the letter, he axed off what countre he was. And wha he understode that he was of Celicia, he sayde: I wil heare the, whan thine accusers are come also. And he commaunded him to be kepte in Herodes iudgment house.

## The XXIII. Chapter.

**A**fter fyue dayes the hye prest Ananias came downe with the Elders, and w the Orator Tertullus, which appeared before the Debyte agaynst Paul. Whan Paul was called forth, Tertullus began to accuse him, and sayde: Seynge that we lyue in greate peace by the meanes of y, and that many good thinges are done for this people thoury thy prouydence (most mightie Felix) that alowe we euer and in all places with all thankes. Nor withstandinge y I be nomore tedious vnto the, I praye the, that of thy curtesy thou woldest heare vs a few wordes.

We haue founde this man a pestilent fellowe, and a sterer vp of sedicion amonge all the Jewes thoury out all the world, and a manteyner of the secte of the Nazarettes, and hath taken in hande also to suspende the temple, whom we toke, and wolde haue indged him acordinge to oure lawe. But Lysias the hye captayne came vpo vs, and with greate violence delyuered him out of oure handes, and commaunded his accusers to come vnto the: of whom (yf thou wilt enquire) thou mayest haue knowlege of all these thinges, wherof we accuse him. The Jewes likewise affirmed and sayde, that it was euen so.

But Paul (whan the debyte had becom ned vnto him, that he shulde speake) answe

red: Seynge I knowe that thou hast bene iudge now many yeares amonge this people, I wil not be afrayed to answer for my selfe, because that thou mayest knowe, that there are yet nomore but twolue dayes sence I came vp to Jerusalem for to worshippe, and that they nether founde me in the temple disputinge with eny man, or makinge eny vpioure amonge the people, ner in y synagoges, ner in the cite: nether can they proue the thinges, wherof they accuse me. But this I confesse vnto the, that after this waye which they call heresye, so worshippe I the God of my fathers, that I beleue all that is wyrtten in the lawe and in the prophetes, and haue hope towarded God, that the same resurreccion of the deed (which they them selues loke for also) shal be, both of the iust and vniust. Therfore stouye I to haue allwaye a cleare conscience towarded God and towarded men.

But after many yeares I came and broughte allmesse vnto my people, and offeringes: wherupon they founde me purified in the temple without eny maner of rumoure or vnquyetnesse. Howbeit there were certayne Jewes out of Asia, which shulde be here presente before the, and accuse me, yf they had oughte agaynst me: or els lets these same here saye, yf they haue founde eny vnrighteousnes in me, whyle I stonde here before y counsell: excepte it be for this one worde, that I cried stondinge amonge them: Of the resurreccion off the deed am I iudged of you this daye.

**C** Whan Felix herde this, he byffered the (for he knewe very well of that waye) and sayde: Whan Lysias the vpper captayne commeth downe, I wil knowe y vttemost of youre matter. But he commaunded the vndercaptayne to kepe Paul, and to let him haue rest, and that he shulde forbydde none of his acquaintaunce to mynister vnto him, outo come vnto him.

But after certayne dayes came Felix w his wife Drusilla, which was a Jewesse, and called for Paul, and herde him of the faith in Christ. Howbeit whan Paul spake off righteousness, and off chastite and off the iudgment to come, Felix trembled, and answered: Go thy waye for this tyme. Whan I haue a conuenient tyme, I wil sende for the. He hoped also, that money shulde haue bene geuen him of Paul, therfore called he oft for him, and commened with him. But after two yeares came Portius Sestus in to Felix rowme. Yet Felix wyllinge to shewe

the Jewes a pleasure, lest Paul bounde.

## The XXV. Chapter.

**N**ow whan Sestus was come in to the countre, ouer the dayes he wente up from Cesarea to Jerusalem. Then appeared the hye priestes and the chiefe of the Jewes before him agaynst Paul, and intreated him, and desyred fauoure agaynst him, that he wolde sende for him to Jerusalem, and layed wayte for him, that they might slaye him by the waye. Then answered Sestus, that Paul shulde be kepte at Cesarea, but that he himselfe wolde shortly go thither agayne. Let them therfore (sayde he) which are able amonge you, come downe with vs to accuse the man, yf there be ought in him.

Whan he had taried amonge them more then ten dayes, he wente downe to Cesarea. And on the nexte daye he sat downe on the iudgment seate, and commaunded Paul to be broughte. Whan he was come, y Jewes which were come downe from Jerusalem, stode rounde aboute him, and broughte vp many and greuous quarels agaynst Paul, which they coulde not proue, whyle he answered for himselfe: I haue nether offended ought agaynst the lawe of the Jewes, ner agaynst the temple, ner agaynst the Emperoure.

But Sestus wyllinge to shewe the Jewes a pleasure, answered Paul, and sayde: Wilt thou go vp to Jerusalem, and there be indged off these thinges before me? But Paul sayde: I stonde at the Emperours iudgment seate, where I ought to be iudged: to the Jewes haue I done no harme, as thou also knowest very well. Yf I haue hurte eny man, or committed eny thinge worthy off death, I refuse not to dye. But yf there are no such thinges as they accuse me off, then maye no man delyuer me vnto them. I appeale vnto the Emperoure. Then spake Sestus with the Counsell, and answered: Thou hast appealed vnto the Emperoure, to the Emperoure shalt thou go.

After certayne dayes came Lynge Agrippa and Bernice to Cesarea to welcome Sestus. And whan they had taried there many dayes, Sestus rehearsed Pauls cause vnto the Lynge, and sayde: There is a man left bounde of Felix, for whose cause the hye priestes and Elders of the Jewes appeared before me whan I was at Jerusalem, and desyred a sentence agaynst him. Vnto whom I answered: It is not the maner off the Romaynes to delyuer eny man that he shal



de perishe, before that he which is accused, haue his accusers presente, and receaue libertye to answer for him selfe to the accusation. Whā they were come hither together, I made no delaye, but sat the nexte daye in iudgment, and commaunded the man to be broughte forth. Of whom, whan the accusers stode vp, they broughte no accusation of soch thinges as I supposed: But had certayne questions agaynst him of their awne superstitions, and of one Jesus deed, whom Paul affirmed to be a lyue. Howbeit because I vnderstode not the question, I axed hi, whether he wolde go to Ierusalem, and there be iudged of these matters. But whā Paul had appealed, that he might be kepte vnto the knowlege of the Emperoure, I commaunded him to be kepte, tyll I mighte sende him to the Emperoure.

**D** Agrippa sayde vnto Festus: I wolde fayne heare the man also. He sayde: Tomorrow shalt thou heare him. And on the nexte daye came Agrippa & Bernice with greate pompe, and were in to the comon hall with the capraynes & chiefe men of the cite. And at Festus commaundement, Paul was brought forth. And Festus sayde: Kyng Agrippa, and all ye men which are here with vs, yese this man, aboute whom all the multitude of the Jewes haue entreated me, both at Ierusalem and here also, and cried, that he ought not to lyue eny lenger. But whan I perceaued that he had done nothinge worthy off death, and that he himselfe also had appealed vnto the Emperoure, I determyned to sende him, of whō I haue no certayne thinge to wryte vnto my lord. Therefore haue I caused hi to be broughte forth before you, specially before the (Kyng Agrippa) that after examinacion had, I mighte haue somewhat to wryte. For me thynke it an vreasonable thinge to sende a prisoner, and not to shewe the causes which are layed agaynst him.

## The XXVI Chapter.

**A** Grippa sayde vnto Paul: Thou hast leue to speake for thy selfe. The Paul steeched forth the hande, and answered for himselfe: I thinke my selfe happye (Kyng Agrippa) because I shal answer this daye before the, of all the thinges wherof I am accused of the Jewes: specially for somuch as thou art experte in all customs and questions, which are amonge the Jewes. Wherfore I beseeche the, to heare me patiently.

My lyuynge truly from youth vp (how

it was led from the begynnyng amonge this people at Ierusalem) knowe all the Jewes which knewe me afore at the first, yf they wolde testifie, for after the most strayt secte of oure Jewyshe lawe, I lyued a Pharise. And now stonde I, and am iudged because of the hope of the promises, that was made of God vnto oure fathers, vnto the which (promises) oure twelue trybes hope to come, seruyng God instatly daye and nighte. For the which hopes sake (Kyng Agrippa) I am accused of the Jewes. Wherfore is this iudged amonge you not to be belued, that God rayseth vp the deed?

I also verely thoughte by my selfe, that I oughte to do many contrary thinges cleane agaynst the name off Jesus off Nazareth, which I dyd at Ierusalem, whan I shut vp many sayntes in prison, wherupon I receaued auctorite of y hye prestes. And whā they shulde be put to death, I broughte the sentence. And thorow all the synagoges I punished them oft, and compelled the to blaspheme, and was exceding mad vpon them, and persecuted them euē vnto straunge cities. Aboute which thinges as I wente to warde Damascon with auctorite and lycence of the hye prestes, euē at myd daye (Kyng) I sawe in the waye, that a lighte from heauē (clearer then the brightnesse of the Sonne) shyned rounde aboute me, and them that iourneyed with me.

But whan we were all fallen downe to the earth, I herde a voyce speakynge vnto me, and sayge in hebreue: Saul Saul, why persecutest thou me? It shalbe harde for the to kycke agaynst the prycke. But I sayde: LORDE, who art thou? He sayde: I am Jesus, whom thou persecutest. But ryse vp, and stonde vpon thy fete, for therfore haue I appeared vnto the, that I mighte ordeyne the to be a mynister and witnesse of it that thou hast sene, and that I wyll yet cause to appeare vnto the. And I wil deliuer the from the people, and from the heythen, amonge whō I wil now sende the, to ope their eyes, that they maye turne from the darknesse vnto the lighte, and from the power of dyuell vnto God, that they maye receaue forgiveness of synnes, and the enheritaunce with them that are sanctified by faith in me.

Wherfore (Kyng Agrippa) I was not faithlesse vnto y heauely vision, but shewed it first vnto them at Damascon, and at Ierusalem, and in all the coastes of Jewry, and to the heythen, that they shulde do penitennance, and turne vnto God, and to do the

righte workes of penannce. For this cause the Jewes tokeme in the temple, and wente aboute to kyll me. But thorow the helpe of God lent vnto me, I stonde vnto this daye, and testifie both vnto small and greate, and saye no other thinge, the that y prophetes haue sayde (that it shulde come to passe) and Moses, that Christ shulde suffre, and be the first of the resurreccion from the deed, and shew light vnto the people, and to the heythen.

Whan he thus answered for himselfe, Festus sayde with a loude voyce: Paul, thou art besydes thy selfe, moch lernynge maketh ymadd. But Paul sayde: I am not madd (most deare Festus) but speake the wordes of trueth and sobernesse: for y kyng knoweth this well, vnto whom I speake frely. For I thinke that none off these thinges is hyd from him: for this was not done in a corner. Belueest thou the prophetes, Kyng Agrippa? I knowe that thou beleuest. Agrippa sayde vnto Paul: Thou persuadest me in aparte to become a Chusten. Paul sayde: I wolde to God, that (not onely in a parte but alltogether,) I mighte persuaide not the onely, but all them that heare me this daye, to be soch I am, these bondes excepte. And whan he had spoken this, the kyng rose vp, and the Debyte, and Bernice, and they that sat with them, and wente asyde, and talked together, and sayde: This man hath done nothinge that is worthy of death or of bondes. But Agrippa sayde vnto Festus: This man mighte haue bene lowsed, yf he had not appealed vnto the Emperoure.

## The XXVII Chapter.

**W**han it was concluded that we shulde sayle in to Italy, they deliuered Paul and certayne other prisoners to the vndercaptayne named Julius, of the Emperours sondyers. And whan we were entered in to a shippe of Adramitium, to sayle by Asia, we lowsed from londe. And there was with vs one Aristarchus out of Macedonia off Thessalonica, and on the nexte daye we came vnto Sidon. And Julius intreated Paul curteously, and gaue him libertye to go to his frendes, and to refresh himselfe. And from thence launched we, and sayled harde by Cypers (because the wyndes were agaynst vs) and sayled ouer the see of Celicia and Pamphilia, and came to Myra in Lycia.

And there the vndercaptayne founde a shippe of Alexandria, ready to sayle in to Itra

ly, and put vs therein. And whan we had sayled slowly, and in many dayes were scarcely come ouer agaynst Gnydon (for the wynde with stode vs) we sayled by Candy nye vnto the cite off Salmo, and came scarcely beyonde it. Then came we to a place, which is called Goodhauen, nye where vnto was the cite Lasea. Now whan mochtyme was spent, and saylinge was now ioperdous, because that they also had fasted ouerlonge, Paul exhorted them, and sayde vnto them: Syrs, I se that this saylinge wyll be with hurte and moch dammage, not onely of the ladyng and of the shippe, but also of our lyues.

Neuertheles y vndercaptayne belued the gouernoure of the shippe and y master, more then it that was spoken of Paul. And for somuch as the haue was not comodious to wynter in, the more parte off them toke counsell to departe thence, yf by eny meanes they might come to Phenices to wynter there, which is an haven of Candy, towarde the Southwest and North west wynde. Whan the South wynde blew, they supposinge to haue had their purpose, lowsed vnto Asson, and sayled past all Candy.

But not longe after, there rose agaynst their purpose a flawe of wynde, which is called the Northeast. And whan the shippe was caught, and coulde not resist y wynde, we let her go, and draue with the wedder. But we came to an Ile named Claudia, where we coulde scarce get a bote. Which they toke vp, and used helpe, and bounde it vnder harde to the shippe, fearinge lest they shulde haue fallen in to the Syrtes, and let downe the vessell, and so were caried. And whan we had bydden a greate tēpēst, on the nexte daye they made an out-castinge. And on the thirde daye with oure awne handes we cast out the tacklynge of the shippe. But whā nether Sonne nor starres appeared in many dayes, and no small tempest laye vpon vs, all the hope of oure lyfe was taken awaye.

And after longe abstinence, Paul stode forth in the myddes of the, and sayde: Syrs, ye shulde haue hearkenēd vnto me, and not to haue lowsed from Candy, and not to haue broughte vs this harme and losse. And now I exhorte you to be of good cheare, for there shal none of oure lyues perishe, but the shippe onely.

For this night stode by me the angell off God (whose I am, & whō I serue) & sayde: Feare not Paul, thou must be broughte before

\* Syrtes  
are per-  
lous pla-  
ces in the  
see.



the Emperoure. And lo, God hath geuen vn to the all the that sayle with the. Wherfore syis be of good cheare: for I beleue God, & it shal come so to passe, as it was tolde me. Howbeit we must be cast in to a certayne ylonde.

But whan the fourteenth night came, as we were caried in Adria aboute mydnight, & shipmen demed that there appeared some countre vnto them, and they cast out the leade, and founde it twetye feddoms: and whā they were gone a litle farther, they cast out the leade agayne, and founde fystene feddoms.

**D** Then fearinge lest they shulde fall on some rocke, they cast foure anchors out of the sterne, and wysshed for the daye. Whan the shipmen were aboute to flye out of the shippe, and let downe the bote in to the see, (vnder a coloure as though they wolde cast anchors out of the fore shippe) Paul sayde to & vndercaptayne and to the souldyers: Except these byde in the shippe, ye can not be saued. Then the souldyers cut of the rope from the bote, and let it fall. And whan it began ne to be daye, Paul exhorted them all to take meate, and sayde: To daye is the fourtene daye that ye haue taried and contyned fasting, and haue receaued nothinge: Wherfore I praye you to take meate: for youre health: for there shal not one heer fall from the heade of eny of you. And whan he had thus spoken, he toke bread, and gaue thanks to God before them all, and brake it, and begane to eate. Then were they all of good cheare, and toke meate also. We were all together in the shippe two hundred thre score and sixtene soules. And whan they had eaten ynough, they lightened the shippe, and cast out the wheate in to the see.

**E** Whan it was daye, they knewe not the londe. But they spyed an haven with a banke, in to which they were mynded (yf it were possible) to thrust in the shippe. And whan they had take vp the anchors, they commytted them selues to the see, and lowsed the rudder bandes, and hoysed vp the mayne sayle to the wynde, and dret towarde londe. And whan we chaunced on a place which had the see on both the sydes, the shippe dashed vpon it. And the fore parte abode fast vnmoued, but the hynder parte brake thorow the violence of the waves.

The souldyers counsell was to kyll & prisoners, lest eny of them whan he had swymmed out, shulde flye awaye. But the vndercaptayne wyllinge to saue Paul, kept

them from their purpose, and commaunded that they which coulde swymme, shulde cast them selues first in to the see, and escape vnto londe: and the other, some on bordes, some on broken peces of the shippe. And so it came to passe, that all the soules came safe vnto londe.

## The XXVIII Chapter.

**A**ld whā we were escaped, we knewe that the Ile was called Melite. As for the people, they shewed vs no litle kyndnesse: for they kyndled a fyre, and receaued vs all because of the rayne that was come vps vs, and because of the colde. Whan Paul had gathered a bondell of stickes, and layed them on the fyre, there came a vpper out of the heate, and leape on Pauls hande. Whan the people sawe the beest hange on his hande, they sayde amonge them selues: This man must nedes be a murtherer, whō vengeance suffreth not to lyue, though he haue escaped the see. But he shoke of & beest in to the fyre, and & felt no harme. Howbeit they wayted, whā he shulde haue swollen, or fallen downe deed sodenly. But whan they had looked a greate whyle, and sawe & there happened no harme vnto him, they chaunged their myndes, and sayde that he was a God.

In the same quarters the chese man of the Ile whose name was Publius had a lordshipe: the same receaued vs, and lodged vs thre dayes curteously. It fortuned whā publius father laye sicke of the seners and of a blondy fluxe, Paul wente in vnto him, and prayed, and layed the handes on him, and healed him.

Whan this was done, other also which had diseases in the Ile, came, and were healed. And they dyd vs greate honoure. And whan we departed, they laded vs with thinges necessary.

After thre monethes we sayled in a shippe of Alexandria, which had wyntred in the Ile, and had a badge of Castor and Pollux. And whan we came to Syracuse, we taried there thre dayes. And whan we had sayled aboute, we came to Rhegium: and after one daye whan the south wynde blew, we came to Putiolus, where we founde brethē and were desyred of them to tarye there fewe dayes, and so came we to Rome. And from thence whan the brethē herde of vs, they came forth to mete vs to Apisforum and to the Thie taverns. Whan Paul sawe them, he thāked God, and waxed bolde. But whā we came to Rome, the vndercaptayne deli

uerd the prisoners to & chese captayne. As for Paul, he had leue to byde alone with one souldyer that kepte him.

After thre dayes it fortuned, & Paul called & chese of & Jewes together. And whā they were come, he sayde vnto thē: Ye mē & brethē. I haue comytted nothinge agaynst & people, ner agaynst & lawes of & fathers, yet was I bounde, delyuered out of Ierusalem in to & Romaynes hādes: which whā they had examyned me, wolde haue let me go, for somoch as there was no cause of death in me. But whā & Jewes spake & contrary, I was constrained to appeale vnto & Emperō: not as though I had ought to accuse my people. For this cause haue I called you, enū to se you, & to speake w you: because & for & hope of Israel, I am bounde w this cheyne. They sayde vnto hī: We haue nether receaued letter out of Jewry concerninge the, nether came there eny of the brethē, & shewed vs pake eny harme of &. But we wyl heare of &, what thou thinkest: for we haue herde of this secte, that enery where & it is spoken agaynst. And whā they had appoynted hī a daye, there came many vnto hī in to his lodginge: vnto whō he expōsed & kyngdome of God & preached vnto thē of Jesu, out of & lawe and out of the prophetes, enū frō moynge vntyll the enū. And some beleued & thinge & he sayde, but some beleued not.

But whā they agreed not amonge thē selues, they departed, whā Paul had spokē one worde: Full well hath the holy goost spokē by & prophet Esay vnto & fathers, & sayde: Go vnto this people, and saye: With eares ye shal heare, & not vnderstōde: & with eyes shal ye se, & not perceaue. For & hert of this people is waxed grosse, & they heare hardly w their eares: & their eyes haue they closed, & they shulde not oncese w their eyes, & heare w their eares, & vnderstōde i their hertes, and be conuerted, & I mighte heale thē. Be it knowne therfore vnto you, & this saluaciō of God is sent vnto & heythē, and they shal heare it. And whā he sayde &, & Jewes departed, & had a greate disputacion amonge thē selues. But Paul abode two whole yeres in his owne hyred dwellinge, & receaued all thē & came in vnto hī, preachinge & kyngdome of God, and teachinge those thinges which concerne the LORDE Jesus with all boldnesse, vnforbydden.

The ende of the Actes of the Apostles, wrytten by S. Luke, which was present at & doynge of them.

# The Epistle of the Apostle S. Paul to the Romaynes.

## The Summe of this Epistle.

- Chap. I. Paul declareth his loue towards the Romaynes, sheweth what the gospel is with the frute therof, and rebuketh the bestynesse of the flesh.
- Chap. II. He rebuketh the Jewes, which as touching synne are like the heythē, yet worse then they.
- Chap. III. He sheweth what preferment the Jewes haue, and that both the Jewes and Gentiles are vnder synne, and are iustified only by the grace of God in Christ.
- Chap. IIII. He declareth by the exāple of Abrahā, that faith iustificth, and not the lawe, ner the workes therof.
- Chap. V. The power of faith, hope and loue, and how death raigned frō Adā vnto Christ, by whō only we haue forgiveness of synnes.
- Chap. VI. For so moch as we be delyuered thō rowe Christ from synne, we must fashion oure selues to lyue as the seruantes of God, and not after oure awne lustes. The vultre reward of righteousness and synne.
- Chap. VII. Christ hath delyuered vs from the lawe and death. Paul sheweth what the flesh and outwarde man is, and calleth it the lawe of the membres.
- Chap. VIII. The lawe of the sprete geueth life: The sprete of God maketh vs Gods children and heyres with Christ. The abundant loue of God can not be separated.
- Chap. IX. Paul complayneth vpon the hard hertes of the Jewes, that wolde not receaue Christ, and how the heythē are chosen in their steade.
- Chap. X. The vnfaithfulness of the Jewes. Two maner of righteousnesses.
- Chap. XI. All the Jewes are not cast awaye, therfore Paul warneth the Gentiles that be called, not to be hye mynded, ner to despyse the Jewes, for the iudgements of God are depe and secrete.
- Chap. XII. The swete conuersacion, lone, and workes of soch as beleue in Christ.
- Chap. XIII. The obedience of men vnto their rulers. Loue fulfillerth the lawe. It is now no tyme to folowe the workes of darfnesse.
- Chap. XIII. The weake ought not to be despyed. No man shulde offende anothers conscience. Agayne, for outward thinges shulde no man condemne another.
- Chap. XV. The infirmite and fraylnesse of the weake ought to be borne with all lone and kyndnesse, after the ensample of Christ.
- Chap. XVI. A chapter of salutations. He warneth them to beware of mens doctryne, and commendeth vnto them certayne godly men, that were louers and brethē in the truthe.



The Epistle  
The Epistle of  
the Apostle S. Paul to the  
Romaynes.



The first. Chapter.

A



ALL the seruante  
of Iesus Christ, called  
to be an Apostle, & put  
aparte to preach the  
Gospell of God (which  
he promysed afore by  
his prophetes in y<sup>e</sup> ho-  
ly scriptures) off his  
sonne, which was begottē of y<sup>e</sup> sede of Da-  
uid after the flesh: and mightely declared to  
be the sonne of God after the spirete which  
sanctifieth, sence the tyme that he rose agay-  
ne from the deed, namely, Iesus Christ oure  
LORDE, by whom we haue receaued gra-  
ce and Apostelshipp amonge all theythen,  
to set vp the obedience off faith vnder his na-  
me, of whom ye are a parte also, which are  
called of Iesus Christ.

To all you that be at Rome, beloued of  
God, and sayntes by callinge. Grace be to  
you and peace fro God oure father, and the  
LORDE Iesus Christ.

First, I thanke my God thorow Iesus  
Christ for you all, that youre faith is spoken  
of thorow out all the worlde. For God is my  
witness (\* whom I serue in my spirete in the  
Gospell of his sonne) that without ceassyn-  
ge I make mencion of you \* besekingē all-  
wayes in my prayers, that I mighte once  
haue a prosperous iourney (\* by the will off  
God) to come vnto you. For I longe to se  
you, that I mighte bestowe vpon you some  
spirituall gifte to strenghten you (that is) that  
I mighte be comforted with you, thorow  
y<sup>e</sup> faith & myne, which we haue together.

But I wolde ye shulde knowe (brethren)  
how that I haue often tymes purposed to  
come vnto you (but haue bene \* let hither

to the Romaynes.

to) that I mighte do some good amonge  
you, like as amonge other Gentyles. I am  
better both to the Grekes, and to the iuge-  
tes, to the wyse and to the vnwyse. Where-  
fore (as moch as I me is) I am ready to preach  
the Gospell vnto you at Rome also.

For I am not ashamed of the Gospell of  
Christ: for it is the \* power of God, which  
ueth all that belene thereon, the Jewe sufer  
also the Greke: for in it y<sup>e</sup> righteousness that  
is of valye before God, is opened, which  
cometh out of faith i to faith. As it is wyrtē  
The iust shal lyue by his faith. For y<sup>e</sup> wrath  
of God is declared from heauen vpon all un-  
godlynes and vnrighteousnes of men, which  
withholde the trueth of God in vnrighteous-  
nes: because that it, which maye be knowne  
of God, is manifest with thē. For God hath  
shewed it vnto thē, that the inuisible thi-  
nges of God (that is, his euerlastinge power  
and Godheade) mighte be sene \* whyle they  
are considered by the workes from the crea-  
cion of the worlde: so that they are without  
excuse, in as moch as they knewe, that there  
is a God, and haue not praysed him as God  
ner thanked him, but became vayne in their  
ymaginacions, and \* their foolish hert was  
blynded. Whan they counted them selues  
wyse, they became fooles: and \* turned y<sup>e</sup> glo-  
ry of the incorruptible God in to y<sup>e</sup> synnity-  
de of y<sup>e</sup> ymage of a corruptible mā, & of by-  
des, & of foure footed, \* & of cepingē beestes.  
\* Wherefore God likewise gaue them vpon  
to their hertes lustes in to vncleannes, to de-  
fyle their awne bodies in them selues, which  
turned the trueth of God vnto a lye, & wor-  
shipped and serued the creature more then  
the maker, which is blessed for ever. Amen.

Therefore God gaue thē vp vnto shame  
full lustes. \* For their women chaunged the  
naturall vse in to the vnnaturall: likewise y<sup>e</sup>  
mē also leste the naturall vse of the woman,  
and brient in their lustes one on another, and  
man with man wrought fylchines, and re-  
ceaued in them selues the rewarde of their  
erroure, as it was accordinge. \* And as they  
regarded not to knowe God, euen so \* God  
gaue thē vp in to a lewdemynde, to do the-  
se thinges which were not comly, beyngē  
full of all vnrighteousnes, whordome, wic-  
kednes, conetousnes, maliciousnes, full of en-  
nye, murther, strife, disceate, euell cōdicioned  
whisperers, backbiters, despyers of God,  
doers of wronge, proude, boasters, bringers  
vp of euell thinges, disobedient to their el-  
ders, without vnderstandinge, couenante  
breakers, vnlouynge, stubborne, vnmecifull

The Epistle

which men, though they knowe the righte-  
ousnes of God (that they which do soch, are  
worthy of death) yet not onely do the same,  
but also haue pleasure in those that do thē.

The II. Chapter.

Therefore canst thou not excuse thy  
selfe (O mā) who soeuer thou be that  
iudgest: for \* loke wherin thou iud-  
gest another, thou condemnest thy selfe, in so  
moch as thou that iudgest, doest euen the  
same. For we are sure that the iudgment of  
God is (accordinge to the trueth) ouer them  
that do soch. But thinkest thou this O thou  
man, that iudgest them which do soch thi-  
nges, and doest euen the very same thy selfe,  
that thou shalt escape y<sup>e</sup> iudgment of God?  
O despyest thou the riches of his goodnes-  
se, patience, and lōge sufferinge? \* Knowest  
thou not, that y<sup>e</sup> louynge kyndnesse of God  
leadeth the to repentaunce?

But thou after thine harde and imperi-  
tent hert, heapest vnto thy selfe a treasure of  
wrath, agaynst the daye of wrath and of  
the openynge of the righteous iudgment of  
God, \* which shal rewarde euery man acor-  
dinge to his dedes: namely, prayse & honou-  
re, and vncorruption, vnto them that with  
patience in doinge good, seke euerlastinge li-  
fe: But vnto them that are contencious \* &  
not obedient vnto the trueth, but obeye vn-  
righteousnes, shal come indignacion and  
wrath, trouble and anguysh vpon all the sou-  
les of mē that do euell, of the Jewe first and  
also of the Greke: But vnto all thē that do  
good (shal come) prayse and honoure, and  
peace, vnto the Jewe first, and also to the  
Greke.

\* For there is no respecte of personnes be-  
fore God: Who so euer haue synned without  
lawe, shal perish also without lawe: and  
whosoever haue synned in the lawe, shal be  
iudged by the lawe. \* For before God, they  
are not righteous, which heare y<sup>e</sup> lawe: but  
they that do the lawe, shal be iustified. For  
yf the Gentyles which haue not the lawe,  
do of nature the thinges conteyned in the  
lawe, then they hauynge not the lawe, are a  
lawe vnto them selues, in that they shewe,  
that the worke of y<sup>e</sup> lawe is wyrtē in their  
hertes: whyle their conscience beareth wit-  
nesse vnto thē, and also the thoughtes which  
accuse or excuse them amonge them selues,  
in the daye whan God shal iudge the secre-  
tes of men by Iesus Christ, accordinge to my  
Gospell.

But take heede, \* thou art called a Jewe,  
and trustest in the lawe, & makest thy boost

to the Romaynes. So. lxxij.

of God, and knowest his will: & for so moch  
as thou art enformed out of y<sup>e</sup> lawe, thou  
prouest what is best to do, and presumest to  
be a leader of the blynde: a lighte of them y<sup>e</sup>  
are in darcknes: an ensformer of y<sup>e</sup> vnwyse:  
a teacher of y<sup>e</sup> simple: which hast the ensam-  
ple of knowlege & of the trueth in the lawe.

Now teachest thou other, and teachest  
not thy selfe. Thou preachest that a man  
shulde not steale, and thou stealest. Thou  
sayest, that a man shulde not breake wedloc-  
ke, and thou breakest wedlocke. Thou abhor-  
rest ymages, and robbest God of his honou-  
re. Thou makest thy boost of the lawe, and  
thorow breakynge of the lawe thou disho-  
nocest God. For thorow you is the name of  
God euell spoken of amonge the Gentyles,  
\* as it is wyrtē.

The circumcision verely awayleth, yf thou  
kepe the lawe: but yf thou breake the lawe,  
then is thy circumcision become vncircum-  
cision. Therefore yf the vncircumcision ke-  
pe the righte thinges conteyned in the  
lawe, shal not his vncircumcision be coun-  
ted for circumcision? And so it that of natu-  
re is vncircumcision, and fulfillerh the lawe  
shal iudge the, which vnder the letter and  
circumcision trasgresseth the lawe. For he is  
not a Jew which is a Jewe outwa: de: ne-  
ther is that circumcision which is done out-  
wardly in y<sup>e</sup> flesh: But he is a Jewe, which  
is ydd within. And \* the circumcision of y<sup>e</sup>  
hert is the circumcision, which is done in  
the spirete and not in the letter: Whose pray-  
se is not of men, but of God.

The III. Chapter.

What furtheraunce then haue the  
Jewes? Or what auauntageth cir-  
cūcision? Surely very moch. First  
\* Vnto them was commytted what God  
spake. But where as some of them dyd not  
belene thereon, what then? shulde their vnbe-  
leue make the promes of God of none effec-  
te? God forbid. Let it rather be thus, that  
God is true, \* and all mē lyers. As it is wyrtē  
ten: That thou mayest be iustified in thy  
sayenges, and shuldest overcome, whā thou  
art iudged.

But yf it be so, that oure vnrighteousnes  
prayseth y<sup>e</sup> righteousness of God, what shal  
we saye? Is God then vnrighteous, that he  
is angrie therfore? (I speake thus after the  
maner off men) God forbid. How mighte  
God thē iudge y<sup>e</sup> worlde? For yf the trueth  
of God be thorow my lye the more excellēt  
vnto his prayse, why shulde I thē be iudged  
yet as a synner? & not rather to do thus (as



we are euell spoken of, and as some reporte, that we shulde saye. Let vs do euell, & good maye come therof. Whose dāfaciō is inste.

**B** What saye we then? Are we better then they? No, in no wyse: for we haue proued afore, & both the Jewes and Grekes are all vnder synne. As it is wrytē: There is none righteous, no nor one. There is none & vnderstandeth, there is none that seeketh after God. They are all gone out of the waye, they are altogether become vnprofitable: there is none that doeth good, no nor one. Their throte is an open sepulcre, with their tunges they haue discaued, the poyson off Aspes is vnder their lippes. Their mouth is full of cursynge and bytternesse. Their feete are swifte to shed bloude. Destruction & wrechidnes are in their wayes, and & waye of peace haue they not knowne. There is no feare of God before their eyes.

But we knowe, & what soeuer the lawe sayeth, it sayeth it vnto them which are vnder the lawe, & euery mouth maye be stoped, & & all the worlde maye be deter vnto God, because & by & dedes of the lawe no flesh maye be iustified in his sighte. For by the lawe cometh but the knowlege of synne. But now without addinge to of & lawe is the righteousness which awayeth before God, declared, hauinge witness of & lawe and the prophetes: but I speake of & righteousness before God, which cometh by the faith on Jesus Christ, vnto all, and vpo all them that beleue.

**C** For here is no difference. For they are all synners, and wātethe prayse that God shulde haue of the, but without deseruynge are they made righteous eue by his grace, thorow the redempcion that is done by Christ Jesu, whom God hath set forth for a Mer cysate thorow faith in his bloude, to shewe the righteousness which awayeth before him, in that he forgiveth the synnes, which were done before vnder the sufferance of God, which he suffered, that at this tyme he might shewe & righteousness which awayeth before him: & he onely might be righteous, & the righteous maker of him which is of the faith on Jesus.

Where is now then thy reioysinge? It is excluded. By what lawe? By the lawe of workes. Nay, but by the lawe of faith. We holde therefore that a man is iustified by faith, without the workes of the lawe. Or is God the God of the Jewes onely? Is he not also the God of the Heythen? Yes verely the God of the Heythen also, for so moch

as he is the God onely that iustifieth the circumcision which is of faith, and the uncircumcision thorow faith. Destroys wethen the lawe thorow faith? God forbid. But we mantayne the lawe.

## The fourth Chapter.

**W**hat shal we saye then, that Abrahā & father as pertayninge to & flesh & dyd fynde: This we saye: As Abrahā were made righteous thorow workes, then hath he wherin to reioyse, but not before God. But what sayeth & scripture? Abrahā beleued God, & & was counted vnto him for righteousness. Vnto hi & goeth aboute to workes, is the rewarde not rekened of fauoure, but of dutye: Howbeit vnto him, & goeth not aboute with workes, but beleueth on him & iustifieth the vngodly, is his faith counted for righteousness. Euen as Dauid sayeth also, that blessednes is onely that mans, vnto whō God counteth righteousness without addinge to of workes, where he sayeth: Blessed are they, whose vngodlynes are forgiven, and whose synnes are couered. Blessed is the man, vnto whom the LORDE imputeth no synne.

Now this blessednes, goeth it ouer the circumcision, or ouer the uncircumcision? We must nedes graunte, & Abrahā's faith was counted vnto hi for righteousness. How was it therekened vnto him? In the circumcision, or in the uncircumcision? Doubtes not in the circumcision, but in the uncircumcision. As for the toke of circumcision, he receaued it for a seale off the righteousness off faith, which he had yet in & uncircumcision, & he shulde be a father of all the & beleue, beinge in & uncircumcision, & it might be counted vnto the also for righteousness: & that he might be a father of circumcision, not onely of the that are of & circumcision, but of them also that walke in the foote steps of the faith, which was in the uncircumcision of oure father Abrahā.

For the promes (that he shulde be & heyre of the worlde) was not made vnto Abrahā or to his sede thorow the lawe, but thorow the righteousness of faith. For yf they which are of the lawe be heyres, the is faith wayne, and the promes of none effecte, for so moch as the lawe causeth but wrath. For where the lawe is not, there is also no transgression. Therefore was the promes made thorow faith, that it myght come off fauoure, whereby the promesse myght be made sure vnto all the sede: not onely vnto him which is off the lawe, but also vnto

him that is of the faith of Abrahā, which is the father of vs all. As it is wrytten: I haue made the a father of many Heythen before God, whom thou hast beleued: which quickeneth the deed, and calleth it which is not, that it maye be.

And he beleued vpo hope, where nothinge was to hope, that he shulde be a father of many Heythen. Acordinge as it was sayd vnto him: Euen so shal thy sede be. And he was not faynte in faith, nether considred his awne body, which was deed already, whyle he was almost an hundred yearre olde, nether the deed wombe of Sara. For he doubted not in the promes of God thorow vnbelen, but was stronge in faith, and gaue God the prayse: & was sure, that loke what God promyseth, he is able to make it good. And therfore was it rekened vnto him for righteousness. But this is not wrytten onely for his sake, & it was counted vnto him, but also for oure sakes: vnto whō it shalbe counted, yf we beleue on him, that rayseth vp oure LORDE Jesus from the deed. Which was genen for oure synnes, and rayseth vp for oure righteousness sake.

## The V. Chapter.

**B**ecause therefore that we are iustified by faith, we haue peace with God thorow oure LORDE Jesus Christ, by whō also we haue an inraunce in faith vnto this grace, wherein we stonde, & reioyse in the hope of & glorie for to come, which God shal geue. Not onely &, but we reioyse also i troubles, for so moch as we knowe, & trouble bryngeth paciēce, paciēce bryngeth experiēce, experiēce bryngeth hope: As for hope, is letteth vs not come to confusion, because the loue of God is shed abroad in oure hertes, by the holy goost which is geuen vnto vs. For whan we were yet reake acorbin geto the tyme, Christ dyed for vs vngodly. Now dyeth there scace eny man for the righteous sake: Peradventure for a good man durst one dye. Therefore doth God set forth his loue towarde vs, in & Christ dyed for vs, whan we were yet synners: Moch more then shal we be saued from wrath by him seynge we are now made righteous thorow his loude.

For yf we were recōcyled vnto God by & death of his sōne, whā we were yet enemies: moch more shal we be saued by him, now & we are reconcyled. Not onely that, but we reioyse also in God thorow oure LORDE Jesus Christ, by whom we haue now receaued the attonement.

Wherfore as by one man synned entred in to the worlde, and death by & meanes off synne: euen so wente death also ouer all men, in so moch as they all haue synned. For synne was in & wolde vnto the lawe: but where no lawe is, there is not synne regarded. Neuertheles death reigned from Adam vnto Moses, euen ouer them also that synned not with like trangression as dyd Adam, which is & ymage of him & was to come.

But it is not with the giste as with the synne: for yf thorow the synne of one many be deed, yet moch more plenteously came the grace and giste of God vpon many by the fauoure that belonged vnto one man Jesus Christ.

And the giste is not onely ouer one synne, as death camethorow one synne of one that synned. For the iudgment came of one synne vnto condemnation, but the giste to iustifye from many synnes. For yf by & synne of one, death raigned by the meanes of one, moch more shal they which receaue the abundaunce of grace and of the giste vnto righteousness, raigne in life by & meanes of one Jesus Christ. Likewyse the as by the synne of one, condemnation came on all men, euen so also by the righteousness of one, came the iustification off life vpon all men. For as by the disobedience of one, many became synners, euen so by the obedience of one shal many be made righteous.

But the lawe in the meane tyme entred, that synne shulde increace. Neuertheles where abundaunce of synne was, there was yet more plenteousnes of grace: that, like as synne had reigned vnto death, eue so mighte grace reigne also thorow righteousness to enerlastinge life by the meanes of Jesus Christ.

## The VI. Chapter.

**W**hat shal we saye then? Shal we contynue in synne, that there maye be abundaunce of grace? God forbid. How shal we lyue in synne, & are deed from it? Knowe ye not, that all we which are baptysed into Jesu Christ, are baptysed in to his death? Therefore are we buried w him by baptye in to death, that, like as Christ was rayseth vp from the deed by the glory of the father, euen so we also shulde walke in a new life. For yf we be grafted w him vnto like death, then shal we be like the resurreccion also: for so moch as we knowe, that oure olde man is crucified with him, that the synfull body mighte cease, that



**Pet. 4. a** hence forth we shulde serue synne nomore.  
\* For he that is deed, is made righteous fro synne.

**B** But yf we be deed with Christ, we beleue, **Tim. 2. b** that we shal lyue also with him, and are sure, \* that Christ raysted from the deed, dyeth nomore: Death shal haue nomore power ouer him. For as touchinge that he dyed, he dyed concerynge synne once: but as touchinge that he lyueth, he lyueth vnto God. **Likewyse** ye also, counte youre selues to be euen deed concerynge synne, and to lyue vnto God thorow Jesus Christ oure L O R D E. Let not synne reigne therfore in youre mortall bodye, that ye shulde obeye vnto the lustes of it. Nether geue ye ouer youre membres vnto synne to be wapens of vnrightheousnes, but geue ouer youre selues vnto God, as they that off deed are become lyuynge, and youre membres vnto God to be wapens off rightheousnes. For synne shal not haue power ouer you, in so moch as ye are not vnder the lawe, but vnder grace.

**How then?** Shal we synne, because we are not vnder y lawe, but vnder grace? God forbid. \* Knowe ye not, that loke vnto who ye geue ouer youre selues as seruauntes to obeye, his seruauntes ye are to whom ye obey, whether it be of synne vnto death, or of obediēce vnto rightheousnes? But God be thanked, that though ye haue bene the seruauntes of synne, ye are now yet obedient of herte to the ensample off the doctryne, wherunto ye are comytted. For now that ye are made fre from synne, ye are become the seruauntes of rightheousnes.

**I** wil speake grossly, because of the weakness of youre flesh. Like as ye haue geuen ouer youre membres to the seruyce of vncleanness, from one wickednesse to another: **Likewyse** now also geue ouer youre membres to the seruyce of rightheousnes, that they maye be holy. For whan ye were the seruauntes of synne, ye were losse from rightheousnes. What frute had ye at that tyme in those thinges, wherof ye are now ashamed? For the ende of soch thinges is death. But now that ye be fre from synne, and are become the seruauntes of God, ye haue youre frute that ye shulde be holy: but the ende is everlastinge life. \* For death is the rewarde of synne, but the gifte of God is everlastinge life.

The VII. Chapter.

**N**owe ye not brethrien (for I speake vnto them that knowe the lawe) how that y lawe hath power vpon

a man as longe as he lyueth: For the wo-  
man y is in subieccion to the man, is bounde vnto the lawe whyle the man lyueth: but yf the man dye, then is she losed from the lawe that concerneth the man. \* Yf she be now with another man, whyle the man lyueth, she shal be called a wedlocke breaker. But yf the man be deed, then is she fre from the lawe, so that she is no wedlocke breaker, yf she be with another man.

Euen so my brethrien, ye also are deed vnto the lawe by the body of Christ, that ye shulde be with another (namely w him which is raysted vp from the deed) that we shulde brynge forth frutes vnto God. For whan we were in the flesh, the synfull lustes (which were stered vp by the lawe) were mightie in oure membres to brynge forth frute vnto death. But now are we losed from the lawe, and deed vnto it, that helde vs captiue, so that we shulde serue in a new conuersacion of the spiete, and not in the olde conuersacion of the letter.

**What shal we saye then?** Is the lawe synne? God forbid: Neuertheles I knewe not synne, but by y lawe. For I had knowe no thinge of lust, yf the lawe had not sayde: Thou shalt not lust. But then toke synne occasion at the commaundement, and stered vp in me all maner of lust. For without the lawe synne was deed. As for me, I lyued some tyme without lawe. Howbeit whan the commaundement came, synne reynued, but I was deed. And the very same commaundement that was geuen me vnto life, was founde to be vnto me on occasion of death. For synne toke occasion at the commaundement, and disceaued me, and slewe me by the same commaundement. \* The lawe in dede is holy, and the commaundement holy, iust and good. Is that then which is good, become death vnto me? God forbid. But synne, that it mighte appeare how y it is synne, hath wrought me death thorow good: that synne mighte be out of measure synfull by the commaundement. For we knowe, that the lawe is spirituall, but I am carnall, \* solde vnder synne: because I knowe not what I do. For I do not y I will, but what I hate, y do I. Yf I do now that which I wil not, the graunte I, that the lawe is good.

So then it is not I that do it, but synne that dwelleth in me: for I knowe that in me (y is, in my flesh) there dwelleth no good thinge. To wyll is present w me, but to performe y which is good, I fynde not. For y

good that I wyll, do I not: but the euell which I wil not, that do I. Yf I do now that I wil not, then is it not I that do it, but synne that dwelleth in me.

Thus fynde I now by the lawe, y whan I wil do good, euell is present with me. For I delite in the lawe of God after the inward man: but I se another lawe in my membres, which stryeth agaynst y lawe of my mynde, and taketh me prisoner in y lawe of synne, which is in my membres. O wretched man that I am, who shal delyuer me from the body of this death? I thanke God thorow Jesus Christ oure L O R D E. So then w the mynde I serue y lawe of God, but with the flesh the lawe of synne.

The VIII. Chapter.

**T**hen is there now no damnacion vnto the that are in Christ Jesu, which walke not after the flesh, but after y spiete. For y lawe of y spiete (y bryngeth life i Christ Jesu) hath made me fre fro the lawe of synne & death. \* For what vnpow-  
er was vnto y lawe (in as moch as it was weake because of the flesh) y perfourmed God, & sent his sonne in y similitude of synfull flesh, & by synne dāned synne in y flesh: that the rightheousnes requyred of the lawe, mighte be fulfilled in vs, which walke not after the flesh, but after the spiete. For they that are fleshly, are fleshly mynded: but they that are goostly, are goostly mynded. To be fleshly mynded, is death: but to be goostly mynded, is life and peace. For to be fleshly mynded is enemye agaynst God, \* syth it is not subdued vnto y lawe of God, for it can not also. As for the that are fleshly, they can not please God. Howbeit ye are not fleshly, but goostly, yf so be that the spiete of God dwell in you. But who so hath not the spiete of Christ, the same is not his. Neuertheles yf Christ be in you, then is the body deed because of synne. But the spiete is life for rightheousnes sake.

**W**herfore yf the spiete of him, that raysted vp Jesus from the deed, dwell in you, then shal euen he also that raysted vp Christ from the deed, quicke youre mortal bodies, because y his spiete dwelleth in you. Therefore brethrien we are now detters, not to the flesh, to lyue after the flesh: for yf ye lyue after y flesh, ye must dye: but yf ye mortyfy the dedes of the body thorow the spiete, ye shal lyue. For who so ever are led by the spiete of God, are Gods childre: for ye haue not receaued the spiete of bondage to feare eny

more, but ye haue receaued y spiete of adopc-  
cion, wherby we crye: Abba, deare father. \* The same spiete certifieth oure spiete, that we are the childre of God. Yf we be childre, then are we heyres also, namely the heyres of God, and heyres annexed with Christ, yf so be that we suffer together, that we maye be also glorified together.

For I suppose, that the afflictions off this tyme, are not worthy of y glorye, which shalbe shewed vpon vs. \* For the seruente lo-  
ginge of y creature loketh for the appearinge of the childre of God, because the creature is subdued vnto vanyte agaynst his will, but for his wyll that hath subdued her vpon hope. For the creature also shal be fre from the bondage of corrupcion, vnto the glorious libertye of the childre of God. For we knowe, that every creature groneth, and trauaileth with vs in payne vnto the same tyme.

**N**ot they only, but we oure selues also, which haue the first frutes of the spiete, grone within in oure selues for the childshippe, and loke for y delyueraunce of oure bodye. For we are iudged i dede, howbeit i hope: but y hope that is sens, is no hope: for how can a man hope for that which he seeyeth? But yf we hope for that which we se not, the do we thorow pacience abyde for it.

**L**ikewyse the spiete also helpeth oure weakness: for we knowe not what we shulde desyre as we oughte: \* neuertheles y spiete it selfe maketh intercession mightely for vs with vnoutspeakable gronynge. Howbeit he y searcheth the hert, knoweth what the mynde of the spiete is: for he maketh intercession for the sayntes acordinge to the pleasure of God. But sure we are, that all thinges serue for the best vnto them that lo-  
ue of God, which are called of purpose. For those whom he knewe before, hath he ordey-  
ned also before, y they shulde be like fashion-  
ed vnto y shappe of his sonne, y he mighte be the first begotte amonge many brethrien. As for those whom he hath ordeyned before, them hath he called also: and whom he hath called, the hath he also made rightheous: and whom he hath made righteous, them hath he glorified also.

**W**hat shal we saye then vnto these thinges? Yf God be on oure syde, who can be agaynst vs. \* Which spared not his owne sonne, but hath geuen him for vs all: how shal he not with him geue vs all thinges also? Who wil laye any thinge to y charge of Gods chosen? Here is God that maketh



righteous, who will then condemne? Here is Christ that is deed, yee rather which is rayed up agayne, which is also on y righte hande of God, and maketh intercession for vs.

Who will separate vs from the loue of God? Trouble? or anguyshe? or persecucion? or hunger? or nakednesse? or perrell? or swerde? As it is wrytten: For thy sake are we kylled all the daye longe, we are counted as shepe appoynted to be slayne. Neuerthelesse in all these chinges we ouercome farre, for his sake that loned vs. For sure I am, that nether death ner life, nether angell, ner rule, nether power, nether thinges present, nether thinges to come, nether heyl, ner loweth, nether any other creature shalbe able to separate vs from the loue of God, which is in Christ Jesu oure LORDE.

## The IX. Chapter.

**S**aye the trueth in Christ, and lye not (whereof my conscience beareth me witnesse in the holy goost) that I haue greate heynesse & contynnall sorowe in my hert. \* I haue wysshed my selfe to be cursed from Christ for my brethien, that are my kynsmen after the flesh, which are off Israell: vnto whom pertayneth the childshipp, and the glory, and the couenautes and lawe, and the seruyce of God, and the promyses: whose are also the fathers, off whom (after the flesh) cometh Christ, \* which is God ouer all, blessed for euer, Amen. But I speake not these thinges, as though the worde of God were of none effecte: for they are not all Israelites, which are of Israell: nether are they all children, because they are the sede of Abraham: but in Isaac shal the sede be called vnto the, that is, They which are children after the flesh, are not the children of God, but the children of the promes are counted for the sede. For this is a worde of the promes, where he sayeth: Aboute this tyme wyl I come, and Sara shal haue a sonne.

Howbeit it is not so with this onely, but also whan Rebecca was with childe by one (namely by oure father Isaac) or euer the childre were borne, & had done nether good ner bad (that the purpose of God might stode acordinge to the eleccion, not by the deservynge of workes, but by the grace of the caller) it was sayde thus vnto her: The greater shal serue the lesse. As it is wrytten: \* Jacob haue I loued, but Esau haue I hated.

What shal we saye then? Is God then vnrighteous? God forbyd. For he sayeth

vnto Moses: I shewe mercy, to whom I shewe mercy: and haue compassion, on whom I haue compassion. So lyeth it not then in eny mans wyl or runnyng, but in the mercy of God. For the scripture sayeth vnto Pharao: For this cause haue I stered the vp, euen to shewe my power on the, that my name might be declared in all lodes. Thus hath he mercy on whom he wyl: and whom he wyl, he hardeneth.

Thou wilt saye then vnto me: Why blameth he vs yet? For who can resiste his will? O thou man, who art thou, that disputest with God? Sayeth the worke to his workman: Why hast thou made me on this fashion? Hath not the potter power, out of one lompe of claye to make one vessell vnto honoure, and another vnto dishonoure? Therfore whan God wolde shewe wrath, and to make his power knowne, he brought forth with greate pacience the vessels off wrath, which are ordeyned to damnacion: that he might declare the riches off his glorye on y vessels of mercy, which he hath prepared vnto glorye, whom he hath called (namely vs) not onely of the Jewes, but also of the Gentyles. As he sayeth also by Osee: I wil call that my people, which is not my people: and my beloued, which is not y beloued. And it shal come to passe in y place, where it was sayde vnto them: Ye are not my people, there shal they be called the children of the luyng God. But Esay crieth ouer Israell: \* Though the nombre of the children of Israell be as the sonde of the see, yet shal there but a remnant be saued. For there is the worde, that syniseth and shorteneth in righteousness: for a shoute worde shal God make vpon earth. And as Esay sayde before: Excepte the LORDE of Sabaoth had lefte vs side, we shulde haue bene as Sodoma, and like vnto Gomorra.

What shal we saye then? This wil we saye: The heythen which folowed not righteousness, haue ouertaken righteousness: but I speake of the righteousness that cometh of faith. Agayne, Israell folowed the lawe of righteousness, and attayned not vnto the lawe of righteousness. Why so? Euen because they soughte it not out of faith, but as it were out of the deservynge of workes. For they haue stombled at the stomblyng stone. As it is wrytten: Beholde, I laye in Sion a stone to stoble at, and a rocke to be offended at: and who so euer beleueth on him, shal not be confounded.

## The X. Chapter.

**R**ethien, my hertes desyre, & prayer vnto God for Israell is, that they might be saued. For I beare them recorde, that they are zelous for Gods cause, but not w vnderstandinge. For they knowe not the righteousness which auayleth before God, and go aboute to manteyne their awne righteousness: and thus they are not subdued vnto the righteousness, that is off value before God. For Christ is the ende of the lawe, vnto righteousness for every one y beleueth. Moses wryteth of y righteousness, which cometh of the lawe, that the man which doth y same, shal lye therein. But y righteousness which cometh of faith, speake on this wyse: Saye not in thine hert: Who wil go vp in to heauē? (that is nothynge els then to fetch Christ downe) Or who wyl go downe in to y depe? (that is nothynge els then to fetch vp Christ from the deed.) But what sayeth the scripture? The worde is nye the, euen in thy mouth and in thine hert. This is y worde of faith y we preach. For yf thou knowlest Jesus with thy mouth, that he is the LORDE, and beleuest in thine hert, that God hath rayed him vp from the deed, thou shalt be saued. For yf a man beleue from the hert, he shalbe made righteous: and yf a mā knowlege with the mouth, he shal be saued. For the scripture sayeth: Who so euer beleueth on him, shal not be confounded.

Here is no difference, nether of the Jewe ner of the Gentyle. For one is LORDE of all, which is riche vnto all y call vpo him. For who so euer shal call vpon the name of the LORDE, shalbe saued. But how shal they call vpo him, on whō they beleue not? How shal they beleue on him, of whō they haue not herde? How shal they heare without a preacher? But how shal they preach, excepte they be sent? As it is wrytten: How beutyfull are the fete of thē y preach peace, y brynge good tidings: But they are not all obedient vnto the Gospell. For Esay sayeth: LORDE, who beleueth oure preaching? So the faith cometh by hearynge, but hearinge cometh by the worde of God.

But I saye: Haue they not herde? No doubt their sounde wete out in to all londes, and their wordes in to the endes of the worlde. But I saye: Hath not Israell knowne? First, Moses sayeth: I wil prouoke you to enuye, by them that are not my people: & by a foolish nacion wyl I anger you. Esay after him is holde, and sayeth: I am founde of them, that soughte me not: & haue appea-

red vnto them, that aied not after me. But vnto Israell he sayeth: All the daye longe haue I stretched forth my handes vnto a people y beleueth not, but speaketh agaynst me.

## The XI. Chapter.

**S**aye then: Hath God thrust out his people? God forbyd: for I also am an Israelite, of the sede of Abraham out of the trybe of Ben Iamin. God hath not thrust out his people, whom he knewe before. Or wote ye not what the scripture sayeth of Elias, how he maketh intercession vnto God agaynst Israell, and sayeth: LORDE, they haue slayne thy prophetes, & dydged downe thine altares, and I am lefte ouer onely, and they seke my life: But what sayeth the answer of God vnto him? I haue reserued vnto me seuenthoulande men, which haue not bowed their knee before Baal. Eue so goeth it now at this tyme also w this remnant after y eleccion of grace. \* If it be done of grace, thē is it not of deservynge: els were grace no grace. But yf it be of deservynge, then is grace nothynge: els were deservynge no deservynge.

What the? Israell hath not optayned y which he soughte, but the eleccion hath optayned it. As for y other, they are blynded. As it is wrytten: God hath geuen them the spire of vnquyetnesse, eyes that they shulde not se, and eares that they shulde not heare, eue vnto this daye. And Dauid sayeth: Let their table be made a snare to take thē with all, & an occasion to fall, & a rewarde vnto thē. Let their eyes be blynded that they se not, and euer bowe downe their backes.

I saye then: Haue they therfore stombled, y they shulde cleane fall to naughte? God forbyd: but thorow their fall is saluacion happened vnto y heythen, that he mighte prouoke them to be zelous after them. For yf their fall be the riches of the wolde, and the mynistyng of thē the riches of the heythen: how much more shulde it beso, yf their fulnesse were there? I speake vnto you heythen: for in as much as I am y Apostle of the heythen, I wil prayse myne office, yf I mighte prouoke them vnto zeale, which are my fleshe, and saue some of them. For yf the losse of them by the recocylinge of the wolde, what were that els, then as yf life were taken of the deed? If the begynnynge be holy, then is all y dowe holy: and yf the roote be holy, then are the braunches holy also.

But though some of y braunches now be broke, and thou, whā thou wast a wylde olyue tre, art grafte in amonge them, and made



## The XII. Chapter.

partaker of the rote and sappe of the olyue tre, boost not thy selfe agaynst the braunches. Yf thou boost thy selfe agaynst them, then bearest not thou the rote, but the rote beareth the. Thou wilt saye then: the braunches are broke of, that I mighte be grafted in. Thou sayest well. They are broken of because off their vnbeleue, but thou stondest thorow beleue. Be not thou hye mynded, but feare, seynge God hath not spared the naturall braunches, lest he also spare not the.

Beholde therfore the kyndnesse and rigorousnes off God: on them which fell, rigorousnes: but towarde the, kyndnes, yf thou contynue in the kyndnesse. Els shalt thou be hewe of: and they, yf they byde not styll in vnbeleue, shal be grafted in agayne. For God is of power to grafte the in agayne. For yf thou be cut out of the naturall wilde olyue tre, and grafted (contrary to nature) in the good olyue tre, how moch more shal they that are naturall, be grafted in their awne olyue tre agayne?

I wolde not that this secrete shulde be hyd from you brethre (lest ye shulde be wyse in youre awne cōsalties) that partly blyndnesse is happened vnto Israel, so longe tyll the fulnesse of the heythen be come in, and so all Israel shalbe saued. As it is wyrtten: There shal come out of Sion he that doth deliuer, and shal turne away vngodlynes from Jacob. And this is my couenaunt with them, whā I shal take away their synnes. As concernynge the Gospell, I holde them as enemies for youre sakes: but as touchinge the eleccion, I loue them for the fathers sakes.

For verely the gistes & callynge of God are soch, that it can not repente him of them. For likewise as ye also in tyme passed haue not beleued, but now haue optayned mercy thorow their vnbeleue: Euen so now haue they not beleued on the mercy which his happened vnto you, that they also maye optayne mercy. For God hath closed vp all vnder vnbeleue, that he mighte haue mercy on all.

O the depense of the riches, both of the wysdome and knowlege of God: how incomprehensible are his iudgements, and his wayes vnsearchable? For who hath knowen the mynde of the LORDE? Or who hath bene his counsell geuer? Or who hath geue him ought afore hande, that he mighte be recompensed agayne? For of him, and thorow him, and in him are all thinges. To him be prayse for ever, Amen.

Besete you brethre by the mercynesse of God, that ye geue ouer your bodies for a sacrifice, & is quycke holy, and acceptable vnto God, which is yf reasonable seruyng off God. And fashion not youre selues like vnto this worlde, but be chaunged thorow the renewynge off yf mynde, & ye maye proue, what thinge that good, & acceptable, & perfecte wil of God is. For I saye thorow the grace & is geue me, vnto every man amonge you: that no man esteeme off him selfe more, then it becometh him to esteeme: but that he discretly iudge of himselfe, acordinge as God hath deale vnto every man the measure of faith. For like as we haue many membres in one body, but all the membres haue not one maner of operation: Euen so we beyng many are one body in Christ. But amonge oure selues every one is the membre of another, and haue diuers gistes, acordinge to the grace that is geuen vnto vs. Yf eny man haue the giste of prophecieng, let it be acordinge to the faith.

\* Let him that hath an office, wayte vpo the office: let him that teacheth, take hede to the doctryne: Let him that exhorteth, geue attēdaunce to the exhortacion. Yf eny mā geueth, let hi geue with singleness. Let him that ruleth, be diligent. \* Yf eny man shewe mercy, let him do it with chearfulness. Let loue be without dissimulation. Hate that which is euell: Cleue vnto that which is good. Be kynde one to another with brotherly loue. In geuyng honoure go one before another. \* Be not slouthfull in the busynesse that ye haue in hande. Be seruent in the spiete. Applye youre selues vnto the ryme. Reioyse in hope, be patient in trouble. Continue in prayer. Distribute vnto the necessities of the sayntes. \* Be glad to harbarow. Blesse the that persecute you. Blesse, & curse not. Be merry with them that are merry and wepe with them that wepe.

Be of one mynde amonge youre selues. Be not proude in youre awne cōsalties, but make youre selues equall to them of & lowe sorte. Be not wyse in youre awne opinions. Recompense vnto no man euell for euell. Prouyde honestie afore hande towarde every mā. Yf it be possible (as moch as in you is) haue peace with all men.

Dearly beloved, auenge not youre selues, but geue rowme vnto the wrath off God. For it is wyrtte: Vengeance is myne, and I wil reward, sayeth & LORDE. Therfore

yf thine enemye hunger, fede him: Yf he thyrst, geue him drinke. For in so doinge thou shalt heape coales of fyre vpo his heade. Be not ouercome with euell, but ouercome thou euell with good.

## The XIII. Chapter.

Let every soule submytte him selfe to the auctorite off the hyer powers. \* For there is no power but of God. The powers that be, are ordeyned of God: so that who so ever resisteth the power, resisteth the ordinauce of God. And they that resist, shal receaue to them selues dānacion. For rulers are not to be feared for good workes, but for euell. Yf thou wilt be without feare off the power, do well then, and thou shalt haue prayse of the same: for he is the minister off God for thy wealth. But yf thou do euell, then feare, for he beareth not the swerde for naughte. For he is the minister of God, a taker of vengeance, to punyshe him that doth euell. Wherfore ye must nedes obeye, not onely for punyschment, but also because of conscience. For this cause must ye geue tribute also. For they are Gods mynisters, which māteyne & same defence.

Gene to every man therfore his duty: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertaineth. Owe nothinge to eny man, but to loue one another. For he that loueth another, hath fulfilled the lawe. For where it is sayde: (Thou shalt not breake wedlocke: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witness: thou shalt not lust) and yf there be eny other commaundement, it is comprehēded in this worde: Thou shalt loue thy neighbour as thy selfe. One doth his neighbour no euell. Therfore is loue & fulfillynge of the lawe.

And for so moch as we know this, namely the tyme \* that the houre is now for vs to ryse from slepe (For now is oure saluacion nearer, then whan we beleued: the nighte is past, but the daye is come nye.) Let vs therefore cast away yf workes of darknesse, and put on the armour of lighte. Let vs walke honestly as in the daye, \* not in excesse off eatinge and in dronkenesse, not in chamburyng and wantonnesse, not in stryfe and enuyng: but put ye on the LORDE Iesus Christ, and make not prouysion for yf flesh, to fulfill the lustes of it.

## The XIII. Chapter.

I am that is weake in the faith, receaue vnto you, and trouble not the com-

sciences. One beleueth that he maye eate all thinge: but he that is weake, eateth herbes. Let not him that eateth, despyse him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receaued him. \* Who art thou, that iudgest another mans seruaut? He stondeth or falleth vnto his LORDE: Nee he maye well stōde, for God is able to make hi stōde. Some man putteth differēce betwene daye & daye, but another man counteth all dayes alike. \* Let every man be sure of his meanynge. He that putteth difference in the daye, doth it vnto the LORDE: & he that putteth no differēce in the daye, doth it vnto & LORDE also. He & eateth, eateth vnto the LORDE, for he geneth God thākes: and he that eateth not, eateth not vnto & LORDE, and geueth God thākes. For none of vs lyueth to him selfe, and none dyeth to him selfe. Yf we lyue, we lyue vnto the LORDE: Yf we dye, we dye vnto the LORDE. Therfore, whether we lyue or dye, we are the LORDES.

Forther to dyed Christ, and rose agayne, & and renued, that he mighte be \* LORDE both of deed and quykke. But why iudgest thou y brother? Or thou other, why despysest thou y brother? We shal all be brought before y iudgmēt seate of Christ. For it is wyrtte: As truly as I lyue, (sayeth the LORDE) all knees shal bowe vnto me, & all tūges shal knowlege vnto God. Thus shal every one of vs geue accomptes for himselfe vnto God. Let vs not therfore iudge one another enymore. But iudge this rather, y nomā put a stumblinge blocke or an occasion to fall in his brothers waye. \* I knowe, & am full certified in y LORDE Iesu, & there is nothinge comen of it selfe: but vnto him y iudgeth it to be comen, to him is it comen. But yf y brother be greued ouer y meate, the walkest thou not now after charite. Destroye not thy meate, him, for whom Christ dyed,

Se therfore that youre treasure be not euell spokē of. For the kyngdome of God is not meate and drynke, but righteousness, & peace, and ioye in the holy goost. He that in these thinges serueth Christ, pleaseth God, & is comended of me. Let vs therfore folowe those thinges which make for peace, & thinges wherwith one maye edifye another. Destroye not y worke of God for eny meates sake. All thinges truly are cleane, but it is euell for y mā, which eateth & hurte of his cōscience. \* It is moch better y thou eate no flesh, and drynke no wyne, nor eny thinge, wherby



thy brother stonbleth, or fallerth, or is made weake. Hast thou faith, haue it with y selfe before God happye is he, that cōdemneth not him selfe in y thinge which he aloweth. But he that maketh conscience of it and yet eateth, is dampned: because he doth it not of faith. For what so euer is not of faith, that same is synne.

## The XV. Chapter.

**W**hat are stronge ought to beare y frailnesse of them which are weake, and not to stonde in oure awne confaytes. Let every one of vs ordie him selfe so, that he please his neighbour vnto his welth, and edifyinge: For Christ pleased not him selfe, but as it is wyrtten: The rebukes of them which rebuked the, are fallen vpon me. What so euer thinges are wyrtten afore tyme, are wyrtten for oure learninge; that we thoww pacience and comfote off the scriptures, might haue hope. The God of pacience and consolacion graunte you to be like mynded one towarde another, accordinge vnto Iesu Christ, that ye beyng of one mynde, maye w one mouth prayse God the father of oure LORDE Iesu Christ.

Wherfore receaue ye one another, as Christ hath receaued you to the prayse off God. But I saye that Christ Iesus was a mynister of the circumcision for the truech of God, to cōfirme the promyses made vnto the fathers, and that the heythen mighte prayse God because of mercy, as it is wyrtten: For this cause wyl I prayse the amōge the Gētyles, and synge vnto thy name. And agayne he sayeth: Reioyse ye heythen with his people. And agayne: Prayse the LORDE all ye Gentiles, and laude him all ye nacōs. And agayne Elay sayeth: There shal be the rote of Jesse, and he that shal rye to rule the Gētyles, in him shal the Gētyles trust. The God off hope fylle you w all ioye and peace in beleuyng, y yemaye be plenteous in hope thoww y power of the holy goost.

I my selfe am full certified of you (my brethren) that ye youre selues are full of goodnes, fylled with all knowlege, so that ye are able to exhorte one another. Nevertheless (brethren) I haue sē what more boldly wyrtten vnto you, as one that putteth you in remembraunce, for the grace that is geue me of God, that I shulde be a mynister of Iesu Christ amonge the heythen, to declare the gospell of God, that the heythen mighte be an acceptable offeringe vnto God, sanctified by the holy goost. Therefore maye I

boost my selfe thoww Iesu Christ, that I medle with thinges perceyninge vnto God. For I durst not speake ought, excepte Christ had wroughte the same by me, to make the heythen obediēt thoww worde and dede, thoww the power of tokens and wonders, and thoww the power of the spiere of God, so that from Ierusalē, and route aboute vnto Illyricon, I haue fylled all with the Gospell of Christ. So haue I enforced my selfe to preach y Gospell, not where Christes name was knowne, lest I shulde buylde on another mans foundacion, but as it is wyrtten: To whom he was not spoken of, they shal se: and they that haue not herde, shal vnderstonde. This is also the cause, wherfore I haue bene oft tymes let to come vnto you. But now ych I haue nemoire place in the countrees, hauyng yet a desyre many yeares sence to come vnto you, whan I shal take my iourney in to Spayne, I wil come to you: for I trust that I shal passe y waye and se you, and to be broughte on my waye thitherwarde by you: but so, that I first refresh my selfe a litle with you.

But now go I to Ierusalem, to mynister vnto the sayntes. For they of Macedonia and Achaia haue wyllingly prepared a comen colleccion together, for the poore sayntes at Ierusalem. They haue done it wyllingly, and their detters are they. For yf y heythen be made partakers off their spiritual thinges, their dute is to mynister vnto the in bodely thinges. Now whan I haue perfourmed this, and haue broughte the this frute sealed, I wil take my iourney by you in to Spayne. But I am sure whan I come vnto you, that I shal come with y full bles synge of the Gospell of Christ.

I beseeke you brethren thoww oure LORDE Iesu Christ, and thoww the lone of the spiere, y ye helpe me in my busynes with your prayers vnto God for me, that I maye be deliuered from the vnbeleuers in Ierusalem, and that this my seruyce which I do to Ierusalem, maye be accepted of the sayntes, y I maye come vnto you with ioye by y will of God, and refresh me my selfe with you. The God of peace be with you all. Amen.

## The XVI. Chapter.

**I** commend vnto you Phebe oure sister, which is a mynister of the congregacion of Cenchrea, that ye receaue her in the LORDE, as it be cometh the sayntes, and that ye helpe her in what soeuer busynesse she hath neade off you. For she hath succoured many, and myne awne selfe also.

Crete pusca and Aquila my helpers in Christ Iesu, which for my life haue layed downe their awne neckes: vnto whom not I onely geue thanks, but all the congregacions of the heythen. Crete the congregacion also in their house. Salute Epenetos my beloued, which is y first frute amōge the of Achaia i Christ. Crete Mary, which hath bestowed moch laboure on vs. Salute Andronicus y Junia my colens, y felowe preachers, which are awncient Apostles, y were before me in Christ. Crete Amplias my beloued in y LORDE. Salute Urban y helper in Christ, y Stachis my beloued. Salute Apelles approued in Christ. Salute them which are of Aristobolus housholde. Salute Herodion my kynsman. Crete the which are of Narcissus housholde in the LORDE. Salute Tryphena y Tryphosa, which haue laboured in y LORDE. Salute my beloued persis, which hath laboured moch y LORDE. Salute Rufus y chosen in y LORDE: y his mother y myne. Crete Asyncritus, Phlego, Herman, Patrobas, Herman, y y brethren w the. Salute philologus y Julia, Nerus y his sister, y Olympia, y all the sayntes. w the Salute one another w an holy kysse. The congregacions of Christ salute you.

I beseeke you brethren, marke them which cause deuysion y gene occasions of enell, contrary to y doctryne which ye haue learned, y auoyde them. For they y are soch, serue not the LORDE Iesu Christ, but their awne belly: y thoww swete preachinges y flateringe wordes, they disceane y heres of y innocens. For youre obedience is published amonge all men, therfore am I glad of you.

But yet I wolde haue you wysse in that which is good, y symple in euell. The God of peace treade Sathan vnder y fete shortly. The grace of y LORDE Iesu Christ be with you. Timotheus my helper, y Lucius, y Jason, y Sopater my kynsman salute you. Tertius which haue writte this epistle in y LORDE, salute you. Gaius myne ooste y y oost of y whole cōgregacion saluteth you. Erastus y chāberlaine of y cite saluteth you. Quartus a brother saluteth you. The grace of y LORDE Iesu Christ be w you all. Amen.

To him y is of power to stablyshe you, accordinge to my Gospell y preachinge of Iesu Christ, wherby is vttered y mystery which hath bene kepte secrete, sence y wolde began, but now is opened, y shewed by the scriptures of y prophetes, at the cōmaundemēt of the euerlastinge God, vset up y obediēce of the faith amonge all heythen: to the

same God, which alone is wysse, be prayse thoww Iesu Christ for euer, Amen.

## To the Romanes.

Sent from Corinthum, by phebe, which was a mynister of the congregacion at Cenchrea.

## The first Epistle of the Apostle S. Paul, to the Corinthians.

## The summe of this Epistle.

- Chap. I. He commendeth the Corinthians, exhorteth the to be of one mynde, y rebuketh the diuysion that was amonge them. Wordly wysdome is foolishnes before God, yee there is no wysdome but in the despyred crosse of Christ.
- Chap. II. It is not eloquence and glorious paynted wordes of wordly wysdome, that can edifie and conuerter soules vnto Christ: but the playne wordes of the scripture, for, they make mencion of him and his crosse.
- Chap. III. Paul rebuketh the sectes and authorres therof. Christ is the foundacion of his church. No man ought to reioyce in men, but in God.
- Chap. IIII. The preachers are but ministers. Iudgment belongeth only vnto God.
- Chap. V. After what maner Paul curseth the man, that had committed fornicacion with his mother in lawe.
- Chap. VI. He rebuketh the for goinge to lawe together before the heythen, and reproveth vnclennesse.
- Chap. VII. Of marriage, virginite and wydowheade.
- Chap. VIII. He rebuketh the that vse their liberty to the slander of other. y sheweth how men ought to behaue the towarde soch as be weake.
- Chap. IX. Lone forbeareth the thinge that she maye do by the lawe. He exhorteth them to runne on soth in the course that they haue begonne.
- Chap. X. He seareth them with the ensamples of the olde Testament, and exorteth them to a godly conuersacion.
- Chap. XI. He rebuketh the for the abuse and misorde that they had aboute the Sacramēt of the body and bloude of Christ, and bringeth them agayne to the first institution.
- Chap. XII. The diuersite of the giftes of the holy goost, geuen to the cōfote and edifyinge of one another, as the membres of a mans body serue one another.
- Chap. XIII. The nature and condicions of lone.
- Chap. XIII. Paul sheweth that the gift of prophete, interpretinge, or preachinge, excelleth the gift of tunges, and how they ought both to be used.
- Chap. XV. The resurrection of the deed.
- Chap. XVI. He putteth the in remembraunce of the gadderyng for the poore Christ at Ierusalē, and concludeth his epistle with the salutations of certayne louyng brethren.



The first Epistle  
The first Epistle  
of the Apostle S. Paul, to the  
Corinthians.



The first Chapter.

21



Paul, called to be an Apostle of Jesus Christ  
thorow y will of God,  
and brother \* Sosthe-  
nes, vnto the congrega-  
cion off God which is  
at Corinthum, to them  
that are \* sanctified in

Christ: Jesus, sayntes by callinge, with all  
them that call vpon the name of oure LOR-  
DE Jesus Christ, in every place both off  
theirs and oures. \* Grace be with you and  
peace from God oure father, and from the  
LORDE Jesus Christ.

I thake my God allwayes on youre be-  
halfe, for the fauoure of God which is geue  
you in Jesus Christ, that in all poyntes ye  
are made ryche by him, in every worde, and  
in all maner of knowlege (euē as y preach-  
inge of Christ is confirmed in you) so that ye  
wante nothinge in eny gyste, and wayte but  
for the appearinge of oure LORDE Jesus  
Christ: which shal strength you also vnto y  
ende, that ye maye be blamelesse in the daye  
of oure LORDE Jesus Christ. \* For God is  
faithfull, by who ye are called vnto the fel-  
lishippe of his sonne Jesus Christ oure LOR-  
DE.

But I beseeke you brethren thorow the na-  
me of oure LORDE Jesus Christ, that ye all  
speake one thinge, and let there be no discen-  
sion amonge you, but that ye be perfecte in  
one meanyng. For it is shewed me (my bre-  
thren) of you, by them which are of y hous-  
holde of Cloes, that there is stryfe amonge  
you. I speake of that, which every one of  
you sayeth: I holde of Paul. Another, I hol-  
de of \* Apollo. The thirde, I holde of Ce-

to the Corinthians.

phas. The fourth, I holde off Christ. Is  
Christ then deuyled in partes? Was Paul  
crucified for you? Or were ye baptysed in y  
name of Paul? I thanke God that I haue  
baptised none of you, but \* Crispus and Ga-  
ius: lest eny shulde saye, y I in myne awne  
name had baptised. I baptysed also y hous-  
holde of Stephana. I rather more knowe I  
not, whether I baptysed eny other. For  
Christ sent me not to baptysse, but to preach  
the Gospell, not with wysdome of wordes,  
lest y crosse of Christ shulde haue bene ma-  
de of none effecte.

For the worde of y crosse is foolishnesse  
to the that perishe: but vnto vs which are  
saue, it is the power of God. For it is wyrt-  
te: \* I wyl destroye the wysdome of the wy-  
se, z wil cast away the vnderstandinge of y  
pudēt. \* Where are the wyse? Where are y  
scribes? where are y disputers of this wor-  
de? hath not God made the wysdome of  
this worlde foolishnesse? For in so moche  
the worlde by the wysdome therof knewe  
not God in his wysdome, it pleased God  
thorow foolish preachinge to saue them y  
beleue. For \* the Jewes requyre tokens, and  
the Grekes are after wysdome. But we  
preach Christ the crucified: to the Jewes an  
occasion off fallinge, and vnto the Grekes  
foolishnes. But vnto them that are called  
(both Jewes and Grekes) we preach Christ  
the power of God and \* the wysdome off  
God.

For the foolishnes of God is wyser then  
men: and the weaknes of God is stronger then  
men. Brethren loke on youre callinge, how  
that \* not many wysen after the flesh, nor  
many mightie, nor many of hye degre are  
called: but that foolish is before the worlde,  
hath God chosen, that he mighte cofounde  
the wyse: And that weakē is before y wor-  
lde, hath God chosen, y he mighte confounde  
the mightye. And the vyle and despysed  
before the worlde hath God chosen, yee and  
that which is nothinge, that he mighte des-  
troye that which is oughre, that no flesh  
shulde reioyse in his presence. Of the same  
are ye also in Christ Jesu, which of God is  
made vnto vs wysdome and \* righteousnes,  
and \* sanctifieng and redēpcion, that, acor-  
dinge as it is wyrtten: \* He that reioysch  
shulde reioyse in the LORDE.

The II. Chapter.

And I brethren, whā I came vnto you  
I came not w hye wordes or hye wysdome  
me, to shewe vnto you the preachinge  
of Christ. For I shewed not forth my selfe

The first Epistle

to the Corinthians. No. lxxiiij.

amonge you that I knewe eny thinge, saue  
onely Jesus Christ, even the sam that was  
crucified. And I was amonge you in weak-  
nes, and in feare, and in moch tremblinge:  
and my worde and my preachinge was not  
with entysinge wordes of mans wysdome,  
but in shewinge of the spirete and of power:  
that youre faith shulde not stonde in the  
wysdome of men, but in the power of God.

That we speake of, is wysdome amonge  
the y are perfecte: not y wysdome of this  
worlde, nether of the rulers of this worlde  
which go to naughte: but we speake of the  
wysdome of God, which is in secrete and  
lyeth hyd: which God ordeyned before the  
worlde vnto oure glorie: \* which none of y  
rulers of this worlde knewe. For yf they had  
knowne it, they had not crucified the LOR-  
DE of glorie, but as it is wyrtten: \* The eye  
hath not sene, and the eare hath not herde,  
nether hath it entred in to the hert of man  
that God hath prepared for them that lo-  
ue him.

But God hath opened it vnto vs by his  
spirete. \* For the spirete searcheth out all thin-  
ges, yee even the depenesses of the Godhead.  
For what mā knoweth what is in man,  
saue the spirete of mā which is in him? Euen  
so no man knoweth what is in God, saue y  
spirete of God. As for vs, we haue not recea-  
ued the spirete of this worlde, but the spirete  
which cometh of God, so that we can knowe  
what is geue vs of God: which we also spea-  
ke, not with conynge wordes of mā's wys-  
dome, but with the conynge wordes of the  
holy goost, and iudge spirituall matters spi-  
rituallly. Howbeit the naturall man percei-  
ueth nothinge of y spiretes of God. It is foo-  
lishnes vnto him, and he can not percei-  
ue it: for it must be spirituallly discerned.  
But he that is spirituall, discusseth all thin-  
ges, and he is iudged of no man. \* For who  
hath knowne y mynde of the LORDE? Or  
who shal ensourme him? But we haue the  
mynde of Christ.

The III. Chapter.

And I brethren, coulde not speake vnto  
you as vnto spirituall, but as vnto  
carnall, euen as vnto babes in Christ.  
I gaue you mylke to drynke, and not mea-  
te, for ye mighte not then awaye withall, ne-  
ther maye ye yet euen now, in so moch as ye  
are yet fleshye. For \* seynge there is enuyen  
ge, stryfe, and discencion amonge you, are ye  
not fleshy, z walke after y maner of men?  
For whan one sayeth: I holde of Paul: ano-  
ther, I holde of Apollo, are ye not the fleshy.

lye: What is Paul? What is Apollo? Eue  
my nisters are they, by whom ye are cometo  
the beleue, and the same, acordinge as the  
LORDE hath geuen vnto every man. I ha-  
ue planted, Apollo hath watred, \* but God  
hath geuen the increace. So then nether is  
he that planteth, eny thinge, nether he that  
watreth, but God which geueth the increa-  
ce. As for him that planteth, and he that wa-  
treth, y one is as the other: but yet shal eue-  
ry one receaue his rewarde acordinge to his  
laboure. For we are Gods labourers, ye are  
Gods husbandry, ye are Gods buyldinge.

Acordinge to the grace of God which is  
geuen vnto me, as a wyse buylder haue I  
layed the foundation, but another buyldeth  
theron. Yet let every man take hede how he  
buyldeth theron. \* For other foundacion can  
no man laye, then that which is layed, the  
which is Jesus Christ. But yf eny man buyl-  
de vpon this foundacion, golde, syluer, pre-  
cious stones, tymber, haye, stobbe, every mā's  
woike shal be shewed. \* For the daye of the  
LORDE shal declare it, which shal be shewed  
with fyre: and the \* fyre shal trye every mā's  
woike what it is. If eny mans woike that  
he hath buyldeth theron, abyde, he shal recea-  
ue a rewarde: If eny mans woike burne, he  
shal suffre losse: but he shal be saued himsel-  
fe, neuertheles as thorow fyre.

\* Knowe ye not that ye are the temple of  
God, and that the spirete of God dwelleth  
in you? If eny man defyle the temple of God,  
him shal God destroye. For the temple of  
God is holy, which ye are. Let no mā discea-  
ue himselfe. If eny man thinke himselfe wy-  
se amonge you, let him become a foole in this  
worlde, that he maye be wyse. For the wys-  
dome off this worlde is foolishnes with  
God. For it is wyrtten: \* He compaseth the  
wyse in their craftynesse. And agayne: \* The  
LORDE knoweth the thoughtes of the wy-  
se, that they are vayne. Therefore let no man  
reioyse in men. For all is yourres, whether it  
be Paul or Apollo, whether it be Cephas or  
the worlde, whether it be life or death, whe-  
ther it be presente or for to come. All is you-  
res, but ye are Christes, and Christ is Gods.

The IIII. Chapter.

Let every man this wyse esteeme vs, as  
euen for the mynisters of Christ, and  
stewardes of the \* secretes of God.  
Now is there no more requyred of the stew-  
ardes, then, that they be founde \* faithfull.  
It is but a small thinge vnto me, that I



shulde be iudged of you, or of mans daye, nether iudge I myne awne selfe. I knowe noughte by my selfe, yet am I not thereby iustified. It is the LORDE that iudgeth me. Therfore iudge ye nothinge before y tyme, vntyll the LORDE come, which shal brynge it to lighte that is hyd in darknesse, and opē the counsels of y hertes, and the shal every one haue prayse of God.

**B** These thinges biethien haue I described in myne awne preson in Apollos for youre sakes, that ye mighte lerne by vs, that no man counte hygher of him self, then aboue is wrytten, that one be not puffed up agaynst another for eny mans cause. For who preferreth the? What hast thou that thou hast not receaved? If thou hast receaved it, why makest thou the thy boost, as though thou haddest not receaved it? Now ye are full, now ye are made riche, ye raigne without vs, and wolde God ye dyd raigne, that we might raigne with you.

**W**e thynke that God hath set forth vs Apostles for the lowest off all, even as those that are appoynted vnto death. For we are a gasynge stocke vnto y wolde and to the angels, and vnto men. We are fooles for Chustes sake, but ye are wyse in Christ: We weake, but ye stronge: We honorable, but we despyed. Euen vnto this daye we honger and thurst, and are naked, and are besetted with fysses, and haue no certayne dwellinge place, and laboure and worke with oure awne handes. We are reuyled, and yet we blesse: we are persecuted, and suffre it: We are euell spoken of, and we praye: We are become as it were the very outscraping of y wolde, yee the ofscowinge of all men vnto this tyme.

**I** wryte not this to shame you, but as my deare childre I warne you. For though ye haue ten thousande instructours in Christ yet haue ye not many fathers. For I haue begotten you in Christ Jesu thorow y Gos pell: Wherefore I exhorte you, be ye my followers. For this cause haue I sent vnto you Timotheus (which is my deare sonne, and faithfull in the LORDE) that he maye put you in remembraunce of my wayes, which are in Christ, eue as I teach every where in all congregacions. Some are puffed up, as though I wolde come nomore at you. But I wil come to you shortly (\* yf the LORDE wyl) and wyl knowe, not the wordes of the that are puffed up, but y power. For the kyngdome of God is not i wordes, but in power. What wil ye? Shal I come vnto you?

the rodd, or with loue and the spere of mekenesse.

## The V. Chapter.

**T**here goeth a comen reporte, that there is whordome amoge you, and soch whordome, as is not once named amoge the heythen, that one shulde haue his fathers wife. And ye are puffed up, and haue not rather sorowed, that he which hath done this dede, mighte be put fro amoge you. For I verely as absent in body, but present in spere, haue determyned allready as though I were present (concernyng him that hath done this dede) in y name of oure LORDE Jesus Christ, wha ye are gathered together with my spere, and with the power of oure LORDE Jesus Christ, to deliuer him vnto Sathan for the destruction of the flesh, that the spere maye be saved in the daye of the LORDE Jesus.

**Y**oure reioysinge is not good. Knowe ye not that a litle leuen sowreth the whole lompe of dowe? Pourge out therfore the olde leuen, that ye maye be new dowe, like as ye are swete bled. For we also haue an Easter lambe, which is Christ, that is offred for vs. Wherefore let vs kepe Easter, not in y olde leuen, ner in the leuen of malicionsnes, and wickednes, but in the swete bled of purenesse and of the trueneth.

**I** wrote vnto you in the Epistle, that ye shulde haue nothinge to do with whoremongers, and that meant I not at all of the whoremongers of this wolde, ether of the couetous, or of extorcioners, or of the that worshipp ymages, for then must ye nedes haue gone out of the wolde. But now haue I wrytten vnto you, y ye shulde haue nothinge to do with them: (Namely,) yf there be eny man that is called a brother, and is an whoremonger, or couetous, or a worshipper of ymages, ether a raylar, or a drunkarde, or an extorcioner, with soch shal ye not eate. For what haue I to do to iudge them that are without? Do ye not iudge the that are within? As for them that are without, God shal iudge them. Put awaye fro you him that is euell.

## The VI. Chapter.

**N**ow dare one off you hauninge busynesse with another, go to lawe before the vnrighteous, and not before the sayntes? Do ye not knowe that the sayntes shal iudge the worlde? Yf the worlde then shalbe iudged off you, are ye not good ynough to iudge small matters? Knowe ye

not that we shal iudge the angels? how much more thinges that pertaine to the temporall life? Therfore yf ye haue iudgements of temporall matters, take them that are despyed in the congregacion, and set them to be iudges. This I saye to youre shame. Is there vterly no wyse man amoge you? What not one at all, that can iudge betwene brother and brother? but one brother goeth to lawe with another, and that before the vnbeleuers?

**N**ow therfore is there vterly a fault amoge you, that ye go to lawe one with another. Why rather suffre ye not wronge? Why suffre ye not youre selues rather to be defrauded? but ye youre selues do wronge and defraude, and that euen the biethien. Knowe ye not that y vnrighteous shal not inheret the kyngdome of God? Benot disceaued. Nether whoremongers, ner worshippers off ymages, ner breakers off wedlocke, ner weaklinges, nether abusers of them selues with mankynde, ner theues, nether the couetous, ner drunkardes, ner cursed speakers, ner extorcioners shal inheret the kyngdome of God. And soch haue some of you bene, but ye are washed, ye are sanctified, ye are made righteous by the name of the LORDE Jesus, and by the spere of oure God.

**I** maye do all thinges, but all thinges are not profitable. I maye do all thinges, but I wil be broughte vnder no mans power. Meates are ordeyned for y bely, and the bely for meates. But God shal destroye both it and them. The body belongeth not vnto whordome, but vnto the LORDE, and the LORDE vnto the body. God hath raysed vp the LORDE, and shal rayse vs vp also by his power. Knowe ye not that youre bodies are the membres of Christ? Shal I now take the membres of Christ, and make them the membres of an harlot? God forbid. Or do ye not knowe, that he which cleueth vnto an harlot, is one body? For they shalbe two (\* sayeth he) in one fleshe. But he that cleueth vnto the LORDE, is one spere.

**I**le whordome. All synnes y a man doth, are without the body. But he that commytter whordome, synneth agaynst his awne body. Or knowe ye not that youre body is the temple of the holy goost? Whom ye haue of God, and are not youre awne? For ye are dearly boughte. Prayse ye God therfore in y body and in y spere, which are Gods.

## The VII. Chapter.

**A**s concernyng the thinges wherof ye wrote vnto me, I answer: It is

good for a man not to touche a woman. Nevertheless to avoide whordome, let every man haue his awne wife, and let every woman haue hir awne husbände. Let the man geue vnto the wife due beneuolence: like wyse also the wife vnto y man. The wife hath not power ouer hir awne body, but the husbände: and like wyse the man hath not power ouer his awne body, but the wife. Withdrawe not y selues one fro another, excepte it be with the consent of both for a tyme, that ye maye geue youre selues vnto fastinge and prayer, and the come together agayne, lest Sathan tempte you for y incontynēcy. But this I saye of sauoure, and not of commaundemēt. Howbeit I wolde rather y all me were as I am. Nevertheless every one hath his proper gifte of God: one thus, another so. To them verely y are vnnaried and to wedowes I saye: It is good for the that they abyde also as I do. But yf they cannot absteyne, let them mary. For it is better to mary, then to burne.

**B**ut vnto them that are married, commaunde not I, but the LORDE, that the wife separate not her selfe from the husbände: but yf she separate her selfe, y she remayne vnnaried, or be reconcyled to hir husbände: and let not the husbände put awaye his wife from him.

**A**s for the other, vnto the I saye I, not y LORDE: Yf eny brother haue an vnbeleuyngge wife, and she is content to dwell with him, let him not put hir awaye. And yf a woman haue an vnbeleuyngge husbände, and he is content to dwell with her, let her not put him awaye. For the vnbeleuyngge husbände is sanctified by the wife, and the vnbeleuyngge wife is sanctified by the husbände: or els were youre children vncleane, but now are they holy. But yf the vnbeleuyngge departe, let him departe. A brother or a sister is not bounde in soch cases, but God hath called vs in peace. For what knowest thou O woman, whether thou shalt saue y mā? Or what knowest thou O man, whether thou shalt saue the woman? But euen as God hath distributed vnto every one and as the LORDE hath called every man, so let him walke: and so orden I in all congregacions.

**I**f eny man be called beyng circumcysed let him take no heythen shippe vpon him. Yf eny man be called in the heythen shippe, let him not be circumcysed. Circumcision is nothinge, and vncircumcision is nothinge, but the keepyng of the commaundementes of God. Let every one abyde in the callinge



1. Tim. 5. a ge wherin he is called. \* Art thou called a  
seruant, care not for it: neuertheles yf thou  
mayest be fre, use it rather. For he that is cal  
led in the LORDE beyng a seruaute, is a fre  
man of the LORDE. Likewise he that is cal  
led beyng fre, is a seruaute of Christ. \* We are  
dearly boughte, be not ye the seruantes of  
men. Brethren let euery one wherin he is cal  
led, therin abyde with God.

As concernynge virgins, I haue no com  
maundement of the LORDE, neuertheles I  
saye my goodmeanyng, as I haue optay  
ned mercy of the LORDE to be faithfull. I  
suppose it is good for y present necessite: for  
it is good for a man so to be. Art thou boun  
de vnto a wife, seke not to be lowsed: Art  
thou lowsed fro a wife, seke not a wife. But  
yf thou take a wife, thou synnest not. And  
yf a virgin mary, she synneth not. Neuerthe  
les soch shal haue trouble in the fleshe. But  
I fauoure you.

Howbeit this I saye brethren: \* the tyme  
is shorte. Farthermore this is the meanyn  
ge, y they which haue wyues, be as though  
they had none: and they that wepe, be as  
though they wepte not: and they that re  
ioyse, be as though they reioysed not: z they  
that bye, be as though they possessed not: z  
they that vse this worlde, be as though  
they used it not. For the fashion off this  
worlde passeth awaye. But I wolde that ye  
shulde be without care. \* Zethat is synge,  
careth for the thinges of the LORDE, how  
he maye please the LORDE. But he that is  
married, careth for the thinges of the worl  
de, how he maye please his wife, and is deuy  
ded. A woman and a virgin that is synge,  
careth for the thinges of the LORDE, that  
she maye be holy both in body z also in spre  
te. But she that is married, careth for y thin  
ges of the worlde, how she maye please hir  
husbande.

This I saye for youre profit, not that I  
wil tangle you in a snare, but for that which  
is honest and comly vnto you, that ye maye  
cōtynually cleue vnto the LORDE without  
hynderaunce. But yf eny man thinke that  
it is vncōmly for his virgin yf she passe the  
tyme of mariage, and yf nede so requyre, let  
him do what he lyst, he synneth not, let the  
be coupled in mariage. Neuertheles he that  
purposeth surely in his hert, hauynge no ne  
de, but hath power of his awne wyll, and  
determeth so in his hert to kepe his virgin,  
doth well. Synally, he that ioyneth his vir  
gin in mariage, doth well: but he that ioy  
neth not his virgin in mariage, doth bet

ter. \* The wife is bounde to the lawe, as lon  
ge as hir husbāde lyueth. But yf hir hus  
bande slepe, she is at liberty to mary vnto  
whom she wil, onely that it be done in the  
LORDE. But she is happier yf she so abyde  
after my iudgment. I thinke verely that I  
also haue the spere of God.

The VIII. Chapter.

Stouchinge thinges \* offred vnto I  
dols \* we are sure y we all haue know  
lege. Knowledge puffeth a mā vp, but  
loue edifyeth. Neuertheles yf eny mā thinke  
y he knoweth eny thinge, he knoweth not  
yet how he oughte to knowe. But yf eny  
man loue God, the same is knowne of him.

So are we sure now cōcernynge the mea  
tes offred vnto Idols, \* that an Idoll is no  
thinge in the worlde, and that there is no  
other God but one. And though there be  
that are called goddes, whether in heauen  
or in earth (as there be goddes many and lo  
des many) yet haue we but one God, euen  
the father, \* of whō are all thinges, and we  
in him: z one LORDE Jesus Christ, by whō  
are all thinges, and we by him.

But eueryman hath not knowledge: for so  
me make yet \* consciēce ouer the Idoll, and  
eate it as a thinge offred vnto Idols: and  
so their consciēce beyng weake, is defiled.  
Neuertheles meate furethureth not vs vnto  
God. Yf we eate, we shal not therfore be the  
better: yf we eate not, we shal not therfore  
be the lesse. But take hede that this your li  
berty be not an occasion offallyng vnto y  
weake. For yf eny man se the (which hath  
knowledge) syt at the table in the Idols hou  
se, shal not his consciēce whyle it is weake,  
be occasioned to eate of the Idols offerin  
ges: And so thorow thy knowledge shal the  
weake brother perishe, for whō Christ dyed.  
But whan ye synne so agaynst the brethren,  
and wounde their weake cōsciēce, ye synne  
agaynst Christ. Wherfore \* yf meate offe  
de my brother, I wyl neuer eate fleshy, lest I  
offende my brother.

The IX. Chapter.

Am I not an Apostle? Am I not fre?  
\* Haue I not sene Jesus Christ our  
LORDE: Are not ye my worke in the  
LORDE: Yf I be not an Apostle vnto other,  
yet am I youre Apostle: for the seale of my  
ne Apostelshippe are ye in the LORDE. My  
ne answer vnto them that axe me, is this:  
Haue we not power to eate and drynke: \* ha  
ue we not power also to leade aboute a sister  
to wife, as well as other Apostles, and as  
the brethren of the LORDE, and \* Cephas

Or haue onely I and Barnabas not power  
this to do: Who goeth a warfare at eny ty  
me vpon his awne wages: \* Who planteth  
a vynyarde, and eateth not of the frute ther  
of: \* Who sedeth a flocke, and eateth not of  
the mylke of the flocke:

Saye I these thinges after the maner of  
men: Sayeth not the lawe the same also:  
For \* it is wrytten in the lawe off Moses:  
Thou shalt not mofell the mouth of the oxe  
that treadeth out the come. Doth God take  
thought for the oxe: Or sayeth he it not  
altogether for oure sakes: For no doute it  
is wrytte for oure sakes. For he that eareth,  
shulde eare vpon hope: and he y throsfeth,  
shulde trofhe vpon hope, y he mighte be  
partaker of his hope. \* Yf we haue sowne vn  
to you spiritual thinges, is it a greates thige  
yf we reape y bodely thiges: But yf other  
be partakers of this power on you, wherfo  
re are not we rather: \* Neuertheles we ha  
ue not used this power, but suffie all thin  
ges, lest we shulde hynder the Gospell off  
Christ. Knowe ye not that they which la  
boure in the temple, haue their lyuynge of y  
temple: and they that wayte at the altare,  
enioye the altare: \* Euen thus also hath y  
LORDE ordeyned, that they which preach  
the Gospell, shulde lyue of y Gospell. \* But  
I haue used none of these thinges.

Nether wryte I therof, that it shulde be do  
ne so vnto me: for I had rather dye, the that  
my man shulde brynge my reioysinge to  
naughte. For in that I preach the Gospell,  
I made not boost my selfe, for I must nedes  
do it. And wo vnto me, yff I preach not  
the Gospell. Yf I do it with a good wyll,  
I shal haue my rewarde: but yff I do it  
agaynst my wyll, yet is the office commyt  
ted vnto me. Wherfore the shal I be rewar  
ded: (Namely therfore) that I preach the  
Gospell, and do the same frely for naughte,  
that I abuse not my libertye in y Gospell.  
For though I am fre from all men, yet ha  
ue I made my selfe euery mans seruaunt. y  
I mighte wyne y moo. \* Vnto the Jewes  
I am become as a Jewe, to wyne y Jew  
es. To them that are vnder the lawe, I am  
become as though I were vnder the lawe, to  
wyne them which are vnder the lawe.

Vnto them that are without lawe, I am  
become as though I were without lawe  
(where as yet I am not without the lawe  
of God, but am in y lawe of Christ) to wy  
ne the that are without lawe. To the wea  
ke, am I become as weake, to wyne the  
weake. \* I am become of all fashions vnto

eueryman, to saue some at y leest. But this  
I do for the Gospels sake, that I mighte be  
partaker therof.

Knowe ye not, that they which runne in  
a course, runne all, yet but one receaureth the  
rewarde: Runne ye so, that ye maye optay  
ne. Euery one that proueth masterye, abstei  
neth from all thinges, and they do it, that  
they maye optayne a corruptible crowne,  
but we to optayne an \* vncorruptible crow  
ne. I therfore so runne, not as at an vncer  
taine thinge: So sighte I, not as one y bea  
teth y ayre: but I tame my body, and bryn  
ge it in to subieccion, lest whan I preach vn  
to other: I my selfe be a cast awaye.

The X. Chapter.

Brethren, I wolde not that ye shul  
de be ignorant of this, \* that oure  
fathers were all vnder the cloude, \*  
and all passed thorow the see, z were all bap  
tised vnder Moses in the cloude and in the  
see, \* and dyd all eate of one spirituall mea  
te, and \* dyd all drynke of one spirituall dryn  
ke: but they dronke of the spirituall \* rocke  
that folowed the, which rocke was Christ.  
Neuertheles in many of them had God no  
delyte, \* for they were smytten downe in the  
wyldernesse.

These are ensamples vnto vs, y we shul  
de not lust after enell thinges, as they lusted.  
Nether be ye worshippers off ymages, as  
were some of them. Acordinge as it is wryt  
te: \* The people sat downe to eate and dryn  
ke, and rose vp to playe. Nether let vs com  
mytte whordome, \* as some of them cōmyt  
ted whordome, and fell in one daye the z  
twenty thousande. Nether let vs tempte  
Christ, \* as some of them tempted him, and  
were destroyed of serpētes. Nether murmur  
ye, \* as some of them murmured, and were  
destroyed thorow the destroyer.

All these thinges happened vnto the for  
ensamples, but they are wrytte to warne vs,  
vpon whom the ende of y worlde is come.  
Therfore let him that thinketh he stondeth,  
take hede, lest he fall. There hath yet no tēp  
tacion ouertaken you, but soch as foloweth  
the nature of man. Neuertheles \* God is  
faithfull, \* which shal not suffie you to be  
tempted aboue youre strength, but shal in  
the myddes of y temptacion make a waye  
to come out, that ye maye beare it. Wherfo  
re my dearly beloued, fle from worshippinge  
of Idols. I speake vnto them which haue  
discreciō, iudge ye what I saye. The cuppe  
of that geuynge wherewith we geue chan  
ces, is it not the partakinge of the bloude of  
Christ



Christ: The bread that we breake, is it not of partaking of the body of Christ? For many are one bread and one body, in as much as we all are partakers of one bread.

**C** Beholde Israel after the flesh. They eat the sacrifices, are they not partakers of the altar? What shall I now sayethen? Shall I saye that the Idoll is any thinge? Or that it which is offered vnto the Idoll is any thinge? Nay. But this I saye, that loke what the heythen offre, that offre they vnto deuils, and not vnto God. Now wolde I not that ye shulde be in the fellowship of deuils. Ye can not drynke of the cuppe of the LORDE and of the cuppe of the deuils. Ye can not be partakers of the LORDES table, and of the table of deuils. Or wyl we prouoke the LORDE? I maye do all thinges, but all thinges are not profitable. I maye do all thinges, but all thinges edifye not. Let noman seeke his awne profit, but let euery man seeke anothers welch.

What soener is solde in the fleshmarket, that eate, and are no question for conscience sake. For the earth is the LORDES, and all that therein is. Ifeny of the earth beleeue not, byd you to a feast, and yf ye be disposed to go, what soener is set before you, that eate, as in geno question for conscience sake.

**D** But yfeny man saye vnto you: This is offered vnto Idols, the eate not of it, for his sake that shewed it, and for hurtinge of conscience. (The earth is the LORDES and all that therein is.) Neuertheles I speake of conscience, not thine, but of y other. For why shulde my liberty be iudged of another mans conscience? For yf I take my parte with thankesgivinge, why am I euell spoken of, for a thinge wherefore I geue thankes?

\* Therefore whether ye eate or drynke, or what so ever ye do, do all to the prayse of God. Be not ye an occasion of fallinge, nether to the Jewes, ner to the Gentyles, ner to the congregacion of God, eue as I also please all men in all thinges, not seekinge myne awne profit, but the profit of many, that they might be saued. \* Followe ye me, as I do Christ.

## The XI. Chapter.

**A** Commende you brethren, that ye remembre me in all poyntes, and kepe the ordinaunces, eue as I delyuered them vnto you. But I certifie you, that Christ is the heade of every man. As for y man, he is the heade of y woman, but God is Christes heade. Euery man that prayeth or prophecieth, and hath any thinge on his

heade, shameth his heade. But euery woman that prayeth or prophecieth with vncouered heade, dishonesteth his heade. For it is euen a lyke moch as yf she were shaven. If the woman be not couered, let hir heer also be cut of. But yf it be vncomely for a woman to haue hir heer cut of or to be shaven, then let hir couer hir heade. Neuertheles the man oughte not to couer his heade, for so moch as he is the ymage and glory of God: but the woman is the glory of the man. \* For the man is not of the woman, but the woman of the man. Nether was the man created for the womans sake, but the woman for the mans sake.

Therefore ought the woman to haue a power vpon hir heade, for the angels sakes. Neuertheles nether is the man without y woman, nether the woman without the man in the LORDE. For as the woman is of the man, euen so commeth the man also by the woman, but all of God. Judge ye by y selves, whether it be comly, y a woman praye before God bare headed? Or doth not nature teach you, y it is a shame for a man yf he weere longe heer, y a prayse to y woman, yf she weere longe heer? For hir heer is geue heer to couer her withall. But yf there be eny man amonge you that hath lust to stryue, let him knowe, that we haue no such custome, nether the congregacions of God. But this must I warne you of: I commend it not, that ye come together not after a better maner but after a worse. First, whan ye come together in the congregacion, I heare, that there are discensions amonge you, and I partly beleue it. \* For there must be sectes amonge you, that they which are perfecte amonge you, might be knowne.

Now whan ye come together, the LORDES supper can not be kepte. For whan it shulde be kepte, euery man taketh his awne supper afore. And one is hogrie, another is dronke. Haue ye not houses to eate and drynke in? Or despise ye y congregacion of God, and shame them that haue not? What shall I saye vnto you? Shall I prayse you? In this prayse I you not. That which I delyuered vnto you, receaued I of the LORDE. \* For the LORDE Jesus the same night in the which he was betrayed, toke the bread, y gaue thankes, and brake it, and sayde: Take ye, y eate ye, this is my body, which is broken for you. This do in the remembraunce of me. After the same maner also he toke y cuppe whan supper was done, and sayde: This cuppe is the new Testament in my

blonde, this do (as oft as ye drynke it) in the remembraunce of me. For as oft as ye shal eate of this bread, y drynke of this cuppe, ye shal shewe the LORDES death, vntyll he come.

**D** Wherefore who soener shal eate off this bread, and drynke off this cuppe of the LORDE vnworthely, shalbe guiltye of the body and bloude of the LORDE. \* But let a man examen himselfe, and so let him eate of this bread, and drynke of this cuppe. For he that eateth and drynke vnworthely, eateth y drynke his awne damnacion, because he maketh no differēce of the LORDES body. Therefore are there so many weak and sicke amonge you, and many slepe. \* For yf we iudged oureselues, we shulde not be iudged. But whan we are iudged, we are chastened of y LORDE, that we shulde not be dāned with the world. Wherefore my brethren, whan ye come together to eate, tary one for another. But yf eny man hunger, let him eate at home, that ye come not together vnto condemnation. As for other thinges, I wil set them in order whan I come.

## The XII. Chapter.

**W** Concernynge spirituall giftes (brethren) I wolde not that ye were ignorant. Ye knowethat ye were heythen and wente youre wayes vnto dome Idols, eue as ye were led. Wherefore I declare vnto you, \* that no man speakynge thorow the spiete of God, despyeth Jesus. And no man can saye that Jesus is the LORDE, but by the holy goost.

There are dyuerse giftes, yet but one spiete: and there are dyuerse offices, yet but one LORDE: and there are dyuerse operations: yet is there but one God, which worketh all in all. The giftes of the spiete are geuen vnto euery man to profite the cōgregacion. To one is geuen thorow the spiete the utteraunce of wisdom: to another is geuen the vttoraunce of knowlege accordinge to the same spiete: to another, faith in the same spiete: to another, the giftes of healinge in the same spiete: to another, power to do miracles: to another, propheciēge: to another, \* iudgment to discerne spietes: to another, dyuerse tūges: to another, the interpretacon of tūges. These all doth y same onely spiete worke, and distributeth vnto euery man, accordinge as he will.

For as the body is one, and hath yet many membres, neuertheles all the membres of the body though they be many, are yet but one body: euen so Christ also. For we are all

baptysed in one spiete to be one body, whether we be Jewes or Gentyles, whether we be bonde or fre, and haue all y dronke of one spiete. For the body also is not one membre, but many. If the fore saye: I am not y hand, therefore am I not a membre of the body, is he therfore not a membre of y body? And yf the eare saye: I am not the eye, therfore am I not a membre of the body, is he therfore not a membre of the body? If all the body were an eye, where were then the hearinge? If all were hearinge, where then the smelling? But now hath God set the membres, euery one severally in the body, as it hath pleased him. Neuertheles yf all the membres were one membre, where were then the body? But now are the membres many, yet is the body but one.

The eye can not saye vnto the hande: I haue no nede of the: or agayne the heade vnto the fete, I haue no nede of you: but rather a greate deale the membres of the body which seme to be most feble, are most necessary: and vpon those membres of the body which we thinke least honest, put we most honestie on: and oure vncomly partes haue most beuty on. For oure honest membres neade it not. But God hath so measured y body, and geuen most honoure vnto that membre which had nede, that there shulde be no stryfe in the body, but that the membres shulde indifferently care one for another. And yf one membre suffre, all the membres suffre with him: and yf one membre be had in honoure, all the membres are glad with him also. But ye are the body of Christ, and membres, euery one of another.

And God hath ordeyned in the congregacion, first the Apostles, secondly prophetes, thirde y teachers, then doers of miracles, after that the giftes of healinge, helpers, gouerners, dyuerse tūges. Are they all Apostles? Are they all prophetes? Are they all teachers? Are they all doers of miracles? Haue they all the giftes of healinge? Speake they all with tūges? Can they all interprete? But covet ye the best giftes. And yet shewe I you a more excellent waye.

## The XIII. Chapter.

**T**hough I spake with the tūges of men and angels, and yet had not loue, I were euen as soundinge brasse, or as a tynkinge Cymball. \* And though I coulde prophecy, y vnderstode all secretes, and all knowlege, and had all faith, so that

Esa. 55. 2  
Ioh. 7. 3Mat. 10. 2  
Luc. 9. 2  
Eph. 4. 8  
\* Act. 13. 2



I coulde moue moſt aynes out of their places, and yet had not loue, I were nothinge. And though I beſtowed all my goodes to fede & poore, and though I gaue my body enen that I burned, and yet haue not loue, it profiteth me nothinge.

Loue is patient & curteous, loue enuyeth not, loue doth not ſrowardly, is not puſt up, dealeth not diſhoneſtly, ſeketh not hir awne, is not prouoked vnto anger, chynketh not euell, reioyſeth not ouer iniquity, but reioyſeth in the trueth, beareth all thinges, beleeueth all thinges, hopeth all thinges, ſuffereth all thinges.

**B** Though prophecies faile, or tunces ceaſe, or knowlege periſhe, yet loue ſalleth neuer awaye. For oure knowlege is vnperfecte, and oure prophecie is vnperfecte. But whā that which is perfect, cometh, then ſhal the vnperfecte be done awaye.

Whan I was a childe, I ſpake as a childe, I vnderſtoode as a childe, I ymagined as a childe. But as ſoone as I was a man, I put awaye childiſhnes. Now we ſe thorow a glaſſe in a darke ſpeakynge, but thē ſhal we ſe face to face. Now I knowe vnperfectly: but thē ſhal I knowe euē as I am knowne. Now abyde faith, hope, loue, theſe thre: but the greateſt of theſe is loue.

## The XIII. Chapter.

**A** Boure for loue. Couet ſpirituall giſtes, but ſpecially that ye maye prophecie. For he ſpeaketh with tunces, ſpeaketh not vnto men, but vnto God: for no man heareth him. Howbeit in ſpree he ſpeaketh miſteries. But he that propheciet, ſpeaketh vnto men to ediſenge, & to exhortacion, and to cōforte. He that ſpeaketh with tunces, ediſieth himſelfe: but he that propheciet, ediſieth the cōgregacion. I wolde that ye all ſpake with tunces, but rather that ye prophecied. For greater is he that propheciet, then he that ſpeaketh w tunces: excepte he alſo expounde it, that the cōgregacion maye haue ediſenge. But now brethien yf I come vnto you, and ſpake with tunces, what ſhal I profet you, excepte I ſpake vnto you ether by reuelacion or by knowlege, or by prophecie, or by doctryne?

**B** Likewyſe is it alſo in ſ thinges that geue ſounde, and yet lyue not: whether it be a pype or an harpe, excepte they geue diſtincte ſoundes from them, how ſhal it be knowne what is pyped or harped? And yf the troyſe gene an vncertayne ſounde, who wil prepare himſelfe to the battayll? Euen ſo yeli-

ke wyſe, whan ye ſpake with tunces, excepte ye ſpake playne wordes, how ſhal it be knowne what is ſpoke: for ye ſhal but ſpake in ſ ayre. So many kyndes of voyces are in the worlde, and none of them is without ſignificacion. Yf I knowe not now what ſ voyce meaneth, I ſhal be an aleaunt vnto him that ſpeaketh: & he that ſpeaketh, ſhal be an aleaunt vnto me. Euen ſo ye (for ſo much as ye couet ſpirituall giſtes) ſeke ſ ye maye haue plenty to the ediſenge of the cōgregacion. Wherfore let him that ſpeaketh w tunces, praye, that he maye interpret alſo. Yf I praye with tunces, my ſpree prayeth, but my vnderſtōdinge bryngeth no man frute. How ſhal it be then? Namely thus: I wil praye with ſ ſpree, and wil praye with the vnderſtōdinge alſo: I wil ſynge psalmes in the ſpree, and wil ſynge psalmes with ſ vnderſtōdinge alſo.

But whan thou gneſt thankes with ſ ſpree, how ſhal he that occupieth therowme of the vnlearned, ſaye Amē at thy geynge of thankes, ſeynge he knoweth not what thou ſayeſt? Thou gneſt well thankes, but the other is not ediſyed. I thanke my God, that I ſpake with tunces more then ye all. Yet had I leuer in the cōgregacion to ſpake ſyue wordes with my vnderſtōdinge & I maye enſourme other alſo, rather then ten thouſande wordes with tunces. Brethien be not childien in vnderſtōdinge, howbeit as concerninge maliciouſnes be childien, but in vnderſtōdinge be perfecte. In the lawe it is wrytten: With other tunces and with other lippes wil I ſpake vnto this people, and yet ſhal they not ſo heare me, ſayeth the LORDE. Therfore are tunces for a token, not to thē that beleue, but to them that beleue not. Contrary wyſe, prophecie, not to them that beleue not, but to them which beleue.

Yf the whole cōgregacion now came together into one place, & ſpake all with tunces, and there came in they that are vnlearned, or they which beleue not, ſhulde they not ſaye, that ye were out of youre wyttes? But yff all prophecied, and there came in one ſ beleue not, or one vnlearned, he ſhulde be rebuked of them all, and iudged of all, and ſo ſhulde the ſcrete of his hert be opened, and ſo ſhulde he fall downe vpon his face, worſhippinge God, and knowleginge, that of a trueth God is in you. How is it then brethien? Whan ye come together, euery one hath a psalme, hath doctryne, hath a tunc, hath a reuelacion, hath an interpretation.

Let all be done to edifyenge. Yf eny mā ſpake with tunces, let him do it him ſelfe beyng the ſeconde, or at the moſt him ſelfe beyng the thirde, and one after another, and let one interpret it. But yf there be not an interpreter, then let him kepe ſylence in the cōgregacion, howbeit let him ſpake to himſelfe and to God. As for the prophetes, let two or thre ſpake & let the other iudge. But yf eny reuelacion be made vnto another that ſytteth, then let the firſt holde his peace.

Ye maye all prophecie one after another that they all maye lerne, and that all maye haue comforte. And the ſpree of the prophetes are ſubiecte vnto the prophetes. For God is not a God off diſcension, & but off peace, like as in all cōgregacions off the ſayntes. Let youre wyues kepe ſylence in the cōgregacion, for it ſhal not be permyt ted vnto thē to ſpake, but to be vnder obedience, & as y lawe ſayeth alſo. But yf they will lerne eny thinge, let them be their huſbādes at home. For it becommeth not wemen to ſpake in the cōgregacion. Or ſprunge the worde of God from amonge you? Or is it come vnto you onely? Yf eny man thynke himſelfe to be a prophet, or ſpirituall, let him knowe what I wryte vnto you, for they are the commandementes of the LORDE. But yf eny man be ignorant, let him be ignorant. Wherfore brethien, couet to prophecie, and forbyd not to ſpake with tunces. Let all thinges be done honeſtly and in order.

## The XV. Chapter.

**I** Declare vnto you brethien, the Goſpell that I haue preached vnto you (which ye haue alſo accepted, and in the which ye ſtoode, by the which alſo ye are ſaued) after what maner I preached it vnto you, yf ye haue kepte it, excepte ye haue beleued in vayne. For firſt of all I deliuered vnto you that which I alſo receaued, how that Chriſt dyed for oure ſynnes accordinge to the ſcriptures, and that he was buried, and that he roſe agayne y thirde daye accordinge to the ſcriptures, and that he was ſene of Cephas, then of the twelue: after that was he ſene of mo then ſyue hundred brethren at once, wherof there are yet many alyue, but ſome are fallen aſlepe. Afterwarde was he ſene of James, then of all the Apoſtles. Laſt of all was he ſene of me alſo, as of one borne out of due tyme. For I am y leaſt of the Apoſtles, which am not worthy to be called an Apoſtle, & becauſe I perſecu-

ted the cōgregacion of God. But by the grace of God I am that I am. And his grace in me hath not bene vayne, but I haue laboured more then they all: howbeit not I but the grace of God which is w me. Now whether it be I or they, thus haue we preached, and thus haue ye beleued.

But yf Chriſt be preached, that he is ryſen from the deed, how ſaye then ſome amonge you, that there is no reſurreccion of the deed? Yf there be no reſurreccion of the deed, then is Chriſt not ryſen. Yf Chriſt be not ryſen, then is oure preachinge in vayne, and youre faith is alſo in vayne: yee and we are founde falſe witneſſes of God, becauſe we haue teſtified agaynſt God, that he hath rayſed vp Chriſt, whom he hath not rayſed vp, yf the deed ryſe not agayne. For yf the deed ryſe not agayne, thē is Chriſt alſo not ryſen agayne. But yf Chriſt be not ryſen agayne, then is youre faith in vayne, and ye are yet in youre ſynnes: they alſo that are fallē a ſlepe in Chriſt, are periſhed. Yf in this liſe onely we hope on Chriſt, then are we of all men the moſt miſerable.

But now is Chriſt ryſen from the deed, and is become & y firſt frutes of them that ſlepe. For by one man cometh death, and by one man the reſurreccion of the deed. For as they all dye in Adam, ſo ſhal they all be made alyue in Chriſt, but euery one in his order. The firſt is Chriſt, then they that beſe ge vnto Chriſt, whan he cometh. Then the ende, whā he ſhal deliuer vp the kyngdome vnto God the father, whan he ſhal put downe all rule, and all ſuperiourite, & power. For he muſt raygne, tyll he haue put all his enemies vnder his fete. The laſt enemye that ſhal be deſtroyed, is death, for he hath put all thinges vnder his fete. But whā he ſayeth, that all thinges are put vnder him, it is manifeſt that he is excepted, which put all thinges vnder him. Whan all thinges ſhal be ſubdued vnto him, then ſhal the ſonne himſelfe alſo be ſubiecte vnto him, which put all thinges vnder him, that God maye be all in all.

Or els what do they which are baptiſed ouer y deed, yf the deed ryſe not at all? Why are they then baptiſed ouer the deed? And why ſtonde we in ioperdy euery houre? By oure reioyſinge which I haue in Chriſt Jeſu & LORDE, I dye daylie. That I haue fought with beaſtes at Ephesus after y maner of men, what helpeth it me, yf the deed ryſe not agayne? Let vs eate and drynke, for tomorrow we ſhal dye. Be not ye diſceanted.

Col. 1. b

Psal. 109. Heb. 2. b

Esa. 22. b Sap. 2. a



# The first Epistle

Quell speakinges corruppe good maners. Awake righte vp, and synne not: for some haue not y knowlege of God. This I saye to youre shame.

But some man mighte saye: How shal the deed aryse? And with what maner off body shal they come? Thou fool, y which thou sowest is not quykened, excepte it dye. And what sowest thou? thou sowest not y body that shalbe, but a bare corne, namely of wheate, or of some other. But God geneth it a body as he wil, and vnto euery one of y sedes his owne body.

All fleshe is not onemaner of fleshe, but there is one maner fleshe of men, another of beastes, another of fishes, another of byrdes. And there are heauenly bodies, and there are earthy bodies: but the heauenly haue one glory, and y earthy another. The Sonne hath one clearnes, the Moone hath another clearnesse, and the starres haue another clearnesse: for one starre excelleth another in clearnesse: Euen so the resurrection of the deed. It is sowne in corrupcion, and shal ryse in incorrupcion: It is sowne in dishonoure, and shal ryse in glory: It is sowne in weaknesse, and shal ryse in power: It is sowne a naturall body, and shal ryse a spirituall body.

If there be a naturall body, there is a spirituall body also. As it is wyrtren: The first man Adam was made in to a naturall life, and the last Ada in to a spiritual life. Howbeit the spirituall body is not the first, but y naturall, and then the spirituall. The first man is of the earth, earthy: y seconde ma is fro heauē, heauēly. As the earthy is, soch are they also that are earthy: and as y heauenly is, soch are they also y are heauenly. And as we haue borne the ymage of the earthy, so shal we beare the ymage of the heauenly also. This I saye brethien, that flesh y bloude can not inheret y kyngdome of God: neither shal corrupcion inheret incorrupcion.

Beholde, I saye vnto you a mystery: We shal not all slepe, but we shal all y be chaunged, and that sodenly and in the twinklinge of an eye, at the tyme of the last trompe. For the trompe shal blowe and the deed shal ryse incorruptible, and we shalbe chaunged. For this corruptible must put on incorrupcion, and this mortall must put on immortallite. But whan this corruptible shal put on incorrupcion, and this mortall shal put on immortallite, the shal the worde be fulfilled that is wyrtre: Death is swallowed vp in victory. Death, where is thy styng? Hell, where is y victory? The styng of death is syn-

# to the Corinthians.

ne: The strength of synne is the lawe. But thankes be vnto God, which hath geue vs the victory thow oure LORDE Iesus Chust. Therfore my deare brethre, be ye stedfast, vnmoueable, y allwaye rich in the worke of the LORDE, for as moch as ye knowe, that youre labour is not in vayne in the LORDE.

## The XVI. Chapter.

Concernynge the y gadderynge that is made for the sayntes, as I haue ordeyned in the congregacions of Galacia, euen so do ye also. Vpon some Sabbath daye let euery one of you put aside, by himselfe, and laye vp what so euer he thinketh mete, that the colleccion be not to gather whan I come. Whan I am come, whom so euer ye shal alowe by youre letters, the will I sende to brynge youre liberalite vnto Jerusalem. Neuertheles yf it be mete, that I go thither also, they shal go with me. But I wil come vnto you, whan I go thow Macedonia: for thow Macedonia wil I take my iourney. With you peradventure wil I abyde, or els wynter, that ye maye brynge me on my waye, whither so euer I go.

I wil not se you now in my passage, for I hope to abyde a whyle with you, yf the LORDE shal suffre me. But I wil tary at Ephesus vntill whitsontyde. For a greete and frutesfull doie is opened vnto me, and there are many aduersaries. Yf Timotheus come, se that he be without feare with you, for he worketh y worke of the, LORDE as I do. Let no man therfore despyse him, but conuaye him forth in peace, that he maye come vnto me, for I loke for him with the brethien.

As for brother Apollo, be ye sure, that I greatly desyred him to come vnto you with the brethre. And his mynde was not at all to come at this tyme, but he wil come whan he hath oportunte. Watch ye, skonde fast in the faith, quyte you like men, and be stronge: let all youre thinges be done in loue.

But brethien (ye knowe the house off Stephana, that they are the first frutes in Achaia, and that they haue appoynted the selues to mynister vnto the sayntes) I exhort you to be obedient vnto soche, and to all that helpe and labour. I am glad of the comynge of Stephana and Fortunatus, and Achaicus. For loke what was lackynge vnto me on youre parte, y haue they supplied: they haue refreshed my spere and youre. Knowe them therfore that are soch.

The congregacions of Asia salute you.

# The ii. Epistle

# to the Corinthians. Fo. lxxiiij.

Aquila and priscilla salute you moch in the LORDE, and so doth the congregacion that is in their house. All the brethren salute you. Salute ye one another with an holy kysse. The salutation of me Paul y myne a wne hande. My ny ma loue not the LORDE Iesus Chust, the same be Anathema Maharan Martha. The grace of the LORDE Iesus Chust be with you. My loue be with you all in Chust Iesu. Amen.

The first Epistle to the Corinthians sent out of Asia, by Stephana and Fortunatus, and Achaicus, and Timotheus.

## The seconde Epistle of the Apostle S. Paul, to the Corinthians.

The summe of this Epistle.

- Chap. I. The consolacion of God in trouble. The loue of Paul towarde the Corinthians, and his excuse that he came not vnto them.
- Chap. II. He sheweth the cause of his absēce and exorteth the to forgiue the man that was fallen, and to receaue him agayne with loue.
- Chap. III. He prayseth the preachinge of the Gospell aboue the preachinge of the lawe.
- Chap. IIII. A true preacher is diligent, he corrupeth not the worde of God, he preacheth not himselfe, but seith the honoure of Chust, yee though it be with the perell of his life.
- Chap. V. The reward for suffring trouble.
- Chap. VI. An exortacion to receaue the worde of God with thankfulness and amendmet of life. The diligence of Paul in the gospell, and how he warneth them to eschue the company of the feythen.
- Chap. VII. He exorteth the to receaue the promyses of God than fully. The Corinthians are commended for their obedience and loue toward Paul.
- Chap. VIII. IX. He putteth them in remembrance to helpe the poore sayntes at Jerusalem, according as the Macedonians dyd.
- Chap. X. He rebuyeth the false apostles, and defendeth his auctorite and callinge.
- Chap. XI. Paul (vnder sufferance) comendeth himselfe, and defendeth his auctorite agaynst the false prophetes.
- Chap. XII. Paul is take vp in to the thirde heauen, and heareth wordes not to be spoken off.
- Chap. XIII. He promisseth to come vnto them, and exhorteth them so to ordie them selues that he maye synde them perfecte, and of one mynde.

## The seconde Epistle of the Apostle S.

Paul, to the Corinthians.



## The first Chapter.



Paul an Apostle of Iesu Chust, by the will of God, and brother Timotheus. Vnto the congregacion of God which is at Corinth, with all the sayntes which are i all Achaia.

\* Grace be with you, and peace fro God oure father, and from the LORDE Iesus Chust.

Blessed be God the father of oure LORDE Iesus Chust, the father of mercy and y God of all comfote, which comforteth vs in all oure trouble: in so moch y we are able to comfote them that are in eny maner of trouble, with the same comfote wherwith we oure selues are comforted of God. For as the afflictions of Chust are plenteous in vs, euen so is y consolacion plenteous by Chust. But whether we haue trouble or comfote, it is done for youre welch. Yf it be trouble, it is done for youre cōfote and health, which health sheweth h. r power, in that ye suffre the same afflictions which we suffre. Yf it be comfote, it is done also for youre comfote and health. Therfore is oure hope fast for you, in as moch as we knowe, that, like as ye are partakers of the afflictions, so shal ye be partakers also of the consolacion.

Brethien we wolde not haue you ignorant of oure trouble, which happened vnto vs in Asia, for we were tressed out off measure passynge strength, so that we euen dyspared of life, and had concluded in oure selues y we must nedes dye. But this was done, because we shulde not put oure trust

1oh. 12. c

1en. 2. b

1ess. 4. c  
Phil. 3. c

1e. 13. c  
1eb. 2. b

Gal. 2. a  
Eph. 4. a  
1. Pet. 1. a

Act. 19. c



in oure selues, but in God, which rayseth vp the deed to life agayne: which delynered vs from so greate a death, and yet delynereth daylie, On whom we trust, that he wil delyner vs here after also, by the helpe of youre prayer for vs \* that on oure behalfe many thankes maye be geuen by many personies, for the giste that is geuen vs.

For oure reioysinge is this, euen the testimony of oure conscience, that in synghenes & godly purenesse, not in fleshye wysdome, but in the grace of God, we haue had oure conuersacion in the worlde, but most of all with you. For we wyte nothinge els vnto you, then that ye rede and also knowe. Yee & I trust that ye shal fynde vs vnto the ende, euen as ye haue founde vs partly.

For we are youre reioysinge, eue as ye also are oure \* reioysinge in y daye of the LORDE Jesus. And in this confidence was I mynded the other tyme to come vnto you (that ye mighte haue yet another pleasure more) & to passe by you into Macedonia, & to come againe out of Macedonia vnto you & to be led forth to Jeryye warde of you.

Whan I thus wyse was mynded, dyd I vse lightnesse: Or are my thoughtes fleshy? Not so \* but with me yee is yee, and nay is naye. O faitfull God, that oure worde vnto you hath not bene yee and naye. For Gods sonne Jesus Christ, which was preached amonge you by vs (namely, by me and Siluanus and Timotheus) was not yee and naye, but in him it was yee. For all the promyses of God are yee in him, & are Aine in him, to the prayse of God by vs. But it is God which stablysheth vs w you in Christ, and hath anoynted us, and sealed us, and geuen the earnest of the spirete in oure hertes.

The II. Chapter.

At I call God to recorde vnto my soule, that to sauoure you withall I came not agayne vnto Corinthum. Not that we are \* lordes ouer youre faith, but we are helpers of youre ioye, for ye stonde in faith. But I determyned this w my selfe, that I wolde not come agayne to you in heynes. For yf I make you sory, who is it that shal make me glad, but the same which is made sory by me? And the same haue I wrytten vnto you, lest whā I come, I shulde take heynes of them, of whom I oughte to reioyse: for somoch as I haue this confidence in you all, that my ioye is the ioye of you all. For in greate trouble and anguysh of hert wrote I vnto you with many teares: not y ye shulde be sory, but that ye mighte

perceave the loue, which I haue most specially vnto you.

But yf eny man haue caused sorowe, the same hath not made me sory, but partly, lest I shulde greue you all. It is sufficient, that the same man is so rebuked of many, so that from hence forth ye oughte the more to forgive him and to comforte him, lest he be swallowed vp in ouer moch heynes. Wherfore I exhorte you, that ye shewe loue vnto him. For therfore dyd I wryte vnto you also, that I mighte knowe the profe of you, whether ye were obediēt in all thinges. But loke vnto whō ye forgave eny thinge, I forgive hi also. For I also, yf I forgave oughte vnto eny mā, that forgave I for youre sakes in the rowme of Christ, lest we shulde be prevented of Sathan. For his thoughtes are not vnto us.

But whā I came to Troada to preach y Gospel of Christ (and a dore was opened vnto me in y LODRE) I had no rest in my spirete, because I founde not Titus my brother: but I toke mylene of them, and wente awaye into Macedonia. Yet thankes be vnto God, which allwaye geueth vs the victory in Christ, \* and openeth y sauoure of his knowlege by vs in euery place. For we are vnto God the good sauoure of Christ, both amonge thē y are saued, & amonge thē y perishe. To these, y sauoure of death vnto death: but vnto y other, the sauoure of life vnto life. And who is mete therto? For we are not as many are, which choppe & chaunge the worde of God, but eue out of purenesse, and out of God, in y sighte of God, so speake we in Christ.

The III. Chapter.

Agynne we then agayne to prayse o selues? Or nede we (as some other) of pistles of commendacion vnto you: or letters of commendacion from you? We are oure epistle wrytten in oure hertes: which is vnderstonde and red of all mē, in that ye are knowne, how that ye are y epistle of Christ, mynistred by vs, and wrytte, not with ynte, but with the spirete of the luyng God: not in tables of stone, \* but in fleshy tables of the hert. Soch trust haue we thorow Christ to God warde, not that we are sufficient of oure selues to thynke eny thinge, as of our selues, \* but oure ablenesse cometh of God, which hath made vs able, to be \* mynistres of the new Testament: not of the letter, but of the spirete. For the letter killeth, but the spirete geueth life.

But yf the mynistracion y killeth the

row the letter, and was figured in stones, was glorious, \* so that the childre of Israel mighte not beholde the face of Moses, for y clearnesse of his countenance, (which glory neuertheles is done awaye) how shal not y mynistracion of y spirete be moch more glorious? For yf the officethat preacheth damnacion be glorious, moch more both the office that preacheth righteounes excede in glory. For y other parte that was glorified is nothinge glorified in respecte of this excedinge glory. For yf that which is done awaye, be glorious, moch more shal y which remaineth, be glorious.

Seynge then that we haue soch trust, we vse greate boldnesse, and do not as Moses, \* which put a vayne before his face, so that y children of Israel mighte not se the \* ende of it, that is done awaye. But their myndes are blynded. For vnto this daye remaineth the same coueringe vntake awaye in the olde Testament, whan they rede it, which in Christ is put awaye. But euen vnto this daye whan Moses is red, the vayne hangeth before their hertes: Neuertheles whā they turne to the LORDE, the vayne shalbe taken awaye. For the LORDE is a spirete: & where the spirete of the LORDE is, there is libertye. But now the glory of y LORDE appeareth in vs all with open face, and we are chaunged into the same ymage, from one clearnesse to another, eue as of the spirete of the LORDE.

The III. Chapter.

Therefore seyng we haue soch an office (euen as mercy is come vpon vs) we saynte not, but cast from vs the clothes of vnonestye, and walke not in craftines: nether corruppe we the worde of God but open the trueth, and reporte oure selues to euery mans consyence in the sighte of God.

If oure Gospel be yet hyd, it is hyd in them that are lost: amonge whom the God of this worlde \* hath blynded y myndes of them which beleue not, that y lighte of the Gospel of the glory of Christ (\* which is the ymage of God) shulde not shyne vnto them. For we preach not o selues, but Jesus Christ to be the LORDE, and oure selues youre seruantes for Jesus sake.

For God \* that comāunded the light to shyne out of darcknesse, \* hath geuen a cleare shyne in oure hertes, y by vs y light of y knowlege of the glory of God mighte come forth, in the face of Jesus Christ.

But this treasure haue we in \* earthen

vessels, that y power which excelleth mighte be of God, and not of vs. We are troubled on euery syde, yet are we not without shifte. We are in pouertie, but not vterly without somewhat. We are persecuted, but we are not forsaken. We are oppressed, neuertheles we perish not. \* We allwayes beare aboute in oure body the dyenge of the LORDE Jesus y the life also of the LORDE Jesus mighte appeare in oure body. \* For we which lyne, are alwayes delynered vnto death for Jesus sake, that the life also of Jesus mighte appeare in oure mortall flesh.

Therefore is death now mightie in vs, but life in you. But seyng that we haue the same spirete of faith (acordinge as it is wrytten: I beleue, and therefore haue I spokē,) we also beleue, & therefore we speake, for we knowe that he, which rayseth vp y LORDE Jesus, shal rayse vs vp also by y meanes of Jesus, and shal set vs with you. For all thinges do I for youre sakes, \* that the plereous grace by the thākesgeyng of many, maye redounde to the prayse of God. Therefore are we not weery, but though y outwarde man be corrupte, yet the inward is renewed daye by daye. \* For oure trouble, which is but temporal and lighte, worketh an excedinge and an eternall weighte of glorye vnto vs, which loke not on the thinges that are sene, but on them which are not sene. For y thinges which are sene, are temporall: but the thinges that are not sene, are eternall.

The V. Chapter.

We knowe surely, y yf oure \* earthy house of this dwellinge were destroyed, we haue a buyldyng ordey- ned of God, an house not made with handes, but euerlastyng in heauen. \* And in the same sighe we also after oure māsion, which is from heauen: and longer to be clothed therewith, so yet, \* yf that we be founde clothed, and not naked. For as longe as we are in this tabernacle, we sighe and are greued, for we had rather not be vncloded, but to be clothed vpon, that mortalite mighte be swallowed vp of life. But he that hath ordeyned vs for this, is God, \* which hath geuen vs the earnest of the spirete. Therefore are we allwaye of good cheare, and knowe, that as longe as we dwell here in the body, we are not at home with the LORDE: for we walke in faith, and se him not. \* Neuertheles we are of good comforte, and had leuer to be absent from the body, & to be at home with the LORDE.

Wherefore, whether we be at home or fro



home, we endeavour oure selues to please him. \* For we must all appeare before the iudgment seate of Christ, & every one maye receaue in his body, accordinge to & he hath done, whether it be good or bad. Seynge then that we knowe, how that the LORDE is to be feared, we fare saye with men, but we are knowne well ynough vnto God: I trust also, that we are knowne in youre consciences. We prayse not oure selues agayne vnto you, but geue you an occasion to reioyse of vs, & ye maye haue to reioyse agaynst them, which reioyse after the outwarde appareance, and not after the hert. For yf we do to moch, we do it vnto God: yf we kepe measure, we do it for youre sakes. For the loue of Christ constraineth vs, in as moch as we thus iudge, that yf one be deed for all, then are all deed. \* And therfore dyed he for all, that they which lyue, shulde not hence forth lyue vnto them selues, but vnto him, which dyed for them and rose agayne.

**C** Therfore hence forth knowe we noman after & flesh: and though we haue knowne Christ also after the flesh, yet knowe we him now so noman. Therfore yf eny man bein Christ, he is a new creature. Olde thinges are past awaye, \* beholde, all are become new. Neuertheles all thinges are off God, which hath reconcyled vs vnto himselfe by Jesus Christ, and hath geuen vs the office to preach the attonement. \* For God was in Christ, and reconcyled the worlde vnto himselfe, and counted not ther synnes vnto them, and amonge vs hath he set vp the worde of & attonement. Now the are we messangers in the rowme of Christ, euen as though God exhorted by vs. We beseeke you now therfore in Christes steade, that ye be at one with God: \* for he hath made him which knewe no synne, to be \* synne for vs, & we by his meanes shulde be that righteousnes, which before God is allowed.

## The VI. Chapter.

**A**s helpers therfore exhorte you, that ye receaue not & grace of God in vayne. For he sayeth: \* I haue herde the in the tyme accepted, and in the daye of saluacion haue I succoured the. Beholde, now is the accepted tyme, now is the daye of saluacion. Let vs geue no man occasion of euell, that oure office be not euell spoken of: but in all thinges let vs behaue oure selues as the \* mynisters of God: in moch patience, in troubles, in necessities, in anguishes, in strypes, in prisonmentes, in vprours, in laboures, in watchinges, in fastyn-

ges, in purenesse, in knowlege, in longe sufferinge, in kyndnesse, in the holy goost, in loue vnfaigned, in the worde of the trouth, in the power of God, by the armour of righteousness on the right hande and on the lefte, by honoure and dishonoure, by euell repute and good repute: as discouers, & yet true: as vnkowne, and yet knowne: as dyenge, and beholde, we lyue: as chastened, and not kyled: as sorrowinge, and yet allwaye merry: as poore, & yet make many rich: as hauynge nothinge, & yet possessynge all thinges.

**O** ye Corinthians, oure mouth is open vnto you, oure hert is made large. Ye are in no straytnesse on oure behalfe: but where as ye are in straytnesse, that do ye of youre owne hertely meanynge. I speake to you, as to childre, that haue like rewarde with vs. Set youre selues therfore at large.

**B**eare not a straunge yock with the vnbeleuers. For what fellowshipe hath righteousness with vnrightheousnes? What company hath lighte with darknesse? \* How agreeth Christ with Belial? Or what parte hath the beleuer with the infydele? How acordeth temple of God with ymages? Ye are the temple of the lynynge God, as sayeth God: I wyl dwell in them, and walke in them, and wyl be their God, & they shalbe my people. Wherfore come out from amonge them, and separate youre selues \* (sayeth the LORDE) and touche no vncleane thinge, so wyl I receaue you, & be youre father, & ye shalbe my sonnes and doughters, sayeth & Allmightie LORDE.

## The VII. Chapter.

**S**ynge now that we haue soch pynnes (dearly beloued) let vs cleanse oure selues from all fylchynes of the flesh and spere, and growe vp to full holynes in & feare of God. Vnderstode vs right. We haue hurte no man, we haue corrupted no man, we haue defrauded no man. I speake not this to cōdemne you, for I haue shewed you before, that ye are in oure herres, to dye and to lyue with you. I am very bolde toward you, I make moch boost of you, I am filled with comforte, I am excedynge ioyous in all oure tribulacion. \* For whan we were come into Macedonia, oure flesh had no rest, but we were troubled on euery syde: outwarde was fightinge, inward was feare. Neuertheles God that comforteth the abiect, comforted vs by the cōmyng of Titus.

Not onely by his cōmyng, but also by the cōsolacion wherwith he was cōforted of you, whan he tolde vs ye desired, your

pyng, ye seruēt mynde for me, so & I now reioyse & more. For where as I made you sorry by the letter, it repenteth me not, though I dyd repete. For I se, that the same epistle made you sorry (though it were but for a ceason). But now I reioyce, not that ye were sorry, but that ye were sorry to repentance. For ye sorrowed godly, so that in nothinge ye were hurte by vs. For godly sorrowe causeth repentance vnto saluacion, not to be repented of: \* but worldly sorrowe causeth death. Beholde, where as ye haue had godly sorrowe, what diligence hath it wrought in you? Yee a sufficiet answer, displeasure, feare, desire, a seruēt mynde, punysshment. For in all poyntes ye haue shewed youre selues, that ye are cleare in that matter.

**W**herfore though I wrote vnto you, yet is it not done for his cause that dyd hurte, neither for his cause that was hurte, but that youre diligence (which ye haue for vs in the sighte of God) mighte be manifest to you. Therfore are we comforted, because ye are comforted: but excedingly the more ioyed we, for the ioye of Titus, because his spere was refreshed of you all. I am therfore not now ashamed, though I boasted my selfe vnto him of you: but like as all is true that I haue spokē vnto you, euen so is oure boasting vnto Titus founde true also. And his inward affection is more abundaunt toward you, whan he remembreth the obedience of you all, how ye receaued him with feare and treblynge. I reioyse, that I maye be bolde ouer you in all thinges.

## The VIII. Chapter.

**D**o you to wit (brethren) the grace of God, which is geue in the congregacions of Macedonia. For their reioysinge was most abundaunt, whan they were tryed by moch trouble: & though they were excedinge poore, yet haue they geue excedinge richely, and that in synghenesse. For to their power (I beare recorde) yee and beyonde their power, they were wyllinge of their owne acorde, and prayed vs with grea te instance, that we wolde receaue their benesite and fellowshipe of the \* hādreachinge that is done for the sayntes: And not as we looked for, but gaue ouer them selues first to the LORDE, and afterwarde vnto vs by & wyl of God, so that we coulde not but desire Titus, that like as he had begonne afore he wolde euen so accomplish the same benivolence amonge you. Now as ye are riche in all poyntes, in faith and in worde, and in knowlege, and in all diligence, and in youre

loue toward vs, euen so se that ye be plentiful also in this benyuolence. This I saye not as commaūdyng, but seynge, ether are so diligent, I proue youre loue also, whether it be perfecte or no. For ye knowe the liberallite of oure LORDE Jesus Christ, which though he beriche, yet for youre sakes he became poore, & ye thow his pouerte mighte be made riche.

**A**nd my counsell herin I geue, for this is profitable for you, which haue begonne a yeare ago, not onely to do, but also to wyl. But now persourme the dede also, that like as there is a ready mynde to wil, there maye be a ready mynde also to persourme the dede: of that which ye haue. \* For yf there be a wyllinge mynde, it is accepted accordinge to that a man hath, not accordinge to that he hath not. This is not done to the intent, that other shulde haue ease, and ye cōbraunce, but that it be a lyke. Let youre abundaunce sacref their lacke in this tyme off derth: that their abundaunce also herafter maye supplee youre lacke, that there maye be equallite. As it is wyrtten: He & gathered moch, had not the more: and he that gathered little, wanted nothinge. Thākes be vnto God, which put in the hert of Titus, the same diligence toward you. For he accepted the request in dede, yee he was rather so well wyllynge, that of his owne acorde, he came vnto you.

**W**e haue sent with him that brother, whose prayse is in the Gospell thorow out all the congregacions. Not onely that, but he is chosen also of the congregacions, to be a felowe with vs in oure iourney, for this benyuolence that is mynistred by vs vnto the prayse of the LORDE, and to steepe vp youre prompt mynde, and to bewarre, lest eny mā reperte euell of vs because of this plenteousnes, which is mynistred by vs: \* and therfore make we provision for honest thinges, not onely before the LORDE, but also before men.

**W**e haue sent with them also a brother of oures, whom we haue oft proued diligent in many thinges, but now moch more diligent. And this haue we done in grea hope toward you, whether it be for Titus sake (which is my felowe and helper amonge you) or for oure brethren (which are Apostles of the cōgregacions, & the prayse of Christ.) Shewe now the prose off youre loue and off oure boasting of you, vnto these, and opely in the sighte of the cōgregacions.



1m.13d  
o.16.a  
or.8.a

**W**he handreachinge vnto y sayn-  
tes, it is no nede for me to wyte vn-  
to you: for I knowe youre redynesse  
of mynde, wherof I boast my selfe amonge  
them of Macedonia, and saye: Achaia was  
ready a yere agoo. And youre seruente  
hath prouoked many. Neuertheles yet ha-  
ue we sent these brethren, lest oure reioysinge  
ouer you shulde be in vayne in this behalfe,  
that ye mighte be ready, as I haue repor-  
ted of you: lest whan they of Macedonia co-  
me with me, and fynde you vnprepared, we  
(I wyl not saye ye) shulde be ashamed in this  
presumpcion of boastinge.

o.11.c  
al.6.a

**W**herfore I thoughte it necessary to ex-  
hoite the brethren, to come before hande vn-  
to you, for to prepare this blessinge promy-  
sed afore, that it mighte be ready, so that it  
be a blessinge, and not a defraudinge. This  
I thynke: that he which soweth litle, shal  
reape litle also: and he which soweth plenteously,  
shal likewise reape plenteously, every one  
acordinge as he hath purposed in his hert,  
not grudgingly, or of compulsion. For God  
loueth a chearfull gener. God is able to ma-  
ke you riche in all grace, & ye in all thinges  
hauyng sufficet to the vtremost, maye be  
riche to all maner of good workes. As it is  
wrytten: he hath sparfed abroad & geue to y  
poore, his righteousnes remaineth for ever.

od.23.a  
id.35.a  
cli.35.a

al.11.b

**W**he that geueth sede vnto the sower, shal  
mynistre bred also for sode, and shal multi-  
plye youre sede, and increase the frutes of y  
righteousnes, that in all thinges ye maye be  
made riche vnto all singleness, which cau-  
seth thorow vs, thankesgeuyng vnto God.  
For the handreachinge of this colleccion not  
onely supplieeth the nede off the sayntes,  
but also is abundaunt herin, that for this lau-  
dable mynistracion many mighte geue thankes  
vnto God, and prayse God for yd obe-  
dient professyng of the Gospell of Christ, &  
for yd singleness in distributyng vnto the,  
and to all men, and in their prayer for you,  
which longe after you, for the abundaunt  
grace of God in you. Thankes be vnto God  
for his vnoutspokeable gifte.

## The X. Chapter.

**P**aul my selfe beseeke you by the meke-  
nesse and softnesse off Christ, which  
whan I am present amonge you, am  
of small reputacion, but am bolde towarde  
you beyng absent. I beseeke you that I nede  
not be bolde whan I am present, & to vse y  
boldnesse wherewith I am supposed to be  
bolde, agaynst some, which repute vs as  
though we walked after y flesh: for though

we walke in the flesh, yet fighte we not after  
a fleshy maner. For the wapens of oure  
warre are not fleshy, but mightie before  
God to cast downe stronge holdes, wherewith  
we ouerthrowe ymaginacions, & every hye  
thinge & exalteth it selfe agaynst the know-  
lege of God, and bryng in to captiuite all  
vnderstandinge to the obedience of Christ, &  
are ready to take vengeance on all disobe-  
dience, whan youre obediēce is fulfilled. Lo  
ke ye on thinges after y vtter appareance.

**W**hen any man trust of himselfe & he is Christ  
tes, let him thinke this also by himselfe, &  
like as he is Christes, eue so are we Christes  
also. And though I shulde boast my selfe  
somewhat more of oure auctourite which y  
LORDE hath geue vs to edifye and not to  
destroye, it shal denot be to my shame. This  
I saye, lest I shulde seme, as though I wen-  
te aboute to make you afayed with letters.  
For the pistles (saye they) are sore and stron-  
ge, but his bodely presence is weake, and his  
speache rude. Let him & is soche, thinke on  
this wysly, that as we are in worde by let-  
ters whi we are absente, soch are we also in  
dede whan we are present. For we darre not  
reken & compare oure selues, vnto some that  
praysse them selues: Neuertheles whyle they  
measurē them selues by them selues, and  
holde onely of them selues, they vnderstande  
not ainge.

**W**herfore we wil not boast o selues aboue  
measure, but onely acordinge to the measu-  
re of the rule, wherewith God hath distribu-  
ted vnto vs the measure to reach euen vnto  
you. For we stretch not o selues to farre as  
though we had not reached vnto you. For  
euen vnto you haue we come with the Gos-  
pell of Christ, and boast not oure selues out-  
of measure in other mens laboures: Yee and  
we hope whan youre faith is increased in  
you, that we wil come farther (acordinge to  
oure measure) and preach the Gospell vnto  
them that dwell beyonde you, and not to re-  
ioyse in that, which is prepared with ano-  
ther mans measure.

## The XI. Chapter.

**L**et him that reioyseth, reioyse in the  
LORDE: for he & prayseth him selfe  
se, is not allowed, but he who y LOR-  
DE prayseth. Wolde God ye coulde suffi-  
me a litle in my foolishnes, yet do ye forbear-  
me. For I am gelous ouer you & godly ge-  
lousy. For I haue married you vnto onema-  
to bryng a chaste virgin vnto Christ. But  
I feare, lest as y serpent begyled Eue & his  
sutteltie, eue so yd wyttres shulde be corrup-

te from the singleness that is in Christ. For  
ys he that cometh vnto you, preach ano-  
ther Jesus, whom we haue not preached, or  
ys ye receaue another spirete, & ye haue not  
receaued, or another Gospell which ye haue  
not accepted, ye might right well haue bene  
content. For I suppose that I am no lesse the  
the hye Apostles are. And though I be ru-  
de in speakyng, yet am I not rude in know-  
lege. Howbeit amonge you I am knowne to  
the vtremost. Or dyd I synne therein becau-  
se I submytted my selfe, that ye mighte be  
exalted?

**F**or I preached vnto you the Gospell of  
God freely, and robbed other congregacions,  
and toke wages of the, to preach vnto you.  
And whan I was present with you, and  
had nede, I was greuous to no man: for y  
which was lackyng vnto me, the brethren  
which came fro Macedonia, suppleed. And  
in all thinges I kepte my selfe so, & I shulde  
not be greuous to you, & so wyl I kepe my  
selfe. As surely as the truerth of Christ is in  
me, this reioysinge shal not be taken frome  
in the regions of Achaia. Wherfore: becau-  
se I shulde not loue you? God knoweth. Ne-  
uertheles what I do and wyl do, that do I  
to cut awaye occasion, from the which seke  
occasion, that they mighte boast the selues  
to be like vnto vs. For soch false Apostles &  
disceatfull workers fashon them selues like  
vnto the Apostles of Christ. And that is no  
maruell: for Sathan himselfe is chaunged  
into y fashion of an angell of light. Ther-  
fore is it no greate thinge, though his my-  
nistres fashon them selues as though they  
were the preachers of righteousness, whose  
ende shal be acordinge to their dedes.

**I** saye agayne, lest any man thynke that  
I am folish: or els take me euen now as a fo-  
le, & I maye boast my selfe a litle also. That  
I speake now, that speake I not after the  
LORDE, but as it were in foolishnes, whyle  
we are now come to boasting: Seyng that  
many boaste them selues after y flesh, I wil  
boast my selfe also. For ye suffre soles gladly,  
in so moch as ye youre selues are wyse. For ye  
suffre euen ys a man bryng ye in to bonda-  
ge, ys a man put you to dishonesty, ys a man  
take ought fro you, ys a man exalte himselfe  
ouer you, ys a man synne you on the face. I  
speake concernyng rebuke, as though we  
were weake.

**W**herin so euer now any man darre be  
bolde (I speake folishly) therein darre I be  
bolde also. They are Hebrewes, so am I. They  
are Israelites, euen so am I. They are the

sede of Abraham, so am I. They are the my-  
nistres of Christ (I speake as a sole) I am  
more in laboures more abundaunt, in strypes  
aboue measure, in prisonmentes more plen-  
teously, in death oft. Of the Jewes recea-  
ued I fyue tymes forty strypes, one lesse.  
Thryse was I beaten with rodde. I was  
once stoned. I suffred thryse shypwracke:  
nighte and daye haue I bene in the depe of  
the see: I haue oft iourneyed: I haue bene  
oft in paret of waters, in paret amonge  
murtherers, in paret amonge the Jewes,  
in paret amonge the heythens, in paret in  
cities, in paret in the wylderners, in paret  
vpon the See, in paret amonge false bre-  
thre, in laboure & trauayle, in moch watchin-  
ges, in hunger and thyrst, in moch fastinges  
in colde and nakednesse: Besyde those thyn-  
ges which are outwarde, namely my daylie  
combraunce, my daylie care for all cōgrega-  
cions. Who is weake, and I be not weake?  
Who is offended, & I burne not? If I must  
nedes make my boast, I wil boast my selfe of  
myne infirmyte. God y father of oure LOR-  
DE Jesus Christ, which is blessed for euer,  
knoweth that I lyenot. At Damascen the  
gouernoure of y people vnder kyng Aretas,  
kept y cite of the Damascenes, & wol-  
de haue taken me, and at a wyndowe was  
I let downe in a basket thorow the wall, &  
so escaped his handes.

## The XII. Chapter.

**I**t profiteth me nothinge (no doute) to  
boaste. Neuertheles I wil come  
to y visions and reuelacions off the  
LORDE. I knowe a man in Christ aboue  
fourtene yeres agoo (whether he was in y  
body, I can not tell: or whether he was out  
of the body, I can not tell, God knoweth.)  
the same was taken vp in to the thirde hea-  
uen: and I knowe the same man (whether  
he was in y body or out of the body, I can  
not tell, God knoweth) how that he was ta-  
ken vp in to Paradise, and herde wordes not  
to be spoken, which no man can vtter. Here  
of wyl I boast, but of my selfe wyl I make  
no boast, excepte it be of myne infirmities.  
And though I wolde boast my selfe, I dyd  
not foolishly, for I wolde saye the truerth.  
But I refrayne my selfe, lest any man shulde  
thinke of me aboue y he seyth in me, or hea-  
reth of me. And lest I shulde exalte my sel-  
fe out of measure because of the hye reuela-  
cions, there is a warnyng geuen vnto my  
flesh, euen y messaunger of Satan, to buffet  
me, that I shulde not exalte my selfe out off  
measure: for y which I besought the LOR-



DE thysse, that it mighte departe fro me. And he sayde vnto me: My grace is sufficient for the. For my strength is made perfecte thorow weaknes. Very glad therfore wil I reioyse in my weaknes, that the strength of Christ may dwell in me.

**B** Therefore am I content in infirmities, in rebukes, in necessities, in persecutions, in anguishes for Christes sake: for whā I am weake, thē am I stronge. I am become a fo-le i boasting my selfe: & he haue compelled me. **Cor. 9. a** For I oughte to be comended of you, \* in so moch as I am in nothinge inferior to y<sup>e</sup> hye Apostles. Though I benothinge, yet are y<sup>e</sup> tokens of an Apostle wrought amonge you, with all paciēce, with signes, & with wōders & with mightie dedes. For what is it, wher-in ye are inferiours to the other congrega-tions: excepte it be y<sup>e</sup> I haue not bene gre-uous vnto you. For geue me this wōge. Be-holde, I am ready the thirde tyme to come vnto you, and wyl not be chargeable vnto you. **1 Cor. 10. c** For I seke not y<sup>e</sup>oures, but you. For y<sup>e</sup> childre ought not to gather treasure for the elders, but the elders for the childen. I wil very gladly bestowe, and wyl be bestowed for y<sup>e</sup>oures soules: though y<sup>e</sup> more I loue you, the lesse am I loued: agayne.

**C** But let it be so that I grieved you not, ne-therles for so moch as I was craftye, I toke you w<sup>th</sup> gyle. Haue I defrauded you by eny of thē, whō I sent vnto you? I desired Titus, & with him I sent a brother: dyd Ti-tus defraude you? Haue we not walked in one spiere? Wēte we not in like fote-steppes? Agayne, thynke ye y<sup>e</sup> we excuse oure selues? We speake in Christ in the sighte off God. But all this (dearly beloued) is done for y<sup>e</sup> edifyenge. For I feare, lest whan I come, I shal not fynde you soch as I wolde: and lest ye shal fynde me soch as ye wolde not: lest there be amonge you, debates, envyenges, wrathes, stryuynges, bacbytinges, whyspe-ringes, swellinges, vpromises: lest whan I co-me agayne, God bringe melowe amonge you & lest I be constrained to bewayle many of thē y<sup>e</sup> haue synned before, & haue not repen-ted ouer y<sup>e</sup> vncleynesse and whordome, and wantonnes, which they haue comytted.

## The XIII. Chapter.

**N**ow come I the thirde tyme vnto you. **Deut. 19. c** In the mouth of two or thre **Mat. 18. b** witnesses shal every matter be sta-blished. I haue tolde you before, & tell you before as present y<sup>e</sup> seconde tyme, & wyte it now beyng absent, vnto thē which in tyme passed haue synned, & to all other: & yf I co-me agayne, I wil not spare, seynge that ye

seke experieñce of him, \* which speaketh in me, euen Christ, which amonge you is not wea-ke, but is mightie amonge you. And though he was crucified in weaknes, yet lyueth he in the power of God. And though we are weake in him, yet lyue we with him in the power of God amonge you.

\* Proue y<sup>e</sup>oures selues, whether ye are in the ffaith, examē y<sup>e</sup>oures selues. Or knowe ye not y<sup>e</sup> selues, y<sup>e</sup> Jesus Christ is in you? Excepte ye be cast awayes. But I trust ye knowe, y<sup>e</sup> we are not cast awayes. I desire before God y<sup>e</sup> ye do no euill: not y<sup>e</sup> we shulde seme comen-dable, but y<sup>e</sup> ye shulde do y<sup>e</sup> which is good, & let vs be as cast awayes. For we maye do nothinge agaynst y<sup>e</sup> truethe, but for y<sup>e</sup> truethe. We are glad whan we are weake, & ye stron-ger: & the same also we wysshe for, namely y<sup>e</sup> perfectnesse. Therefore wyte I these thinges beyng absent, lest whā I am present, I shulde vse sharpnesse, acordyng to the power: which the LORDE hath geue me to edifye, and not to destroye.

Synally brethien, reioyse, be perfecte, co-forte y<sup>e</sup> selues, be of one mynde, be peacea-ble, and the God of loue and peace shal be with you. Salute one another with an holy kysse. All the sayntes salute you. The grace of oure LORDE Jesus Christ, & the loue of God, and the fellowship of y<sup>e</sup> holy goost be with you all. Amen.

The seconde Epistle to the Corinthians.  
Sent from Phillippus in Mace-donia, by Titus and Lucas.

The Epistle of  
the Apostle S. Paul  
to the Galathians.

## The summe of this Epistle.

- Chap. I.** Paul rebuketh them, because they were fallen awaye from the Gospell, sheweth his awne cōuersion, magnifyeth his office and apostleshippe, and declareth himselfe to be equall with the hye apostles.
- Chap. II.** He withstandeth Peter in the face, and proueth that the lawe and circumcision are not necessary to saluacion.
- Chap. III.** He rebuketh the puffed fastnesse of the Galathians, shewing the vnperfectednesse of the lawe, and declareth neuertheless that it was not geuen for naught.
- Chap. IIII.** Paul sheweth that thorow Christ we be deliuered from the lawe, and rebuketh the vnthankfulnesse of the Galathians.
- Chap. V.** He labourerth to drawe them awaye from circumcision, sheweth them the battayl betwixte the spiere and the flesh, and the fau-tes of them both.
- Chap. VI.** He exhorterth them to brotherly love, and one to begre with another. In the ende he warneth them to beware of circumcision

The Epistle of  
the Apostle S. Paul  
to the Galathians.

## The first Chapter.

**P**aul an Apostle (not of men, nor by mā, but by Jesus Christ & by God the father, which ray-sed him vp frō y<sup>e</sup> dead) & all the brethre which are w<sup>th</sup> me. Vnto the cōgregaciōs in Galacia.

\* Grace be with you, and peace frō God the father, and oure LORDE Jesus Christ, which gaue him selfe for oure synnes; that he mighte deliuer vs from this present euil woilde, acordyng to the wyll of God oure father, to whom be prayse foreuer and euer. Amen.

I marnell y<sup>e</sup> ye are so soone turned (from him that called you in the grace of Christ) vnto another Gospell: which is nothinge els, but that there besome, which trouble you, and intende to peruerter the Gospell of Christ.

Neuertheless though we oure selues, or an angell from heaue preach vnto you eny other Gospell, thē y<sup>e</sup> which we haue preached vnto you, the same be acursed. As we haue sayde afore, so saye we now agayne: Yf eny mā preach vnto you eny other thinge, thē y<sup>e</sup> ye haue receaued, y<sup>e</sup> same be acursed. Preach I men now or God: Or go I aboute to plea-se men: Yf I shulde yet please men, I were not the seruaunt of Christ.

But I certifie you brethien, y<sup>e</sup> the Gos-pell which is preached of me, is not of men. For I nether receaued it ner lerned it of mā, but by the reuelacion of Jesus Christ. For ye haue herde of my conuersacion afore tyme in the Jeweshippe, how that beyōde mea-sure I persecuted the cōgregacion of God, and spoyled it, and preyayled in the Jewe

shippe aboue many of my companions in my nacion, & was a moch more seruent man-neyner of the tradicions of the fathers.

But whan it pleased God which separa-ted me from my mothers wombe, and called me by his grace, for to declare his sonne in me, that I shulde preach him thorow the Gospell amonge the heythen, immediatly I commened not of the matter with flesh and bloude: nether came I to Ierusalem vn-to them which were Apostles before me: but wente my wayes in to Arabia, and came agayne to Damascon. Then after thre yea-re I came to Ierusalem to se Peter, and abo-de with him systene dayes. As for the other Apostles, I sawe none of them, saue James the LORDES brother.

The thinges that I wyte vnto you, be-holde, \* God knoweth, I lyen not. After that wente I into the coastes of Syria and Celi-cia: but of face I was vnkowne to y<sup>e</sup> Chris-ten congregacions in Jewrye. Neuertheles they had herde onely, that he that persecut-ed vs in tyme passed, preacheth now y<sup>e</sup> ffaith which some tyme he destroyed: and they pray-se God in me. **1 Cor. 11. d**

## The II. Chapter.

Then after fourtene yea-res, \* I wente vnto Ierusalem with Barnabas, and toke Titus with me also. **Act. 15. a** But I wente vp by reuelacion, and com-mened with thē of y<sup>e</sup> Gospell, which I preach amonge the heythen: but specially with thē which were in reputacion, lest I shulde run-ne or had runne in vayne. **Act. 15. a** But Titus which was also with me, was not compelled to be circūcised, though he was a Greke: and that because of certayne incommers beyng false brethre, which came in amonge other, to spye out oure libertye, which we haue in Christ Jesus, that they mighte bringe vs in to bondage: To whom we gaue no row-me, no nor for the space of an houre, as con-cernyng to be broughte in to subieccion: y<sup>e</sup> the truethe of the Gospell mighte comytne with you. **1 Cor. 9. c**

As for thē that seemed to be greate, what they were in tyme passed, it maketh no mat-ter to me. \* For God loketh not on the out-warde appearaunce of men. Neuertheless they which seemed greate, taught me nothin-ge: but contrary wyse, whan they sawe that the Gospell ouer the vncircūcision was cō-mytted vnto me, as y<sup>e</sup> Gospell ouer y<sup>e</sup> circū-cision was comytted vnto Peter. (For he y<sup>e</sup> was mightie with Peter to the Apostle. **Act. 10. d** **Rom. 15. b** **Eph. 6. a**)



shippe ouer the circumcision, the same was mightie with me also amonge the heythen) they perceaued the grace that was geuen vnto me.

James and Cephas and Iohn, which seemed to be pillars, gaue me and Barnabas & righte handes, and agreed with vs, that we shulde preach amonge the heythe, and they amonge the Jewes: onely that we shulde remember the poore, which thinge also I was diligent to do.

Act. 11. e  
2. Co. 9. a

But whā Peter was come to Antioche, I withstode him in & face: for he was worthy to be blamed. For afore there came certayne from James, he ate with the heythe. But whā they were come, he withdrew and separated himselfe, fearinge the which were of the circumcision. And the other Jewes dyssembled with him likewise, in so much & Barnabas was brought in to their simulation also. But whā I sawe that they walked not right after & trueth of the Gospell, I sayde vnto Peter openly before all: If thou beynge a Jewe, lyuest after the maner of the Gentyles, and not as do the Jewes, why causest thou the Gentyles then to lyue as do the Jewes?

**C** \* Though we be Jewes by nature, and not synners of the Gentyles, yet (in so much as we knowe, that a man is not made righteous by the dedes off the lawe, but by the faith on Jesus Christ) we haue believed also on Jesus Christ, & we might be made righteous by the faith of Christ, and not by the dedes of the lawe, because that by the dedes of the lawe no fleshy shal be iustified.

Phil. 3. a  
Rom. 2. b

If we then which seke to be made righteous by Christ, shulde be yet founde synners & felues, is not Christ then the mynister of synne? God forbid. For yf I buylde agayne & which I haue destroyed, then make I my selfe a trespasser. But I thorow the lawe am deyd vnto the lawe, that I might lyue vnto God. I am crucified with Christ, yet do I lyue: neuerthelesse now not I, but Christ lyueth in me. For y life which I now lyue in y fleshe, I lyue in the faith of y sonne of God \* which loved me, and gaue himselfe for me. I cast not awaye the grace of God. For yf righteousness come by the lawe, then dyed Christ in vayne.

ph. 3. a

### The III. Chapter.

**21** Ye folishe Galathians, who hath bewitched you, that ye shulde not beleue the trueth? To whō Jesus Christ was describde before the eyes and amonge you crucified. This onely wolde Ierne of

you: Receaued ye the spiete by the dedes of the lawe, or by the preachinge of the faith? Are ye so vnwyse? Ye beganne in the spier, wolde ye ende now the in the fleshy? Haue ye suffred so moch in vayne? If it beels in vayne, he that geneth you the spiete, and doth soch greate actes amonge you, doth he it thorow the dedes of the lawe, or by & preachinge of the faith? \* Euen as Abraham beleued God, and it was counted vnto him for righteousness. Thus ye knowe, that they which are of faith, are Abrahams children.

The scripture saue afore hāde, that God iustificieth the heythen thorow faith. Therefore shewed it glad tydings afore vnto Abraham, and sayde: \* In the shal all the heythen be blessed. So then they which be of faith, are blessed with faithfull Abraham. For as many as go aboute with the workes of the lawe, are vnder y curse: for it is writte: \* Cursed be every man, which cōtynueth not in all thinges that are writte in the booke of the lawe, to do them. That no man is iustified by the lawe in the sighte of God, it is cūdet: \* For & iust shal lyue by his faith. The lawe is not of faith, \* but the maner doth & same, shal lyue therein. But Christ hath deliuered vs from y curse of the lawe, whā he became a curse for vs. (For it is writte: \* Cursed is every man that hangeth on tre) & the blessinge of Abraham might come on the Gentyles in Christ Jesu, and y we might foreceiue y promysed spiete, thorow faith.

Brethren, I wil speake after the maner of men. Though it be but a mā's Testament, yet no man despyseth it, or addeth eny thinge therto, whā it is confirmed. To Abraham and his seide were the promyses made. He sayeth not: In the sedes, as in many, but in thy seide, as in one, which is Christ. This Testament (I saye) which afore was confirmed to Christ warde, is not disanulled (that the promes shulde be made of none affect) by the lawe \* which was geuen beyonde foure hundred & thirtie yeres thereafter. \* For yf the inheritaunce be gotten by the lawe, then is it not geuen by promes. But God gaue it frely vnto Abraham by promes.

Wherfore the serueth the lawe? \* It was added because of transgression, tyll the seide came, to the which the promes was made. \* And it was geuen of angels, by the hande of the mediator. A mediator is not a mediator of one onely, but God is one.

Is the lawe then agaynst the promyses of God? God forbid. Howbeit yf there had

bene geuen a lawe which coulde haue geue life, the no doute righteousness shulde come of the lawe. \* But y scripture hath shut vp all vnder synne, that y promes shulde come by the faith on Jesus Christ, geue vnto the that beleue. Before faith came, we were kepte and shut vp vnder the lawe, vnto the faith which shulde afterwarde be declared. Thus y lawe was y scolemaster vnto Christ, that we might be made righteous by faith. But now that faith is come, we are no more vnder the scolemaster. \* For ye all are the children of God by the faith in Christ Jesu. \* For as many of you as are baptysed, haue put on Christ. Here is nether Jewe ner Gier: here is nether boode ner fre: here is nether man ner woman, for ye are all \* one in Christ Jesu. If ye be Christes, the are ye Abrahams seide and heyres acordinge to the promes.

### The III. Chapter.

**22** Ye I saye: As longe as the heyre is a childe, there is no difference betwene him and a seruaunt, though he be lord of all y goodes: but he is vnder tutors and gouerners, vntill the tyme appoynted of the father. Euen so we also, whā we were children, were in bondage vnder the outwarde tradicions. But whā the tyme was fulfilled, God sent his sonne, borne of a woman, and put vnder the lawe, to redeme them which were vnder the lawe, that we might receaue y childshippe. \* For so moch the as ye are children, God hath sent the spiete of his sonne in to oure hertes, which cryeth: Abba, deare father. Wherfore now, thou art not a seruaunt, but a sonne. If thou be a sonne, then art thou the heyre of God thorow Christ. Notwithstandinge whā ye knewe not God, ye dyd seruyce vnto them, which by nature are no Goddes. But now seynge ye knowe God (ye rather are knowne off God) how is it \* that ye turne you backe agayne vnto the weake and beggerly tradicions, wher vnto ye desyre agayne a fleshy to be in bondage?

Ye obserue dayes and nethes, and tymes and yeres. I am in feare of you, lest I haue bestowed labour on you in vayne. Brethren I beseeke you, be ye as I am, for I am as ye are. Ye haue not hurte me at all. For ye knowe how that in weaknes after y fleshy I preached y Gospell vnto you at the first: and my tentacion which I suffred after the fleshy, ye despysed not, nether abhorred, but receaued me as an angell of God, yee euen as Christ Jesu. How happy were yethen: \* For I beare you recorde, that yf it had bene

possible, ye had plucked out youre owne eyes, and geue them vnto me. Am I therefore become y enemy, because I tell you y trueth?

They are gelous ouer you amysse. See they wolde make you to fall backe, that ye might be seruēt to the warde. It is good to be seruēt, so y it be allwaye in a good thinge, and not onely whā I am present w you. My litle children (of whom I traualye in byrth agayne, vntill Christ be fashioned in you) I wolde I were w you now, and coulde chaunge my voyce, for I stode i doute of you.

Tell me ye that wylbe vnder the lawe, haue ye not herde the lawe? For it is written, that Abraham had two sonnes \* the one by a bonde mayde, \* the other by a fre woman. As for him that was of the boode mayde, he was borne after y fleshy: but he which was of the fre woman, was borne by promes. These wordes betoken somewhat. For these women are the two Testaments: The one from the mount Sina, that gendrieth vnto bondage, which is Agar. For Agar is called in Arabia y mount Sina, and reacheth vnto Jerusalem which now is, and is in bondage with hir children.

\* But Jerusalem that is aboue, is the fre woman, which is the mother of vs all. For it is writte: \* Reioyse thou baren, that bearest no childre: breake forth and crye thou y trauallest not, for the desolate hath many mo childre, then she which hath an husband. As for vs (brethren) we are the children of Isaac acordinge to the promes.

\* But like as at that tyme, he that was borne after the fleshy, persecuted him y was borne after the spiete, euen so is it now also. But what sayeth the scripture? Put awaye the bonde mayden and hir sonne: for the sonne of y bondmayde shal not be heyre with y sonne of the fre woman. So now brethren, we are not children of the bonde mayde, but of the fre woman.

### The V. Chapter.

**23** Tonde fast therefore in the libertye wherewith Christ hath made vs fre, and be not wrapped agayne in the yocke off bondage. Beholde, I Paul say vnto you: If ye be circumcysed, Christ profiteth you nothinge at all. I testifie agayne vnto every man which is circumcysed that he is bounde to kepe the whole lawe. Ye are gone quyte from Christ, as many you as wylbe made righteous by the lawe and are fallen from grace. But we we in the spiete off hope, to be made righteous by faith. \* For in Christ I am not

Gen. 16. d

Gen. 21. a

Apoc. 11. a

Esa. 54. a

Gen. 22. b

Gen. 21. b



circumcision eny thinge worth ner vncircumcision, but faith which by loue is mighty in operacion. Veranne well, who was a let vnto you, that ye shulde not obeye the trueth? Soch counsell is not of him that hath called you. A litle leuen sowreth the whole lombe of dome.

**B** I haue trust towarde you in **3** LORDE, that ye wylbe none otherwys mynded. But he that troubleth you, shal beare his iudgment, what so euer he be. Brethren yf I yet preach circumcision, why do I suffre persecution? then had the slaunder off the crosse ceased. Wolde God they were roted out fro amonge you, which trouble you. But brethren, ye are called vnto liberty, onely let not youre libertie be an occasion vnto the flesh, but by loue serue one another. For all the lawe is fulfilled in one worde, namely in this: lo ne thy neighbour as thy selfe. But yf ye bite and deuoure one another, take hede, that ye be not consumed one of another.

**C** I saye: Walke in the spirete, and so shal ye not fulfill the lustes off the fleshe. For the flesh lusteth agaynst the spirete, and the spirete agaynst the flesh. These are contrary one to the other, so that ye can not do that which ye wolde: But and yf ye be led of the spirete, then are ye not vnder the lawe. The dedes of y flesh are manifest, which are these: Adoutrye, whordome, vnclenes, wantannes, Idolatrye, witchcraft, hatred, variaunce, zeale, wrath, stryfe, sedicion, sectes, envyenge, murther, dronkenness, glotony, and soch like: of the which I tell you before, as I haue tolde you in tyme past, that they which commytte soch, shal not inheret the kyngdome of God. But the frute of the spirete, is loue, ioye, peace, longe sufferinge, getlenes, goodnesse, faithfulness, mekenesse, temperance. Agaynst soch is not y lawe: But they that are Christes, haue crucified their flesh, with the lustes and desyres.

The VI. Chapter.

**A** S we lyue in the spirete, let vs walke also in the spirete. Let vs not be vayne glouous, prouokinge one another, and envyenge another. Brethren, yf eny man be overtaken of a faute, ye which are spiriually, enfourme him with a meke spirete: and visdore thine owne selfe, that thou also be tempted. Beare ye one anothers burden, and so shal ye fulfill the lawe of Christ. Yf eny man thinke himselfe to be somwhat in dede he is nothinge, the saue himselfe. Let every man proue owne worde, and the shal he haue reioy-

singe in his awne selfe, and not in another. For every one shal beare his owne burden.

\* But let him that is taught with the worde, mynister in all good thinges, vnto him that teacheth him. Be not disceanch, God wil not be mocked. For what soener a man soweth, that shal he reape. He that soweth vpon the flesh, shal of the flesh reape destruccion: But he that soweth vpon y spirete, shal of the spirete reape life euerlastinge. Let vs not be weery of well doynge: for wha the tyme is come, we shal reape without ceassing. Whyle we haue tyme therfore, let vs do good vnto all men: but specially vnto the which are of y housholde of faith.

Beholde, with how many wordes I haue wrytten vnto you with myne awne hande. They that wil please in the flesh, constrain you to be circumcysed, onely lest they shal be persecuted with the crosse of Christ. For euē they them selues which are circumcysed, kepenot the lawe, but wolde haue you circumcysed, that they mighte reioyse in youre flesh. But God forbyd that I shulde reioyse, saue onely in the crosse of oure LORDE Jesus Christ, wherby the worlde is crucified vnto me, and I vnto the worlde. For in Christ Jesu nether circumcision avayleth eny thinge, ner vncircumcision, but a new creature. And as many as walke acordyng to this rule, peace and mercy be vpon the, and vpon Israel of God. From hence forth let no man put me to busynesse, for I beare in my body the markes of the LORDE Jesu. Brethren, the grace of oure LORDE Jesu Christ be with youre spirete Amen.

Vnto the Galathians,  
sent from Rome.

The Epistle of  
the Apostle S. Paul  
to the Ephesians.

The summe of this Epistle.

**Chap. I.** The everlastinge ordinance and election of God in sayunge all men thorow Christ Jesus his sonne. We are ordened vnto good workes. The dominion of Christ.  
**Chap. II.** Paul sheweth them what manner of people they were before their conversion, and what they are now in Christ.  
**Chap. III.** He sheweth the cause of his prisonment, desyret them not to saynte because of his trouble, and prayeth God to make the

steadfast in his spirete.  
**Chap. III.** He exhorteth them vnto mekenes, longe sufferinge, vnto loue and peace, every one to serue and edifie another with the gifte that God hath geue him, to beware of straunge doctrine, to laye asyde the olde conuersacion of gredy lustes, and to walke in a new life.

**Chap. V.** He exhorteth them vnto loue, warneth them to beware of vnclennes, cuetousnesse, foolish talkyng and false doctryne: to be circumspecte, to avoyde dronkennesse, to reioyse and to be thankfull towarde God, to submytt the selues one to another, He teacheth how women shulde obeye their husbandes, and how longyngly men ought to intreate their wyues.

**Chap. VI.** How children shulde behaue them selues towarde their fathers and mothers: Li fewyse fathers towarde their children: Seruantes towarde their masters: Agayne, masters towarde their seruantes. An exhortacion to the spirituall battayll, and what weapens Christen men shalde fight withall.

The Epistle of  
the Apostle S. Paul  
to the Ephesians.



The first Chapter.

**P**aul an Apostle of Jesus Christ by the will of God. To y sayntes which are Ephesus, z to the that beleue on Jesus Christ.

\* Grace be with you and peace from God oure father, z fro the LORDE Jesus Christ.

Blessed be God the father of oure LORDE Jesus Christ, which hath blessed vs w all manner of spirituall blessinge in heavenly thynges by Christ: acordyng as he had chosen vs by him, or ener the foundation of the worlde was layed, that we shulde be holy and without blame before him in loue, z ordeyned vs before, to receaue vs as children thorow Jesus Christ, acordyng to the pleasure of his will, vnto the prayse of the glory of his grace, wherby he hath made vs ac-

cepted in the Beloned, in whom we haue redemption thorow his bloude (namely) the forgiveness of synnes, acordyng to y riches of his grace, which he hath shed vpon vs abundantly in all wysdome and prudence: and hath opened vnto vs the mystery of his wil acordyng to his pleasure, which he had purposed in himselfe, y it shulde be preached: wha the tyme was fullcome, that all thinges shulde be gathered together by Christ, both the thinges which are in heauen, and also the thinges that are vpon earth, euen by him; by whom also we are come to the inheritance: we that were therto predestinate before, acordyng to y purpose of him, which worketh all thinges after y counsell of his owne wyll, that we mighte be to the prayse of his glory, euen we that before beleued on Christ, on who also ye beleued, after that ye herde the woide of trueth, namely y Gospell of youre saluacion: wherin whan ye beleued, ye were sealed with the holy spirete of promes, which is the earnest of oure inheritance to oure redemption, that we mighte be his owne, to the prayse off his glory.

Wherefore I also, (in so moch as I haue herde of the faith which ye haue in y LORDE Jesu, and of youre loue vnto all y sayntes) ceasse not to geue thanks for you, and make mencion of you in my prayers, that y God of oure LORDE Jesus Christ, the father of glory maye geue vnto you the spirete of wysdome, and open vnto you the knowlege of himselfe, and ligheten the eyes of youre vnderstandinge, that ye maye knowe what is the hope of youre callinge, and what the riches of his glorious inheritance is vpon the sayntes, z what is the exceedinge greatness of his power towarde vs, which beleue acordyng to y workyng of his mightie power, which he wroughte in Christ, whan he raysed him vp fro the deed, and set him on his righte hade i heaenly thinges, aboue all rule, power, and mighte, and dominacio, and aboue all that maye be named, not onely in this worlde, but also in y worlde to come. And hath put all thinges vnder his feete, and hath made him: aboue all thinges the heade of the cōgregacion, which is his body, and the fulnesse of him that fylleth all in all.

The II. Chapter.

**A**nd quyetened you also, whan ye were deed thorow trespasses and synnes, in the which in tyme past ye walked, acordyng to the course off this worlde,



Col. 3. a

and after the pryncce that ruleth in the ayre namely, after y<sup>e</sup> spirete, which now worketh in the children of vnbeleue. \* amonge whom we also had oure conuersacion in tyme past in the lustes of oure flesh, and dyd the wyll of the flesh and of the mynde, and were naturally the children of wrath, euen as well as other.

Esa. 25. b  
Act. 15. b

But God which is riche in mercy thoro his greate loue wherwith he loued vs enē whā we were deed in synnes, hath quyetened vs in Christ. \* for by grace are ye saved and hath rayed vs vp with him, and set vs with him in heauēly thinges thoro Christ Jesus, & in tymes to come he mighte shewe the exceeding riches of his grace, in kyndnesse to vs warde in Christ Jesu. For by grace are ye saved thoro faith, and that not of youre selues. For it is y<sup>e</sup> gifte of God, not of workes, lest any mā shulde boast him selfe. For we are his workmanship, created in Christ Jesu. vnto good workes, to y<sup>e</sup> which God ordeyned vs before, that we shulde walke in them.

Tit. 2. b

Wherfore remēbre, that ye (which afore tyme were Gentyles after the flesh, and were called vncircumcision, of the that are called \* circumcision after the flesh, which circumcision is made with the hande) that ye at the same tyme were without Christ, and repented aleauntes from the comen welch of Israel, and were straungers from the Testaments of promes, therfore had ye no hope, and were without God in this worlde. But now ye that be in Christ Jesu, and afore tyme were farre of, are now made nye by the bloude of Christ.

Phil. 3. a  
Col. 2. bEsa. 9. b  
Col. 1. b

For he is y<sup>e</sup> peace, which of both hath made one, and hath broken downe the wall, that was a stoppe betwene vs, and hath also thoro his flesh put awaye the cause off hatred (namely the lawe of the commaundementes contayned in the lawe wrytten) that of twayne he mighte create one new man in him selfe, and make peace, and to reconcy le both vnto God in one body thoro the crosse, and so he slewe y<sup>e</sup> hatred thoro his owne selfe, and came \* and preached peace in the Gospell, vnto you which were as farre of, and to the that were nye. For thoro him we both haue inraunce in one spirete vnto the father.

Esa. 57. c

Cor. 3. b

Pet. 2. a

Now therfore ye are nomore gestes and straungers, but citsins with the sayntes, & of the housholde of God, buylded vpon \* y<sup>e</sup> foundation of y<sup>e</sup> Apostles and prophetes. \* where Jesus Christ is y<sup>e</sup> heade corner stone

in whom euery buyldinge coupled together groweth to an holy temple in the LORDE, in whom ye also are buylded together, to an habitation of God in the spirete.

## The III. Chapter.

**F**or this cause I Paul am \* a prisoner of Jesus Christ for you heytchen, accordinge as ye haue herde of y<sup>e</sup> office of the grace of God which is geuen me to you warde. For by \* reuelacion was this mystery shewed vnto me, as I wrote aboue in fewe wordes: wherby whan ye rede it, ye maye perceaue myne vnderstandynge in y<sup>e</sup> mystery of Christ, which (mystery) in tymes past was not opened vnto the childre of men as it is now declared to his holy Apostles and prophetes by the spirete: namely, that the heytchen shulde be inheritous also, and of the same body, and partakers of his promes in Christ by the Gospell, wherof I am made a mynister accordinge to the gifte of the grace of God, which is geuen me accordinge to the workynge of his power.

Vnto me \* the leest of all sayntes is this grace geuen, that I shulde preach amonge the heytchen y<sup>e</sup> vnsearcheable riches of Christ, and to make all men se, what is the fellowship of the \* mystery, which fro the begynnyng of the worlde hath bene hyd in God, which made all thinges thoro Jesus Christ to the intent that now vnto the rulers and powers in heauē mighte be knowne by the congregacion the manifolde wysdome off God, accordinge to y<sup>e</sup> eternall purpose, which he hath shewed in Christ Jesuoure LORDE by whom we haue boldnesse and inraunce in all confidēce thoro faith on him. Wherfore I desyre that ye saynte not because of my tribulacions, & I \* suffre for you, which is youre prayse.

For this cause I bowe my knees vnto the father of oure LORDE Jesus Christ, which is the true father, ouer all that is called whether in heauen and in earth, that he graunte you (accordinge to y<sup>e</sup> riches of his glory) to be strengthened with power by his spirete in y<sup>e</sup> inwarde mā, that Christ maye dwell in you re hertes by faith, that ye beyngereored and grounded in loue, maye be able to comprehend with all sayntes, what is the bredth, and the length, and the depth, and the heytchen, and to knowe the loue of Christ, which loue yet passeth all knowlege: that ye maye be fylled with all maner of fulnesse of God.

Vnto him that is able to do exceedingly abundantly, aboue all that we are or vn-

derstande (accordinge to y<sup>e</sup> power that worketh in vs) be prayse in the congregacion, which is in Christ Jesu, at all tymes for ever and euer, Amen.

## The III. Chapter.

**T**herfore which am prisoner in the LORDE, exhorte you, that ye walke as it becometh y<sup>e</sup> callinge wherin ye are called, with all humblenes off mynde and mekenes, and longe sufferinge, forbearinge one another in loue, and be diligent to kepe the vnite of the spirete thoro the bonde of peace. One body and one spirete, enē as ye are called in one hope of youre callinge. One LORDE, one faith, one baptyeme, one God and father of vs all, which is aboue all, and thoro all, and in you all.

\* Vnto euery one of vs is geuen grace, accordinge to the measure off the gifte off Christ. Therfore sayeth he: \* he is gone vp an hye, and hath led awaye captiuite captiue, and hath geue giftes vnto men. That he wente, vp what is it, but that he first came downe in to y<sup>e</sup> lowest partes of y<sup>e</sup> earth: \* he that came downe, is euen the same which is gone vp aboue all heauens, to fulfill all.

\* And y<sup>e</sup> same hath set some to be Apostles, some to be prophetes, some to be Euangelistes, some to be shepherdes & teachers, wherby the sayntes mighte be coupled together thoro comen seruyce to the edifiēge of y<sup>e</sup> body of Christ, tyll we all come vnto one maner of faith and knowlege of the sonne of God, and become a perfecte man in to the measure of the perfecte age of Christ: \* that we be nomore children, \* waueringe & caried aboute with euery wynde of doctryne thoro the wickednes of men and craftynes, wherby they laye awaye for vs to disceauē vs.

But let vs folowe the trueth in loue, and in all thinges growe in him, \* which is the heade, euen Christ, in whom all the body is coupled together, and one membre hangeth by another thoro out all y<sup>e</sup> ioyntes. \* Wherby one mynistrerth vnto another (accordinge to the operacion as euery membre hath his measure) and maketh, that y<sup>e</sup> body groweth to the edifiēge of it selfe in loue.

This I saye therfore, and testifie in the LORDE, that ye walke nomore \* as y<sup>e</sup> other heytchen walke in the vanite of their mynde, blynded in their vnderstandinge, beyngerestraungers fro the life which is in God thoro the ignoraunce that is in them, because of the blyndnes of their hert: which beyngerepast repentance, haue geue them selues

ouer vnto wantonnes, to worke all maner of vncleennes euen with gredynesse.

But ye haue not so learned Christ, yf so be that ye haue herde of him, & are taught in him, euen as the trueth is in Jesu. So then as concernynge the conuersacion in tyme past \* laye from you that olde man which marreth him selfe thoro disceuable lustes: but be ye renued in the spirete of youre mynde, and put on that new man, which is shapen after God, in true righteousnes and holynes. \* Wherfore put awaye lyenge, and speake euery man the trueth vnto his neyghboure, for as moch as we are membres one of another. \* Be angrie, but synne not. Let not y<sup>e</sup> Sonne go downe vps y<sup>e</sup> youre wrath: nether geue place to the bachbyter. \* he that hath stollen, let him steale nomore: \* but let him labour rather, and do some good with his hondes, that he maye haue to geue vnto him that nedeth.

Let no filthy communicacion proceade out of youre mouth, but that which is good to edifye withall, whā nede is, that it be gracious to heare. And greue not the holy spirete of God, wherwith ye are \* sealed vnto y<sup>e</sup> daye of redempcion. Let all bytternes, and fearfnes, and wrath, and roaringe, & cursed speakynge be farre fro you with all malicioussnes. But be ye curteous one to another, mercifull, \* and forgene one another, enē as God hath forgiven you in Christ.

## The V. Chapter.

**L**et ye the \* folowers therfore of God as deare children, and walke in loue, euen as Christ loued vs, and \* gaue him selfe for vs an offerynge and sacrifice of a swete sauoure vnto God. As for whoredome and all vncleennes, or couetousnes, let it not be named amonge you, as it becometh sayntes: \* nether fylchines, ner folish talkynge, ner ieastyng (which are not comly) but rather geuyng of thākes. \* For be sure, that no whore monger, or vncleane person, or couetous person (which is a worshipper off ymages) hath inheritaunce in the kyngdome of Christ and of God. \* (Let no man disceane you with vayne wordes) for because of these commeth the wrath of God vpon the children of vnbeleue. Be not ye therfore companions with them. For sometye ye were darknesse, \* but now are ye lighte in y<sup>e</sup> LORDE.

Walke as the children of lighte. \* ( \* S. ) the frute of the spirete is all maner of goodnes, and righteousnes and trueth: and pro-



ue what is pleasing vnto the LORDE, and haue no fellowship with y vnfruitfull workes of darknes, but rather rebuke the. For it is shame euen to name those thinges, which are done of them in secretes. But all thinges are manifest, whan they are rebuked of the lighte. For what so euer is manifest, that same is lighte. Therefore sayeth he: \* Awake thou that sleepest, and stonde vp fro the deed, and Christ shal geue the lighte.

\* Take hede therefore how ye walke circumspectly, not as the vnwyse, but as y wyse, and redeme the tyme, for it is a miserable tyme. Wherefore be not ye vnwyse, but vnderstande what the wil of the LORDE is, \* and be not drunken with wyne, wherein is excess: but be full of the spirete \* and talke amonge youre selues of psalmes, and ymnes, and spirituall songes, synginge and makynge melody vnto the LORDE in youre hertes \* geuyngethantes alwayes for all thinges vnto God the father, in the name of oure LORDE Iesu Christ, submyttinge youre selues one to another in the feare of God.

Let the women submytte them selues vnto their husbannes, as vnto the LORDE. \* For the husbände is the wyues heade, euē as Christ also is the heade of the congregacion, and he is the Sanioure of his body. Therefore as the congregacion is in subieccion to Christ, likewise let the wyues be in subieccion to their husbannes in all thinges.

Ye husbannes loue youre wyues, enen as Christ loued the congregacion, \* and gaue himselfe for it, to sanctifye it, \* and clesed it in the fountayne of water by the worde, to make it vnto himselfe a glorious congregacion, hauynge no spot ner wrinkle, ner any such thinge, but that it shulde be holy and without blame.

So oughte men also to loue their wyues, enen as their awne bodies. \* Zechat loneth his wife, loneth himselfe. For no mā euer yet hated his awne fleshe, but nourisheth and cherisheth it, enen as the LORDE doth also the congregacion. For we are membres of his body, of his flesh and of his bones. \* For this cause shal a man leaue father and mother, and cleue vnto his wife, and they two shal be one flesh: This is a greatesecrete: but I speake of Christ and the congregacion. Nevertheless do ye so, that every one of you loue his wife enen as himselfe: but let the husbande.

The VI. Chapter.

\* Children, obey youre elders in the LORDE, for that is righte. Honour thy father and thy mother (\* That is the first commaundement, that hath eny promes) that thou mayest prospere, and longe vpon earth. And ye fathers, prouoke not youre children vnto wrath, but brynge the vp in the nourture and informacion of the LORDE.

\* Ye seruantes, obey youre bodily masters, with feare and tremblyng, in syngeles of youre hert, enen as vnto Christ, not with seruyce onely in the eye sighte, as men pleasers: but as the seruantes off Christ, doynge the wyll off God from the hert with good wyll. Thynke that ye serue the LORDE and not me: and be sure, that what good soeuer a man doth, he shal receaue it agayne of the LORDE, whether he be bond or fre.

And ye masters, do enen the same vnto the, puttyng awaye threathenynge, and knowe that enen youre master also is in heauen, \* nether is there eny respecte of persones with him.

Finally my brethrien, be stronge in the LORDE, and in the power of his might: put on the armō of God, that ye mayestonde stedfast agaynst the craftie assautes off the denell. For we wrestle not agaynst flesh and blode, but agaynst rule, agaynst power, namely, agaynst the rulers of the worlde, of the darknesse of this worlde, agaynst y sprytes of wickednes vnder the heauen. For this cause take ye the armour of God, y ye may be able to resiste in the euell daye, and stonde perfecte in all thinges.

\* Stonde therefore, and youre lynes gyde aboute with the trueth, hauynge on the brest plate of righteounes, and shod vpon y fete with the gospell of peace, that ye may be prepared: Aboue all thinges take holde of the shyld of faith, wherewith ye may quenche all the fyrie darres of the wicked. And take the helmet of saluacion, z the swerde of the spirete, which is the worde of God.

\* And praye alwayes with all maner of prayer and supplicacion in the spirete, and watch there vnto with all instaunce and supplicacion for all sayntes and for me, that the worde maye be geuen me, that I maye open my mouth boldly, to vtter the secretes of the Gospell, wherof I am a messaunger in bondes, that I maye speake therein frely, as it becommeth me to speake.

But that ye maye also knowe, what case I am in, and what I do, Tichicus my deare

brother and faithfull mynister in the LORDE, shal shewe you all: whom I haue sent vnto you for the same cause, that ye mighte knowe what case I stonde in, and that he mighte comforte youre hertes.

Peace be vnto the brethie, and loue with faith, from God the father, z from the LORDE Iesu Christ. Grace be with all them that loue oure LORDE Iesu Christ vnfaynedly. Amen.

Sent from Rome vnto the Ephesians, by Tichicus.

## The Epistle of the Apostle S. Paul to the Philippians.

The summe of this epistle.

Chap. I. Ze exhorteth them to increace in loue, in knowlege and experience of godly thinges: maketh mention of his prisonment at Rome, is glad to heare Christ preached, is content ether to dye or lyue, and prayeth them to lede a godly conuersacion, to be of one mynde, and to feare no persecucion.

Chap. II. Ze exhorteth them to vniue and brotherly loue, and to beware of strife and vayne glory: And for a sure ensample he layeth Christ before them.

Chap. III. Ze warneth the to beware of false teachers, whom he calleth dogges and enemies of Christ, and reproveth mas owne righteounesse.

Chap. IIII. Ze saluteth certayne of them, exhorteth them to be of honest conuersacion, and thanketh them because of the promysion, that they made for him beyng in prison.



The first Chapter.



Paul and Timotheus the seruantes of Iesu Christ. Vnto all the sayntes in Iesu Christ, which are at Philippi, with the Bishoppes and mynisters.

Grace be with you and peace from God oure father, and from the LORDE Iesu Christ.

\* I thanke my God, as oft as I remembre you (which I allwayes do in all my prayers for you all, and praye with gladnesse) because of youre fellowship which ye haue in the Gospell from the first daye vnto now, and am surely certified of this, y he which hath begonne that good \* worke in you, shal go forth with it vntill y daye of Iesu Christ: as it becommeth me to iudge of you all, because I haue you in my hert, as those that are partakers with me of grace in my bondes, in defendinge and stablyshinge of the Gospell.

For God is my \* recorde, how I longe after you all euen fro the very hert rote in Iesu Christ. \* And for the same I praye, y yf lone maye increace more z more in all maner of knowlege and in all experience, y ye maye proue what is best, that ye maye be pure, z such as hurte no mans conscience, vnto the daye of Christ: fylled with the frutes of righteounes, which come by Iesu Christ vnto the glorie and prayse of God.

I wolde ye vnderstode brethrien, that my busynes is happened vnto the greater furtheraunce of the Gospell, so that my bondes in Christ are manifest thorow out all y indgmet hall, and in all other places: In so much that many brethien in the LORDE, are boldened thorow my bodes, and darre more largely speake the worde without feare. Some (no doute) preach Christ of enuye and stryfe, but some of good wil. The one parte preacheth Christ off stryfe and not purely, supposynge to adde more aduersite vnto my bondes. The other parte of lone, for they knowe that I lye here for the defence of the Gospell.

What then? So that Christ be preached all maner of wayes (whether it be done by occasion or of true meaning) I reioyce therein, and wil reioyce. For I knowe that the same shal chaunce to my saluacion, \* thorow youre prayer and mynistryng of the spirete of Iesu Christ, as I loke for and hope, that in no thinge I shalbe ashamed: but y with all cofidence (as allwayes in tymes past, euē so now) Christ shalbe magnified in my body whether it be thorow life or thorow death. For Christ is to me life, z death is to me aantage. But in as much as to lyue in y frutesfull to me for the worke, I what I shal chose, for both these harde vpon me. \* I desyre to be with Christ, which thinter (for me) but to abyde: nedefull for you.



## The III. Chapter.

**D** And this am I sure of, that I shall abide, and continue with you all, for the furtherance and joye of your faith, that ye maye abundantly reioyce in Christ Jesu thowme, by my comynge to you agayne. **Onely** let your conuersacion be as it becommeth the Gospell of Christ, that whether I come z se you, or els be absent, I maye yet heare of you that ye cōtynne in one sperte and one soule, labourynge (as we do) to mayntayne the faith of the Gospell, and in nothynge fearynge your aduersaries, which is to them a token off perdition, but vnto you of saluacion, and that of God. For vnto you it is geuen, not onely that ye shulde beleue on Christ, but also suffre for his sake, and to haue euen the same sighte, which ye haue sene in me, and now heare of me.

## The II. Chapter.

**I**f there be amonge you eny consolacion in Christ, yf there be eny comforte of loue, yf there be eny fellowship off the sperte, yf there be eny compassion and mercy, fulfyll my ioye, that ye darwe one waye, hauynge one loue, beyng of one accorde, and of one mynde: that there be nothynge done thowmstryfe and vayne glory, but that thowm mekenesse of mynde every man esteeme another better then himselfe: and let every mā loke not for his awne profet, but for the profet of other.

Let the same mynde be in you, that was in Christ Jesu: which beyng in the shappe of God, thought it not robbery to be equall with God, but made himselfe of no reputacion, and toke vpon him the shappe of a seruaunt, \* became like another man, and was founde in his apparell as a man: he humbled himselfe, and became obedient vnto the death, euen vnto the death of the crosse.

\* Therefore hath God also exalted him, and geuen him a name, which is aboue all names, \* that in the name of Jesus every kne shulde bowe, both of thinges in heauen of thinges vpon earth, and of thinges vnder the earth, and that all tungen shulde confesse, that Jesus Christ is the LORDE vnto prayse of God the father.

Therefore my dearly beloved, as ye haue obeyed (not onely in my presence, so much more in my absence) euen your awne saluacion withynge. \* For it is God which he wyll and the deed,

enen of his owne good wyll. Do all thinges without murmurynge and disputynge, that ye maye be faultles and pure, and the childre of God \* without rebuke, in the mydes of y croked and peruerse nacion, \* amonge whom se that ye shyne as lightes in the woulde, holdynge fast the worde of life, vnto my reioysynge in the daye of Christ, that I haue not runne in vayne, nether laboured in vayne. \* And though I be offered vpon vpon the offerynge z sacrifice of your faith, I am glad, and reioyce with you all: be ye glad also, and reioyce ye with me.

I trust in the LORDE Jesus, to sende Timothy shortly vnto you, that I also maye be of good comforte, whan I knowe what case ye stonde in. For I haue no man that is so likemynded to me, which with so pure affeccō careth for you: for all other seke their awne, not that which is Jesus Chustes. But ye knowe the prose of him: for as a child vnto the father, so hath he mynistrēd vnto me in the Gospell. Him I hope to sende, as soone as I knowe how it wyll go with me. But I trust in the LORDE, that I also my selfe shal come shortly.

Nevertheless I thoughte it necessary to sende vnto you the brother Ephraimus, which is my companyon in laboure and fellowe soudyer, and your Apostell, and my mynister at my nede, for so much as he longed after you all, and was full of heynynesse, because ye had herde that he was sicke. And no dout he was sicke, and that nye vnto death: but God had mercy on him, and not on him onely, but on me also, lest I shulde haue had sorowe vpon sorowe.

I haue sent him therefore the more hastily, that ye mighte se him, and reioyce agayne, and that I also mighte haue the lesse sorowe. Receaue him therefore in the LORDE with all gladnes, \* and make moch of soche: for because of the worke of Christ, he wente so farre, that he came nye vnto death, and regarded not his life, to fulfyll that seruyce which was laynge on your parte toward me.

## The III. Chapter.

**W**ORSHIP my brethren, reioyce in the LORDE. Where as I wyte ever one thinge vnto you, it greueth me not, and maketh you the surer. Bewarre off dogges, bewarre off euill workers, bewarre off discension: \* for we are the circumcision, euen we that serue God in the sperte, and reioyce in Christ Jesu,

and haue no confidence in the flesh, though I haue wherof I mighte reioyce in y flesh. Xpny other mā thynke that he hath wherof he mighte reioyce in the flesh, moch more I, which was circūcysed on the eight daye, one of the people of Israel, of the trybe off Ben Jamin, an hebrue of the hebrues: as concernynge the lawe \* a Pharise: as concernynge seruentyes \* I persecuted the congregacion: and as touchynge the righteounes which is in the lawe, I was vnrebutable.

\* But the thinges that were vantage vnto me, haue I counted losse for Chustes sake. And I thynke all thinges but losse, for that excellent \* knowleges sake of Christ Jesu my LORDE: for whom I haue counted all thinge losse, and do iudge them but donge, that I mighte wyne Christ, z be founde in him, not hauynge myne awne righteounes which commeth of the lawe, but by the faith of Christ (namely) the righteounes which commeth of God in faith, to knowe him and the vertue of his resurreccion, and the fellowship of his passion, \* that I maye be conformable vnto his death, yff by eny meanes I mighte attayne to the resurreccion from the deed. Not that I haue attained vnto it all ready, or that I am already perfecte: but I folowe, yf I maye comprehend that, wherin I am comprehended off Christ Jesu. Brethren, I counte not my selfe yet that I haue gotten it: but one thinge I saye: I forget that which is behynde, and stretch my selfe vnto that which is before, z preace vnto y marck apoynted, to optayne the rewarde of the hye callynge of God in Christ Jesu.

Let vs therefore (as many as be perfecte) be thus wyse mynded: and yf ye be otherwyse mynded, I praye God open euen this vnto you. Nevertheless in that wher vnto we are come, let vs procede by one rule, that we maye be of one accorde. \* Brethren, be ye y followers of me, and loke on the which walke euē so as ye haue vs for an ensample. For many walke (off whom I haue tolde you often, but now I tell you wepyng) euē enemies of the crosse of Christ, whose ende is damnacion, \* whose God is the bely, z whose glory shalbe to their shame, which are earthly mynded. \* But our conuersacion is in heauen, from whence we loke for the Saviour Jesu Christ y LORDE, \* which shal chaunge y vyle body, y it maye be like fashyoned vnto his glorious body, acordynge to y workynge wherby he is able to subdue all thinges vnto himselfe.

**W**herfore my brethren dearly beloved, I z longed for, my ioye z my crowne contynue so in the LORDE ye beloved. I praye Eudias, z beset Syntiches, that they be of one mynde in the LORDE. And I beset the my faithfull yod fellows, helpe the women, which haue laboured with me in the Gospell, with Clement z with my other helpers, \* whose names are in the boke of life. Reioyce in the LORDE allwaye, z agayne I saye, Reioyse. Let your softnes be knowne vnto all men. The LORDE is euen at honde. Be not carefull, but in all thinges let y petitions in prayer and supplication, with geuyng of thankes be knowne before God. And y peace of God, which passeth all vnderstōdng, kepe your hertes and myndes in Christ Jesu.

Furthermore brethren, what soeuer thinges are true, what soeuer thinges are honest, what soeuer thinges are iust, what soeuer thinges are pure, what soeuer thinges are pertayne to loue, what soeuer thinges are of honest reporte: yf there be eny vertuous thinge, yf there be eny laudable thinge, haue those same in yō mynde, which ye haue both lerned and receaued, and herde and sene in me: those thinges do, and the God of peace shal be with you. I reioyse greatly in y LORDE, that now at the last ye are renyued agayne to care for me, as ye cared for me afore, but ye lacked oportynite. I speake not this because of necessity: for I haue lerned in what soeuer estate I am, \* therewith to be contente. I can be lowe, and I cā be hye. Every where and in all thinges I am mete, both to be full, and to be hongrie: to haue plenty, and to suffre nede. I can do all thinges thowm Christ, which strengthech me. Notwithstōdng ye haue done well, that ye bare parte with me in my tribulacion.

But ye of Philippos knowe, that in the begynnynge of the Gospell whan I departed fro Macedonia, no congregacion bare parte with me concernynge geuyng and receauynge, but ye onely. For vnto Tessalonica ye sent once and afterwarde agayne vnto my necessity. Not that I seke gyses, but I seke the frute, that it be abundaunt in yō rekenynge. For I haue all, and haue plenty. I was euen fylled whā I receaued of Epaphroditus, that which came from you, an odoure of sweetenes, \* a sacrifice accepted z pleasaunt vnto God. My God fulfyll all yō nede, acordynge to his riches in glory i Christ Jesu.



Vnto God and oure father be prayse for  
euer and euer Amen.

Salute all y sayntes in Christ Jesu. The  
brethre that are with me, salute you. All the  
sayntes salute you, but specially they that  
are of the Emperours house. The grace of  
oure LORDE Jesu Christ be with you all,  
Amen.

Wrytten from Rome by  
Epaphroditus.

## The Epistle of the Apostle S. Paul to the Colossians.

The summe of this Epistle.

Chap. I. He geueth thankes vnto God for  
their faith, loue, and hope: prayeth for their  
increase and sheweth how we are the kyngdo-  
me of God, oprauned by Christ, which is the  
heade of the congregacion.

Chap. II. What greete care paul toke for  
all congregacions. He exhorteth them to be  
stedfast in Christ, to beware of false teachers  
and worldly wysdome, and descreybeth the fal-  
se prophetes.

Chap. III. He putteth them in remembraunce  
of the spirittuall resurreccio, to laye asyde all  
maner of corruptel ynynges, to be frutefull in  
all godlynesse and verrue, and sheweth all de-  
grees their dutye.

Chap. III. He exhorteth them to be feruent in  
prayer, to walke wysely vnto them that are  
not yet come to the true knowlege of Christ,  
and so saluteth them.



The first Chapter.



Paul an Apostle of Je-  
su Christ by the will of  
God, and brother Ti-  
motheus.

To y sayntes which  
are at Colossa and bre-  
thien that beleue in  
Christ.

Grace be with you and peace from God

oure father z fro the LORDE Jesu Christ.

\* We geue thankes vnto God and the fa-  
ther of oure LORDE Jesu Christ, prayen-  
ge allwayes for you (sence we herde of youre  
faith in Christ Jesu, and of youre loue to all  
sayntes) for y hopes sake which is layed vp  
in stoare for you in heauen: of the which ye  
haue herde before by the woide of truerth in  
the Gospell, which is come vnto you, eue as  
it is into all the worlde: and is frutefull, as it  
is in you, sence y daye y ye herde and knewe  
the grace of God in y truerth, as ye learned  
of \* Epaphras oure deare felowe seruante,  
which is a faithfull mynister of Christ for  
you, which also declared vnto vs youre loue  
in the sprete.

\* For this cause we also, sence the daye y  
we herde of it, ceasse not to praye for you, z  
desyre that ye mighte be fulfilled with the  
knowlege of his will, in all wysdome and  
spirittuall vnderfoundinge, that ye mighte  
walke worthy off the LORDE, to please  
him in all thinges, and to be frutefull in all  
good woikes, and growe in the knowlege of  
God: z to be strengthened w all power ac-  
cordinge to the mighte of his glory, to all pa-  
cience and long sufferinge with ioyfulness,  
and geue thankes vnto the father, which  
hath made vs mete for the enheritaunce of  
sayntes in lighte.

Which hath deliuered vs fro the power  
of darknesse, z translated vs in to the kyng-  
dome of his deare sonne (\* in whom we ha-  
ue redempcion thorow his bloude, namely,  
the forgiuenes of synnes. ) \* Which is the  
ymage of the inuisyble God, first begotten be-  
fore all creatures. \* For by him were all thin-  
ges created, that are in heauen and earth,  
thinges vysible and thinges inuisyble, whe-  
ther they be maiesties or lordshippes, ether  
rules or powers: All thinges are created  
by him and in him, and he is before all  
thinges, and in him all thinges haue their  
beyng.

\* And he is the heade of the body, name-  
ly, of the cōgregacion: he is the begynnyn-  
ge and first begotten from the deed, that in  
all thinges he mighte haue the preemynen-  
ce. For it pleased the father, that in him shul-  
de dwell all \* fulnesse, and that by him all  
thinges shulde be \* reconciled vnto himsel-  
fe, whether they be thinges vpon earth or  
in heauen, that thorow the bloude on his  
crosse he mighte make peace enen thorow  
his owne selfe. And you (which were in ty-  
mes past straungers and enemies, because  
your myndes were set in enell woikes) hath

he now reconcyled in the body of his flesh  
thorow death, to make you holy, and vnbla-  
meable z with out faute in his awne sighte,  
yf ye contynue grounded and stablised in  
the faith, and be not moued awaye from y  
hope of the Gospell, wherof ye haue herde:  
which is preached amonge all creatures y  
are vnder heauen, wherof I Paul am made  
a mynister.

\* Now ioye I in my sufferinges, which  
I suffre for you, and fulfill that which is be-  
hynde of the passions of Christ in my flesh,  
for his bodies sake, which is the congre-  
gacion, \* wherof I am made a mynister,  
acordinge to y Godly office of preachinge,  
which is geuen vnto me amonge you, that  
I shulde richely preach the woide of God,  
namely, that mystry which hath bene hyd  
sence the worlde beganne, and sence the be-  
gynnynge of tymes: but now is \* opened vn-  
to his sayntes, to whom God wolde make  
knowne the glorious riches of this mystry  
amonge y heychen: which (riches) is Christ  
in you, eue he that is the hope of glory, whos  
we preach, and warne all men, and teach all  
men in all wysdome, to make euery man per-  
fecte in Christ Jesu: Wherin I also laboure,  
and stryue acordinge to the workynge of  
him which worketh mightely in me.

The II. Chapter.

Wolde ye knowe what fightinge I  
haue for youre sakes, and for them of  
Laodicea, and for as many as haue  
not sene my personne in the flesh, that their  
herthes mighte be comforted and knytt toge-  
ther in loue, to all riches of full vnderstōdin-  
ge, \* which is in the knowlege of the mystery  
of God the father and of Christ, \* in whom  
are hyd all the treasures of wysdome and  
knowlege.

\* This I saye, lest eny man shulde begyle  
you with entysinge wordes. \* For though  
I be absent in the flesh, yet am I present  
with you in the sprete: ioyenge, and behol-  
dinge youre order and the stedfastnes of you-  
re faith in Christ. \* As ye haue therfore re-  
ceaued Christ Jesu the LORDE, enen so wal-  
ke in him, and be rotd z buylded in him, and  
be stedfast in faith, as ye haue learned: z be  
plenteous in the same in geuynge thankes.

\* Bewarre lest eny mā spoyle you thorow  
philosophy and disceatfull vanite after the  
tradicions of men, and after the ordinaices  
of the worlde, and not after Christ. \* For in  
him dwelleth all the fulnes of the Godhead  
bodely, and ye are complete in him, which  
is the heade of all rule and power: in whom

also ye are circumcysed with \* circumcision  
without handes, by puttyng of the synfull  
body of the flesh: (namely) with the circum-  
cysion of Christ, \* in that ye are buried with  
him thorow baptyme: in whom ye are also  
rysen agayne thorow faith, that is wrought  
by the operacion of God, which raysted him  
vp from the deed.

\* And with him he quyetened you, whan  
ye were deed in synnes, and in the vncircum-  
cision of youre flesh, and hath forgiuen vs  
all synnes, and put out the handwrytinge  
that was agaynst vs (cōtayned in the lawe  
wrytten) and that hath he taken out of the  
waye, and fastened it to the crosse: \* And  
hath spoyled rule and power, and hath ma-  
de a shewe of them openly, and triumphed  
ouer them in his awne persone.

Let no man therfore trouble youre con-  
sciencies aboute meate or drynke, or for a pece  
of an holy daye, as the holy daye of y newe  
Mōne, or of the Sabbath dayes, \* which are  
the shadowe of the thinges that were for to  
come: but the body selfe is in Christ. Let no  
man make you shote at a wronge mark,  
which after his owne chosynge walketh in  
humblenes and spirittualtye of angels, thin-  
ges which he neuer sawe, and is wayne, and  
pust vp in his owne fleshly mynde: and hol-  
deth not himselfe to the heade, wherof the  
whole body by ioyntes and couples recea-  
ueth nourishment, and is knyt together, and  
so groweth to the greatnes that commeth  
of God.

Wherfore yf ye be deed with Christ from  
the ordinaunces of the worlde, why are ye  
holden the with soch tradicions, as though  
ye lyued after the worlde? As whan they  
saye: Touch not this, taist not that, handle  
not that. All these thinges do hurte vnto  
men, because of the abuse of them, which  
abuse commeth onely of the commaunde-  
mentes and doctrynes of men: \* which thin-  
ges haue a shyne of wysdome thorow cho-  
sen spirittualtie and humblenes, and in that  
they spare not the body, and do the flesh no  
worshippe vnto his nede.

The III. Chapter.

If ye be ryisen now with Christ, seke  
those thinges then which are aboue  
where Christ is, syttinge on the righ-  
te hande of God. Set youre mynde on the  
thinges which are aboue, not on y thinges  
that are vpon earth. For ye are deed, \*  
your life is hyd with Christ in God. \*  
whan Christ o life shal shewe himselfe, the  
shal ye also appeare with him in glory.



Ephe. 5.2 \* Mōitifye therfore youre mēbres which are vpon earth, whordome, vnclennes, vnnatural lust, euell concupiscēce, and couetousnes, which is a worshippynge of Idols: \* for which thinges sakes the wrath of God commeth vpon the children of vnbeleue: in the which thinges ye walked some tyme, whan ye lyned in them.

Rom. 6.2 \* But now put all awaye frō you: wrath, fearcenesse, maliciousnes, cursed speakynge, fylchie wordes out of youre mouth. & ye not one to another. \* Put of y oldema with his workes, and put on y newe, which is renued in knowlege after y ymage of him that made him: \* where there is no Greke, Jewe, circumcision, vncircumcision, Barbarous, Si-  
thian, bōde, fre: but Christ is all and in all.

**B** Nowherfore as the electe of God, holy and beloued, put on tender mercye, kyndnes, humblenes of mynde, mekenesse, longe sufferynge, forbearinge one another, and forge-nyng one another, yf eny man haue a quarrell agaynst another. Like as Christ hath forgivenen you, even so do ye also. But aboue all thinges put on lone, which is the bonde of perfectnesse. And the peace of God rule in youre hertes, to the which (peace) ye are called also in one body: and se y ye be thanfull.

Ephe. 5.1b Let y worde of Christ dwell in you plentifully in all wysdome. \* Teach and exhoite youre awne selues with psalmes and ymnes, and spirituall songes which haue fauoure with them, synginge in youre hertes to the LORDE. \* And what soeuer ye do in worde or worke, do all in the name of the LORDE Jesu, \* and geue thankes vnto God the father by him.

**C** \* Ye wyues, submytte youre selues vnto youre husbādes, as it is comly in the LORDE.

Ye husbādes, loue youre wyues, and be not bytter vnto them.

Ephe. 6.2 \* Ye children, obeye youre elders in all thinges, for that is well pleasynge vnto the LORDE.

Ye fathers, rate not yō children, lest they be of a desperate mynde.

Ephe. 6.2 \* Ye seruantes, be obedient vnto youre bodely masters in all thinges, not with eye seruyce as men plesers, but in synglenes of hert, fearinge God. What so euer ye do, do it truly, euen as vnto the LORDE and not men. And besure, that of the LORDE receaue the rewarde of y enheritaunce.

Ye LORDE Christ. But he that doth y ge, shal receaue for the wron

ge that he hath done, \* for there is no respect of persons (with God.)

\* Ye masters, do vnto youre seruantes that which is iust and equall, and knowe, y ye also haue a master in heauen.

The III. Chapter.

**C** Ontynue in prayer, and watch in the same with thankesgyng, and praye also together for vs, that God open vnto vs the dore of the worde, to speake the mystery of Christ (wherfore I am also in bonds) that I maye vtter y same, as it becometh me to speake. \* Walke wysely towarde them that are without, and redeme y tyme. Let youre speach be allwaye fauorable, seasoned with salt, that ye maye knowe how to answer euey man.

Tichicus the deare brother and faithfull mynister & felowe seruānt in y LORDE, shal tell you what case I am in. Whom I haue sent vnto you for the same purpose, that he mighte knowe how ye do, & that he mighte comforte youre hertes, with one. Onesimus a faithfull and beloued brother, which is one of you: they shal herue you of all thinges, which are adoyng here. Aristarchus my pryson felowe saluteth you, and \* Marcus Barnabasses sisters sonne, couchinge whom ye receaued commaundementes: \* If he come vnto you, receaue him, and Jesus, which is called Justus, which are of the circumcision. These onely are my helpers in the kyngdome of God, which were to my consolation.

\* Epaphras a seruānt of Christ, which is one of you, saluteth you, & allwaye labourerth feruently for you in prayers, y ye maye stonde perfecte and full, in all that is the wil of God. I beare him recorde, that he hath a feruent mynde for you, and for the at Laodicea, and at Hierapolis. Deare Lucas the phisician saluteth you, and so doth Demas. Salute the brethre, which are at Laodicea, and salute Nymphas, and the cōgregacion which is in his house. And whan the epistle is red of you, cause it to be red also in the cōgregacion at Laodicea, & that ye likewise read the epistle of Laodicea. And sayeto Archippus: Take hede to the office which thou hast receaued in the LORDE, that thou fulfill it. My salutation with the hñade of me Paul. Remembre my bōdes. \* Grace be with you, Amen.

Sent from Rome by Tichicus and Onesimus.

The first Epistle of the Apostle S.

paul to the Thessalonians.

The summe of this Epistle.

Chap. I. He thanketh God for them, that they are so stedfast in faith and good workes, and receaue the gospell with soch earnest.

Chap. II. He putteth them in mynde of the godly conuersacion that he led amonge them when he preached the gospell vnto them, than Feth God that they receaue his worde so frute fully, and excuseth his absence.

Chap. III. He sheweth how greatly he was reioysed, whā Timothy tolde him of their faith and lone.

Chap. IIII. He exhorteth them to stedfastnesse, to kepe them selues from synne and vnclenly cōuersacion, to loue one another: rebuketh y dil nes, and speaketh of the resurrection.

Chap. V. He enfourmeth them of the daye of dome and cōmyng of the LORDE, exhorteth them to watch, and to regarde soch as preach Gods worde amonge them.



The first Chapter.

**P**aul and Siluanus and Timotheus. Vnto the cōgregacion of the Thessalonians, in God the father and in the LORDE Jesus Christ.

Grace be with you, and peace from God oure father and from the LORDE Jesus Christ.

We geue thankes vnto God allwaye for you all, makynge mention of you in o' prayers without ceassynge, and call to remembraunce youre worke in the faith, and youre labour in lone, & youre pacience in hope, \* which is oure LORDE Jesus Christ before God oure father. Because we knowe (brethren, beloued of God) how that ye are electe: \* for oure Gospell hath not bene with you in worde onely, but both in power and in the holy goost, and in moch certayntie, as ye knowe after what maner we were amonge you for youre sakes.

And ye became the folowers of vs and of the LORDE: and receaued the worde in moch affliction with ioye of the holy goost: so that ye were an example to all that beleued in Macedonia and Achaia. For frō you was the worde of the LORDE noysed out, not onely in Macedonia & Achaia, but i all quarters also is yō faith i God spied abrode so that it nederth not vs to speake eny thinge at all. For they them selues shewe of you, what maner of entryng in we had vnto you, and how ye are turned vnto God from ymages, for to serue the luyng and true God, and to loke for his sonne \* from heauē: Act. 1.1b whom he raysed vp from the deed, euen Jesus, which hath deliuered vs frō the \* wrath Ioh. 8.1c to come.

The II. Chapter.

**F** Or ye youre selues (brethren) knowe of oure intrāce vnto you, how that it was not in wayne, but as we had suffred afore, & were shamefully intreated at Philippos (as ye knowe) we were bolde in oure God, \* to speake vnto you y Gospell of God with moch stryuyng. For oure exhortacion was not to bryng you to erreuer ner yet to vnclennes, nether was it with gyle: but as we are allowed of God, that the Gospell shulde be commytted vnto vs to preache, euen so we speake, \* not as though we wolde please mē, but God, which tryeth oure hertes.

For we haue not gone aboute with flateringe wordes (as ye knowe) ner wayted for oure owne profit (\* God is recorde) nether soughte we prayse of men, nether of you ner of eny other, whan we mighte haue bene chargeable vnto you as the Apostles off Christ, but we were tender amonge you.

Like as a noisse cherissheth hir children, euen so had we hartely affeccion towarde you, and wolde with good wyl haue dealte vnto you, not onely the Gospell of God, but oure lyues also, because ye were deare vnto vs.

Ye remembre brethren oure labour and trauayle. \* For daye and nighte wroughte we (because we wolde not be chargeable vnto eny of you) and preached the Gospell of God amonge you. Ye are witnesses, and so is God, how holyly and iustly and vnblameable we behaued oure selues amōge you that belene: as ye knowe, how that as a his children, euen so exhorted and besoughte euery one that wolde walke worthely before God, which hath called you vnto his kyngdome & glorie.



## The first Epistle

## to the Thessalonians.

For this cause thanke we God without ceasinge, because that whā ye receaved of vs the worde of the preachinge of God, ye receaved it not as y<sup>e</sup> worde of men, but (eue as it is of a trueth) the worde of God, which worketh in you that beleue.

**C** For ye brethrien are become the folowers off the congregacions off God which in Jewry are in Christ Jesu, so that ye haue suffred even like thinges of youre kynsmen, as they haue suffred of the Jewes. Which as they put the LORDE Jesus to death, and their awne prophetes, euen so haue they persecuted vs also, and please not God, and are contrary to all men, forbyddinge vs to speake vnto the heythen that they mighte be saued, to fulfyll their synnes allwaye: for the wrath is come vpon them already vnto y<sup>e</sup> vttemost.

But we (brethrien) for as moch as we haue bene kepte from you for a season, as concerninge the bodily ptesence, but not in the hert, we haue haisted the more with greates desyre to se you personally. Therfore wolde we haue come vnto you, (I Paul) two tymes, but Sathan withstode vs. For who is oure hope, or ioye, or crowne of reioysingere are not ye it in y<sup>e</sup> sighte of oure LORDE Jesus Christ at his commynge? Yes ye are oure prayse and ioye.

### The III. Chapter.

**A** Therefore sence we coulde no longer forbear, we thought it good to remayne at Athens alone, & sent Timotheus oure brother and mynister of God, and oure helper in y<sup>e</sup> gospell of Christ, to stablysh you and to comforte you in youre faith, that noman shulde be moued in these troubles: (for ye youre selues knowe, that we are euen appoynted there vnto. And whan we were with you, we tolde you besore, that we shulde suffre tribulacion, euen as it is come to passe, & as ye knowe.) For this cause seyng I coulde no longer forbear, I sent, that I mighte haue knowlege of youre faith, lest happily the tempter had tempted you, and lest oure laboure had bene in vayne.

But now that Timotheus is come fro you vnto vs, and hath shewed vs of youre faith and loue, & how that ye haue allwaye good remembraunce of vs, desyng to se vs

anna to se you: therefore brethrien ion in you in all oure trouce thorow youre faith. For alwaye, yf ye stonde stedfast in y<sup>e</sup> LORDE. For what thankes can we recom-

pence to God agayne for you, because of this ioye that we haue conceyvinge you before oure God? We praye exceedingly daye and night, that we mighte se you presently, and fulfill that which is lackyng in y<sup>e</sup> faith.

God himselfe & father & LORDE Jesus Christ gyde oure iourney vnto you. But the LORDE increace you, & make you flowe ouer in loue one towarde another, and towards all men (euen as we do towarde you) that y<sup>e</sup> hertes maye be stable and vnblameable in holynes before God oure father, at the commynge of oure LORDE Jesus Christ with all his sayntes.

### The III. Chapter.

**O**thermore we beseeke you brethrien and exhorte you in the LORDE Jesus, that ye increace more and more, euen as ye haue receaved of vs how ye oughte to walke and to please God. For ye knowe what commandementes we gaue you by oure LORDE Jesus Christ. For this is the will of God, euen youre sanctifyinge, that ye shulde absteyne from whoredome, & every one of you shulde knowe how to kepe his vessell in holynes and honoure, & not in the lust of concupiscence, as the heythen which knowe not God. And that no man go to farre, ner defraude his brother in bargayninge. For the LORDE is the auenger of all such thinges, as we haue sayde testified vnto you afore tyme. For God hath not called vs to vncleanness, but vnto holynes. & he therfore that despyseth, despyseth not man, but God, which hath geuen his holy spire in to you.

But as touchinge brotherly loue, ye neede not that I wyte vnto you, for ye youre selues are taught of God to loue one another: yee and that thinge ye do vnto all the brethre, which are thorow out all Macedonia. But we beseeke you brethrien that ye increace yet more and more, and that ye study to be quyet, and to medle with youre awne busynesse, and to worke with youre awne handes, as we commanded you, that ye maye walke honestly towarde the that are without, and that nothinge be lackyng vnto you.

We wolde not brethrien that ye shulde be ignorant concerninge them which are fallen a slepe, that ye sorowe not as other do which haue no hope. For yf we beleue that Jesus dyed and rose agayne, euen so the alle which slepe by Jesus, shal God bringe with him. For this we saye vnto you in the worde of the LORDE, that we which lyue and remainyng in the comynge, of the LORDE,

## The first Epistle

## to the Thessalonians. To. xc.

shal not come yet they which slepe. For the LORDE himselfe shal come downe fro heauen with a shoute and voyce of y<sup>e</sup> Archangel and with the trompe of God, and the deed in Christ shal aryse first: then shal we which lyue and remayne, be caught vp with them also in the cloudes, to mete the LORDE in the ayre, and so shal we euer be with the LORDE. Wherefore comforte youre selues one another with these wordes.

### The V. Chapter.

**O**f y<sup>e</sup> tymes and seasons (brethre) it is no nede to wyte vnto you. For ye youre selues knowe perfectly, that the daye of the LORDE shal come euen as a thefe in the night. For whan they shal saye: Tush, It is peace, there is no danger, then shall soden destruction come vpo the, euen as the payne of a woman trauaylinge with childe, and they shal not escape. But ye brethrien are not in darknes, that that daye shulde come on you as a thefe. Ye are altogether children of lighte, and children of the daye. We are not of the night, nether of darknesse.

Therfore let vs not slepe as do other, but let vs watch, and besober. For they that slepe, slepe in the night: and they that be drunken, are drunken in the night. But let vs which are of the daye, be sober, armed with the brestplate of faith and loue, and with y<sup>e</sup> helmet of hope to saluacion.

For God hath not appoynted vs vnto wrath, but to optayne saluacion by y<sup>e</sup> meanes of oure LORDE Jesu Christ, which dyed for vs: that whether we wake or slepe, we shulde lyue together with him. Wherefore comforte youre selues together, and edifye one another, euen as ye do.

We beseeke you brethrien, that ye knowe them which laboure amonge you, and haue the ouersight of you in the LORDE, and geue you exhortacion, that ye haue the more in loue for their workes sake, and be at peace with them. We desyre you brethre, warne them that are unruly, cōforte the feble mynbed, forbear the weake, be pacient towarde all men. Se that none recompence euell for euell vnto eny man: but euer folowe that which is good, both amonge youre selues and to all men.

Reioyse alwaye, praye contynually, in all thinges be thankfull: for this is the wyll of God in Christ Jesu towarde you. Quench not y<sup>e</sup> spire: despyse not propheciages: proue alle thinges, & kepe y<sup>e</sup> which is good. Absteyne fro all suspicious thinges, The very God

f peace sanctifye you thorow out. And I praye God, that youre whole spire, soule & body be kepte blameles vnto y<sup>e</sup> comynge of oure LORDE Jesus Christ. Faithfull is he which hath called you, which wil also do it. Brethrien, praye for vs. Giete all the brethre with an holy kysse. I charge you by y<sup>e</sup> LORDE, that this epistle be red vnto all y<sup>e</sup> holy brethrien. The grace of oure LORDE Jesus Christ be with you, Amen.

The first Epistle to the Thessalonians, sent from Athens.

## The seconde Epistle of the Apostle S.

Paul to the Thessalonians.

The summe of this epistle.

- Chap. I. He thanketh God for their faith and loue, and prayeth for the increase of the same.
- Chap. II. He sheweth them that the daye of the LORDE shal not come, till the departinge fro the faith come first: and therfore he exhorte them not to be deceaued, but to stonde stedfast in the thinges that h<sup>e</sup> hath taught them.
- Chap. III. He desyareth them to praye for him that the gospell maye prospere, and geueth th<sup>e</sup> warnyng to reprove the ydle, and yf they wil not laboure with their handes, that they shal not eate.

### The first Chapter.

**P**AUL and Siluanus and Timotheus. To the congregacion of y<sup>e</sup> Thessalonians in God oure father and in the LORDE Jesus Christ.

Grace be with you, and peace from God oure father, and from the LORDE Jesus Christ.

We are bounde to thanke God allwayes for you brethrien, as it is mete: because that youre faith groweth exceedingly, and the loue of euery one of you increaseth towarde another amonge youre selues, so that we oure selues make oure boast of you (in the congregacions of God) of youre paciēce and faith in all youre persecucions and troubles that ye suffre, which is a token of the righteous iudgment of God, that ye are counted worthy of the kyngdome of God, for the which ye also suffre.

For it is a righteous thinge with God,



## The ii. Epistle

## to the Thessalonians.

## The first Epistle

## unto Timothy. No. xci.



The first Chapter.



**P**aul an Apostle of Jesus Christ according to the commaundment of God our Saviour, and of the LORD Jesus Christ, which is our hope.

Unto Timothy my naturall sonne in the faith.

Grace, mercy, and peace from God our father, and our LORD Jesus Christ.

As I besoughte y to abyde still at Ephesus (\* whan I departed in to Macedonia) enē so do, that thou commaunde some, that they teach none other wyse, \* nether geue he be to fables and genealogies, which are endlesse, and brede doutes more then godly edifyinge, which is by faith. \* For y these summe of the commaundment is lone of a pure hert, and of a good conscience, and of faith vn fayned. From the which some haue erred, & haue turned vnto vayne iangelynge, wyllyng to be doctours of the scripture, and vnderstonde not what they speake, nether wherof they affirme.

\* But we knowe that the lawe is good, yf a man vse it lawfully, vnderstondinge this, \* that the lawe is not geuen vnto the righte ous, but to the vnrightheous & disobedient, to the vngodly & to synners, to the vnholly & vncleane, to murtherers of fathers and murtherers of mothers, to manslayers, to whoremongers, \* to the that defyle them selues with mankynde, to menstealers, to lyars, to perjured, & so forth yf there be eny other thinge y is contrary to y wholsome doctryne, accordinge to y Gospell of y glory of the blessed God, which (Gospell) is comytted vnto me.

And I thanke Christ Jesus of LORD, which hath made me stronge, for he counted me faithfull, & put me in office, whā before I was a blasphemor, \* & a persecutor, & a tyrant: but I prayned mercy, because I dyd it ignorantly in vnbeleue. & neuertheles the grace of LORD was more abundant to showe y faith & lone which is in Christ Jesus.

Q. Q.

oure sayenges, sende vs worde of him by a letter, and haue nothinge to do with him, y he maye be ashamed. Yet counthe him not as an enemye, but warne him as a brother.

The very LORD of peace geue you peace allwayes by all meanes.

The LORD be with you  
all. The salutation of  
me Paul with  
myne aw-

ne

hande: This is  
the token in all epistles, So  
I wyte, The grace of our LORD  
Jesus Christ be with you all. Amen.

Sent from Athens.

## The first Epistle of the Apostle S. Paul to Timothy.

The summe of this epistle.

Chap. I. Ze exhorteth Timothy to wayte vpon his office: namely, to se that nothige be taughte but Gods worde &c. Ze sheweth also wherfore the lawe is good, and telleth these siuete and glad tidings, that Christ Jesus came in to the world to saue synners, example of himselfe.

Chap. II. Ze exhorteth to praye for all men. Ze will not haue women to be ouer costly arrayed, ner to teach in the congregacion, but to be in sylence, and obeye their husbannes.

Chap. III. What maner of man a bysshopp &c. or prest ought to be, and what condicions his wife and children shulde haue. The properties also requyred in a deacon or mynister, and in his wife.

Chap. IIII. Ze prophecieth of the latter dayes, and exhorteth Timothy to the diligent reahynge of the holy scripture.

Chap. V. Ze teacheth him how he shal behaue himselfe in rebuynge all degrees An ordre concernynge wyddowes.

Chap. VI. The dute of seruantes toward their masters. Agaynst such as are not satisfied with the worde of God, Agaynst curiouse men, A good lesson for rich men.

all they might be dāned, which belenebnot the trueth, but had pleasure in vnrightheousnes.

But we are bounde to geue thankes all waye vnto God for you, brethrien beloued of the LORD, because that God hath from the begynnynge chosen you to saluacion in the sanctifyinge of the spire and in beleuynge of the trueth, wher vnto he hath called you by oure Gospell, to optayne the glory of oure LORD Jesus Christ.

Therfore brethrien stonde fast, and kepe the ordinaunces which ye haue lerned, whether it were by oure preachinge or by epistle. But oure LORD Jesus Christ himselfe, and God oure father, which hath loued vs and geuen vs everlastinge consolacion, and a good hope thorow grace, comforte your hertes, and stablysh you in all doctryne & good doynge.

The III. Chapter.

**F**urthermore brethrien praye for vs, that the worde of God maye haue fre passage and be glorified as it is with you, and that we maye be deliuered from vnreasonable and euell mē. \* For faith is not enery mā. But the LORD is faithfull, which shal stablyshe you and kepe you from euell. We haue confidence in the LORD to you warde, that ye both do and wyl do that which we commaunde you. The LORD gyde youre hertes vnto the lone of God and pacience of Christ.

\* But we requyre you brethrien, in the name of our LORD Jesus Christ, that ye withdraue youre selues from enery brother that walketh inordinatly, and not after the institution which he receaued of vs. For ye yos selues knowe, how ye oughte to folowe vs: for we behaued not oure selues inordinatly amonge you, nether toke we bried of eny man for naughte \* but wrought w laboure and trauayle night and daye, lest we shulde be chargeable to eny of you. Nor but that we had auctorite, but to geue oure selues for an ensample vnto you to folowe vs. And whan we were w you, this we warned you of, that yf there were eny which wolde not worke, y same shulde not eate. For we heare saye, that there are some which walke amonge you inordinatly, and worke not at all, but are busy bodies. \* But them that are soche, we commaunde and exhorte by oure LORD Jesus Christ, that they worke with quyetnes, and eate their awne bried.

Neuertheles brethrien, \* be not ye weery of well doynge. \* But yf eny man obey not

to recōpence tribulacion vnto the y trouble you: but vnto you which are troubled, rest with vs, \* whā the LORD Jesus shal shewe himselfe from heauen, with the angels of his power, and with flaminge fyre, to geue vengeance vnto them that knowe not God, \* and to them that obeye not the Gospell of oure LORD Jesus Christ. \* Which shal be punyshed with everlastinge damnacion, \* from y presence of the LORD, and from the glory of his power, whan he shal come to be glorified in his sayntes, and to be come marvelous in all them that belene: because ye haue belened oure testimony vnto you of the same daye. \* Wherfore we praye allwayes for you, that oure God make you worthy of y callinge, and fulfill all delectacion of goodnes, and the worke of faith in power, that y name of oure LORD Jesus Christ maye be praysed in you, and ye in him, accordinge to the grace of oure God, and of the LORD Jesus Christ.

The II. Chapter.

**B**esetke you brethrien by the commynge of LORD Jesus Christ, and in that we shal assemble vnto him, that ye be not sodenly moued fro youre mynde, and be not troubled, nether by spire, nether by wordes, ner yet by letter, which shulde seme to be sent from vs, as though y daye of Christ were at hande. Let noman disceane you by eny meanes. For the LORD cometh not, excepte the \* departynge come first, and that that Man of synne be opened, euen the sonne of perdition, which is an aduersary, and is exalted aboue all y is called God or Gods seruyce, so that he sitteth as God in the \* temple of God, \* and boasteth himselfe to be God.

Remember ye not, that whan I was yet with you, I tolde you these thinges: \* And now ye knowe what withholdeth it, enē that it mighte be vttered at his tyme. (\* For the mystery of the iniquyte worketh already, tyll he which now onely letteth, be take out of the waye.) And then shal that wicked be vttered, \* whom the LORD shal consume with y spire of his mouth, & shal destroye with the appareance of his commynge: euen him, whose commynge is after the wyng of Sathan \* with all lyenge power, and signes and wonders, and with all deceauablenes of vnrightheousnes amonge them that perishe, because they receaued not the lone of y trueth, that they might haue bene saved. \* Therfore shal God sende them stronge delusion, that they shulde beleue lyes, y

Mat. 24. c  
and 25. c  
1. Pet. 3. a

Rom. 8. a  
Sap. 5.

Esa. 2. b

Dan. 9. e  
1. Tim. 4. a

1. Cor. 3. b  
\* Dan. 11. e

1. Ioh. 2. c

Iob. 15. d  
Esa. 11. a  
Dan. 8. d

Deut. 13. a  
Mat. 24. b

Zach. 5. a  
Rom. 1. d

Act. 9. b  
1. Tess. 1. a

Act. 19. 20.

2. Tim. 3. c  
Tit. 1. b

Rom. 12. b  
Gal. 6. a

Rom. 7. b  
Gal. 5. c

Rom. 1. d

Act. 9. a  
Gal. 1. b



# The first Epistle

unto Timothy.

# The first Epistle

unto Timothy. Ho. xcij.

**C** For this is a true sayenge, and by all mea-  
nes worthy to be receaved, \* that Christ Je-  
sus came in to y<sup>e</sup> worlde to saue synners, of  
whom I am chese. For withstondynge for  
this cause optrayned I mercy, that Jesus  
Christ mighte princypally shewe in me all  
longe pacience, to the ensample of them  
which shulde beleue in him vnto eternall li-  
fe. So then vnto God kyng euerlastinge,  
immortall and \* invisible, and wyse onely,  
be honoure and prayse for ever and ever  
Amen.

This commandement comynitte I vn-  
to the (my sonne Timotheus) acordinge to  
y<sup>e</sup> prophecies which in tyme past were pro-  
phesied of the, that thou in them shuldest  
fghte a good fghte, haunyng faith z good  
conscience, which some haue put awaye fro  
them, and as concernyng faith haue made  
hypocrisie: of whose nombre is \* Hymeneos  
and \* Alexander, \* whom I haue deliuered  
vnto Sathan, that they might be taught,  
nomore to blaspheme.

## The II. Chapter.

**E**xhorte therfore, y<sup>e</sup> above all thin-  
ges, prayers, supplications, interces-  
sions and geuyng of thakkes be had  
for all men \* for kynges, and for all that are  
in auctorite, that we maye lyue a quyet z  
peaceable life in all godlynes and honestie.  
For that is good and accepted in y<sup>e</sup> sighte  
of God oure Sauoure, which wil haue all  
men saued, and to come vnto the knowlege  
of y<sup>e</sup> truethe. For there is one God, and \* one  
mediatour betwene God and men, (namely)  
the man Christ Jesus, which gaue him selfe  
a raunsome for all men, that at his tyme it  
shulde be preached, wherevnto \* I am ordey-  
ned a preacher z an Apostle (I tell y<sup>e</sup> truethe  
in Christ and lye not) a teacher of the theytne  
in faith and in the truethe.

**I** wil therfore that men praye \* in all pla-  
ces, listinge vp pure hâdes without wrach  
or dowtynge. \* Likewise also the women,  
that they araye them selues in comly appa-  
rell with shamsfastnes and discrete behaues,  
not with broided heer, or golde, or perles, or  
costly araye: but with such as it becommeth  
wemē that professe godlynes thorow good  
woikes. \* Let the woman lerne in sylence with  
all subieccion. I suffre not a womā to teach  
\* ner to haue auctorite ouer the man, but for  
to be in sylence. For Adam was first formed,  
and the Eve: Adam also was not disceaved,  
but the woman was disceaved, and hath  
brought in the trasgression. For withstondyn-  
ge thorow bearyng of children she shal be

saued, yf she contynne in faith and in lōue  
in the sanctifyenge with discrecion.

## The III. Chapter.

**T**his is a true sayenge: If a mā covet  
y<sup>e</sup> office of a Bisshope, he desireth  
a good worke. But a Bisshope  
must be blamelesse, \* the husbāde of one wi-  
fe, sober, discrete, manerly, harberous, \* apte  
to teach: Not genen to moch wyne, no figh-  
ter, nor geuen to filthy lucre: but gentle, ab-  
horyng stryfe, abhoryng couetousnes: z  
one that ruleth his awne house honestly, ha-  
unyng obedient children with all honestie.  
(But yf a man can not rule his owne house,  
how shal he care for the congregacion of  
God?) He maye not be a yōge scolar, lest he  
be puse vp, and fall in to the indgment of  
euell speaker. He must also haue a good repu-  
te of them which are without, lest he fall in  
to the rebuke and snare of the euell speaker.

Likewise must the \* mynisters be honest,  
not double tonged, not genen to moch wyne,  
nether vnto fylthie lucre, but haunyng the  
mystery of faith in pure conscience. And let  
them first be proued, and then let them my-  
nister, yf they be blamelesse.

Euen so must their wyues be honest, not  
euell speakers, but sober and faithfull in all  
things. Let the mynisters be, euery one the  
husbāde of one wyfe, and soch as rule their  
children well, and their owne householdes.  
\* For they that mynister well, get them sel-  
ues a good degree and greate libertie in the  
faith which is in Christ Jesu.

These things wyte I vnto the, trustyn-  
ge shortly to come vnto the: but yf I tary  
lōge, that then thou mayest yet haue know-  
lege, how thou oughtest to behaue thy selfe  
in Gods house, which is the congregacion  
of the lyuynge God, the piler and grounde  
of truethe: and without naye, greate is that  
mystery of godlynes. \* God was shewed in  
the flesh: was iustified in the spere: \* was se-  
ne of angels: was preached vnto the theyt-  
ne: was belened on in the worlde: \* was re-  
ceaved vp in glory.

## The IIII. Chapter.

**I**n y<sup>e</sup> latter tymes some shal \* depar-  
te from the faith, and shal geue heed  
vnto spierres of erreure, and deuylishe doctry-  
nes, of them which speake false thorowypo-  
crysie, and haue their conscience marked with  
an whote yron, forbyddynge to mary, and  
comandynge to abstayne fro the meates,

which God hath created to bereceaued to  
geuyng thakkes of them which beleue and  
knowe the truethe. \* For euery creature off  
God is good, and nothinge to be refused, y<sup>e</sup>  
is receaved with thankesgeuyng: for it is  
sanctified by the worde of God and prayer.  
If thou shalt put the brethrien in remem-  
braunce of these thinges, thou shalt be a  
good mynister of Jesu Christ, \* which hast  
bene nourished vp in the wordes of faith and  
of good doctryne, which thou hast folowed  
hitherto.

\* As for vngodly and olde wyues, fa-  
bles, cast them awaye, but exercise thy selfe  
vnto godlynes. For bodely exercise prou-  
eth litle, but godlynes is profytable vnto  
all thinges, as a thinge which hath promy-  
ses of the life that is now, and of the life for  
to come. This is a sure sayenge, z of all par-  
tes worthy to be receaved. For therfore we  
laboure and suffre rebuke, because we hope  
in the lyuynge God, which is the Sauoure  
of all men, but specially of those that beleue.  
Soch thinges commaunde thou and teach.  
\* Let no man despise y<sup>e</sup> youth, \* but be thou  
vnto them that beleue, an ensample, in wor-  
de, in couersacion, in loue, in y<sup>e</sup> spere, in faith,  
in purenesse.

Gene attendaunce to readyng, to exhor-  
tacion, to doctryne, vntyll I come. Be not  
negligent in the gifting that is geuen the tho-  
row prophecie, \* with layenge on of the han-  
des of the Elders. These thinges exercise  
and geue thy selfe vnto them, that thine in-  
crease maye be manifest vnto euery man.  
Take hede vnto thy selfe, and to learnyng,  
cōtynue in these thinges. For yf thou so do,  
thou shalt saue thy selfe, and them that hea-  
re the.

## The V. Chapter.

**R**e buke not an Elder, but exhorte  
him as a father: and the yōger men  
as brethrien: the elder women as mo-  
thers: the yōger as sisters with all purenes.  
Honour wedowes, which are true wedowes.  
If eny wedowe haue children or neues, let  
them lerne first to rule their awne houses  
godly, and to recompence their elders. For  
this is good z acceptable before God. But she  
that is a right wedowe, z desolate, putteth  
hir trust in God, z cōtynueth in prayer and  
supplication nighte and daye. But she that  
lyueth in pleasures, is deed, euen yet a lyue.  
And these thinges commaunde, that they  
maye be without blame. \* But yf there be  
eny man that prouydeth not for his awne,  
and specially for them of his household, the

same hath denyed the faith, and \* is worse  
then an infydele.

Let no wedowe be chosen vnder thre sco-  
re yere olde, and soch one as was y<sup>e</sup> wife of  
one man, and well reported of in good wor-  
kes, yf she haue brought vp children well, yf  
she haue bene \* harberous, yf she haue was-  
shed the sayntes fete, yf she haue mynistered  
vnto the which were in aduersite, yf she we-  
re continually geuen to all maner of good  
woikes. But yf yōger wedowes refuse. For  
whan they haue begonne to waxe wanton  
agaynst Christ, then wil they mary, haun-  
ge their damnacion, because they haue bro-  
ke y<sup>e</sup> first faith. Besydes this they are ydell,  
and lerne to runne aboute fro house to hou-  
se. \* Not onely are they ydell, but also crys-  
tyll ge z busybodies, speakyng thinges which  
are not comly.

\* I wil therfore that the yōger women  
mary, beare children, gyde the house, to geue  
y<sup>e</sup> aduersary no occasion to speake euell. For  
some are turned back allready after Sathā.  
If eny man or woman that beleueth haue  
wedowes, let them make prouysion for the,  
and let not the congregacion be charged:  
that they which are righte wedowes, maye  
haue ynough.

The Elders that rule well are worthy of  
double honoure, most specially they which  
laboure in the worde z in teachinge. For y<sup>e</sup>  
scripture sayeth: \* Thou shalt not mosell the  
mouth of y<sup>e</sup> ore y<sup>e</sup> treadeth out y<sup>e</sup> come. And:  
\* The labourer is worthy of his rewarde.  
\* Agaynst an Elder receaue none accusa-  
cion, but vnder two or thre witnesses. The  
that synne, rebuke in the presence of all, that  
other also maye feare.

I testifie before God and the LORDE  
Jesu Christ, and y<sup>e</sup> electe angels, that thou  
obserue these thinges without haistie iudg-  
ment, and do nothinge parcially. Laye hon-  
des soderly on no mā, nether be partaker of  
other mens synnes. Repe y<sup>e</sup> selfe pure. \* Dryn-  
ke no lenger water, but vse a litle wyne for y<sup>e</sup>  
stomackes sake, and because thou art oft ty-  
mes sicke. Some mens synnes are opē, so that  
they maye be iudged afore hande: but some  
mens (synnes) shal be manifest hereafter. Li-  
kewise also good woikes are manifest afore  
hāde: and they that are other wyse can not  
be hyd.

## The VI. Chapter.

**L**et as many seruantes as are vn-  
der the yocke, counte their mē: ters  
worthy of all honoure, that the na-  
me of God and his doctrine be not euill spo-



## The first Epistle

ten of. Se that they which haue beleuynge masters, despyse them not because they are brethre, but rather do seruyce, for so much as they are beleuynge, and beloued, and partakers of the benefite.

These thinges teach and exhorte. If eny mā teach other wyse, and agreeth not vnto the wholsome wordes of oure LORDE Jesus Christ, and to the doctryne of godlynes, he is puse vp, and knoweth nothyng, but waysteth his brayne aboute questions and strynges of wordes: wherof sprynge envy, stryfe, raylinges, euell surmysinges, vayne disputaciōs of soch men as haue corrupte myndes, and are robbed of the truthe, which thynke that godlynes is lucre: from soch separate thy selfe. Howbeit it is grea- te auauntage, who so is godly, and holdeth him content with that he hath. For we broughte nothyng in to the worlde, therfore is it a playne case & we can cary nothyng out. When we haue fode and rayment, let vs therewith be content. For they that wylbe riche, fall in to the tēptacion and snare, and in to many folishe & noysome luses, which downen men in destrucciō and damnacion. For Conetousnes is the rote of all euill, which whyle some lusted after, they erred from the faith, and tangled them selues with many sorowes.

But thou man of God, flye soche thinges: folowe righteousnes, godlynes, faith, loue, pacience, mekenes: fighte a good fighte of faith: laye honde on eternall life, where vnto thou art called, and hast professed a good profession before many witnesses.

I geue the charge before God, which quyeteneth all thinges, & before Jesu Christ, which vnder Pontius Pilate witnessed a good witnessynge, that thou kepe the commaundement, without spot, vnreproueable, vntyll the appearynge of oure LORDE Jesus Christ, which appearynge (at his tyme) he shal shewe that is blessed, and mightie onely, the Kyng of all Kynges, and LORDE of all lordes: which onely hath immortallite, and dwelleth in a lighte, that no man can attayne: whom no man hath sene, neither can se. Vnto whom be honoure and empyre enerlastinge, Amen.

Charge the which are riche in this worlde, that they be not proude, ner trust in the vncertaine riches, but in the lyuynge God (which geuech vs abundantly all thinges to eate & we them: ) That they do good: that they be rich in good workes: that they geue and distribute with a good wyll: gatheryn

## vnto Timothy.

ge vp treasure for them selues, a good foundation, agaynst y tyme to come, that they maye laye honde on eternall life.

O Timothy, kepe that which is committed vnto the, and avoide vngodly vayne wordes, and opposicions of science falsly so called, which whyle some professed, they haue erred as concernynge the faith. Grace be with the, Amen.

Wrytten from Laodicea, which is the chiefe cite of Phrygia Pacaciana.

## The seconde Epistle of the Apostle S. Paul to Timothy.

The summe of this epistle.

Chap. I. Paul exhorteth Timothy to steadfastnesse and pacience in persecucion, and to continue in the doctryne that he had taught him. A commendacion of Onesiphorus.

Chap. II. Like as in the first chapter, so hath he exhorted him to be constant in trouble, as suffremanly, and to hyde fast in the wholsome doctryne of oure LORDE Jesus Christ.

Chap. III. He prophesieth of the perelous tymes, setteth out ymagines in their culours, and leth vs what they be with in, for all their faces outwardly. Persecucion for the Gospel.

Chap. IIII. He exhorteth Timothy to be steadfast in the worde, and to suffre aduersite: maketh mention of his awne death, and byddeth Timothy come vnto him.

### The first Chapter.

**I**n an Apostle of Jesu Christ, by the wyll of God, to preach the promes of y life which is in Christ Jesu.

To my deare sonne Timotheus.

Grace, mercy, and peace from God the father and from Christ Jesu oure LORDE.

I thanke God, whome I serue fro my fore elders in a pure conscience, that without ceassynge I make mencion of the in my prayers night and daye: and longe to se the (whan I remembre thy teares) so that I am fylled with ioye, whan I call to remembrance the vnsayned faith that is in the, which dwelt first in thy graundmother Lois, and in thy mother Eunice: And

## The ij. Epistle

am assured, that it dwelleth in y also. Wherefore I warne the, that thou steepe vp y gifte of God which is in the by puttyng on of my handes. For God hath not geuen vs the spere of feare, but of power, and of loue, and of righte vnderstandynge.

Be not thou ashamed therfore of y testimony of LORDE, nether of me, which am his prisoner: but suffre thou aduersite also to the Gospel, acordynge to the power of God, which hath saved vs, and called vs with an holy callinge: not acordynge to our dedes, but acordynge to his owne purpose and grace, which was geuen vs in Christ Jesu before the tyme of the worlde, but is now declared openly by the appearynge of oure Sauoure Jesu Christ. Which hath taken awaye y power of death, and hath brought life and immortalite vnto lighte, thowow the Gospel: wher vnto I am appoynted a preacher and an Apostell, and a teacher of the heythen: for the which cause I also suffre these thinges, neuertheles I am not ashamed. For I knowe whom I haue beleued, and am sure that he is able to kepe that which I haue committed vnto his kepynge agaynst that daye.

Hold the after y ensample of the wholsome wordes, which thou heardest of me, concernynge faith and loue in Christ Jesu. This hye charge kepe thou thowow the holy goost, which dwelleth in vs. This thou knowest, that all they which are in Asia, be turned fro me, of which sorte are Phigelus and Hermogenes. The LORDE geue mercy vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my cheyne: but whan he was at Rome he soughte me out very diligently, and founde me. The LORDE graunte vnto him, that he maye fynde mercy with the LORDE in that daye. And how much he mynistred vnto me at Ephesus, thou knowest very well.

### The II. Chapter.

**T**hou therfore my sonne, be stronge thowow the grace which is in Christ Jesu. And what thinges thou hast herde of me by many witnesses, the same committe thou vnto faithfull men, which are apte to teach other. Thou therfore suffre affliction as a good souldyer off Jesu Christ. To mā that warreth, tangleth him selfe with wordly busynesses, & that because he wolde please him, which hath chosen him to be a souldyer. And though a man stryue for a masterye, yet is he not crowned, excepte he stryue lawfully. The husbandman that

## vnto Timothy. Jo. xcij.

laboureth, must first enioye the frutes. Consider what I saye. The LORDE shal geue the vnderstandynge in all thinges.

Remembre that Jesus Christ, beyng of the seide of David, rose agayne fro the deed, acordynge to my Gospel, where in I suffre as an enell doer euen vnto bandes: but the worde of God is not bounde. Therfore suffre I all for the electes sakes, that they also mighte optayne the saluacion in Christ Jesu with eternall glory.

This is a true sayenge: If we be deed to him, we shal lyue with him also: If we be pacient, we shal also raigne with him: If we denye him, he also shal denye vs: If we beleue not, yet abyderh he faithfull, he can not denye himselfe. Of these thinges put thou them in remembrance, and testifie before the LORDE, that they stryue not aboute wordes, which is to no profit, but to peruerter the hearers.

Study to shewe thy selfe vnto God a lawdable workman, that nedeth not to be ashamed, denyng the worde of truthe iustly. As for vngodly and vayne talkynges, eschue them: for they helpe moch to vngodlynes, and their worde fretteth as doth a canker: Of whose nombre is Symeon & Philetus, which as concernynge the truthe haue erred, sayenge, that the resurreccion is past already, and haue destroyed the faith of dyners personnes.

But y sure grounde of God stondbeth fast, and hath this scale: The LORDE knoweth them that are his, and let every mā that calleth vpon the name of Christ, departe from iniquyte. For withstandynge in a grea- te house are not onely vessels of golde and of syluer, but also of wode and of earthe: some for honoure, and some to dishonoure. But yf a man pouрге himselfe from soch felowes, he shalbe a vessel sanctified vnto honoure, mete for the LORDE, and prepared vnto all good workes. Fle thou the lustes of youth, but folowe righteousnes, faith, loue, peace with all them that call vpon the LORDE with pure hert. As for folish questions and soch as teach not, put them fro the: for thou knowest that they do but geber stryfe. Thi seruaut of the LORDE ought not to stryue, but to be gentle vnto every man: apte to teach, one that can forbear the euell, one y can with mekenesse enfourme hem: yf God at eny tyme wyl geue the taunce for to knowe the truthe agayne from the snare of the are holden in prison of him



The III. Chapter.

**W**ET this shalt thou knowe, that in the last dayes shal come paelous tymes. For there shalbe men which shal holde of the selues, conetous, boasters, proude, cursed speakers, dishobedient to their elders, vnthankfull, vngodly, vntynde, truce breakers, false accusers, ryatours, scarce, despyers of them which are good, traytours, heady, hie mynded, gredy vpon voluptuousnes more then the louers of God, hauynge a shyne off godly lynyng, but denyenge the power therof. And soch avoyde. \* Of this sorte are they which rane fro house to house, & brynge in to bondage wemen ladē & synne: which (women) are led with dyuerse lustes, enen lernynge, and are neuer able to come vnto the knowlege of the trueth.

\* But like as Iannes and Iabres withstode Moses, euen so do these also resist the trueth: me they are of corrupte myndes, and lewde as cōcernynge & faith: but they shal preuayle no longer. For their folishnes shal be manifest vnto all men, as theirs was.

But thou hast sene thi experience of my doctryne, my fasshion of lynyng, my purpose, my faith, my long sufferynge, my loue, my patience, my persecutions, my afflictions, which happened vnto me \* at Antioche, at Iconium, at Lystra, which persecutions I suffred patiently, and from the all the LORDE deliuered me. \* Yee and all they that wil lyue godly in Christ Iesu, must suffre persecution. But the euell men and disceauers shal wate worse and worse, disceauynge and beyng disceaued.

\* But contynue thou in the thinges that thou hast lerned, which also were comytted vnto the, seynge thou knowest of whō thou hast learned them, And for so moch as thou hast knowne holy scripture of a childe, the same is able to make y wyse vnto saluacion thorow the faith in Christ Iesu. \* For all scripture genē by inspiracion of God, is profitable to teach, to improue, to amende, and to instructe in righteousnes, that a man off God maye be perfecte, and prepared vnto all good woikes.

The IIII. Chapter.

**T**estifie therfore before God & before the LORDE Iesu Christ, which shal come to iudge the lynyng and the deed, at his appearynge in his kyngdom: each hou the woide, be feruent, be it out of season: Improue, rebuke, h all longe sufferynge and doctryne wil come, whan they

shal not suffre wholsome doctryne, but after their awne lustes shal they (whose eares yetche) get them an heape of teachers, and shal turne their eares from the trueth, and shalbe geuen vnto fables. But watch thou in all thinges, suffre aduersite, do the woike of a preacher of the Gospell, fulfyll thine office vnto the vttemost.

\* For I am now ready to be offered, and the tyme of my departing is at hande. I haue foughte a good fighte: I haue fulfilled the course: I haue kepte the faith. From hence forth there is layed up for me a crowne of righteousnes, which the LORDE the righteous iudge shal geue me in daye: howbeit not vnto me onely, but vnto all them that loue his comynge. Make speede to come vnto me at once.

For \* Demas hath lefte me, and loneth this present worlde, and is departed vnto Tessalonica, Crescens in to Galacia, Titus vnto Dalmacia, Onely Lucas is with me. Take \* Marke, & brynge him with the: for he is profitable vnto me to the mynistracion. Tichicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus brynge with the whan thou comest: and the booke, but specially the parchemēt. \* Alexander the coppermyth dyd me moch euell, the LORDE rewarde him acordynge to his dedes, of whom be thou ware also. For he withstode oure wordes sore.

In my first answerynge no man assisted me, but all forsoke me. I praye God that it be not layed to their charges. Notwithstandynge the LORDE stode by me, & strenghted me, that by me the preachinge shulde be fulfilled to the vttemost, and that all they the shulde heare. And I was deliuered out of the mouth of the lyon. And the LORDE shal deliuer me from all euell doyng, and shal kepe me vnto his heauenly kyngdome. To whom be prayse for ever and ever. Amen.

Salute Pisca and \* Aquila, and y house holde of Onesiphorus. \* Erastus abode at Corinthum. But \* Trophimus lefte I sick at Miletū. Make speede to come before wynter. Eubolus, and Pudens, and Linus, and Claudia, and all the biethren salute the. The LORDE Iesu Christ be with thy spere. Grace be with you, Amen.

The seconde epistle vnto Timothy, wrytten from Rome, whā Paul was presented the seconde tyme before the Emperoure Nero.

The Epistle of the Apostle S. Paul

unto Titus.

The summe of this epistle.

- Chap. I. Paul exhorteth Titus to ordene prestes or bishoppes in euery cite, declareth what manner of men they ought to be that are chosen to that office, and chargerh Titus to rebuke soch as withstonde the gospell.
- Chap. II. He telleth him how he shal teach all degrees to behaue them selues.
- Chap. III. Of obedience to soch as be in auctorite. He warneth Titus to beware of foolish and vnprofitable questions.



The first Chapter.

**A**ND the seruauit of God, and an Apostle off Iesus Christ, \* to preach the faith off Gods electe, and the knowlege of y trueth, which ledeth vnto godlynes, vpon the hope of eternall life: which God that can not lye hath promysed before the tymes of the worlde: but at his tyme hath opened his worde thorow preachinge, which is comytted vnto me acordynge to the commaundemēt of God oure Sauoure.

\* Vnto Titus my naturall sonne after y comen faith.

Grace, mercy, and peace from God the father, and fro the \* LORDE Iesu Christ oure Sauoure.

For this cause lefte I the in Creta, that thou shuldest persourme that which was lackynge, and shuldest ordeyne Elders in euery cite, as I appoynted y. \* Yf any be blamelesse, the husbände of one wife, hauynge faithfull children, which are not slaundered of ryote, nether are dishobedient. \* For a bishopp must be blamelesse, as the \* stewarde of God: not wylfull, not angrie, \* not geuen vnto moch wyne, no fyghter, not gredye

of filthye lucre: but harbarous, one that loneth goodnes, sober mynded, righteous, holy, temperate, and soch one as cleneth vnto the true woide of doctryne: that he maye be able to exhoite with wholsome lernynge, & to improue them that saye agaynst it.

\* For there are many dishobedient, and talkers of vanite, and disceauers of myndes: namely they of the circūcision, whose mouthes must be stopped: \* which peruerter whole houses, teachinge thinges which they oughte not, because of filthye lucre. One of them selues euen their awne prophet, sayde: \* The Cretayns are alwayes lyars, euell beetes, and slowe belies. This witnesse is true. Wherfore rebukethem sharply, & they maye be sounde in the faith, and not to take hede vnto Jewes fables and commaundementes of men, which turne them awaye from the trueth. \* Vnto y cleane are all thinges cleane: but to the vnclane & vnbeleuers, there is no thinge cleane, but both their mynde & conscience is defyled. They saye that they knowe God, but with the dedes they denye him: for so moch as they are abhominable and dishobedient, and vnmete to all good woikes.

The II. Chapter.

**W**ET speake thou that which becometh wholsome lernynge. That y elder men be sober, honest, discrete, sounde in the faith, in lone, in patience. And the elder women likewise that they shewe them selues as it becometh holynes, that they be no false accusers, not geuen to moch wyne, that they teach honest thinges, that they enfourme the yonge wemen to be sober mynded, to lone their husbādes, to lone their childre, to be discrete, chaste, huswysly, good, \* obedient vnto their awne husbādes, that the woide of God be not euell spoken of. Exhoite the yonge men likewise, that they be sober mynded. Aboue all thinge shewe thy selfe \* an ensample off good woikes, with vncorrupte doctryne, with honestye, with the wholsome woide which can not be rebuked: \* that he which withstodeth maye be ashamed, hauynge no thinge in you that he maye dispraise.

\* Exhoite the seruantes, to be obedient vnto their masters, to please in all thinges, not answeringe agayne, nether to be pykers, but to shewe all good faithfull in all thinges they maye do to the doctryne off God oure Sauoure. For the grace of God that bryngeth



## The Epistle

nacion vnto all men, hath appeared, and teacheth vs, that we shulde denye vngodly nes, and \* wordly lustes: and that we shulde lyne discretly, righteously, and godly in this worlde, loyng for that blessed hope and ap pearynge of the glory of y greate God and of oure Sanioure Jesu Christ: \* which gaue him selfe for vs, to redeme vs fro all vnrighteousnes, and to pouge vs to be a peculiar people vnto himselfe, to be sermently geuen vnto good workes. These thinges speake and exhorte, and rebuke with all earnest. \* Se that no man despyse the.

### The III. Chapter.

**B** Arne them \* that they submytte them selues vnto Prynces and to the hyer auctorite, to obey the officers, to be ready vnto all good workes, that they speake euell of no man, that they be no stryvers, but soft, shewynge all mekenes vnto all men. For we oure selues also were in tymes past, vnwyse, disobedient, in erreure, seruyng lustes and dyuerse maners of voluptuousnes, lyuynge in malicioussnes and enuye, full of hate, hatynge one another.

But after that y kyndnesse and loue of God oure Sanioure to man warde appeared, not for y dedes of righteousnes which we wroughte, but after his mercy he saued vs by the \* fontayne of the new byrth, and renuyng of the holy goost, which he shed on vs abundantly, thorow Jesu Christ oure Sanioure: y we beyng made righteons \* by his grace, shulde be heyres of eternall li fe acordynge to hope. This is a true sayege.

**B** Of these thinges wolde I that thou shuldest speake earnestly, that they which are become belouers in God, might be diligent to excell in good workes: for these thinges are good and profitable vnto me. \* As for folish questions, and genealogies, and braulynge and strynges aboute y lawe, anoyde the, for they are vnpofitable and wayne. \* A ma that is geuen vnto heresy, after y first and seconde monicion, anoyde, and knowe, that he that is soch, is peruered, z synneth euentlynned by his awne iudgment.

Whan I shal sende Artemas or Tichicus vnto y, make spede to come to me vnto Nicopolis, for I haue determyned there to ynter. Brynge Zenas y Scribe and Apol s on their iourney diligently, that nothin be lackynge vnto them. And let oures al excell in good workes, as farre quyeth, that they be not

are with me, salute the. Gre

## vnto Philemon.

te them that loue vs in the faith. Grace be with you all, Amen.

Wrytten from Nicopolis in Macedonia.

## The Epistle of the Apostle S. Paul

vnto Philemon.

The summe of this Epistle.

Ze reioyseth to heare of the faith and loue of Philemon, whom he desyeth to forgoe his seruante Onesimus, and loyngly to receaue him agayne.



And the prisoner of Jesu Christ, and brother Timotheus.

Vnto Philemon the beloued, and oure helper, and to the beloued Appia, and to Archippus & felowe soubdyer, and to the congregacion in thy house.

Grace be with you, and peace from God oure father and from the LORDE Jesu Christ.

I thanke my God, makynge mencion all wayes of the in my prayers (for so much as I heare of thy loue and faith which thou hast on the LORDE Jesu, and towarde all sayntes) that oure comen faith maye be surefull in the, thorow knowlege of all y good that ye haue in Christ Jesu. Grete ioye and consolacion haue I in thy loue. For by the (brother) the sayntes are hertely refreshed.

Wherfore though I haue great boldnes in Christ to commaunde the that which becommeth the, yet for loues sake I rather besite y, though I be as I am, euē Paul aged, and now a prisoner also of Jesu Christ. I besite the for my sonne \* Onesimus (whom I haue begotten in my bondes) which in tyme past was to the vnpofitable, but now profitable both to the and me. Whom I haue sent agayne: but receaue thou him (that is) euē myne awne hert. For I wolde haue kepte him styll with me, that in thy steade he might haue mynistrd vnto me in y bondes of y Gospell: \* Neuertheles without thy mynde wolde I do nothinge, that y good which thou doest, shulde not be of compulsion, but wyllingly.

Happly he therfore departed for a season, that thou shuldest receaue him for ever: not

## The first Epistle

now as a seruant, but aboue a seruant, euē a brother beloued, specially to me, but how much more vnto y, both in y flesh and in the LORDE: \* If thou holde me for thy companion, receaue him then euē as my selfe. But yf he haue hurte the, or owerh the oughte, that laye to my charge. I Paul haue wrytten it with myne awne hande, I will recompence it: so that I do not saye vnto y, how that thou owest vnto me euē thine owne selfe. \* Euē so brother, let me enioye the in the LORDE: refresh thou my hert in the LORDE.

Trustinge in thine obediēce, I haue wrytten vnto the, for I knowe that thou wilt do more then I saye. \* Moreover prepare me lodgynge, for I hope that thorow youre prayers I shal be geuen vnto you. There saluteth the, Epaphras my felowe prisoner in Christ Jesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of oure LORDE Jesu Christ be with youre sprete, Amen.

Sent from Rome by Onesimus a seruant.

## The first Epistle of the Apostle S. Peter.

The summe of this Epistle.

**Chap. I.** Ze sheweth that thorow the abundant mercy of God we are begotten agayne to a lyuely hope: and how faith must be tryed: how the saluacion in Christ is no newe, but a thinge prophecied of olde. Ze exhorte the to a godly conuersacion, for so much as they are now borne a new by the worde of God.

**Chap. II.** Ze exhorte the men to laye asyde all vyce, sheweth that Christ is the foundation wher upon they be buylt, prayeth them to absteyne fro fleshly lustes, and to obeye worldly rulers. \* Now seruantes shulde behaue them selues towarde their masters. Ze exhorte the to suffre after the ensample of Christ.

**Chap. III.** Now wyues ought to ordre them selues towarde their husbandes and in their apparell. The dutye of me towarde their wyues. Ze exhorte all men to vyte and loue, and patiently to suffre trouble. Of true baptyme.

**Chap. IIII.** Ze exhorte the men to ceasse from synne, to spende no more tyme in vyce, to be sober and apre to prayer, to loue ech other, to be patient in trouble, and to beware that no man suffre as an euell doer, but as a Christen man, and not to be ashamed.

**Chap. V.** A speciall exhortacion for all bisshoppes or prestes to fede the flocke of Christ, and what their dutie is, and what rewarde they shal haue yf they be diligent. Ze exhorte the yonge perfonnes to submytt the selues to the elder, euery one to loue another, to be sober, & to watch, that they maye resist the enemye.

## of S. Peter. Fo. xcv.

## The first Epistle of the Apostle S. Peter.

The first Chapter.



Ze I am an Apostle of Jesu Christ, to the that dwell here and there as straungers thorow our pontus, Galacia, Capadocia, Asia and Bithynia, electe acordynge to the foreknowlege of God the father thorow sanctifiēge of the sprete, vnto obediēce and \* sprentlyng of the bloude of Jesu Christ.

Grace and peace be multiplied with you.

\* Blessed be God and the father of oure LORDE Jesu Christ, which acordynge to his greatemercy hath begotten vs agayne vnto a lyuely hope \* by the resurrection of Jesu Christ from the dead, to an incorruptible and vndesyled inheritaunce, which neuer shal fade awaye, but is reserved in heauen for you that are kepte by the power of God thorow faith to saluacion, which is prepared all ready to be shewed in the last tyme: in the which ye shal reioyse, though now for a litle season (yff nede requyre) ye are in heynes thorow many folde temptacions: that youre faith once tryed (beyng much more precious then the corruptible golde that is tryed thorow the fyre) might be founde vnto laude, glory and honoure at the appearynge of Jesu Christ: whom ye haue not sene, and yet loue him: \* in whom now ye beleue, though ye se him not. \* Euē so shal ye reioyce also with vnoutspeakable and glorious ioye, receauynge the ende of youre faith, euē the saluacion of youre soules.

Of which saluacion the prophetes haue enquired and searched, which prophecied off the grace that shulde come vpon you: searchynge whan or at what tyme the sprete off Christ that was in them, shuld signifye, which (sprete) testified before the passions that shulde come vnto Christ, and the glory that shulde folowe after. \* On the which (prophetes) it was declared, that not vnto them selues, but vnto vs the shuldemynter the thinges which are now shewed vnto you, by them which thorow holy goost sent downe from heauen, haue preached vnto you the thinges \* which angels delyteto beholde.

Wherfore gyde op the \* i youre mynde, be sober, and trust



## The first Epistle

## of S. Peter.

on the grace that is brought vnto you, by the declaringe of Iesus Christ, as obedient & idole, not fashionyng your selues to y<sup>e</sup> olde lustes of ignorance: but as he which hath called you is holy, eue so be ye holy also in all youre conuersacion: for it is wrytten:

Leuit. 11. g  
and 19. a

Be ye holy, for I am holy.  
And yf so be that ye call on the father, which without respect of personnes indgeth, accordyng to every mans worke, se ye passe y<sup>e</sup> tyme of youre pilgrimage in feare: and knowe, that ye were not redeemed w<sup>th</sup> corruptible syluer and golde, from youre vayne conuersacion (which ye receaved by the tradicions of the fathers): but with the precious bloude of Christ, as of an innocent and vndefyled lambe, which was ordeyned before the worlde was made, but is declared in these last tymes: for youre sakes, which thorow him beleue on God, that raysted him vp from the deed, and hath geue him the glory, that ye might haue faith & hope in God: When ye which haue purified youre soules in obeyenge the trueth thorow the spiete, for to loue brotherly without faynyng, & feruently one to loue another w<sup>th</sup> a pure hert, as they that are borne a new, not of corruptible seide, but of vncorruptible, eue by the lyuynge worde of God, which endureth for ever. For all flesh is as grasse, and all the glory of man is as the floure of grasse. The grasse withereth, & the floure falleth awaye but the worde of the LORDE endureth for ever. This is the worde, that is preached amonge you.

Mat. 23. c

1. Cor. 6. c  
and 7. c

Heb. 9. b

1. Ioh. 1. b

Apo. 1. a

Esa. 9. b

Luc. 2. b

Phil. 2. a

Act. 15. b

Esa. 40. a

Eccl. 1. 14. b

aco. 1. b

### The II. Chapter.

Wherefore laye asyde all maliciousnes and all gyle, and ypocrisie, and enuy, and all bacbytinge, & as new borne babes desyre that reasonable mylke, which is without corrupcion, that ye maye growe therin, yf so be that ye haue. tasted how frendly the LORDE is. Vnto whom ye are come, as to the lyuynge stone, which is disallowed of men, but chosen of God and precious. And ye also as lyuynge stones are made a spirituall house, and an holy priesthode, to offere vp. spirituall sacrifices, acceptable vnto God by Iesus Christ. Wherefore it is conteyned in the scripture: Beholde, I put in Sion an heade corner stone, elect & precious, and he that beleueth on him, shal be cofounded. Vnto you therfore which he is precious: but vnto them that is y<sup>e</sup> same stone which the buyl made the heade stone in the cor one to stumple at, and a rock

1. phe. 4. a

Col. 3. a

Heb. 12. a

1. Ioh. 3. a

1. phe. 2. c

Rom. 12. a

Esa. 28. c

Mat. 21. e

Act. 4. a

1. Ioh. 1. b

1. Ioh. 1. b

to be offended at, namely in the which stumple at y<sup>e</sup> worde, and beleue not that wheron they were set.

But ye are that chosen generacion, that kingly priesthode, that holy nacion, that peculiar people, & ye shulde sheare the vertues of him, which hath called you out of darkness in to his maruelous light: Euen you which in tyme past were not a people, but now are the people of God: which were not vnder mercy, but now haue obtained mercy. Dearly beloved, I beseeke you as strangers and pilgrims, absteyne fro the fleshly lustes, which fighte agaynst the soule, and lede an honest conuersacion amonge the heathen, that they which bacbyte you as euell doers, maye se youre good workes, and prayse God in the daye of visitacion.

Submytte youre selues vnto all maner ordinaunce of men for the LORDES sake: whether it be vnto the kynge as vnto y<sup>e</sup> cheefe heade, or vnto rulers, as vnto them that are sent of him, for the punishment of euell doers, but for the prayse of the that do well. For so is the will of God, that ye with well doynge shulde put to sylence the ignorance of folishmen: as fre, and not as hauynge the libertye for a cloke of wickednes, but as the seruantes of God. Honour all men. Loue brotherly fellowship. Feare God. Honour the kynge.

Ye seruantes, obey youre masters with all feare: not onely yf they be good and curteous, but also though they be frowarde. For that is grace, yf a man for conscience towarde God endure greife, and suffre wronge. For what prayse is it, yf whā ye be buffeted for y<sup>e</sup> fautes, ye take it paciency? But yf whā ye do well, ye suffre wronge, and take it paciency, that is grace with God. For here vnto are ye called, for so moch as Christ also suffred for vs, leauynge vs an ensample, that ye shulde folowe his foostepes, which dyd no synne, nether was there gyle founde in his mouth: which whā he was reuyled, reuyled not agayne: whā he suffred, he threatened not: but commytted the cause vnto him, that iudgeth righteously: which his owne selfe bare oure synnes in his body vpon the tre, that we shulde be deluyred from synne, & shulde lyue vnto righteousnes: by whose strypes ye were healed. For ye were as shepe goynge astraye, but now are ye turned vnto the shepherde and Bisshoppe of youre soules.

### The III. Chapter.

## The first Epistle

Likewise let the wyues be in subiection to their husbādes, that euen they which beleue not the worde, maye without the worde be wonne by y<sup>e</sup> conuersacion of the wyues, whā they beholde y<sup>e</sup> pure conuersacion in feare. Whose apparel shal not be outwarde w<sup>th</sup> broided heere, & hanginge on of golde, or in puttyng on of gorgeous aray, but let y<sup>e</sup> inward mād of y<sup>e</sup> hert be vncorrupte w<sup>th</sup> amekes & quyet spiete, which before God is moch set by. For after this maner in the olde tyme, dyd y<sup>e</sup> holy wemē which trusted in God, tyer the selues, & were obedient vnto their husbādes: Euen as Sara obeyed Abraham, and called him lord: whose doughters ye are, as longe as ye do well, not beyng afayed for eny trouble. Likewise ye men, dwell with them accordyng vnto knowlege, geuynge y<sup>e</sup> hono<sup>r</sup> vnto the wise, as to the weaker vessel: & as vnto the y<sup>e</sup> are heyres with you of the grace of liue, that youre prayers be not let.

But in conclusion be ye all of one mynde, one suffre with another, loue as brethien, be pitifull, be curteous. Recōpence not euell for euill, nether rebuke for rebuke: but contrary wylle, blesse: and knowe that ye are called thereto, euen y<sup>e</sup> shulde be heyres of y<sup>e</sup> blesynge. For who so listeth to lyue, and wolde sayne se good dayes, let him refrayne his tonge from euell, and his lippes y<sup>e</sup> they speake no gyle. Let him eschue euell, & do good: let him seke peace and ensue it. For y<sup>e</sup> eyes of the LORDE are ouer the righteous, & his eares are open vnto their prayers. But y<sup>e</sup> face of the LORDE beholdeth the y<sup>e</sup> do euell. And who is it that can harme you, yf ye folowe that which is good? Not withstandinge y<sup>e</sup> blessed are ye, yf ye suffre for righteousnes sake. Feare not yetheir threatnyng, ne ther be troubled, but sanctifye the LORDE God in youre hertes. Be ready allwayes to geue an answer to euery mā, that axeth you a reason of the hope that is in you, and that with mekenes & feare, hauynge a good conscience, that they which bacbyte you as euell doers, maye be ashamed, that they haue falsely accused youre good conuersacion in Christ.

For it is better (yf the wyll of God be so) that ye suffre for well doynge, the for euell doynge. For as moch as Christ hath once suffred for oure synnes, y<sup>e</sup> iust for the vniust, for to bryng vs to God: & was slayne after the flesh, but quyetened after the spiete.

In the which spiete he also wente, and preached vnto y<sup>e</sup> spietes that were in prison,

## of S. Peter. Fo. xcvi.

which in tyme past belened not, whā God once a bode and suffred paciety in the tyme of Noe, whyle the Arke was a preparynge: Wherin fewe (that is to saye eight soules) were saued by water. Which signifieth y<sup>e</sup> bap tyme y<sup>e</sup> now saueth vs: not y<sup>e</sup> puttyng awaye of the fylth of the flesh, but in y<sup>e</sup> a good conscience consenteth vnto God by y<sup>e</sup> resurrection of Iesus Christ, which is on the righte hande of God, and is gone in to heaue, angels, power and mighte subdued vnto him.

### The III. Chapter.

Or as moch then as Christ hath suffered for vs in y<sup>e</sup> flesh, arme youre selues likewise with the same mynde. For he which suffreth in the flesh, ceaseth fro synne, y<sup>e</sup> hēce forth (as moch tyme as yet remayneth in y<sup>e</sup> flesh) he shulde not lyue after the lustes of mē, but after the wil of God. For it is ynough, y<sup>e</sup> we haue spent y<sup>e</sup> tyme past of the life, after the will of y<sup>e</sup> heathen, whā we walked in wantannesse, lustes, dyconenes, glotony, ryotous dryntynge, & in abhominable Idolatrye. And it semeth to the a straunge thinge, y<sup>e</sup> ye runne not also w<sup>th</sup> them vnto the same excess of ryote, & speake euell of you. (Which shal geue accōptes vnto hi y<sup>e</sup> is ready to iudge y<sup>e</sup> quyet & y<sup>e</sup> deed.) For vnto this purpose also was y<sup>e</sup> Gospell preached vnto the deed, y<sup>e</sup> they shulde be iudged like other mē y<sup>e</sup> flesh, but shulde lyue vnto God in y<sup>e</sup> spiete. The ende of all thiges is at hāde.

Be ye therfore sober & watch vnto prayers: but aboue all thinges haue feruent loue amonge you one to another. For loue conueryeth the multitude of synnes. Be ye herberous one to another without grudgyng, & mynister one to another, eueryone with the gifte y<sup>e</sup> he hath receaved, as good stewardestes of the manifest grace of God. If eny mā speake, let hi speake it as y<sup>e</sup> wordes of God. If eny man haue an office, let him execute it as out of the power y<sup>e</sup> God mynistrereth vnto hi, y<sup>e</sup> God maye be praysed in all thinges thorow Iesus Christ, To whō be hono<sup>r</sup> and demynion for ever and ever Amen.

Dearly beloved, maruell not at this heate (which is come amonge you to trye you) as though some straunge thinge happened vnto you: but reioyce, in as moch as ye are partakers of Chustes passio<sup>n</sup>, y<sup>e</sup> whā his glory appeareth, ye maye be mery & glad. If ye be reuyled for y<sup>e</sup> name of Christ, blessed are y<sup>e</sup> y<sup>e</sup> spiete (which is y<sup>e</sup> spiete of glory & resteth vpon you. On their parte spoken of, but on y<sup>e</sup> parte he is. But se that none of you si

Gen. 7. a

Rom. 6. a

Rom. 9. a

Mat. 24. d

Pro. 10. b

1. Ioh. 3. b

Rom. 12. b

Luc. 2. f

1. Cor. 1. b

1. Pet. 1. b



## The first Epistle

thurer, or as a these, or as an euell doer, or as a busy body in other mens matters. If any man suffre as a Christen man, let him not be ashamed, but let him prayse God on this behalfe. For tyme is come, that iudgment must begynne at the house of God. If first begynne at vs, what shal the ende be of the which beleue not the Gospell of God? And yf yf righteous scarcely be saved, where shal yf vngodly & synner appeare? Wherefore let them that suffer acordinge to the will off God, commytte their soules vnto him with well doynge, as to the faithfull creator.

### The V. Chapter.

**A**nd the Elders which are amonge you I exhorte, which am also an Elder, and a witnes off the afflictions in Christ, and partaker of the glory that shal be opened. \* Sede Christes flocke which is amonge you, and take the ouersight of the, not as though ye were compelled therto, but wyllingly: not for the desyre of filchye lucre, but of a good mynde: not as though ye were lordes ouer the parishs, but that ye be an ensample to the flocke: & whan the chiefe shepherde shal appeare, ye shal receaue the incorruptible crowne of glory.

Like wyse ye yonger submytte youre selues vnto the elder. Submytte youre selues every man one to another, and knye yf selues together in lowlynes of mynde. \* For God resisteth the proude, but giveth grace to the humble. Submytte yf selues therfore vnder the mightie hande of God, that he maye exalte you whan the tyme is come. \* Cast all youre care on him, for he careth for you.

**B**e sober and watch, for yf aduersary yf deuell, walketh aboute as a roaringe lion, sekynge whom he maye deuoure, whom resisteth stedfast in the faith, and knowe, that youre bretheren in the wolde have euen the same afflictions.

But yf God of all grace, which hath cal led you to his everlastinge glory in Christ Je su, shal his owne selfe make you perfecte, which suffre a litle season: enē he shal settle, strength, and stablisy you. To him be prayse and domynion for ever and ever, Amen.

By Siluanus youre faithfull brether (as I suppose) haue I wyrtte vnto you breuely, exhorteinge and testifyenge, how that this is the true grace of God wherin ye stode. The companions of youre eleccion that are at bilon, salute you, and Marcus my sonne, one another with the kysse of loue. with you all which are in Christ en.

## of S. Peter.

## The seconde Epistle of the Apostle S. Peter.

### The summe of this epistle.

**Chap. I.** For so moch as the power of God hath geuen them all thinges pertayninge to life, he exhorte the to fye the corrupcion of worldly lust, to make their callinge say with good woordes and frutes of faith. He mention of his owne death, declaringe the LORDE Jesus to be the true sonne of God, as he himself hath sene vpon the mount.

**Chap. II.** He prophecieth of false teachers, and sheweth their punishment.

**Chap. III.** He exhorte the men to beware of such as wolde make the beleue, that the daye of the LORDE were slacke in commynge upon them to lede a godly life, and to loke vpon ly for the commynge of the LORDE, whose ge tarynge is saluacion, and because he wolde haue no man lost, but wolde receaue all to repentaunce.

### The first Chapter.

**S**imon Peter a seruant and an Apostle of Jesus Christ. Vnto the which I haue optayned like faith with vs in the righteousnes that commeth of oure God, and Sa uoure Jesus Christ.

\* Grace and peace be multiplied with yf thorow the knowlege of God and of Jesus Christ oure LORDE.

For so moch as his godly power hath geuen vs all thinges (that pertayne vnto life and godlynes) thorow the knowlege of him that hath called vs by his owne glorie and power, wherby the excellent and most grete promyses are geue vnto vs: namely, that ye by the same shulde be partakers of the godly nature, yf ye fye the corrupte lust of the wolde: Geue ye all youre diligencethere fore here vnto, and in youre faith mynster vertue: in vertue, knowlege: in knowlege, temperancy: in temperancy, paciencie: in paciencie, godlynes: in godlynes, brotherly loue: in brotherly loue, generall loue. For yf these thinges be plenteous in you, they will not let you be ydle nor vnfrutefull in yf knowlege of oure LORDE Jesus Christ. But yf that lacketh these thinges, is blynde, & gropeth for the waye with the hade, and hath forgotten, that he was clesed from his old synnes.

Wherefore (brether) geue the more dilig

## The ii. Epistle

ce, to make youre callinge and eleccion sure: for yf ye do such thinges, ye shal not fall, and by this meanes shal there be plenteously mynistered vnto you an entrynge in vnto yf everlastinge kyngdome of oure LORDE and Sauoure Jesus Christ.

**C**herfore wil I not be negligēt to put you allwayes in remembraunce of such thinges: though ye knowe them youre selues, and be stablised in the present trueth. For with standinge I thinke it mete, as longe as I am in this tabernacle, to stere you vp by puttinge you in remembraunce. For I am sure, that I must shortly put of my tabernacle, euen as oure LORDE Jesus Christ hath shewed vnto me. Yet wyl I do my diligēce, that allwaye after my departynge ye maye haue wherewith to kepe these thinges in remembraunce.

For we folowed not deceaueable fables, whan we declared vnto you the power and commynge of oure LORDE Jesus Christ: but with oure eyes we sawe his maiestie, whan he receaued of God the father honour & prayse, by a voyce that came vnto him from the excellent glory, after this maner: \* This is my deare sonne, in whom I haue delyte. And this voyce herde we broughte downe fro heauen, whan we were with him on the holy mount.

We haue also a sure worde of prophecie, and ye do well that ye take hede ther vnto, as vnto a lichte: that shyneth in a darke place vntyll the daye dawne, and the daye starre aryse in youre hertes. And this shal ye knowe first, that no prophecie in the scripture is done of eny priuate interpretation. \* For the prophecie was neuer broughte by the wyl of man, but the holy men of God spake, as they were moued of yf holy goost.

### The II. Chapter.

**W**ere there were false prophetes also amonge the people, euen as there shalbe false teachers amonge you likewise, which preuely shal brynge in damnable sectes, euen denyenge the LORDE that hath boughte them, and shal brynge vpon them selues swift damnacion: and many shal folowe their damnable wayes, by whō the waye of the trueth shal be euell spote of: and thorow curteousnes shal they with fay ned wordes make marchaundise of you, vpon whō the iudgment is not negligēt in tarien ge of olde, and their damnacion slepeth not. \* For yf God spared not the angels that synned, but cast them downe with the cheynes of darknes in to hell, and delyuered the

## of S. Peter. No. xxv.

ouer to be kepte vnto iudgment: \* Neither Gen. 2. a spared the olde wolde, but saued Noe the preacher of righteousness him selfe beyng yf eight, and brought the floude vpon the wol de of the vngodly: \* And turned the cities of Gen. 19. e Sodom and Gomor into ashes, ouerthruing them, damned them, and made on them an ensample, vnto those that after shulde lyue vngodly: And delyuered inst Lorch which was vexed with the vngodly conuersacion of yf wicked. For in so moch as he was righteous and direct amonge them, so that he must nedes se it and heare it, his righteous soule was grieved from to daye to daye with their vnlaful dedes. \* The LORDE knoweth how to delyuer the godly out of tentacion, and how to reserue the vniust vnto the daye of iudgment for to be punyshed: but specially them that walke after the flesh in yf lust of vncleennes, and despyse the rulers: beyng presumptuous, stubboine, and feare not to speake euell of the yf are in auctoite: whā Iud. 1. b the angels yet which are greater both in power and might, beare not that blasphemous iudgment agaynst them of the LORDE. \* But these are as yf brute beestes, which Iud. 12. a naturally are broughte forth to be take and destroyed: \* speakynge euell of yf they knowe Iud. 1. b not, and shal perishe in their owne destruction, and foreceane yf rewarde of vnrighteousnes.

They counte it pleasure to lyue deliciously for a season: Spottes are they and fylthy nesses: lyuynge at pleasure and in disceauable wayes: feastyng & that which is youre, haunye eyes full of aduoutrye, and can not ceasse from synne, entysinge vnstable soules: haunye an hert exercysed & couetousnes: they are cursed children, and haue forsaken the righte waye, and are gone astraye: followinge the waye of \* Balaam the sonne of Num. 22. Bofor, which loued the rewarde of vnrighteousnes: but was rebuked of his iniquyte. 22. 24. The tame and domme beast spake with mā's voyce, & forbade the foolishnes of yf prophet.

These are welles without water, & cloydes caried aboute of a tēpest: to whō yf myst Iud. 1. c of darknesse is reserued for ever. For they speake yf proude wordes of vanite, vnto yf vtemost, and entyse thorow wantannes vnto yf luste of the flesh, euen them that were cleane escaped, and now walke in erreure: and promyse them libertye, where as they them selues are seruautes off corrupcion. \* For off Ioh. 8. c whom so ever a man is overcome, vnto the Rom. 6. b same is he in bondage. \* For yf they (after Luc. 9. f they haue escaped from the fylthy nesses of the



## The ij. Epistle

## of S. Peter.

## The first Epistle

## of S. Iohn. Ho. xcviij.



The first Chapter.



That which was from  
y begynnynge, which  
we haue herde, which  
\* we haue sen: with  
eyes, which we ha-  
ue looked vpon, \* and  
of handes haue hand-  
led of the worde of li-  
fe: and the life hath appeared, and we haue  
sene, and beare wytnes, and shewe vnto you  
y life that is euerlastinge, which was with  
the father, and hath appeared vnto vs. That  
which we haue sene & herde, declare we vnto  
you, that ye also maye haue fellowship with  
vs, and that oure fellowship maye be with  
the father and with his sonne Iesus Christ.  
And this wyte we vnto you, \* that youre  
ioye maye be full.

And this is the tydinges which we haue  
herde of him, & declare vnto you, that: God  
is lighte, and in him is no darknes at all.  
If we saye that we haue fellowship with  
him, and yet walke in darknes, we lye, and  
do not the trueth. But yf we walke in ligh-  
te, euen as he is in lighte, then haue we fel-  
lshippe together, \* and the bloude of Iesus  
Christ his sonne clenseth vs from all synne.  
\* If we saye that we haue no synne, we  
disceane oure selues, and the trueth is not in  
vs. \* But yf we knowlege oure synnes, he is  
faithfull and iust to foregoue vs oure synnes,  
& to clense vs from all vnrightheousnes. If we  
saye, we haue not synned, we make him a  
liar, and his worde is not in vs.

### The II. Chapter.

**I**n litle childien, these thinges wyte  
I vnto you, that ye shulde not syn-  
ne: and yf eny man synne, we haue  
an advocate with the father, euen Iesus  
Christ which is righteous: and he it is: that  
optayneth grace for oure synnes: not for  
oure synnes onely, but also for the synnes of  
all the worlde. And hereby are we sure that  
we knowe him, yf we kepe his comaundemē

tes. \* He that sayeth: I knowe him, and ke-  
peth not his comaundemētes, is a liar, and  
the trueth is not in him. But who so kepeth  
his worde, in him is the loue of God perfecte  
in dede. \* Hereby knowe we, that we are in  
him. He yf sayeth he abyde in him, oughte  
to walke euen as he walked.

Biethien, I wyte no new comaunde-  
ment vnto you, but that olde comaunde-  
ment, which ye haue herde from the begyn-  
nyng: The olde comaundement is the wor-  
de, which ye haue herde from the begynnyn-  
ge. Agayne, \* a new comaundement wyte I  
vnto you, a thinge that is true in him & also  
in you: for the darknesse is past, and the true  
lighte now shyneth.

He that sayeth he is in lighte, and hateth  
his brother, is yet in darknesse. He yf loneth  
his brother, abyde in the lighte, and the-  
re is none occasion of feuell in him. But he yf  
hateth his brother, is in darknes, and wal-  
keth in darknes, and can not tell whither he  
goeth, for yf darknes hath blynded his eyes.

Babes, I wyte vnto you, \* that yf syn-  
nes are foregouen you for his names sake. I  
wyte vnto you fathers, how that ye haue  
knowne him which is from y begynnynge.  
I wyte vnto you yongemē, how that ye ha-  
ue euerycome the wicked. I wyte vnto you  
litle childien, how that ye haue knowne the  
father. I haue wyrtten vnto you fathers,  
how that ye haue knowne him, which is fro  
the begynnynge. I haue wyrtten vnto you  
yongemē, how that ye are stronge, and the  
worde of God abyde in you, and ye haue  
ouercome that wicked.

Se that ye loue not the worlde, nether yf  
things that are in the worlde. If eny man  
loue the worlde, the loue of the father is not  
in him: for all that is in the worlde (namely  
the lust of the flesh, and the lust of the eyes,  
and the pryde of life) is not of the father, but  
of the worlde. And \* the worlde passeth  
awaye and the lust therof. But he that ful-  
fylleth the wyll of God, abydeth for ever.

Litle childien, it is the last houre, and (as  
ye haue herde that \* Antechrist shal come)  
euen now are there many become Antechris-  
tes already: wherby we knowe, that it is yf  
last houre. They wente out \* fro vs, but they  
were not of vs: for yf they had bene of vs,  
they wolde no doute haue contynned with  
vs. But \* that they maye be knowne, ho-  
that they are not all of vs.

But ye haue the anoyntinge of  
holy, & ye knowe all thiges. I haue  
te vnto you, as though ye knewe not yf tracth

woulde, thorow the knowlege of yf LORDE  
and Sauoure Iesus Christ) are yet tangled  
agayne therin and ouercome, \* then is the  
latter ende worse vnto them then the begyn-  
nyng. For it had bene better for them, not  
to haue knowne the waye of rightheousnes,  
then after they haue knowne it, \* to turne  
from the holy comaundemēt, that was ge-  
uen vnto them. It is happened vnto them  
acordynge vnto the true prouery: yf dogg  
is turned to his vomyte agayne, and yf swine  
that was washed, vnto hir walowynge in  
the myre.

### The III. Chapter.

**T**his is the seconde Epistle that I  
now wyte vnto you (ye dearly belo-  
ued) wherin I stire vp and warne  
your pure mynde, that ye maye remembre  
the wordes, which weretolde before of the  
holy prophetes: and also the commande-  
ment of vs, that be the Apostles of the LOR-  
DE and Sauoure.

This first vnderstonde, \* that in the last  
dayes there shal come mockers, which wyll  
walke after their awne lustes, & saye: Whe-  
re is the promes of his commynge? For sen-  
ce the fathers fell on slepe, euery thinge con-  
tynuech as it was from the begynnynge of  
y creature. This they knowe not (and that  
wylfully) how that the heauens were afore  
tyme also, and the earth out of the water, &  
was in the water by the worde of God, \* yet  
was the worlde at that tyme destroyed by  
the same with the floude. But the heauens  
which are yet, and yf earth, are kepte in sto-  
re by his worde, to be reserued \* vnto fyre  
agaynst the daye of iudgment and damna-  
cion of vngodly men.

Dearely beloved, be not ignorant of this  
one thinge, \* how that one daye is with the  
LORDE as a thousande yeare: and a thou-  
sande yeare as one daye. The LORDE is  
not slacke to fulfyll his promes (as some mē  
counte slacknesse) but is \* paciēt to vs war-  
de, \* and wyl not that eny mā shulde be lost,  
but that euery man shulde amende himselfe.  
Nethertheles, the daye of the LORDE shal  
come euen as a thefe in the night: in the  
which (daye) the heauens shal perishe with  
a greate noyse, and the Elementes shal mel-  
te with heate, and the earth and yf workes  
that are therin, shal burne.

If all these thinges shal perishe, what  
maner persons then ought ye to be in holy  
conuersacion and godlynes, loyng for and  
hastynge vnto the commynge of the LOR-  
DE: In the which the heauens shal perishe

with fyre, and the elementes shal melt with  
heate. Nethertheles \* we loke for a new hea-  
uen and a new earth (acordynge to his pro-  
mes) wherin dwelleth rightheousnes.

Wherfore dearly beloved, seynge that ye  
loke for such thinges, be diligent, yf ye maye  
be founde before him in peace without spot  
and vndefyled: and counte the longsufferyn-  
ge of oure LORDE youre saluacion, Euen  
as oure dearly beloved brother Paul (acor-  
dinge to the wysdome geue vnto him) wyte  
vnto you: yee speakinge therof almost in  
all Epistles, wherin are many thinges har-  
de to be vnderstonde, which they that are  
vnlerned and vnstable, peruerre, as they do  
the other scriptures also, to their awne da-  
nacion.

Ye therfore beloved, seynge ye knowe it  
before hande, beware, lest ye also be plucke  
awaye thorow the erreure of yf wicked, and  
fall from yf owne stedfastnes. But growe  
in grace, and in the knowlege of oure LOR-  
DE and Sauoure Iesus Christ. To him be  
praysse now and for ever, Amen.

## The first Epistle of the Apostle and Evan- gelist S. Iohn.

### The summe of this epistle.

- Chap. I. True wytnesse of the euerlastinge  
worde of God. The bloude of Christ is the  
purgacion from synne. No man is without  
synne.
- Chap. II. Christ is oure aduocate. Of the  
loue, and how it is tryed.
- Chap. III. The synnguler loue of God to  
de vs: and how we agayne oughte to loue  
another.
- Chap. IIII. Difference of spretes, and how the  
sprete of God maye be knowne from the spu-  
re of erreure. Of the loue of God and of oure  
neighbours.
- Chap. V. To loue God, is to kepe his  
comaundemētes. Faith ouercommeth the wor-  
de. Euerylastinge life is in the sonne of God.  
Of the synne vnto death.

Mat. 12. c  
Heb. 5. a

Act. 5. a

Pro. 26. b  
Eccli. 34. d

1. Tim. 4. a  
2. Tim. 3. a  
Iud. 1. c  
\* Eze. 11. d

Gen. 7. d

2. Tell. 1. b

Fla. 89. a  
Eze. 12. d  
1. Pet. 4. a

Rom. 2. a  
\* Lze. 18. d

Mat. 24. d  
1. Tell. 5. a  
apoc. 3. a

Ioh. 12. d

Ioh. 12. d

B

Luc. 24. a  
Act. 4. a

1. Cor. 7. d

Mat. 24. a  
Ioh. 5. d

Ioh. 12. c  
Act. 26. d

2. Tim. 1. b

1. Tim. 2. b



## The first Epistle

of S. Iohn.

but ye knowe it, & are sure, & no lye cometh of y<sup>e</sup> truethe. Who is a liar, but he y<sup>e</sup> denyeth y<sup>e</sup> Jesus is Christ: The same is y<sup>e</sup> Antichrist, y<sup>e</sup> denyeth the father & y<sup>e</sup> sonne. Whosoever denyeth the sonne, the same hath not the father. Loke what ye haue herde now from y<sup>e</sup> begynnynge, let the same abyde in you. Yf y<sup>e</sup> which he herde from the begynnynge shal remayne in you, then shal ye also abyde in y<sup>e</sup> sonne and in the father. And this is the promys y<sup>e</sup> hath promysed vs, eu<sup>e</sup>r eternall life.

Esa. 54. c  
Ioh. 6. c  
14. c. 16. b

This haue I wrytten vnto you concerninge the that disceane you. And the anoyntinge which ye haue receaued of him, dwelleth in you: & ye nede not y<sup>e</sup> eny mā teach you, but as the anoyntinge teacheth you all thinges, euen so is it true, & is no lye. And as it hath taughte you, eu<sup>e</sup>r so abyde ye therein. And now babes, abyde in hi, y<sup>e</sup> whā he shal appeare, we maye be bolde, & not be made ashamed of him at his commynge. Yf ye knowe y<sup>e</sup> he is righteous, knowe also that he which doth righteousness, is borne of him.

The III. Chapter.

**W**holde what lone the father hath shewed on vs, y<sup>e</sup> we shulde be called the childre of God. Therefore y<sup>e</sup> wolde knoweth you not, because it knoweth not him. Dearly beloued, we are now y<sup>e</sup> childre of God, and yet hath it not appeared what we shalbe. But we knowe y<sup>e</sup> when he shal appeare, we shal be like him: for we shal se him as he is. And every man y<sup>e</sup> hath this hope in him, pourgeth him selfe, euen as he is pure. Whoso euer comyttereth synne, comyttereth vnrighteousnes also, and synne is vnrighteousnes. And ye knowe that he appeared to take awaye oure synnes: and in him is no synne. Whoso euer abyde in him, synneth not: who so euer synneth, hath not sene him nether knowne him.

Luc. 30. d

\* R. 1. c  
1. Cor. 15. c  
Col. 3. a  
Phil. 3. c

Esa. 53. d  
Tim. 1. c  
Tit. 2. b  
1. Pet. 2. c

**B**abes, let no man disceane you. He that doeth righteousness, is righteous, euen as he is righteous. He that comyttereth synne, is of the deuell: for the deuell synneth sence y<sup>e</sup> begynnynge. For this purpose appeared the sonne of God, to lowse the workes of the deuell. Whoso euer is borne of God, synneth not: for his sēde remayneth in him, & he cā not synne, because he is borne of God. Y<sup>e</sup> this are the children of God knowne & the children of the deuell. Whoso euer doeth not righteousness, is not of God, nether he loveth not his brother.

Ioh. 8. d

man, this is the tydinges which ye haue couer, om the begynnynge, that ye shulde haue one another, not as Cain, which was

of the wicked, and slewe his brother. And wherfore slewe he him: euen because his awne workes were euill, and his brothers righteous. \* Maruayle not (my biethren) though the wolde hate you. We knowe y<sup>e</sup> we are traslated from death vnto life, because we loue the biethren. He that loveth not his brother, abyde in death. Whosoever hateth his brother, is a manslayer. And ye knowe that a manslayer hath not eternall life abydinge in him.

Hereby haue we perceaued loue, that he gaue his life for vs, and therfore ought we also to geue oure lyues for the biethren. But he y<sup>e</sup> hath this wolde good, & seyth his brother haue nede, and shutteth vp his hert fro him, how dwelleth the lone of God in him. My litle children, let vs not loue with word nether with tonge, but with y<sup>e</sup> dede, and with the truethe. Hereby knowe we, that we are of the verite, and can quyte oure hertes before him. But yf oure hert condemne vs, God is greater the oure hert, and knoweth all thinges. Dearly beloued, yf oure hert condemne vs not, then haue we a fre boldnes to God warde. And what so euer we aske, we shal receaue it: because we kepe his commaundementes, and do those thinges, which are pleasaunt in his sighte.

And this is his commaundement, that we beleue on y<sup>e</sup> name of his sonne Jesus Christ, and loue one another, as he gaue commaundement. And he that kepeth his commaundementes, dwelleth in him, and he in him. And hereby knowe we that he abyde in vs, euen by the spere which he hath geuen vs.

The III. Chapter.

**E**arly beleued, beleue not ye every spere, but proue the spertes, whether they be of God. For many false prophetes are gone out in to the worlde. Hereby shal ye knowe the spere of God: Euery spere which confesseth, that Jesus Christ is come in the flesh, is of God: And every spere which confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spere of Antichrist, off whom ye haue herde, how that he shal come, and euen now already is he in the worlde. Litle children, ye are off God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde. They are off the worlde, therefore speake they off the worlde, and the worlde heareth vnto them. We are of God, and he that knoweth God, hearkeneth vnto vs.

## The first Epistle

of S. Iohn. Ho. xcix.

he that is not of God, heareth vs not. Here by knowe we the spere of truethe, and y<sup>e</sup> spere of erreure.

**D**early beloued, let vs loue one another, for lone cometh of God. And every one y<sup>e</sup> loveth, is borne of God, and knoweth God. He that loveth not, knoweth not God: for God is lone. By this appeared the lone of God to vs warde, because that God sent his onely begotten sonne in to this worlde, that we mighte lyue thowow him. Herein is lone, not that weloued God, but that he loued vs, and sent his sonne to make aggrement for oure synnes.

Dearly beloued, yf God so loued vs, we oughte also to loue one another. \* No man hath sene God at eny tyme. Yf we loue one another, God dwelleth in vs, and his lone is perfecte in vs. Hereby knowe we that we dwell in him, and he in vs, because he hath geuen vs of his spere. And we haue sene, & testifie that the father sent the sonne to be the Saviour of the worlde. Whosoever now confesseth y<sup>e</sup> Jesus is the sonne of God in him dwelleth God, and he in God: and we haue knowne and beleued the lone that God hath to vs.

**G**od is lone, and he that dwelleth in lone dwelleth in God, and God in him. Here in is the lone perfecte with vs, that we shulde haue a fre boldnesse in the daye of iudgment: for as he is, eu<sup>e</sup>r so are we in this worlde. Feare is not in lone, but perfecte lone casteth out feare: for feare hath paynesfulness. He that feareth, is not perfecte in lone.

Let vs loue him, for he loued vs first. Yf eny man saye: I loue God, & yet hateth his brother, he is a liar. For he that loveth not his brother whom he seyth, how can he loue God, whom he seyth not? And this commaundement haue we of him, that he which loveth God, shulde lone his brother also.

The V. Chapter.

**W**ho so euer beleueth that Jesus is Christ, is borne of God. And who so euer loneth him that begat, loneth him also which was begotten of him. By this we knowe that we loue Gods children, when we loue God, and kepe his commaundementes. For this is the lone of God, that we kepe his commaundementes, and his commaundementes are not greuous. For all that is borne of God, ouercometh the worlde: and this is the victory that ouercometh the worlde, eu<sup>e</sup>r oure faith. Who is it y<sup>e</sup> ouercometh the worlde, but he which beleueth that Jesus is the sonne of God?

This is he that cometh with water and bloude, euen Jesus Christ: not with water onely, but with water and bloude. And it is the spere that beareth wytnes: for the spere is the truethe. (For there are thre which beare recorde in heauen: the father, the worde, and the holy goost, & these thre are one.) And there are thre which beare recorde in earth: the spere, water and bloude, and these thre are one.

Mat. 3. b  
and 17. a  
Ioh. 1. d  
and 12. d

If we receaue the witnesse of men, the witnesse of God is greater: for this is the wytnesse of God, which he testified of his sonne. He that beleueth on y<sup>e</sup> sonne of God, hath the wytnes in him selfe. He that beleueth not God, hath made him a liar. And this is that recorde, euen y<sup>e</sup> God hath geuen vs eu<sup>e</sup>rlastinge life. And this life is in his sonne. He that hath the sonne of God, hath life: he that hath not the sonne of God, hath not life.

Ioh. 2. c  
Rom. 8. b  
Gal. 4. a

Ioh. 1. a

These thinges haue I wrytten vnto you, which beleue on the name of the sonne of God, that ye maye knowe, how that ye haue eu<sup>e</sup>rall life, and that ye maye beleue on y<sup>e</sup> name of the sonne of God. And this is the fre boldnesse which we haue toward him, that yf we are eny thinge acordinge to his wyll, he heareth vs. And yf we knowe that he heareth vs what so euer we aske, then are we sure that we haue y<sup>e</sup> petitions, which we haue desired of him.

If eny man se his brother synne a synne not vnto death, let him aske, and he shal geue him life, for the y<sup>e</sup> synne not vnto death. There is a synne vnto death, for the which I saye I not that a man shulde praye. All vnrighteousnes is synne, and there is synne not vnto death.

Iere. 7. b  
Mat. 12. c  
Ioh. 8. b

We knowe, that whosoever is borne off God, synneth not: but he that is begotten of God, kepeth himselfe, & y<sup>e</sup> wicked toucheth him not. We knowe, that we are of God, & the worlde is set altogether on wickednes.

But we knowe, that the sonne of God is come, and hath geuen vs a mynde, to knowe him which is true: and we are in him y<sup>e</sup> is true, in his sonne Jesus Christ. This is the true God, and eu<sup>e</sup>r

Luc. 24. c

lastinge life. Babes kepe youre selues from ymage.



The ij. Epistle  
The seconde  
Epistle of S. Iohn.

The summe of this epistle.

He wryteth vnto a certayne lady, reioyseth that her children walke in the trueth, exhorteth the vnto loue, warneth them to beware of such disceauers as denye that Iesus Christ came in the flesh, prayeth them to contynue in the doctryne of Christ, and to haue nothinge to do with them that bringe not this lernynge.



**I**n the Elder. To y electe lady and hir childre whom I loue in the trueth: & not I only, but all they also that haue knowen the trueth, for the truthe sake which dwelleth in vs, and shalbe with vs for ever.

Grace, mercy, and peace be with you fro the LORDE Iesus Christ & some of the father in the trueth and in loue.

I am greatly reioysed, that I haue founde amonge thy children, them that walke in y trueth, as we haue receaued a commaundement of the father. And now lady I beseeke the (not as though I wrote a new commaundement vnto the, but the same which we haue had from the begynnynge) that we loue one another. And this is the loue, that we walke after his commaundementes.

**T**his is the commaundement (as ye haue herde fro the begynnynge) that we shulde walke therein. \* For many disceauers are come in to the worlde, which confesse not y Iesus Christ is come in the flesh: this is a disceauer and an Antechrist. Take hede to youre selues, that we lose not that which we haue wrought, but that we maye receaue a full rewarde. Who so cuer transgresseth, and abydeyth not in the doctryne of Christ, hath not God: he that abydeyth in y doctryne of Christ, hath both the father and the sonne.

\* If eny man come vnto you, and bringe not this doctryne, receaue him not in to the house, nether salute him: for he that saluteth him, is partaker of his euell dedes. I had many thinges to wryte vnto you: neuerthe-

I wolde not wryte to papyre and ynke, & to come vnto you, and to speake mouth, that oure ioye children of thy electe sister

of S. Iohn.  
The thirde Epistle  
of S. Iohn.

The summe of this epistle.

He is glad of Gaius, that he walketh in the trueth, exhorteth him to be lounge vnto the poore christen in their persecucion, sheweth the vyfynde dealyng of Diotrephes, and the good repaire of Demetrius.



**I**n the Elder. To the beloued Gaius, whom I loue in the trueth. My beloued, I wryte she in all thinges, that thou prospere and faie well even as thy soule prospereth. I reioysed greatly, whan the brethren came, and testified of the trueth that is in y, how thou walkest in the trueth. I haue no greater ioye, the to heare that my childre walke in the trueth.

My beloued, \* thou doest faithfully what so euer thou doest to the brethren and to straungers, which haue borne witness of thy loue before the congregacion: and thou hast done well that thou dydest bringe them forward on their iourney, worthily before God. For because of his names sake they wente forth, and toke nothinge of the brethren. We therfore oughte to receaue such, that we mighte be helpers vnto the trueth.

I wrote to the congregacion, but Diotrephes, which loueth to haue the preemynence amonge them, receaued vs not. Wherefore, yf I come, I wil declare his dedes which he doeth, ieaustinge vpo vs with malicious wordes: nether is he therewith content. Nor only he himselfe receaueth not the brethren, but also he forbyddeth them that wolde, and thrusteth them out of the congregacion.

My beloued, folowe not y which is euell, but that which is good. He that doeth well, is of God: but he that doeth euell, seyth not God. Demetrius hath good repaire of all men, and of the trueth: yee and we oure selues also beare recorde, and ye knowe that oure recorde is true. I had many thinges to wryte, but I wolde not with ynke, and pen wryte vnto the. But I trust shortly to see the, and so wil we speake together mouth to mouth. Peace be with the. The louers salute the. Greete the louers by name.

The Epistle  
The Epistle of  
the Apostle S. Paul  
to the Hebrewes.

The summe of this epistle.

**Chap. I.** How God dealt lounge with the of the olde tyme in sendynge them his prophetes, but moche more mercy hath he shewed vs in that he sent vs his owne sonne. Of the most excellent glory of Iesus Christ, which in all thinges is like to his father.

**Chap. II.** He exhorteth vs to be obedient vnto the new lawe which Christ hath geuen vs and not to be offended at the infirmitie and lowe degre of Christ: & why: it was necessary that for oure sakes he shulde take such an humble state vpon him, that he might be like vnto his brethren.

**Chap. III.** He requyret vs to be obedient vnto the worde of Christ, which is more worthy then Moses. The punishment of such as will nedes harden their hertes.

**Chap. IIII.** The Sabbath or rest of the Christen. Punishment of vnbelouers. The nature of the worde of God.

**Chap. V.** Christ is oure hyeprest, the seate of grace, and more excellent then the hyeprestes of the olde lawe.

**Chap. VI.** He goeth forth with the thinge that he beganne in the latter ende of the fyfte chapter, and exhorteth them not to fayn, but to be stedfast and pacient: for so moche as God is sure in his promesse.

**Chap. VII.** He compareth the presthode of Christ vnto Melchisedech, but to be farre more excellent.

**Chap. VIII.** The office of Christ is more worthy then the prestes office of the olde lawe, which was vnperfecte, and therfore abrogate.

**Chap. IX.** The profit and worthynesse of the olde Testament, and how farre the new excelleth it.

**Chap. X.** The olde lawe had no power to clese away synne, but Christ dyd it with offerynge vph his body once for all. An exhortacion to receaue this goodnesse of God that fully with patience and stedfast faith.

**Chap. XI.** What faith is, and a commendacion of the same. The stedfast beleue of the fathers in olde tyme.

**Chap. XII.** An exhortacion to be pacient and stedfast in tronble and aduersite, vpon hope of euerstinge rewarde. A commendacion of the new Testament aboue the olde.

**Chap. XIII.** He exhorteth vs vnto loue, to hospitalite, to thinke vpon such as be in aduersite, to manteynewedolce, to avoyde curtyousnesse, to make moche of the that preach Gods worde, to beware of straunge lernynge, to be content to suffer rebuke with Christ, to be thankful vnto God, and obedient vnto oure hea des.

vnto the Hebrewes. Ho. c.



The first Chapter.



**G**OD in tyme past by-uerly & many wayes, spake vnto y fathers by prophetes, but in these last dayes he hath spoken vnto vs by his sonne, \* whom he hath made heyre of all thinges, by whom also he made the worlde. \* Which (sonne) beyng the brightnes of his glory, & the very ymage of his substaunce, bearinge vp all thinges with the worde of his power, \* hath in his owne personne purged oure synnes, and is set on the righte hande of the maiestie on hye: beyng eue as moche more excellent the y angels, as he hath optayned a more excellent name then they.

For vnto which of the angels sayde he at eny tyme: Thou art my sonne, this daye haue I begotten the? And agayne: I will be his father, & he shalbe my sonne: And agayne, wha he bringeth in the fyrst begotte sonne in to the worlde, he sayeth: \* And all the angels of God shal worshippe him. And of the angels he sayeth: He maketh his angels spretes, & his mynisters flames of fyre. But vnto y sonne he sayeth: God, y seate endureth for euer & euer: the cepter of y kyngdome is a right cepter. Thou hast loued righteousnes, & hated iniquyte: wherfore God (which is thy God) hath anoynted the with the oyle of gladnesse aboue y felowes. \* And thou LORDE in y begynnynge hast layed the foundation of the earth, and y heauens are the workes of thy handes, \* they shal perishe, but thou shalt endure: they all shal ware olde as doth a garnet, and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou art y same, and thy yeares shal not fayle. Vnto which of the angels sayde he at eny tyme: \* Syt thou on y righte hande, tyll I make thyne ene niaschy fore stole: Are they not all synistres? spretes, sent to mynister for t os, which shalbe heyres of saluacion.



# The Epistle

## The II. Chapter.

**W**herfore we oughte to geue the more hede vnto the thinges which we haue herde, lest we perishe. For yf the worde which was spokē by angels, was stedfast, and euery trasgression and disobedience receaued a iust recompence of rewarde, how shal we escape, yf we despise so grea-  
Mar. 1. b re a saluacion: which after that it began-  
Heb. 1. 6 ne to be preached by the LORDE himselfe, was confirmed vpon vs, by them that herde it, God bearynge witnesseth therto, with tokens, wonders and dyuerse powers, and giftes of the holy goost accordinge to his awne wyll.

**F**or vnto the angels hath he not subdued the worlde to come, wherof we speake. But one in a certayne place witnesseth & sayeth: What is man, that thou art myndefull of him? or the sonne of man, that thou vstest him? After thou haddest for a litle season made him lower the angels, thou crownedst him with honoure and glory, and hast set him aboue the workes of thy handes. Thou hast put all thinges in subieccion vnder his fete. In that he subdued all thinges vnto him, he lefte nothinge that is not put vnder him. Nevertheless now se we not all thinges yet subdued vnto him. But him, which for a litle season was made lesse then the angels, we se that it is Jesus: which is crowned with honoure and glory for the sufferynge of death, that he by the grace of God, shulde raiste of death for all men. For it became him, for whom are all thinges, and by whō are all thinges (after he had brought se many children vnto glory) that he shulde make the LORDE of their saluacion perfecte thorow sufferynge, for so moch as they all come of one, both he that sanctifieth, & they which are sanctified.

**F**or the which causes sake, he is not ashamed to call them brethien, sayenge: I will declare thy name vnto my brethien, and in the myddes of the congregacion wil I prayse the. And agayne: I wil put my trust in him. And agayne: beholde, here am I and my children, which God hath geuen me.

**F**or as moch then as the children haue flesh and bloude, he also himselfe likewise toke parte with them, & he thorow death, mighte take awaye & power of him, which had lordshippe ouer death, that is to saye, yf denell: & that he mighte deliuer the which thorow feare of death were all their life tyme in daunger. For he in no place taketh on him the shape of angels, but yf sede of Abrah-

# unto the Hebrues.

ham tabeth he on him. Wherfore in all thinges it became him to be made like vnto his brethien, that he mighte be mercysfull and a faithfull hyeprest in thinges concernynge God, to make agrement for the synnes of y people. For in that he himselfe suffered and was tempted, he is able to suffer them that are tempted.

## The III. Chapter.

**W**herfore holy brethien, ye that are partakers of the heavenly callinge, consyder the Embassatour and hyeprest of o profession, Christ Jesus, which is faithfull to him that ordeyned him, enen as was Moses in all his house. But this man is worthy of greater honoure then mo- ses, in as moch as he which prepareth the house, hath greater honoure in it, then the house it selfe. For enery house is prepared of some mā: but he that ordeyned all thinges, is God. And Moses verely was faithfull in all his house as a mynister, to beare witness of those thinges which were to be spoken afterwarde: But Christ as a sonne hath rule ouer his house, whose house are we, yf we holde fast the confidence and reioysynge of that hope vnto the ende.

Wherfore, as y holy goost sayeth: Todaye yf ye shal heare his voyce, harden not youre hertes, as in the pronokynge in the daye of temptacion in the wyldernes, where youre fathers tempted me, proued me, and sawe my workes for ye yeares longe. Wherfore I was greued w that generacion, and sayde: They erre euery in their hertes. But they knewe not my wayes, so that I swaie in my wrath, that they shulde not enter in to my rest.

**T**ake hede brethien, that there be not in eny of you an euell hert of vnbeleue, to departe from the lynynge God: but exhorte youre selues daylie, whyle it is called to daye, lest eny of you ware harde harted thorow yf disceatfulnes of synne. For we are become partakers of Christ, yf we kepe sure vnto yf ende the begynnynge of the substāce, solonge as it is sayde: Todaye, yf ye shal heare his voyce, hardē not youre hertes, as in the pronokynge. For some whan they herde, prouoked, howbeit not all they yf came out of Egipte by Moses. But with whom was he displeased fortye yeares longe: Was he not displeased with them yf synned, whose carcases were ouerthrowne in yf wyldernes? To whom spare he, yf they shulde not enter in to his rest, but vnto the yf beleued not? And we se yf they coulde not enter in because of vnbeleue.

# The Epistle

## The III. Chapter.

**L**et vs feare therfore, lest eny of vs forsake the promes of enryngē in to his rest, shulde seme to come behinde: for it is declared vnto vs as well as vnto the. But the worde of preachinge helped not the, whā they that herde it, beleued it not. (For we which haue beleued, enter in to his rest) acordynge as he sayde: Enen as I haue swome in my wrath, They shal not enter in to my rest. And that (spake he) verely longe after that the workes fro the begynnynge of the worlde were made: For he spake in a certayne place of the seuenth daye, on this wyse: And God rested on the seuenth daye from all his workes. And in this place agayne: They shal not come in to my rest.

**S**eynge it foloweth the, that some must enter there in to: and they, to whom it was first preached, entred not therein for vnbeleues sake, therfore appoynteth he a daye agayne after so longe tyme, and sayeth: Todaye (as it is rehearsed by David) Todaye yf ye shal heare his voyce, then harden not youre hertes. For yf Josua had geuen them rest, the wolde he not afterwarde haue spoken, of another daye. Therfore remayneth there yet a rest vnto the people of God. For he that is entred in to his rest, ceaseth from his workes, as God doth from his.

**L**et vs make haist therfore to enter in to that rest, lest eny man fall after the same ensample of vnbeleue. For yf worde of God is quicke, and mightie in operacion, and sharper then eny two edged swerde, and encreth thorow, enen to the deuydinge of the soule & the spire, and of yf ioyntes & the mary, and is a iudger of the thoughtes & intētes of the hert, nether is there eny creature invisible in yf sighte of him. But all thinges are naked & bare vnto yf eyes of hī of whō we speake.

## The V. Chapter.

**S**eynge then that we haue a greate hyeprest, enē Jesus yf sonne of God, which is entred in to heauen, let vs holde oure profession. For we haue not an hyeprest which cā not haue cōpassion on o infirmities, but was in all poyntes tēpted, li- ke as we are, but without synne. Let vs therfore go boldly vnto the seate of grace that we maye receaue mercy, and fynde grace to helpe in the tyme of nede.

**F**or euery hyeprest that is taken fro amō gemen, is ordeyned for men in thinges pertaininge to God, to offer giftes and sacrifices for synne: which can haue cōpassion on the ignorant, and on them that are out of

# unto the Hebrues. No. ci.

the waye, for so moch as he himselfe also is compased aboute with infirmyte. Therfore is he bounde to offer for synnes, as well for him selfe as for yf people. And nomā taketh yf honoure vnto himselfe, but he that is called of God, as was Aaron.

**E**uen so Christ glorified not himselfe to be made hyeprest, but he yf sayde vnto him: Thou art my sonne, this daye haue I begotten the. As he sayeth also in another place: Thou art a prest for euery order of Melchisedech. And in yf dayes of his fleshe, he offred vp prayers & supplicacions, w stro- ge cryenge & teares vnto him yf was able to saue him fro death: & was herde also, because he had God in honoure. And though he was Gods sonne, yet lerned he obedience, by those thinges which he suffered. And he beyng made perfecte, became the cause of euery lastinge saluacio, vnto all the yf obeye him, and is called of God an hyeprest after the order of Melchisedech. Wherof we haue many thinges to saye, which are hard to be vttered, because ye are dull of hearynge. For where as concernynge the tyme ye oughte to be teachers, yet haue ye nede agayne, yf we teach you the first preceptes of the worde of God: and are become soch as haue nede of mylke, and not stronge meate. For euery one that is fed yet with mylke, is vnexper- te in the worde of righteousnes, for he is but a babe. But stronge meate belongeth vnto them yf are perfecte, which thorow custome haue their wyttres exercysed to iudge both good and euell.

## The VI. Chapter.

**W**herfore let vs leaue the doctryne of pertaynyngē to the begynnynge of a Christen life, and let vs go vnto perfeccion: and now nomore laye yf foundation of repētaunce from deed workes, and of faith towardē God, of baptyeme, of doctryne, of layenge on of hādes, of resurreccion of the deed, & of eternall indgment. And so wil we do yf God permytte. For it is not possible, that they which were once lighted, and haue tasted of the heavenly gyfte, and are become partakers of the holy goost, & haue tasted of yf good worde of God, and of the power of the worlde to come, yf they fall awaye (and concernynge them selues cruci- fy the sonne of God afreshe, and make mocke off him) that they shulde be re- agayne vnto repētaunce.

**F**or the earth, thyf drynketh i- which cometh oft vpon i- forth herbes mete for th-



re ceaueth blessing of God: But & ground which beareth thornes and thistles, is no thinge worth, and nye vnto cursynge: whose ende is to be brennt. Neuertheles (ye dearly beloned) we trust to se better of you, and & saluaciō is nyer, though wethus speake. \* For God is not vnrighteous, that he shulde forget your worke and laboure of loue, which ye shewed in his name, whan ye mynistred vnto the sayntes, and yet mynister. Yee and we desyre, that every one of you shewethe same diligence, to the stablyshinge of hope euen vnto the ende, that ye faynte not, but folowe them which thorow faith and paciēce inheret the promyses. For whan God made promes to Abraham, because he had no greater to sweare by, \* he swaie by himselfe, and sayde: Surely I wil blesse the and multiplie & in dede. And so he abode paciētly, and optayned the promes.

Mat. 23. d

Gen. 22. c

Exo. 22. b

As for men, they sweare by him that is greater then them selues: \* and the ooth is the ende of all stryfe to confirme the thinge amōge them. But God, wyllinge very abundantly to shewe vnto the heyres of promes the stableness of his counsell, added an ooth & by two immutable thinges (in the which it is vnpossible & God shulde lye) we might haue a stronge consolacion: euen we, which are fled to holde fast the hope that is set before vs, which (hope) we haue as a sure and stedfast anker of oure soule. Which (hope) also entreteth in, in to those thinges that are within & vayne, whiche the fouerūner is for vs entred in, eue Jesus, which is made an hye prest for euer after & order of Melchisedech.

The VII. Chapter.

Gen. 14. a

This Melchisedech \* kynge of Salem (which beyng prest of the most hye God, met Abraham as he returned agayne from the slaughter of the kynge, & blessed him, vnto whom Abraham also gaue tithes of all the goodes) first is by interpretacon kynge of righteousness: after that is he kynge of Salem also (that is to saye, kynge of peace) without father, without mother, without kynne, and hath nether begynnynge of dayes, ner ende of life: but is likened vnto the sonne of God, and contynueth a prest for euer.

But consider how greates a man this was, to whom the patriarke Abraham gaue tithes of the spoyle. \* And verely the children em, whan they receaue the presthode, commaundement acordinge to the be tithes of the people, that their brethre, though they also

came out of the loynes of Abraham.

But he whose kynred is not counted amonge them, receaued tithes of Abraham, and blessed him that had the promes. Now is it so without all naysayenge, that the lesse receaueth blessing of & better. And here men that dye, receaue tithes. But there he receaue tithes, of whom it is witnessed that he lyueth. And to saye the trueth, Lem him selfe also which receaueth tithes, payed tithes in Abraham: for he was yet in the loynes of his father Abraham, whan Melchisedech met him.

If now therfore persecucion came by the presthode of the Leuites (for vnder the same (presthode) the people receaued the lawe) what neded it then furthymore, that another prest shulde ryse after the order of Melchisedech, and not after the order of Aaron? \* For yf the presthode be translated, the of necessite must the lawe be translated also. For he of whom these thinges are spoken, is of another trybe, of the which neuer man suted at the altare.

For it is euident, \* that oure LORDE sprang of the trybe of Juda, to the which trybe Moses spake no thinge cōcernynge presthode. And it is yet a more euident thinge, yf after the similitude of Melchisedech there arys another prest, which is not made after & lawe of the carnall commaundement, but after the power of the endlesse life (for he testifieth: Thou art a prest for euer after the order of Melchisedech) then the commaundement that wente before, is disannulled, because of his weaknesse, and vnprofitableness. For the lawe made no thinge perfecte, but was an introduccion of a better hope, by & which hope we drawe nye vnto God. And for this cause is it a better hope, & it was not promysed without an ooth. Those prestes were made without an ooth, but this prest with an ooth, by him that sayde vnto him: The LORDE swaie, and wyl not repente: Thou art a prest for euer after the order of Melchisedech. Thus is Jesus become a stablissher of so moch a better Testamēt.

And amonge them many were made prestes, because they were not suffred to endure by the reason of death. But this man, because that he endureth euer, hath an euerslasinge presthode. Wherfore he is able also euer to saue them, that come vnto God by him: & lyueth euer, \* to make intercession for vs.

For it became vs to haue soch an hye prest as is holy, innocent, vndefyled, separate from synners, and made hyer then heauen:

which nedeth not daylie (as yonder hye prestes) to offere vp sacrifice first for his awne synnes, and then for the peoples synnes. For that dyd he once for all, whan he offered vp him selfe. \* For the lawe maketh men prestes which haue infirmitie: but the worde of the ooth, that came sence the lawe, maketh the sonne prest, which is perfecte for euermore.

The VIII. Chapter.

Of the thinges which we haue spoken, this is the pyth: \* We haue soch an hye prest, that is set on & righte hande of the seate of maiestie in heauen: and is a mynister of holy thinges, and of the true Tabernacle, which God pitched, & not man. For enery hye prest is ordered to offere giftes and sacrifices: Wherfore it is of necessite, & this man haue somewhat also to offer. For he were not a prest, yf he were vpon earth, where are prestes & acordinge to the lawe offer giftes (which prestes serue vnto the ensample and shadowe of heauely thinges, euen as the answer of God was geuen vnto Moses, whan he was aboute to synish the Tabernacle: \* Take hede (sayde he) that thou make all thinges acordinge to the patrone shewed the in the mount.) But now hath he optayned a more excellent office, in as moch as he is the mediator of a better Testament, which was made for better promyses. For yf that first (Testament) had bene fanteles, then shulde no place haue bene soughte for the secōde. For in rebuynge the he sayeth: \* Beholde, the dayes wyl come (sayeth the LORDE) that I wyl synish vpon the house of Israel, and vpon the house off Juda, a new Testament: not as the Testament which I made with their fathers, in that daye whan I toke them by the handes, to ledethem out of the londe of Egippte: \* for they contynued not in my Testament, and I regarded them not, sayeth the LORDE.

For this is the Testament, that I wil make w the house of Israell after those dayes, sayeth the LORDE. I wyl geue my lawes in their mynde, and in their hertes wyl I wyte them: \* And I wil be their God, and they shal be my people: and they shal not reach euery mā his neghbour, and euery man his brother, sayenge: knowe & LORDE, for they shal knowe me from the leest to the most of them: for I wil be mercifull ouer their vnrighteousnesses: And on their synnes & on their iniquities wyl I not thynke enymore. In that he sayeth: A new, he weerech out &

olde. Now & which is wome out and waxed olde, is ready to vanishe awaye  
The IX. Chapter.

That first Tabernacle verely had ordinaunces, and seruynges off God and outwarde holynes. \* For there was made a foietabernacle, wherin was & candilstick, and the table, and the \* shewe bred: and this is called & Holy. But behynde the secōde vayne was the Tabernacle which is called Holiest of all, which had the golden censor, and the \* Arke of the Testament ouerlaid rounde aboute with golde, wherin was the \* golden pot with Manna, and Aarons rodd \* that flourished, and the tables of the Testament: Aboue therin were the Cherubins off glory ouersadowynge the Mercysate: Of which thinges it is not now to speake perticularly.

When these thinges were thus ordeyned, the prestes wente allwayes in to the first Tabernacle, and executed & seruyce of God. \* But in to the secōde wente the hye prest alone once in the yeare, not without bloude, which he offred for himselfe and for the ignoraunce of the people. Wherwith the holy goost: this signifyeth, that the \* waye of holynes was not yet opened, whyle as yet the first Tabernacle was stondynge. Which was a similitude for the tyme then present, in the which were offred giftes and sacrifices, and coulde not make perfecte (as partaynyng to the conscience) him, that dyd the Gods seruyce onely with meates and drynkes, and dyuerse washinges, and iustifienges of the flesh, which were ordeyned vnto the tyme of reformation.

But Christ beyng an hye prest of good thinges to come, came by a greater and a more perfecte \* Tabernacle, not made with handes, that is to saye, not of this maner buyldynge: nether by the bloude of goates or calves: \* but by his owne bloude entred he once for all in to the holy place, and hath founde eternall redempcion. For yf the bloude off oxen and off goates, \* and the ashes off the cowe whan it is sprentled, haloweth the vncleane as touchynge the purifiacion of the flesh, how moch more shal the bloude of Christ (which thorow the eternall sprete offred him selfe without spot vnto God) pouge oure conscience from deed workes, \* for to serue the geuyng God: And for this cause is, & power diatour of the new Testament, his cost thorow death which chaunred forred redempcion of those transgressions (that were vnder

Exo. 25. a

Leui. 24. b

Exo. 25. b

Exo. 25. f

Num. 17. a

Exo. 30. b

Leui. 16. g

Luc. 1. a

Ioh. 10. a

and 14. a

Esa. 33. c

2. Cor. 5. a

1. Ioh. 1

1. Pet. 1

Apo. 1

Nu. 1

1. Ioh. 1

1. Ioh. 1



# The Epistle

# unto the Hebrewes.

the first Testament) they which were called might receaue the promes of eternall inheritance. For where soeuer is a Testament, there must also be the death of him that maketh the testament.

Gal. 3. c

\* For a Testamēt taketh auctorite whan men are deed: for it is of no value, as longe as he that made it is alyue. For the which causeth that first Testamēt also was not ordeyned without bloude. For whan all the commaundementes (acordinge to the lawe) were red of Moses vnto all the people, he toke yf bloude of calves and of goates, with water and purple wolle and ysope, and sprentled the booke and all the people, sayenge: \* This is the bloude of the Testament, which God hath appoynted vnto you. And the Tabernacle and all the vessels of the Gods seruyce sprentled he with bloude likewise. And almost all thinges are purged with bloude after the lawe: and without shedding of bloude is no remission. It is necessary then, that the similitude of heavenly thinges be purified with soche: but yf heavenly thinges themselves are purified with better sacrifices, then are those.

Leui. 16. c

For Christ is not entred into the holy places yf are made with handes (which are but similitudes of true thinges) but in to the very heauen, for to appeare now before the face of God for vs: Not to offer himselfe offe as the hye priest entreth in to the holy place every yere with straunge bloude: for the must he often haue suffred sence the worlde beganne. But now in the ende of the worlde hath he appeared once, to put synne to flight, by the offeringe vpon of himselfe. And as it is appoynted vnto me yf they shal once dye, and then cometh the iudgment: \* Ene so Christ was once offered, to take awaye the synnes of many. And vnto them that loke for him, shal he appeare agayne without synne vnto saluacion.

1 Cor. 15. c  
1 Pet. 1. c

## The X. Chapter.

**O**f the lawe \* which hath but the shadowe off good thinges to come, and not the thinges in their awne fashion, can neuer by the sacrifices which they offer yere by yere continually, make the commers there vnto perfecte: Els shulde they haue ceased to haue bene offered, because that the offerers once purged, shulde had nomore conscience of synnes. For in those sacrifices there is made but a remembrance of synnes every yere. For the bloude of oxen and of goates shulde take awaye synnes.

Wherefore whan he cometh in to the worlde, he sayeth: \* Sacrifice & offeringe thou woldest not haue, but a body hast thou ordeyned me. Burntofferinges and synnesofferynges hast thou not allowed. Then sayde J: Lo, I come. The begynnyng of the booke it is wrytten of me, that I shulde do the wyl of God. Aboue whā he had sayde: Sacrifice and offeringe, and burnt sacrifices & synnesofferynges thou woldest not haue, neither hast allowed (which yet are offered after yf lawe). The sayde he: Lo, I come to do the wyl of God: there taketh he awaye the first, to stablysh the latter: In the which wyl we are sanctified by the offeringe vpon of the body of Jesus Christ once for all.

And every priest is ready daylie mynistringe, and oftymes offereth one maner of offeringes, which can neuer take awaye synnes. But this man whan he had offered for synnes, one sacrifice which is of value for ever, sat him downe on the righte hande of God, and from hence forth taryeth, \* tyll his foes be made his foete stole. For with one offeringe hath he made perfecte for ever, the that are sanctified. And the holy goost also beareth vs recorde of this, even whan he sayde before: This is the Testament, that I wyl make vnto them after those dayes, sayeth yf LORDE: I wyl geue my lawes in their hartes, and I wyl mynde wyl I wryte them, and their synnes and iniquities wyl I remembre nomore. And where remission of these thinges is, there is nomore offeringe for synne.

Seynge now brethre, that we haue a sure inuauce in to that holy place, by the bloude of Jesu (which he hath prepared vnto vs for a new and lyuynge waye, thorow the vayle, that is to saye, by his flesh) and seyng also that we haue an hye priest ouer the house of God, let vs drawe nye with a true hert in a full faith, sprentled in oure hartes from an euill conscience, and washed in oure bodies with pure water: and let vs kepe the profession of oure hope without wauerynge (for he is faithfull that hath promysed) and let vs confide one another to yf prouokinge of loue and of good workes: and let vs not forsake the fellowship that we haue amonge oure selues, as the maner of some is: but let vs exhorde one another, and that so much the more, because ye se that the day draweth nye.

\* For yf we synne wylfully after that we haue receaued the knowlege of the truth, there remaineth vnto vs nomore sacrifice

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for synnes, but a fearfull lookinge for iudgment: and violente fyre, which shal deuoure yf aduersaries. \* He yf despyseth Moses lawe, dyeth without mercy vnder two or thre witnesses: Of how moch soer punishment (suppose ye) shal he be counted worthy, which treadeth vnder foete the sonne of God, and couereth the bloude of yf Testamēt (whereby he is sanctified) an vnwholy thinge, & doth dishonoure to the spiete of grace: For we knowe him that hath sayde: \* Vengeance is myne, I wyl recompence, sayeth the LORDE. And agayne: \* The LORDE shal iudge his people. It is a fearfull thinge to fall in to the handes of the luyng God.

But call ye to remembrance yf dayes yf are past, i yf which after ye had receaued lighte, ye endured a greate fighte off aduersities: partly whyle all me wōdred & gased at you for the shame and tribulacion that was done vnto you: and partly whyle ye became companyons of them which so passed their tyme. For ye haue suffred with my bōdes, and toke a worth yf spoilinge of youre goodes, and that with gladnes, knowynge in youre selues, how that ye haue in heauen a better & an enduringe substance. Cast not awaye therfore yf confidence, which hath so grea- te a rewarde. \* For ye haue nede of patience, that after ye haue done the wil of God, ye might receaue the promes. \* For yet ouer a litle whyle, and then he that shal come, wyl come, and wyl not tary. \* But the iust shal lyue by his faith: And yf he withdraue himselfe awaye, my soule shal haue no pleasure in him. As for vs, we are not of those which withdraue them selues to damnacion: but of them that beleue to the wynnynge of the soule.

## The XI. Chapter.

**A**ith is a sure confidence of thinges which are hoped for, and a certaynte of thinges which are not sene. By it yf Elders were well reported of. Thorow faith we vnderstonde, that the worlde and all the thinges which are sene, were made of naughte by the worde of God.

\* By faith offered Abell vnto God a more plenteous sacrifice: by the which he prayned wytnesse, that he was righteous: God testifyinge of his gistes, by the which also he beyng deed, yet speaketh.

\* By faith was Enoch takē awaye, that he shulde not se deathe: and was not founde, because God had taken him awaye. For afore he was taken awaye, he had recorde that he pleased God. But without faith it

is vnpossible to please God. For he that cometh vnto God, must beleue that God is, & yf he is a rewarder of them that seke him.

\* By faith Noe honoured God, after yf he was warned of thinges which were not sene, & prepared the Arke, to yf sauynge of his household: thorow the which Arke he condemned the worlde, and became heyre of the righteousnes, which cometh by faith.

By faith Abraham (whā he was called) obeyed, to go out in to the place, which he shulde afterwarde receaue to inheritance: and he wente out, not knowynge whither he shulde go.

By faith was he a straunger in the lōde of promes as in a straunge countre, & dwelt in tabernacles: and so dyd Isaac & Jacob, heyres with him of the same promes: for he looked for a cite which hath a foundation, whose buylder and maker is God.

By faith Sara also receaued strengthe to be with childe, and was deliuered of a childe whan she was past age, because she iudged him to be faithfull which had promysed. And therfore spronge there of one (yee euen off one which was as good as deed concerninge the body) so many in multitude \* as the starres off the skye, and as the sonde off the See shore, which is innumerable.

All these dyed acordinge to faith, and receaued not the promyses, but sawe the a farre off, and beleued them, and saluted them: \* and confessed, that they were strangers & pilgrims vpon earth. For they that saye soch thinges, declare, that they seke a naturall countre. And doubtles yf they had benemyned full off that countre from whence they came out, they had leysure to haue returned agayne. But now they desyre a better, that is to saye, a heauely. \* Wherefore God is not ashamed of the, eue to be called their God: for he hath prepared a cite for them.

By faith Abraham offered vpon Isaac, whā he was tempted, and gaue ouer his onely begotten sonne, in whom he had receaued the promyses, of whom it was sayde: In Isaac shal thy sēde be called: For he considered, yf God was able to rayse vp agayne from the deed. Therfore receaued he him for an ensample.

By faith Isaac blessed Jacob and Esau, concerninge thinges to come.

By faith Jacob, whan he was a dyenge, blessed both the sonnes off Joseph, & bowed himselfe towarde the toppe of his cepter.

By faith Joseph whan he dyed, remembred yf departynge of the childe of Israel, &

Gen. 6. d  
Eccli. 4. b

Gen. 12. a

Gen. 21. a

Gen. 15. a

Gen. 47. i

Exo. 3. c

Mat. 22. d

Gen. 22. a

Eccli. 4. c

Gen. 27. d

Gen. 48. c

Gen. 50. d



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## The XII. Chapter.

**W**herfore seynge we haue so grete a multitude of witnessess aboute vs. let vs also laye awaye all þe priefs downe, and the syme that hanger on, and let vs runne with patience vnto the bayl that is set before vs, lo kyng vnto Jesus y auctor and fynisher of faith: which whan the ioye was layed before him, abode the crosse, and despyed the shame, and is set downe on y righte hade of y trone of God. Considre him therfore that endured soch speakeinge agaynst hi of synners, lest ye be weery and saynte in youre myndes: for ye haue not yet resisted vnto bloude, stryvinge agaynst synne, and haue forgotten the consolacion, which speaketh vnto you as vnto childien: My sonne, despyse not the chastenynge off the LORDE, nether saynte whan thou art rebuked of him: for whos the LORDE loneth, him he chasteneth, yee and he scourgeth eery sonne that he receaureth.

If ye endure chastenynge, God offereth y himselfe vnto you as vnto sonnes. What sonne is that, whom the father chasteneth not? If ye be not vnder correccion (wherof all are partakers) then are ye bastarides and not sonnes. Morouer seynge we haue had fathers off oure flesh which corrected vs, z we gaue them reuerence, shulde we not then moche rather be in subieccion vnto y father of spirituall giftes, y we mighte lyue? And they verely for a few dayes nurtered vs after their awne pleasure: but he lerneth vs vnto y which is profitable, that we mighte receaue of his holynes. No maner chastisynge for the present tyme semeth to be ioyous, but greuous: neuertheles afterwarde it bringeth the quyet frute of righteounes, vnto them which are exercysed therby. Life vnto therfore the handes which were let downe, and the weake knees, and se that ye haue straight steppes vnto youre fete, lest eny haltinge turne you out of the waye, yee let it rather be healed.

Solowe after peace with all men, and holynes, without the which no man shal se the LORDE, and loke well, that no mā be destitute of the grace of God, lest there sprynge vpon eny bytter rote, and cause disquietnes, and therby many be defyled: that there be no whoremonger, or vnclane person, as Esau, which for one meate sake solde his byth righte. For ye knowe, how that afterwarde whan he wolde haue inhereted the blessinge, he was put by: for he foude no place of repetaunce, though he desyred y blessinge.

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with teares. For ye are not come to y mount that can be touched, and burneth with fyre, nether yet to myst and darcknes, and tempest of wedder, nether to the sounde of the trompe, and y voyce of wordes: which they that herde, wysshed awaye, that the worde shulde not be spoken to them, for they were not able to abyde that which was spoken. And yf a beest had touched the mountayne, it must haue bene stoned, or thus: thorow with a dart. And so terrible was the sighte which appeared, that Moses sayde: I feare and quake. But ye are come to the mount Sion, and to the cite of the lyuynge God, to the celestiall Jerusalem, and to the multitude of many thousande angels, and vnto the congregacion of the first borne, which are wrytten in heauen, and to God the iudge of all, and to the spretes of iust and perfecte men, and to Jesus the mediator of the new Testament, and to the sprentlynge off bloude, that speaketh better then the bloude of Abel.

Se that ye despyse not him that speaketh vnto you: for yf they escaped not which refused him that spake on earth, moche more shal we not escape, yf we turne awaye from him that speaketh from heauen: whose voyce shoke the earth at that tyme. But now promyseth he, z sayeth: Yet once more wyl I shake, not the earth onely, but also heauen. No doute that same that he sayeth yet once more, signifieth the remouynge awaye of those thinges which are shaken, as off thinges which are made: that y thinges which are not shakē, maye remayne. Wherfore, seynge we receaue the vnmoueable kyngdome, we haue grace, wherby we maye serue God, z please him, with reuerence and godly feare. For oure God is a consumynge fyre.

## The XIII. Chapter.

**L**et brotherly loue cōtynue. Be not forgetfull to lodge straungers: for therby haue dyuerse receaued angels in to their houses vnawares. Remember them that are in bondes, enē as though ye were bounde with them: and be mynde- full off them which are in aduersite, as ye which are also in the bodye. Let wedlocke be had in prync in all poyntes, z let y chamber be vndefyled. For whoremongers and aduoucers God wil indge. Let youre conuersacion be without couetousnes, and be content with that ye haue already, for he hath sayde: I wyl not sayle the nether for ake the, so that we maye boldly saye: The LORDE is my helper, and I wyl not feare

what man maye do vnto me. Remember the which haue the ouersight of you, which haue declared vnto you the worde of God. The ende of whose conuersacion se that ye loke vpon, and solowe their faith.

Jesus Christ yesterdaye and Todaye, z the same cōtinueth foreuer. Be not caried aboute w dyuerse and straunge lernynge: for it is a good thinge that the herre be stablished with grace, and not with meates, which haue not profited them, that haue had their pastyme in them. We haue an altare, wherof they haue no power to eate, which serue in the Tabernacle. For the bodies of those beestes, whose bloude is brought in to the holy place by y hye priest to poure ge synne, are brient without the tētes. Therfore Jesus also, to sanctifye y people by his awne bloude, suffred without y gate. Let vs go forth therfore out of the tentes, and suffre rebuke with him: for here haue we no contynynge cite, but we seke one to come.

Let vs therfore by him offre allwayes vnto God the sacrifice of prayse: that is to saye, the frute of those lippes which confesse his name. To do good and to distribute forget not, for w such sacrifices God is pleased. Obey them that haue the ouersight off you, and submytte youre selues vnto them: for they watch for youre soules, enē as they that must geue accōptes therfore, that they maye do it with ioye, and not with grese: for that is an vnprofitable thinge for you. Praye for vs. We haue confidence, because we haue a good cōscience in all thinges, and desyre to lyue honestly. But I desyre you y more abundantly, that ye so do, y I maye be restored vnto you the more quyetly.

The God of peace (that broughte agayn us fro the deed oure LORDE Jesus the grea- te shepheard of the shepe thorow the bloude of the euerlastynge Testament) make you perfecte in all good workes, to do his wyl, workynge in you that which is pleasaunt in his sighte thorow Jesus Christ, to whom be prayse for ener and ener Amen. I besēte you brethren, suffre the worde of exhortacion, for I haue wrytten vnto you in few wordes. Knowe o brother Timotheus, whom we haue sent from vs, with whom yf he come shortly I wyl se you. Salute the that haue the ouersight of you and all y sayntes. The brethren of Italy salute you. Grace be with you all, Amen.

Sent from Italy by Timotheus.



# The Epistle The Epistle of S. James.

The summe of this epistle.

- Chap. I. Ze exhorteth to reioyse in trouble, to be feruent in prayer with stedfast beleue, to lofe for all good thinges from aboue, to forsake all vyce: and thankfully to receaue the worde of God, not onely hearynge it and speakynge of it, but to do thereafter in dede. True religion or deuotion what it is.
- Chap. II. Ze forbyddeth to haue eny respecte of personnes, but to regarde the poore as well as the ryche, to be lonyng and mercifull, and not to boast of faith where no dedes are: for it is but a dede faith, where good woorkes folowe not.
- Chap. III. What good and euell commeth thorow the tounge. The durye of such as be lerned. The difference betwixte the wysdome of the gospel and the wysdome of the worlde.
- Chap. IIII. Warre and fightynge commeth of voluptuousnesse. The frendshipe of the worlde is enemyre before God. An exhortacion to fye flaunder and the vanite of this life.
- Chap. V. Ze threateneth the wicked ryche men, exhorteth vnto pacience, to bewarre of swearing, one to knowlege his fautes to another, one to praye for another, and one to labour to bringe another to the truerth.

The first Chapter.



Ames the seruant of God and of the LORDE Jesus Chyft, sendeth gretinge to the ryche and poore, which are scattered here and there.

My brethren, counte it excedyng ioye when ye fall in to diuers temptacions, for as moche as ye knowe, how the tryinge of youre faith bringeth pacience: and let pacience haue her perfect worke, for ye maye be perfecte and sounde, lackinge nothinge.

If eny of you lacke wysdome, let him aske of God, which geueth to all men indifferentlye, and casteth no man in the teth: and it shal be geue him. But let him aske in faith and wauer not. For he that doubteth, is lyke the waves of the see, tossed of the wynde, and caried w violence. Nether let any man thinke that he shal receaue eny thinge of the LORDE. A wauerynge mynded man ys vnstable in all his waies.

Let the brother of lowe degre reioyce, in that he is exalted: and the rich, in that he is made lowe. For eny as the floure of the graspe shal he vanyshe awaye. The Sonne rysyth w heat and the graspe wydereth, and his floure falleth awaye, and the beautie of the fasson of it

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perisheth: enen so shal the ryche man perishe with his abundaunce.

Happy is the man that endureth in temptation, for when he is tryed, he shal receaue the crowne of life, which the LORDE hath promised to them that loue him.

Let no man saye when he is tempted, for he is tempted of God. For God tempteth not vnto euell, nether tempteth he eny man. But euery man is tempted, drawne awaye, and entyced of his awne concupiscence. The whelust hath conceaued, she bringeth forth synne, and synne when it is fynished, bringeth forth deeth.

Erre not my deare brethren. Every good gifte, and euery parfayt gifte, is from aboue, and cometh downe from the father of light, with whom is no variableness, nether is he chaunged vnto darcknes. Of his awne will begat he vs with the worde of life, that we shulde be the frutes of his creatures.

Wherefore deare brethren, let euery man be swifte to heare, slowe to speake, and slowe to wrath. For the wrath of man worketh not that which is righteous before God.

Wherefore laye aparte all fylthines, all superfluite of malicioussnes, and receaue with meeknes the word which is grafted in you, which is able to saue youre soules. And se that ye be doers of the word and not heares only. Deceauinge youre awne selues. For yf eny man receaue the word, and do it not, he is lyke vnto a man that beholdeth his bodily face in a glasse. For assone as he hath looked on himselfe, he goeth his waye, and forgetteth immediatly what his fasshion was. But who so looketh in the perfect lawe of libertie, and continueth therein (yf he be not a forgetfull hearer, but a doer of the worke) the same shal be happy in his dede.

If eny man amonge you seme deuoute, and refrayne not his tounge: but deceaue his awne herte, this mannes deuotion is in vayne. pure deuotion and vndefiled before God the father, is this: to visite the frendlesse and widowes in their aduersite, and to kepe himselfe vnspotted of the worlde.

The II. Chapter.

Brethren, haue not the faith of our LORDE Jesus Chyft, and LORDE of glory in respect of persons. If there come in to you a man with a golde ringe and in goodly apparell, and ther come in also a poore man in vyle rayment, and ye haue a respecte to him that weareth the gaye clothinge, and saye vnto him: Sit thou here in a good place, and saye vnto the poore, stonde thou there or sit here vnder my fote stole: are ye not parciall

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in youre selues, and haue iudged after euill thoughtes.

Harken my deare beloued brethren. Hath not God chosen the poore of this worlde, which are ryche in faith, and heires of the kyngdom which he promysed to them that loue him? But ye haue despised the poore. Are not the ryche they which oppresse you? They which drawe you before iudges? Do not they speake euill of that good name after which ye be named.

If ye fulfill the royall lawe accordinge to the scripture which saith: Thou shalt loue thyne neighbour as thy selfe, ye do well. But yf ye regarde one person more then another, ye comit synne, and are rebuked of the lawe as transgressours. Whosoever shal kepe the whole lawe, and yet fayle in one poynt, he is gyltie in all. For he that sayde: Thou shalt not commit adulterie, sayed also: thou shalt not kyll. Though thou do none adulterie, yet yf thou kyll, thou art a transgressor of the lawe. So speake ye, and so do as they that shalbe iudged by the lawe of libertie. For ther shalbe iudgement merciles to him that sheweth no mercy, and mercy reioiseth against iudgment.

What a wayleth it my brethren, though a man saye he hath faith, when he hath no dedes? Can faith saue him? If a brother or a sister be naked or destitute of dayly fode, and one of you saye vnto them: Departe in peace, God sende you warmnes and fode: not withstandinge ye geue them not the thinges which are nedfull to the body: what helpeth it them? Enen so faith, yf it haue no dedes, is deed in it selfe.

Ye and a man might saye: Thou hast faith, and I haue dedes: Shewe me thy faith by thy dedes: and I wil shewe the my faith by my dedes. Beluest thou that ther is a God? Thou doest well. The deuils also beleue and tremble.

Wilt thou vnderstode o thou vayne man that faith with out dedes is deed: Was not Abraham oure father iustified thorow woorkes when he offered Isaac his sonne vpon the auter? Thou seist how the faith wrought with his dedes, and through the dedes was the faith made perfect: and the scripture was fulfilled which saith: Abraham beleued God and it was reputed vnto him for rightewesnes: and he was called the frende of God. Ye se then how that of dedes a man is iustified, and not of faith only. Likewise also was not Raab the harlot iustified thorow woorkes, when she receaued the messengers, and sent

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them out another waye: For as the body, with out the spere is deed, enen so faith without dedes is deed.

The III. Chapter.

My brethren, be not euery man a master, rememberinge how that we shall receaue the more damnacion: for in many thinges we synne all. If a man synne not in worde, the same is a perfecte man, and able to tame all the body. Beholde, we put bittes into the horses mouthes, that they shulde obeye vs, and we turne aboute all the body. Beholde also the shippes, which though they be so gret, and are dryuen of searce wyndes, yet are they turned about with a very synale helme, whither soeuer the violence of the gouerner wyll. Enen so the tounge is a lytell member, and bosteth greatchinges.

Beholde how gret a thinge a lytell fyre kyndleth, and the tounge is fyre, and a worlde of wyckednes. So is the tounge set amonge oure membres, that it defileth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euery of hell.

All the natures of beastes, and of byrdes, and of serpentes, and thinges of the see, are meked and tamed of the nature of man. But the tounge can no man tame. It is an vnruely euell full of deadly poyson. Therewith blesse we God the father, and therewith curse we men which are made after the similitude of God. Out of one mouth proceedeth blessinge and cursynge. My brethren these thinges ought not so to be. Doth a fountayne sende forth at one place swete water and bytter also? Can the fygge tree, my brethren, beare olive beries: ether a vyne beare fygges? So can no fountayne geue bothe salt water and freshe also. If eny man be wyse and endued with learnynge amonge you, let him shewe the woorkes of his good conuersacion in meeknes that is coupled with wysdome.

But yf ye haue bitter enuyenge and stryfe in your hertes, reioyce not: nether be lyare agaynst the truerth. This wysdome descendeth not from aboue: but is erthy, and naturall, and dyuelishe. For where enuyenge and stryfe is, there is vnstabilenes and all maner of euell woorkes. But the wysdom that is from aboue, is first pure, the peasable, gentle, and easy to be entreated, full of mercy and good frutes, without iudgyng, and without simulation: yee, and the frute of rightewesnes is sowen in peace, of the that mayntene peace.

The IIII. Chapter.

From whence cometh warre and fightynge amonge you: come they



not here hence: even of y<sup>e</sup> voluptuousnesses that rayne in youre meibres: Ye lust, and haue not. Ye envie and haue indignacion, and can not obtayne. Ye fight z warre, and haue not, because ye are not. Ye are z receaue not because ye are amysse: ene to cosume it vps y<sup>e</sup> voluptuousnes. Ye aduouterars, z weme that breke matrimonie: knowe ye not how that the frenshippe of y<sup>e</sup> world is enmited to godwarde: Whosoever wilbe a frende of the world, is made y<sup>e</sup> enemye of god. Ether do ye thinke y<sup>e</sup> scripture sayth in wayne. The spere y<sup>e</sup> dwelleth in you, lusteth even contrary to enmie: but geneth more grace.

Submit youre selues to God, and resist the deuill, z he wil flye fro you. Draw nye to God z he wil drawe nye to you. Cense y<sup>e</sup> bondes ye synners, and pouge youre hertes ye wauerynge mynded. Suffre afflictions: forowe ye and wepe. Let youre laughter be turned to mornynge, and youre ioye to heynes. Cast downe youre selues before the LORDE, and he shal lift you vp. Backbyte not one another, brethien. He that backbyeteth his brother, and he y<sup>e</sup> indgeth his brother, backbyeteth the lawe, and indgeth the lawe. But and yf thou indge the lawe, thou art not an obseruer of the lawe: but a iudge. There is one lawe gener, which is able to saue and to dystroye. What art thou that indgest another man?

\* Go to now ye that saye: to daye z to morow let vs go into soche a citie and continue there a yeaer, and bye and sell, and wyne: z yet ca not tell what shal happē to morowe. For what thinge is youre life? It is even a vapoure that apereth for a lytell tyme, and the vanysheth awaye: For that ye ought to say: yf the LORDE wil, and yf we line, let vs do this or that. But now ye reioyce in youre bostinges. All soche reioysynge is euell. Therfore to him that knoweth how to do good, and doth it not, to him it is synne.

The V. Chapter.

Go to now ye riche men. Wepe, and howle on y<sup>e</sup> wretchednes that shal come vpon you. Your riches is corrupte, youre garmetes are motheaten. Your golde z y<sup>e</sup> siluer are cancred, z the rust of them shalbe a witness vnto you, z shal eate youre fleshe, as it were fyre. Ye haue heaped treasure togedder in y<sup>e</sup> last dayes: Beholde, the hyre of the labourers which haue reaped downe youre felde (which hyer is of you kept backe by frande) cryeth: and the cryes of the which haue reaped, are entred in to the eares of the LORDE Sabaoth. Ye ha

nelined in pleasure on the earth and in wantannes. Ye haue noryshed youre hertes, as in a daye of slaughter. Ye haue condempned and haue killed the iust, and he hath not resisted you.

Be patient therfore brethien, vnto the comynge of the LORDE. Beholde, the husbāde man wayteth for the precious frute of f earth, and hath longe pacience there vpon, vntill he receaue the erly and the latter rayne. Be ye also patient therfore, and settle youre hertes, for the comynge of the LORDE draweth nye. Brodge not one agaynst another brethien, lest ye be damned. Beholde, the iudge stondeth before the doore. Take (my brethien) the prophetes for an ensample of sufferynge aduersitie, and of longe pacience, which spake in the name of the LORDE. Beholde we counte them happy which endure. Ye haue hearde of y<sup>e</sup> paciece of Job, and haue knowen what ende the LORDE made. For the LORDE is very pitifull and mercifull.

But aboue all thinges my brethre, sweare not, nether by heauē, nether by earth, nether by eny other othe. Let youre ye be ye, and y<sup>e</sup> naye naye: lest ye faule in to ypocricy. If eny of you be euell vered, let hi praye. If eny of you be mery, let him singe psalmes. If eny be diseased amonge you, let him call for the elders of the congregacion, z let the praye ouer him, and anoynte him with oyle in the name of the LORDE: and y<sup>e</sup> prayer of faith shal saue the sicke, and the LORDE shal raise him vp: and yf he haue comitted synnes, they shalbe forgiven him.

Knowlege youre fautes one to another, and praye one for another, that ye maye be healed. The prayer of a righteous man may lethe moche, yf it be seruēt. \* Elias was a man mortall even as we are, and he prayed in his prayer, that it might not rayne: z it rayned not on the earth by the space of thre yeaers and sire monethes. And he prayed agayne, and y<sup>e</sup> heauē gaue rayne, z y<sup>e</sup> earth brought forth her frute.

Brethien, yf eny of you erre fro the truth and another conuert him, let y<sup>e</sup> same knowe that he which conuerted the synner from goynge astraye out off his waye, shal saue a soule fro death, and shal hyde the multitude of synnes.

The ende of the epistle of S. James.

The Epistle of S. Jude.

The summe of this epistle.

He rebuketh soch as beyng blynded with theirowne lustes, resist the truth, & that we maye knowe them the better, he sayeth they be soch as synne beastly agaynst nature, and despise rulers &c. He exhorteth vs to edifie one another, to praye in the holy goost, to continue in loue, to loke for the comynge of the LORDE, and one to helpe another out of the fyre.



Was the seruante of Jesus Christ, the brother off James. To the which are called, and sanctified in God the father, and preferred in Jesu Christ. Mercy vnto you, and peace and loue be multiplied.

Beloued, when I gaue all diligence to wryte vnto you of the common saluacion: it was nedefull for me to wryte vnto you, to exhorthe you, that ye shulde continually labour in the faith which was once genē vnto the sayntes. \* For there are certayne craftily crept in, of which it was wrytten afore tyme vnto soche iudgement. They are vngodly, and turne the grace of oure God vnto wantānes, and denye God the onely LORDE, and oure LORDE Jesus Christ.

My minde is therfore to put you in remembrance, for as moche as ye once knowe this, how that y<sup>e</sup> LORDE (after that he had deliuered the people out of Egypt) destroyed them which afterwarde beleued not. \* The angels also which kept not their first estate: but leste their awne habitacion, he hath reserved in euerlastinge chaynes vnder darcnes vnto the iudgement of the greates daye: even as Sodom and Gomor, and the cities aboute them (which in lyke maner defiled them selues with fornicacion and folowed straunge fleshe) are set forth for an ensample, and suffre the vengeance of eternall fyre. \* Yf ye knowe these viemers desyle the fleshe, despise rulers, and speake euell of them that are in auctoritie.

\* Yet Michael the archangell when he stroue agaynst the deuill, z disputed aboute the body of Moses, durst not generaylinge sentence, but sayde: the LORDE rebuke the. \* But these speake euell off those thinges which they knowe not: and what thinges

they knowe naturally, as beastes which are without reason, in the thinges they corrupte them selues. Wo be vnto the, for they haue folowed the waye of Cain, and are vtterly genē to the erreure of Balaam for luters sake, and peryshe in the treason of Core.

These are spottes which of youre kindnes feast togedder, without feare, fedynge the selues. Cloudes they are withouten water, caried about of wyndes, and trees without frute at gadynge tyme, twyse deed and plucked vp by the rotes. They are the ragynge waues of the see, fominge out their awne shame. They are wandrynge starres, to whos is reserved the myst of darcnes for euer.

\* Enoch the seuenth from Adam prophesied before of such, saienge: Beholde, the LORDE shal come with thousandes of sayntes, to geue iudgement agaynst all men, and to rebuke all that are vngodly amonge the, of all their vngodly dedes, which they haue vngodly committed, and of all their cruell speakynges, which vngodly synners haue spoken agaynst him.

These are murmurers, complainers, wal kynge after their awne lustes, whose mouthes speake proude thynges. They haue me in greates reuerence because of auantage. But ye beloued, remēber the wordes which were spoken before of the Apostles of oure LORDE Jesus Christ, how that they tolde you y<sup>e</sup> their shulde be begylers in the last tyme, which shulde walke after their awne vngodly lustes. These are makers off sectes fleshlye, hauynge no spere.

But ye derlye beloued, edifye youre selues in youre most holy faith, prayenge in the holy goost, and kepe youre selues in the loue of God, loke for the mercy of oure LORDE Jesus Christ, vnto eternall life. And haue compassion on some, separatinge the: and other saue with feare, pullinge them out of the fyre, and hate the fylthy vesture of the fleshe.

Vnto him that is able to kepe you, that ye faule not, and to present you faultlesse before y<sup>e</sup> presence of his glory with ioye, y<sup>e</sup> is to saye, to God oure saueour which only is wyse, be glory, maiestie, domination, z power, now and for euer. Amen.

SS iij



# The Reuelacion The Apocalips or reuelacion of S. Ihon.

## The summe of the Reuelacion.

- Chap. I.** Zappie are they that heare the woꝛde of God and kepe it. Zewyrteth to the seuē congregacions in Asia, seyth seuē candilstickes, and in the myddest of them, one like vnto the sonne of man.
- Chap. II.** Ze exhorteth foure congregacions to amende, and sheweth the rewarde of him that ouercommeth.
- Chap. III.** Ze instructeth and enfourmeth the angels of thre cōgregacions, declaringe also the rewarde of him that ouercommeth.
- Chap. IIII.** Ze seyth the heauen open, and the seate and one syttinge vpon it, and xxiij. seates aboute it with xxiij. elders syttinge vpon the, and foure bestes playfinge God daye and night.
- Chap. V.** Ze seyth the labe openyng the booke, and therfore the foure bestes, the xxiij. elders and the angels prayse the lambe and do him worshiþe.
- Chap. VI.** The lambe openeth the vi. seales, & many thinges folowe the openyng thereof.
- Chap. VII.** Ze seyth the seruantes of God sealed in their foreheades out of all nacions and people: which though they suffre trouble, yet the lambe fedeth the, ledeth them to the fountaynes of lyuynge water, and God shal wype awaye all teares from their eyes.
- Chap. VIII.** The seventh seale is opened, there is sylence in heauen: the foure angels blowe their trompettes, and greates plagis folowe vpon the earth.
- Chap. IX.** The fifth and sixte angell blowe their trompettes: the starre falleth from heauen: the locustes come out of the smoke: The first wo is past: the foure angels that were bounde are loosed, and the thirde parte of me is kylled.
- Chap. X.** The angell hath the booke open, he sweareth there shal benomore tyme: he geneth the booke vnto Ihon, which eateth it vp.
- Chap. XI.** The temple is measured, The secon de wo is past.
- Chap. XII.** The seventh angel bloweth his trompet: There appeareth in heauen a woman clothed with the Sonne: Michael fighteth with the dragon, which persecuteth the woman.
- Chap. XIII.** A beest ryseth out of the see with seuen heades and ten hornes. Another beest cometh out of the earth with two hornes.
- Chap. XIIIII.** The labe stondeþ vpon the mount Sion, and the vndefyled congregacion with him: The angell exhorteth to the feare of God and telleth of the fall of Babilon.
- Chap. XV.** Ze seyth seuen angels, hauynge seuen vyalles full of wrath.
- Chap. XVI.** The angels poure out their vyalles.
- Chap. XVII.** Ze describeth the woman syttinge vpon the beest with ten hornes.
- Chap. XVIII.** The louers of the worlde are sorry for the fall off Babilon, but they that be off God, haue cause to reioyse for his destruction.
- Chap. XIX.** Prayse and thankes are geue vnto God for iudginge the whore, and for auengynge the bloude of his seruantes. The angell wyl

## of S. Ihon.

- not be worshipped. The foules and byrdes are called to the slaughter.
- Chap. XX.** The dragon is beude for a thousand yeres. The deed arise, and receaue iudgment.
- Chap. XXI.** In this chapter is describeth the new and spirituall Jerusalem.
- Chap. XXII.** The ryuer of the water of life, the frutesfulnesse and light of the cite of God. The LORDE geueth euer his seruantes warnynge of thinges for to come: The angell wyl not be worshipped. To the woꝛde of God maye no thinge be added ner mynyshed there from.



The first Chapter.



**I**n the reuelacion of Iesus Christ, which God gaue vnto him, for to shewe vnto his seruantes thinges which muste shortly come to passe. And he sent and shewed by his angell vnto his seruant Ihon, which bare the corde of the woꝛde of God, and of the testimony of Iesus Christe, and of all thinges that he sawe. Zappy is he & readeth, and they that heare the woꝛdes of the prophesy and kepe thoo thinges which are wyrtten therein. For the tyme is at honde.

Ihon to the seuē cōgregacions in Asia. Grace be with you & peace, fro him which is and which was, and which is to come. & fro the seuē spiretes which are present before his trone, and from Iesus Christ which is a faithfull witnes, and first begotten of the deed: & LORDE ouer y kinges of the earth. Vnto him that loued vs and wesshed vs fro synnes in his awne blood, and made vs kinges & prestes vnto God his father, be glory and dominion for ever more. Amen. Beholde, he cometh with cloudes, and alleyes shall se him: & they also which peerfed him. And all kinredes of the earth shal wayle. Euen so. Amen. I am Alpha and Omega, the begynninge and the endinge, sayeth I LORDE almighty, which is and which was and which is to come.

## The Reuelacion

## of S. Ihon. Ho. ciiij.

Ihon youre brother and cōpanyon in tribulacion, and in the kyngdome and paciēce which is in Iesu Christe, was in the yle of pathmos for the woꝛde of God, and for & witnessynge of Iesu Christe. I was in the spirete on a sonda ye, and herde behynde me, a gret voyce, as it had bene of a trompe, sayenge: I am Alpha and Omega, the fyist and & laste. That thou seist, write in a booke, and sende it vnto the cōgregacions which are in Asia, vnto Ephesus and vnto Smyrna, and vnto Pargamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

And I turned backe to se the voyce that spake to me. And whē I was turned: I sawe seuē golde candestickes, and in the myddes of the candestickes, one like vnto the sonne of man clothed with a lynnin garnēt downe to the ground, and gyrd aboute the brest with a golden gyrdle. His heed, and his heares were whyte, as whyte woll, & as snowe: and his eyes were as a flamme of fyre: and his fete like vnto brasse, as though they brēt in a fomaice: and his voyce as the sounde of many waters. And he had in his right honde seuē starres. And out of his mouth went a sharpe two edged swerde. And his face shone euen as the sonne in his strength.

And when I sawe him, I fell at his fete, euen as deed. And he layde his right honde vpon me, sayenge vnto me: feare not. I am the fyist, and the laste, and am alyue, and was deed. And beholde, I am alyue for ever more: and haue the keyes of hell & of deth. Wryte therfore the thinges which thou hast sene, and the thinges which are, and & thinges which shalbe fulfylled here after: & the mistery of the seuē starres which thou sawest in my right honde, and the seuē golde candestickes. The seuē starres are the angels of the seuē congregacions: And the seuē candestickes which thou sawest, are the seuē congregacions.

### The II. Chapter.

**V**nto the angell of the congregacion of Ephesus wryte: These thinges sayth he that holdeth the seuē starres in his right honde, and walketh in the myddes of the seuē golde candestickes: I knowe thy woꝛkes, and thy labour, and thy paciēce, & howe thou cannest not forbear them which are euell: and examynest them which saye they are Apostles, and are not: & hast founde the lyars and hast suffred. And hast paciēce: and for my names sake hast laboured and hast not saynted. Neuerthelesse

I haue somwhat agaynst the, for thou hast leste thy fyist loue. Remember therfore fro whence thou art fallen, and repent, and do the fyist woꝛkes. Or elles I wyl come vnto the shortly, and wil remoue thy candesticke out of his place, excepte thou repent. But this thou hast because thou hast & dedes of the Nicolaitans, which dedes I also hate. Let him & hath eares, heare, what I spirete saith vnto the congregacions. To him that ouercommeth, will I geue to eate of the tree of life, which is in the myddes of & paradise of God.

And vnto the angell of the congregacion of Smyrna wryte: These thinges saith he that is fyist, and the laste, which was deed, and is alieue: I knowe thy woꝛkes and tribulacion and ponerte, but thou art ryche: And I knowe the blasphemie of them which call them selues Jewes and are not: but are the cōgregacion of Sathan. Feare none of the thinges which thou shalt soffre. Beholde, I deuell shal cast of you in to prison, to tempte you, and ye shal haue tribulacion x. dayes. Be faithfull vnto the deeth, and I wil geue y a crowne of life. Let him that hath eares, heare, what the spirete saith to the congregacions: & that ouercometh, shal not be hurte of the seconde deeth.

And to the angell of the congregacion in Pergamos wryte: This sayth he which hath the sharpe swerde with two edges: I knowe thy woꝛkes, and where thou dwellest, euen where Sathans seat is, and thou kepest my name, & hast not denyed my faith. And in my dayes Antipas was a faithfull witnes of myne, which was slayne amonge you, where Sathan dwelleth. But I haue a fewe thinges agaynst the: that thou hast there, the that manyntayne the doctryne of Balaam, which taught in Balat, to put occasion off syn before the children of Israell, that they shulde eate of meate dedicat vnto ydoles, and to commyt fornicacion. Euen so hast thou the: that manyntayne y doctryne of the Nicolaitans, which thinge I hate. But be conuerted, or elles I wil come vnto the shortly, and wil fight agaynst the with the swerde of my mouth. Let him & hath eares, heare, what the spirete saith vnto the cōgregacions: To him that ouercommeth, wil I geue to eate māna that is hyd, and wil geue him a whyte stone, & in the stone a newe name wrytte, which no man knoweth, sauinge he that receaueþ it.

And vnto the angell of the cōgregacion of Thiatira wryte: This saith the sonne of



Apo. i. c  
19. c

God, which hath his eyes lyke vnto a flame of fyre, whose fete are like brasse: I knowe thy workes and thy loue, seruice, and faith and thy pacience, and thy dedes, which are mo at the last then at the firste. For withstandinge I haue a feawe thinges agaynst the, that thou sufferest that woman \* Jesabel (which called her selfe a prophetisse) to teache and to deceaue my seruantes, to make them committ fornicacion, and to eate meates offered vp vnto ydoles. And I gaue her space to repēt of her fornicacion, and she repented not. Beholde, I wil cast her in to a bed, and them that commit fornicacion with her, in to gret aduersite, excepte they turne from their dedes. And I wil kyll her childre with deeth. And all the cōgregaciōs shal knowe, & I am he which searcheth the reynes and hertes. And I wil geue vnto euery one of you acordynge vnto youre workes.

Vnto you I saye, and vnto other of the of Thiatyria, as many as haue not this lernynge and which haue not knowen the depnes of Sathan (as they saye) I wil put vpon you none other burthen, but & which ye haue already. Holde fast tyll I come, and who soener ouercometh and kepeth my workes vnto & ende, to him wil I geue power ouer nacions, and he shal rule them with a rodde of yron: and as the vessels of a potter, shal he breake them to shewers. Eue as I receaued of my father, so wil I geue him & mornynge starre. Let him & hath eares, heare, what the spiete sayth to the cōgregaciōs.

The III. Chapter.

**A**nd wryte vnto the angell of the congregacion off Sardis: this sayth he that hath the seuen spieres of God, & the seuen starres. I knowe thy workes, thou hast a name that thou lyuest, and thou art deed. Be awake, and strength the thinges which remayne, that are redy to dye. For I haue not founde thy workes perfecte before God. Remember therfore how thou hast receaued and hearde, and holde fast, and repent. If thou shalt not wathe, I wil come on the as a thefe, and thou shalt not knowe what houre I wil come vpon & Thou hast a fewe names in Sardis, which haue not defyled their garmentes: and they shal walke with me in whyte, for they are worthy. He that ouercommeth, shalbe clothed in whyte araye, and I wil not put out his name out of the boke of life, and I wil cōfesse his name before my father, and before his angels. Let him & hath eares, heare, what

Mat. 24. d  
1. Tell. 5. a  
2. Pet. 3. b

Luc. 12. a

the spiete sayth vnto the congregaciōs. And wryte vnto & angell of the cōgregaciō of Philadelphia: this sayth he & is hely and true, which hath the keye of Dauit which openyth and noman shutteth, and shutteth and no man openeth. I knowe thy workes. Beholde, I haue set before the an open doore, and no man can shut it, for thou hast a lyttell strength and hast not denyed my name. Beholde, I shal geue some of the congregacion of Sathan, which call them selues Jewes and are not, but do lye: Beholde: I wil make them, that they shal come & worshippe before thy fete: and shal knowe that I haue loued the.

Because thou hast kept the wordes of my pacience, therfore wil I kepe the from the houre of temptacion, which will come vpon all the worlde, to tempte them that dwell vpon the earth. Beholde, I come shortly. Holde that which thou hast, that no man take awaye thy crowne. Him that ouercometh, wil I make a pyllar in the temple of my God, and he shal goo no more out.

And I will wryte vpon him, the name of my God, and the name of & cite of my God, newe Jerusalem, which cometh downe out of heauen from my God, and I will wryte vpon him my newe name. Let him that hath eares, heare, what the spiete sayth vnto the congregaciōs.

And vnto the angell of the cōgregacion, which is in Laodicia wryte: This sayth Amen the faithfull and true witnes, the begynnyng of & creatures of God. I knowe thy workes, & thou art nether colde nor hot: I wolde thou were colde or hote. So then because thou art bitwene bothe, and nether colde ner hote I wyll spew the out off my mouth: because thou saist thou art riche and increfied with goodes and hast nede of no thinge, and knowest not how thou art wretched & miserable, poore, blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayste be riche: and whyte rayment, that thou mayste be clothed, that thy fylthy nakednes do not apere: and opene thine eyes with eye salue, & thou mayste see.

\* As many as I loue, I rebuke & chasten. Be feruent therfore and repent. Beholde, I stonde at the doore & knocke. If any man heare my voyce and open the doire, I wil come in vnto him and will suppe with him, & he with me. To him that ouercometh, wil I graunte \* to sytt with me on my seate, eue as I ouercam and haue syt with my father on his seate. Let him that hath eares, heare,

what the spiete sayth vnto the cōgregaciōs.

The III. Chapter.

**A**nd I sawe when the labe opened one of the scales, & I herde one of the foure beestes saye, as it wer the noyse off thonder: come and se. And I sawe, and beholde \* there was a whyte horse, and he & sat on him had a bowe, and a crowne was geuen vnto him, and he went forth conquerynge and for to ouercome. And whē he opened the seconde scale, I herde the seconde beeste saye: come and se. And there went out another horse that was reed, & power was geuen to him that sat there on, to take peace from the earth, and that they shulde kyll one another. And there was geue vnto him a gret swearde.

And when he opened the thyrde scale, I herde the thyrde beeste saye: come & se. And I behelde, and lo, a blacke horse: and he that sat on him had a balace. And I herde a voyce saye: woe be to him that eateth & dryth, & to him that thyrsteth, & to him that is naked, & to him that is cold. And I behelde, and lo, a pale horse, and he that sat on him had a name written, & he was called Death. And I herde a voyce saye: woe be to him that is slayn by death. And I behelde, and lo, a white horse, and he that sat on him was called Life. And I herde a voyce saye: woe be to him that is slayn by life. And I behelde, and lo, a blacke horse, and he that sat on him was called Death. And I herde a voyce saye: woe be to him that is slayn by death. And I behelde, and lo, a white horse, and he that sat on him was called Life. And I herde a voyce saye: woe be to him that is slayn by life.

The V. Chapter.

**A**nd I sawe in the right hōde of him, that sat in the trone, a boke wrytten with in & on the backside, sealed with seuen scales. And I sawe a stronge angell preachinge with a loude voyce: Who is worthy to open the boke, and to loose the scales thereof? And nomā in heauē ner in earth, nether vnder & earth, was able to open & boke, nether to loke thereon. And I wepte much, because no man was founde worthy to open and to rede the boke, nether to loke thereon.

And one of the elders sayde vnto me: wepe not: Beholde, the lyon which is off the trybe of Juda, & rote of Dauit, hath obtrayned to open the boke, and to loose the seuen scales thereof. And I behelde, & lo, in the myddes of the seate, and of & foure beestes, and in the myddes of & elders, stode a lambe as though he had bene kyllled, which had seuen hornes and seuen eyes, which are the seuen spieres of God, sent in to all the worlde. And he came and toke the boke out of the right hōde of him that sat vpon the seate.

And when he had taken the boke, the foure beestes and the xliij. elders fell downe before the lambe, hauinge harpes and golden vialles full of odoures (which are & prayers of the sayntes) and they songe a newe songe saynge: thou art worthy to take the boke & to open the scales thereof: for thou wast kyllled, and hast redeemed vs by thy blood, out of all kynredes, and cōges, and people, and nacions, & hast made vs vnto & God, kynges and prestes, and we shal raygne on & earth.

And I behelde, and I herd the voyce of many angilles aboute the trone, and aboute the beestes and & elders, and I herde thousand thousandes, sayenge with a loude voyce: Worthy is the lambe that was kille, to receaue power, and riches & wisdome, and strength, and honoure and glory, and blessinge. And all creatures, which are in heauē, & on the earth, & vnder the earth, & in the see, & all & are in the heuē, herd I sayenge: blessinge, honoure, glory, & power, be vnto him, & syttech vpon the seate, and vnto the labe for evermore. And the foure beestes saide: Amen. And & xliij. elders fell vpon their faces, and worshipped him that lyueth for evermore.

The VI. Chapter.

**A**nd I sawe when the labe opened one of the scales, & I herde one of the foure beestes saye, as it wer the noyse off thonder: come and se. And I sawe, and beholde \* there was a whyte horse, and he & sat on him had a bowe, and a crowne was geuen vnto him, and he went forth conquerynge and for to ouercome. And whē he opened the seconde scale, I herde the seconde beeste saye: come and se. And there went out another horse that was reed, & power was geuen to him that sat there on, to take peace from the earth, and that they shulde kyll one another. And there was geue vnto him a gret swearde.

And when he opened the thyrde scale, I herde the thyrde beeste saye: come & se. And I behelde, and lo, a blacke horse: and he that

Esa. 49. b  
Esa. 11. b

Heb. 9. b  
1. Pet. 1. c  
1. Ioh. 1. b  
Apo. 1. a

Dan. 7. b

Zach. 1. b  
and 5. a



sate on him, had a payre of balances in his honde. And I herde a voyce in the myddes of the foure beastes saye: a measure of wheate for apeny, and thre measures of barley for a peny: and oyle and wyne se thou harte not.

**B** And when he opened the fourth seale, I herde the voyce of the fourth beaste saye: come and se. And I looked, and beholde a pale horse, and his name that sat on him was death, and hell folowed after him, & power was geue vnto them ouer the fourth parte of the earth, to kyll with swerde, and with hunger, and with death, of the vermen of the earth.

And when he opened the fyfth seale, I sawe vnder the auttre, the soules of them that were kyled for the worde of God, and for y testimonny which they had, and they cryed with a lowde voyce sayenge: How longe taryest thou. **LORDE** holy and true, to iudge & to avenge oure bloude on them that dwell on the earth. And longe whyte garmentes were geuen vnto enery one of them. And it was sayde vnto them, that they shulde reste for a lytle season, vntyll the nomber of their felowes, and brethre, and of them that shulde be kyled as they were, were fulfilled.

**C** And I behelde when he opened the sixte seale, and loo, there was a grett earth quake, and y sonne was as blacke as sacke cloth made of heare. And the mone wered en as bloude: and the starres of heauen fell vnto the earth, enen as a fygge tree castich from her her fygges, when she is shaken off a mighty wynde. And heauen varyshed awaye, as a scroll when it is rolled togedder. And all mountayns and yles, were moued out of their places. And the kynges of y earth, and the grete men, and the riche men, and the chiefe captaynes, and the myghte men, and enery free man, hyd them selues in denes, and in rockes of y hylles, and sayde to the hylles, and rockes: fall on vs, and hyde vs from the presence of him that sitteth on the seate, and from the wrath of the lambe, for the grete daye of his wrath is come. And who can endure it?

The VII. Chapter.

**A**fter that sawe I foure angels stode on y foure corners of the earth, holdynge y foure wyndes of y earth, & y wyndes shulde not blowe on y earth, ne ther on y see, ne ther on eny tree. And I sawe another angel ascende fro the ryng of the sonne: which had the seale of y luyng God and he cryed with a lowde voyce to the foure angelles (to whom power was geuen to

hurt the earth and the see) sayenge: Hurt not the earth ne ther the see, ne ther the trees, till we haue sealed the seruautes of oure God in their forhedges.

And I herde the nombre of them which were sealed, and there were sealed an c. and xliij. M. of all the trybes of the children of Israell. Of y trybe of Juda were sealed xij. M. Of the trybe of Ruben were sealed vi. M. Of the trybe of Gad were sealed vi. M. Of the trybe of Asser were sealed vi. M. Of the trybe of Neptalym were sealed vi. M. Of y trybe of Manasses were sealed vi. M. Of the trybe of Symeon were sealed vi. M. Of the trybe of Levi were sealed vi. M. Of the trybe of Isacar were sealed vi. M. Of the trybe of Zabulon were sealed vi. M. Of the trybe of Joseph were sealed vi. M. Of the trybe of Benjamin were sealed vi. thousande.

After this I behelde, and lo, a grett multitude (which no man coulde nombre) of all nacions and people, and tonges, stode before the seate, and before the lambe, clothed in longe whyte garmentes, and palmes in their hondes, and cryed with a lowde voyce, sayenge: saluacion be ascribed to him that sitteth vpon the seate of oure God, and vnto the lambe. And all the angels stode in the compase of the seate, and of the elders and of the foure beastes, and fell before y seate on their faces, and worshipped God, sayenge, amen. Blessynge and glory, wysdome and thakke, and honour, and power and might, be vnto oure God for enermore Amen.

And one of the elders answered, sayenge vnto me: what are these which are arrayed in longe whyte garmentes, and whence come they? And I sayde vnto him: **LORDE** thou wotest. And he sayde vnto me: these are they which cam out of grett tribulacion, and made their garmentes large, and made the whyte in the bloude of the lambe: therfore are they in the presence of the seate of God, and serue him daye and night in his temple, and he that sitteth in the seate, will dwell amonge them. They shal hunger, & thirst, ne ther chylst, ne ther shal the sonne lyghte on them, ne ther eny heate: for the labe which is in the myddes of the seate, shal fede them, and shal leade them vnto fountaynes of lyuyng water, and God shal wype awaye all teares from their eyes.

The VIII. Chapter.

When he had opened the seventh seale, there was silene in heauen aboue the space of halfe an houre. And

shal reigne for euermore. And the foure and twenty Elders, which sat before God on their seatts, fell vpon their faces, and worshipped God sayenge: we geue the thankes **LORDE** God allmyghte: which art and wast, and art to come, for thou hast receaued thy grete might, and hast raygned. And the heythen were angry, & thy wrath is come, and the tyme of the need that they shulde be iudged, and that thou shuldest geue rewarde vnto thy seruautes the prophetes and sayntes, and to the that feare thy name, small & grete: and shuldest destroye them which destroye the earth. And the temple of God was opened in heauen, and there was sene in his temple the arcke of his testament: and there folowed lightnynges, and voyces, and thondrynges and earth quake, and a grete hayle.

And there appeared a grete token in heauen. A woman clothed with the sonne, and the mone vnder her fete, and vpon her heed a crowne of twolue starres. And she was with childe, and cryed travaillynge in byrth, and payned redy to be deliuered. And there appeared another token in heauen, and beholde a grete reed dragon, hauinge seven heades, and ten hornes and seuen crownes vpo his heades: and his tayle due the thyrde parte of the starres, and cast them to the earth.

And the dragon stode before the woma, which was ready to be deliuered: for to deuoure her childe as sone as it were borne. And she brought forth a man childe, which shulde rule all nacions with a rod of yron. And her sonne was taken vp vnto God, and to his seate. And the woman fled in to wyldernes, where she had a place prepared off God, that they shulde fede her there a M. iij. C. and lx. dayes.

And there was a grete batayll in heauen Michael and his angels foughte with the dragon, and the dragon fought and his angels, and preuayled not, ne ther was their place founde eny more in heauen. And the grete dragon that olde serpent (called the deuill and Sathanas) was cast out. Which disceined all the worlde. And he was cast in to the earth, and his angelles were cast out with him also.

And I herde a lowde voyce, which sayde in heauen: Now is saluacion, and strength and the kyngdome become oure Gods, and y power his Christes: for he is cast downe, which accused them before God daye and night. And they ouercame him by the blou-

de of the lambe, and by the worde of their testimony, and they loued not their lynes vnto the death. Therfore reioyce ye heauens, and ye that dwell in them. Wo to the inhabitors of the earth, and of the see: for the deuill is come downe vnto you, which hath grete wrath, because he knoweth, that he hath but a short tyme.

And when the dragon sawe, that he was cast vnto the earth, he persecuted the woman, which brought forth the man childe. And to the woman were geue two wynges of a grete egle: that she might flye in to the wyldernes, in to her place, where she is noryshed for a tyme, two tymes, and halffe a tyme, from the presence of the serper. And the dragon cast out of his mouth water after the woma, as it had bene a ryuer, that he might cause her to be caught of y floud. And the earth holpe the woman, and the earth opened her mouth, and swallowed vp the ryuer which the dragon cast out of his mouth. And the dragon was wroth with the woma: and went and made warre with the remnaunt of hyr seide, which kepe the commaundementes of God, and haue the testimony of Jesus Christ. And I stode on the see sonde.

The XIII. Chapter.

And I sawe a beest rise out of the see, hauinge seven heades, and x. hornes, and vpon his hornes x. crownes, and vpo his heed, the names of blasphemny. And the beest which I sawe was lyke a catt of the mountayne, and his fete were as the fete of a bear, and his mouth as the mouth of a lyon. And y drago gaue him his power and his seate, and grete auctourite: and I sawe one of his heades as it were wounded to death, and his dedly wounde was healed. And all the worlde woddied at the beest, and they worshipped the dragon which gaue power vnto the beest, and they worshipped the beest, sayenge: who is lyke vnto the beest: who is able to warre with him?

And there was geuen vnto him a mouth to speake grete thinges & blasphemies, and power was geuen vnto him, to do xliij. monthes. And he opened his mouth vnto blasphemny agaynst God, to blasphem his name, and his tabernacle and them that dwell in heauen. And it was geuen vnto him to make warre with the sayntes, and to ouercome them. And power was geuen him ouer all kynred, tonge, and nacion: and all that



len. 9 a  
lat. 20. c

Apo. 14 c

dwell vpon the earth worship him: whose names are not wyrtten in the boke of life of the lambe, which was kylled from the begynnyng of the worlde. If eny man haue an eare, let him heare. He that leaueh in to captiuite, shal go in to captiuite: he that killeth with a swearde, myst be killed with y swearde. Heare is the pacience, and the faith of the sayntes.

And I behelde another beest commynge vp out of the earth, and he had two hornes like a lambe, and he spake as dyd the drago. And he dyd all that the first beest coulde do in his ptesence, and he caused the earth, and them which dwell therein, to worshippe the first beest, whose deedly wounde was healed. And he dyd greates wonders, so that he made fyre come downe from heauē in the sight of men. And deceaued them that dwell on the earth by y meanes of those signes which he had power to do in the sight of the beest, sayenge to them that dwell on the earth: that they shulde make an ymage vnto the beest, which had the wounde of a swearde and dyd lue.

And he had power to geue a spiete vnto the ymage of the beest, and that the ymage of the beest shulde speake, and shulde cause, that as many as wolde not worshippe the ymage of the beest, shulde be kylled. And he made all bothe smale and greates, ryche and poore, fre and bond, to receaue a marke in their right hondes, or in their foreheades. And that no man might by or sell, saue he y had y marke, or the name of the beest, ether the nombre of his name. Here is wysdome. Let him that hath wyt, count the nombre of the beest. For it is the nombre of a man, and his nombre is sixe hondred, thre score and sixe.

The XIII. Chapter.

**A**nd I lokted, and lo, a lambe stode on the moūt Syon, and with him C. and xliij. thousande hauynge his fathers name wyrtten in their foreheades. And I herde a voyce from heauen, as the sounde of many waters, and as the voyce of a greates thondre. And the voyce that I herde, was as the harpers that playe vpon their harpers. And they songe as it were a newe songe, before the seate, and before y foure beestes, and the elders, and no man coulde learne y songe, but the hondred and xliij. M. which were redemed from the earth. These are they, which were not defyled with women,

for they are virgyns. These folowe the lambe whiche soeuer he goeth. These were redemed from men, beyng the first frutes vnto God and to the lambe, and in their mouthes was founde no gyle. For they are without spot before the trone of God.

And I sawe an angell flye in the myddes of heauen hauinge an euerlastinge Gospell, to preache vnto them that sit and dwell on the earth, and to all nacions, kinreddes, and toges and people, sayenge with a lowde voyce: Feare God, and geue honour to him, for the houre of his iudgement is come: and worshippe him: that made heauen and earth, and the see, and the fountaynes of water. And there folowed another angell, sayenge: She is fallen, she is fallen: euē Babilon that greates cite, for she made all nacions drynke off the wyne off hyr: wherof me.

And the thyrde angel folowed the sayenge with a lowde voyce: If eny man worshippe the beest and his ymage, and receaue his marke in his forehead, or on his honde, the same shall drynke of the wyne of the wrath of God, which is powred in the cuppe of his wrath. And he shalbe punysshed in fyre and brymstone, before the holy Angels, and before the lambe.

And the smoke of their torment ascended vp evermore. And they haue no rest daye ner nyght, which worshippe the beest and his ymage, and whosoever receaueth the prynt of his name. Here is the pacience of sayntes. Heare are they that kepe the commaundementes and the faith off Iesu.

And I herde a voyce from heauen, sayenge vnto me: wyte: Blessed are y deed, which hereafter dye in the LORDE. See the spiete sayeth, that they rest from their laboures, for their workes folowe them. And I lokted and behelde, a whyte cloude, and vpo y cloude one sittynge like vnto the sonne of man, hauinge on his heed a golden crowne, and in his hōde a sharpe systle. And another angell came out of the temple, cryenge with a lowde voyce to him that sat on the cloude: Thruste in thy systle and reepe: for the tyme is come to reepe, for the come of the earth is ripe. And he that sat on y cloude thrust in his systle on the earth, and the earth was reaped.

And another angell came out of the temple, which is in heauen, hauinge also a sharpe systle. And another angell came out from the altar, which had power ouer fyre, and

cryed with a lowde crye vnto hym: that had the sharpe systle, and sayde: Thruste in thy sharpe systle, and gather the clustres of y earth, for hir grapes are ripe. And the angell thrust in his systle on the erthe, and cutt downe the grapes of the vynyarde of the earth, and cast them in to the greates wynefat of y wrath of God: and the wynefat was trodden without the cite, and bloude came out of the fat, euē vnto the horsses brydles by the space of a thousande and sixe hundred furlonges.

The XV. Chapter.

**A**nd I sawe another signe in heuen grete and mervellous. vii. angells hauinge the seven laste plagis, for in the is fulfilled the wrath of god. And I sawe as it were a glassye see, mingled with fyre, and them that had gotten victory of the beest, and of his ymage, and of his marke, and of the nombre of his name, stonde on the glassye see, hauinge y harpes of God: and they songe the songe of Moyses the seruaunt of God, and the songe of the lambe, sayenge: Greates and mervellous are thy workes LORDE God almyghty, iust and true are thy wayes, thou kynge of sayntes. Who shal not feare the LORDE and glorifie thy name: For thou only art holy, for all gentiles shall come and worshippe before the, for thy iudgements are made manifest.

And after that, I lokted, and behelde, the temple of the Tabernacle of testimony was open in heauen, and the seven angelles came out of the temple, which had the seven plagis, clothed in pure and bryght lymē, and hauynge their brestes gyrded with golden girdelles. And one of the foure beestes gaue vnto the seven angelles seven golden vialles, full of the wrath of God which lieth for evermore. And the temple was full of smoke for the glory off God, and for his power, and no man was able to entre in to the temple, tyll the seven plagis of the seven angels were fulfilled.

The XVI. Chapter.

**A**nd I herde a greates voyce out of the temple, sayenge to the seven angelles: go youre wayes, poure out youre vialles of wrath vpon the earth. And the first went, and poured out his viall vpon the earth, and there fell a noysome soe: both

vpon the men which had the marke of the beest, and vpon them that worshipped his ymage. And the seconde angel shed out his viall vpo the see, and it turned as it were in to the bloud of a deed man: and euery lyuynge thing dyed in the see. And the thyrde angel shed out his viall vpon the ryuers and fountaynes of waters, and they turned to bloude. And I herde an angel saye: LORDE which art and wast, thou art righteous and holy, because thou hast geue soche iudgements, for they shed the bloude of sayntes, and prophetes, and therfore hast thou geuen them bloude to drynke: for they are worthy. And I herde another angell out of the altar, saye: euē so LORDE God almyghty, true and righteous are thy iudgements.

And the fourth angel poured out his viall on the Sonne, and power was geuen vnto him to vexe men with heate of fyre. And the men raged in gret heate, and spake euell of the name of God, which had power ouer those plagis, and they repented not, to geue him glory. And the fyfte angel poured out his viall vpon the seate of the beest, and his kyngdome waxed derke, and they gnawe their tonges for sorowe, and blasphemed the God of heauē for sorowe, and payne of their sores, and repented not of their dedes.

And the sixte angel poured out his viall vpon the gret ryuer Euphrates, and the water dried vp, that the waye of the kynges of the Easte shulde be prepared. And I sawe thre vnclane spretes like frogges come out of the mouth of the dragon, and out off the mouth of the beest, and out off the mouth of the false prophet. For they are the spretes of deuels workynge myracles, to go out vnto the kynges of the earth and of the whole worlde, to gadder them to the battayle of that gret daye of God almyghty. Be holde, I come as a thefe. Happy is he that watcheth and kepeth his garmentes, lest he be founde naked, and men se his filchynes. And he gaddered them togedder in to a place, called in the hebreue tonge, Armagedon.

And the seventh angel poured out his viall in to the ayre. And there came a greates voyce out of heauen from the seate, sayenge: It is done. And there folowed voyces, thdringes, and lightnynges, and there wax gret earthquake, soch as was not sence were vpon the earth, so myghty an quake and so greates. And

Mat. 24  
Luc. 12  
1. Tess.  
2. Pet. 3



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was denyed in to thie parties. And the cities of nations fell. And greate Babilon came in remembrance before God, to geue vnto hy: the cuppe of wyne of the fearcenes of his wraith. And every yle fled awaye, and the mountaynes were not founde. And there fell a greate hayle, as it had bene talentes, out of heaue vpon the men, and the men blasphemed God, because of the plage of the hayle, for it was greate, and the plage of it sore.

### The XVII. Chapter.

**A**fter there cam one of the seue angels, which had the seven vialles, and talked with me, sayenge vnto me: Come, I wil shewe the the ingdment of the greate whore, that sitteth vpon many waters, with whom the kynges of the earth haue commytted whordome, and the inhabitants of the earth are dronken with the wyne of her fornicacion. And he caryed me awaye into the wilderness in y spiete. And I sawe a woman syt vpon a rose colored beest, full of names of blasphemie, which had seue heades & ten homes. And y woman was arrayed in purple and rose color, and decked with golde, precious stone, and pearles, and had a cupp of golde in her honde, full of abominacions, and fylthines of her wordome. And in her forehead was a name wrytten, a mystery: greate Babilon the mother of whordome, and abominacions of the earth. And I sawe the wyse dronke with the bloude of sayntes, and with the bloude of the witnesses of Iesu. And when I sawe her, I wondred with greate mervayle.

And the angell sayde vnto me: wherfore mervayllest thou? I wyl shewe the the mystery of the woman, and of the beest that beareth her, which hath seuen heades, and ten homes. The beest that thou seest, was, and is not, and shall ascende out of the bottomlesse pytt, and shall go in to perdition, and they that dwell on the earth shall wondre (whose names are not wrytten in the booke of life from the begynnyng of the worlde) when they beholde the beest that was, and is not. And here is a mynde, that hath wisdom.

The seven heades are seuen mountanes, which the woman sitteth: they are also kynges. Syue are fallen, and one is, and her is not yet come. When he cometh he continue a space. And the beest that was, and is not, is eue the eyght,

and is of the seven, and shall go in to destruction. And y ten homes which thou sawest, are ten kynges, which haue not yet receaved the kyngdome, but shall receave power as kynges at one houre with y beest. These haue one mynde, and shall geue their power and strenght vnto y beest. These shall syt with the lambe, and the lambe shall overcome them: for he is. LORDE of all lordes, and kyng of all kynges: and they that are on his syde, are called, and chosen and faithfull.

And he saide vnto me: The waters which thou sawest, where y whore sitteth, are people, and folke, and nations, and tonges. And the ten homes, which thou sawest vpon the beest, are they that shall hate the whore, and shall make her desolate, and naked, and shall eat hir fleشه, and burne her with fyre. For God hath put in their hertes, to fulfill his wyl, and to do with one consent, for to geue hir kyngdome vnto the beest, vntill the wordes of God be fulfilled. And the woman which thou sawest, is that greate cite, which raigneth ouer the kynges of the earth.

### The XVIII. Chapter.

**A**fter that I sawe another angel come downe fro heaue, hauinge greate power, and y earth was lyghtned with his bryghtnes. And he cryed mightily with a stronge voyce, sayenge: She is fallen, she is fallen, euen greate Babilon, and is become the habitacon of deuils, and y holde of all foule spietes, and a cage of all cleane and hatefull byrdes: for all nacions haue dronken of the wyne of the wraith of her whordome. And the kynges of the earth haue committed fornicacion with her, and her marchauntes are wored ryche of the abundance of her pleasures.

And I herde another voyce from heaue saye: come awaye from her my people, that ye be not partakers of her synnes, lest ye receave of her plages. For her synnes are gone vnto heaue, and the LORDE hath remembred her wickednes. Rewarde her euen as she rewarded you, and geue her dubble aordinge to her woifes. And poure in dubble to her in the same cuppe, which she fylled vnto you. And as moche as she glorified her selfe, and lyued wantonly, so moche poure ye in for her of punysshment, and sorowe, for she sayeth in her herte: I syt beinge a quene, and am no wyddowe, and shall se no sorowe. Therefore shall her plages come at one daye, death,

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and sorowe, and hunger, and she shall be bren with fyre: for stronge is the LORDE God which shall iudge her.

And the kynges of the earth shall bewepe her and wayle ouer her, which haue committed fornicacion and lyued wantonly with her, when they shall se the smoke of her burnyng, and shall stonde a farre off for feare of her punysshment, sayenge: Alas, Alas, that greate cite Babilon, that mightie cite: for at one houre is thy iudgment come. And the marchauntes off the earth shall wepe and wayle in them selues, because no man will bye their ware eny more, the ware of golde, and syluer, and of precious stones, off pearle, & sylke, and purple, and scarlet, & all thynges wold, and all manner vessels of yue ry, and all manner vessels of most precious wode, and of brasse, and of yron, & synomom and odours, and oymmentes, and frankynsence, and wyne, and oyle, and fyne floure, and wheate, and catell, and shepe, and horses, and charrettes, and bodies and soles of men.

And the apples that thy soule lusted after, are departed from the. And all thynges which were deyntie, and had in pryce, are departed from the, and thou shalt synde them no more. The marchauntes of these thynges which were wored ryche by her, shall stonde a farre off for feare of the punysshment of her, wepyng and waylinge, and sayenge: alas alas, that greate cite, that was clothed in sylke, and purple, and scarlet, and decked with golde, and precious stone, and pearles: for at one houre so greave ryches is come to naught.

And euery shippe gouerner, and all they that occupie shippes, and shippmen which worke in the see, stode a farre off, and cryed, when they sawe the smoke of her burnyng, and sayde: what cite is like vnto this greate cite? And they cast dust on their heades, and cryed wepyng, and waylinge, and sayde: Alas, Alas the greate cite, wherin were made ryche all that had shippes in the see, by the reason of her wares: for at one houre is she made desolate.

Reioyce ouer her thou heaue, and ye holy Apostles, and prophetes: for God hath geuen youre iudgment on her. And a mighty angell toke vp a greate stone lyke a myllstone, and cast it in to the see, sayenge: with suche violence shall that greate cite Babilon be cast, and shall be founde nomore. And the voyce of harpers, and musiciens, and of py-

pers, and trompetters, shall be herde no more in the: and no craftes man (of what soener craft he be) shall be founde eny more in the: and the sounde of a myll shall be herde no more in the: and the voyce of the brydegrome and of the bryde, shall be herde no more in the: for thy marchauntes were prynces of the earth. And with thyne inchauntment were deceaved all nacions: and in her was founde the bloude of the prophetes, and of the sayntes, and of all that were slayne vpon the earth.

### The XIX. Chapter.

**A**fter that, I herde the voyce of much people in heaue, sayenge: Alleluia. Saluacion and glory and honour, and power be ascribed to the LORDE & God, for true and righteous are his iudgements, because he hath iudged the greate whore (which did corrupt y earth with her fornicacion) and hath auenged the bloude of his seruantes of her hond. And agayne they sayde: Alleluia. And smoke rose vp for evermore. And y xiiij: elders, & the foure beestes fell downe, and worshipped God that sat on the seate, sayenge: Amen: Alleluia. And a voice came out of the seate, sayenge: prayse of LORDE God all ye that are his seruantes, & ye that feare him both small and greate.

And I herde the voyce of much people, enyng y voyce of many waters, & as y voyce of stronge thondrynges, sayenge: Alleluia, for God omnipotent raigneth. Let vs be glad and reioyce, and geue honour to him: for the mariage of the lambe is come, and his wife made her selfe ready. And to her was graunted, that she shulde be arrayed with pure and goodly sylke. (As for the sylke, it is the rightewesnes of sayntes.) And he sayde vnto me: Blessed are they which are called vnto the Lambes supper. And he sayde vnto me: these are the true sayenges of God. And I fell at his fete, to worshippe him. And he sayde vnto me: Set thou do it not. For

I am thy felowe seruaunt, and one of thy brethien, and of them that haue the testimony of Iesus. Worshippe God. For the testimony of Iesus is y spiete of prophesy. And I sawe heaue open, & beholde, a white horse, and he y sat vpon him, was called faithfull and true, & in rightewesnes dyd iudre make battayle. His eyes were fyre, and on his heade weren he had a name wrytten, that was but him selfe. And he wa-



vesture vipe in bloude, and his name is cal-  
led, y<sup>e</sup> wone of God. And y<sup>e</sup> warriors which  
were in heauen, folowed him vpon whyte  
horses, clothed with whyte and pure sylke  
and: ouer of his mounthe wente a sharpe  
suerde, that with it he shulde smyte the hei-  
chen: And he shall rule them with a rodde  
of yron, and he trode the wynefatte of the  
searcenesse and wrath of allmyghtye God.  
And hath on his vesture and on his thyghe  
a name wyryten: Kyng of all kynges, and  
LORDE of all lordes.

Apoc. 17. 5  
D And I sawe an angell stonde in the Sonne,  
and he cryed with a lowde voyce, sayen-  
ge to all the fowles that flye by them, yddes  
vnder the heauen: Come and gaddie youre  
felues togedder vnto the supper of the great  
Wed, that ye maye eate the fleshe of kyn-  
ges, and of hye captaynes, and the fleshe  
of mighty men, and the fleshe of hoiffes,  
and of the that syt on them, and the fleshe  
of all free men and bond men, both of small  
and greace. And I sawe the beeste and the  
kynges of y earth, and their warriors gad-  
died togedder, to make battayle agaynst  
hine that sat vpon the hoiffe, and agaynst  
his swordiers.

And the beeste was taken, and with him  
that false prophet that wrought myracles  
before him, with which he disceaued them  
that receaued the beestes marke, and them  
that worshipped his ymage. \* They both  
were cast in to a ponde of fyre burnynge  
brymstone: and the remnaunte were slayne  
with the swearde of him that sat vpon the  
beeste, which swearde proceded out of his  
mouth, and all the foules were filled with  
their fleshe.

The XX. Chapter.

2. **Q**uoth I sawe an angell come downe  
from heauen, hauinge the keye of the  
bottomlesse pyt, and a gret chayne in  
his honde. And he toke the dragon that  
olde serpent (which is the deuell and Sat-  
anas) and he bounde him a thousand yeares  
and cast him into the bottomlesse pyt, and  
he bounde him, and se a seale on him, that  
he shuld disceiue the people nomoare, tyll  
the thousand yeares were fulfilled. And af-  
ter that must he be lowed for a littell sea-

scates, and they sat vpon  
gement was geuen vnto  
the soules of them that

were beheaded for the witnes of Iesu. &  
for the worde of God: which had not wor-  
shipped the beest, neither his ymage, neither  
had taken his marke vpon their fore-  
des, & on their hondes: and they lyued, and  
rayned with Christ a thousand yeare: but  
the other of the deed men lyued not againe,  
vntill the thousand yeare were synished.  
This is that fy:st resurreccion. Blessed and  
holy is he that hath parre in the fy:st resur-  
reccion. On soch hath the seconde deeth no  
power, but they shalbe the prestes of God  
and of Christ, and shall raygne with him a  
thousand yeare.

And when the thousand yeares are expy-  
red, Sathan shal be loosed out of his prison,  
and shal go out to deceaue the people which  
are in the foure quarters of the earth. Gog  
and Magog, to gadder them together to  
batayle, whose nombre is as the sande off  
the see: and they went vp on the playne of  
the earth, and compassed the tentes of the  
sayntes aboute, and the beloued cite. And  
fyre cam doune from God out of heauen,  
and deuoured them: \* and the deuell that  
disceaued them, was cast into a lake of fyre  
and brymstone, where the beest and the false  
prophet were, and shalbe tormented day  
and night foreuermore.

And I sawe a gret whyte seate, and him  
that sat on it, from whose face shed away  
both the earth and heaven, and their place  
was nomore founde. And I sawe the deede,  
both gret and small stonde before God: And  
the booke were opened, and another booke  
was opened, which is (the booke) of life, and  
the deede were iudged of the thinges which  
were wyrtten in the booke accordinge to  
their dedes: and the see gaue vp her deede,  
which were in her, and death and hell deli-  
uered vp the deede, which were in them: and  
they were iudged every man accordynge to  
his dedes. And death and hell were cast in to  
the lake of fyre. This is that second death.  
And whosoever was not founde wyrtten  
in the booke off life, was cast in to the lake  
of fyre.

The XXI. Chapter.

21. 276 I sawe a \* newe heauen and a  
newe earth. For the fyfth heauen, and  
the fyfth earth were vanisshed away,  
and there was nomore See. And I Then  
sawe that holy cite newe Ierusalem come  
downe from God out of heauen, prepared

# The Revolution

• garnished for hyr husband. And  
e a greate voyce from the seate, sayen  
holde, the tabernacle of God is with  
and he wil dwell with them. And they  
oe his people, and God himselſe shalbe  
with the, and shalbe their God. And God  
shal wipe awaye all teares from their eyes.  
And there shalbe nomore deeth, nether so-  
rowe, nether shal there be eny more payne,  
for f olde thinges are gone. And he that sat  
vpon the seate, sayde: Beholde, I make all  
thing: s newe. And he sayde vnto me: wyte  
for these wordes are faithfull and true,

he sayde vnto  
 and euen  
 the first  
 om  
 wil  
 che  
 hom  
 ble, and mu  
 gers, and forcerers, an  
 shal haue their parte in the latte, that bur  
 neth with fyre and brymstone, which is the  
 seconde death.

And there came vnto me one of the seven angels, which had the seven vials full of the seven last plagues: and talked with me, sayenge: come hydder, I wil shew the the bryde, y labes wyfe. And he caryed me a waye in y spierte to a greate and an hye moſtayne, and he shewed me the greate cite, holy Ieruſale descendeinge out of heauen from God, hawynge the bightnes of God. And her shynynge was lyke vnto a ſtone moſt precious, euen a Iaspar cleare as criſtall: ⁊ had greate and hye walles, and had twolue gates, and at y gates twolue angels: and names a wytten, which are the twolue trybes of Iſrael: on the eſt parte thre gates, and on the north ſyde thre gates, and towarde the ſouth thre gates, and from the weſt thre gates: and the wall of the cite had twolue foundaciōs, and in them the nanme of the lamibes twolue Apoſtles.

**C** \* And he that talked with me, had a golden rede to measure the cite with all, and the gates therof, and the wall therof. And the cite was bylt foure square, and the lenth was as large as the bredth of it, and he measured the cite with the rede twolne M. furlonges: and the length and the bredth, and y heyth of it, were equall. And he measured the wall therof, an cxliiij. cubitte, after y measure of a man, which the angel had. And the buyldinge of the wall of it was of

of S. Iohn. 2<sup>do</sup>. cxiij.

Jaspar. And the cite was of pure golde, like unto cleare glasse: and y foundaciōs of the walles and of y cite were garnysht with all maner of precious stones. The fyft foundacion was a Jasper, the seconde a Saphyre, y thyrde a Calcedony, the fourth a Smaragde: the fyft a Sardonyx: the sixt a Sardos: the seuenth a Crysolite, the eyght berall: the nyynth a Topas: the tenth a Cryso-prasos: the eleventh a Jacynthe: the twelfe an Amaratist.

And the twelue gates were twelue pearles, and euery gate was of one pearle, and yf strete of the cite was pure golde, as a thoroughsyninge glasse. And I sawe no temple therin. For the LORD God allmyghty and the lambe is the temple of it, and the cite hath no nede of the Sonne, nether of the moone to lyghten it. For the bryghtnes of God doth light it: and the lambe is the lyght of it. And yf people which are saved, shal walke in the light of it: and the Kynges of the earth shal brynge their glory vnto it. \* And the gates of it shal not be shut by daye. For there shalbe no night there. And there shal entre in to it. none vncleane thinge: nether what soeuer worketh abhominacion: nor maketh lyes: but they which are wrytten in the lambes booke of life.

**The XXII. Chapter.**

**¶** And he shewed me a pure ryuer of wa-  
ter of life clere as cristall: proceadinge  
out of the seate of God and of y lam  
be in the myddes of the strete of it, and of  
ether syde of the ryuer was there wod of li-  
fe: which bare twolue maner of frutes: and  
gaue frute euery moneth: and the leanes of  
the wods serued to heale the people with  
all.

And there shalbe no more curse, but the  
seate of God and y<sup>e</sup> lābe shalbe in it: and his  
seruantes shal serue him: And shal se his  
face, and his name shalbe in their foreheades.  
\* And there shalbe no night there, and they Esa. 60. d  
nede no cancle, neither light of the Sonne:  
for the LORDE God geueth the light, and  
they shal reioyce for euermore.

And he saye vnto them theſe ſayenges are  
faithfull, and true. And the LORDE God  
of the holy propheetes ſent his angell to ſhe  
we vnto theſe ſeruantes, the thinges which  
muſte ſhould be fulfilled. Beholde, I come  
ſhortly. Happy is he that keepeth theſe ſayenges  
of propheſy of this booke. I am Iohn, which



same these things and herbe them. And  
whe I had herde and sawe this, I fell downe  
to worshippinge before the feete of the angell  
which shewed me these things. And he  
saide vnto me: se thou do it not, for I am  
thy fellowe seruaunt and the fellowe seruaunt  
of thy brethren the prophetes, and of them  
which kepe the sayenges of this booke. Wor-  
shippe God.

And he sayde vnto me: seale not the sayen-  
ces of the prophesy of this booke. For the tyme  
is at hande. He that doeth euell, let him  
do euell still: and he which is filthy, let him  
be filthy still: and he that is righteous, let  
him be more righteous: and he that is holy,  
let him be more holy. And beholde, I come  
shortly, and my rewarde with me, to geue  
every man accordinge as his dedes shalbe. I  
am Alpha and Omega, y. begynnyng and  
the ende: the first and the last. Blessed are they  
that do his commandementes, that their  
power maye be in the tree of life, and maye  
entre in thorow the gates into the cite. For  
without are dogges and inchaunters and  
whomongers, and murderers, and ydols

ters, and whosoener loneth o: wat-  
ges.

I Iesus haue sent myne angell, to  
vnto you these things in the congregacion.  
I am the rote and the generacion of  
and the bryght morninge starre. And the  
spire and the bryde saye: Come. And let him  
that heareth, saye also: Come. And let him  
that is a thyrst, come. And let whosoever  
wyl, take of the water of life fre.

I testifie vnto every man that heareth  
the wordes of prophesy of this booke: if any  
man shal adde vnto these things, God shal  
adde vnto him the part which he hath  
in this booke. And if any man shall take  
of the wordes of the prophesy of this booke,  
God shal take awaye his parte of the  
booke of life, and the cite, and the thinges  
which are writte therein. He which testifieth  
these thinges, sayeth: Amen. Eu. in  
FORDE. The face of Iesu  
Iesu Crist be with you all. Amen.

The ende of the new testament.

A faulte escaped in pryncing the new Testament.

Upon the fourth leafe, the first syde, in the sixte chapter of S. Mathew.  
Seke ye first the Kyngdome of heauen: &c.  
Reade.  
Seke ye first the Kyngdome of God. &c.

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